The Excellence 0f The Ummah Through The Integration of Islamic Philanthropy and Islamic Social Finance in Realizing Economic Independence

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Keywords: Islamic Philanthropy, Islamic Social Finance, Economic Independence

Abstract: The Islamic financial system is one of the instruments that can be used to regulate and realize economic independence. This study aims to analyze and describe the integration of Islamic philanthropy and Islamic social finance in an effort to realize the economic independence of the people. This study uses a descriptive qualitative approach to understand the various concepts found in the research process, using content analysis techniques and library research. Data collection techniques use secondary data from various scientific journals and scientific documents obtained using Publish or Perish. The findings of this study are that the development of Islamic economics and finance programs nationally is expected to have a positive and significant impact on the growth of the production sector which is getting stronger and more equitable. There are three pillars of Islamic economic and financial development, namely the pillar of economic empowerment of sharia, pillars of deepening sharia finance as well as pillars of strengthening research, assessment, education, socialization, and communication The Islamic financial system has a function as an Islamic Commercial Finance system (ICFS) and an Islamic Social Finance system (ISFS) in which both synergize well with the community. The function of ICFS has been proven to be able to develop the Islamic banking system, and Islamic capital market and not carry out activities that violate it such as usury, maysir, and gharar. The function of ISFS can be felt by the community directly as recipients through zakat, infaq, sadaqah, and waqf, the community has enjoyed its benefits by the community. socialization and communication The Islamic financial system functions as an Islamic Commercial Finance system (ICFS) and an Islamic Social Finance system (ISFS), both of which synergize well with the community. The function of ICFS has been proven to be able to develop the Islamic banking system, and Islamic capital market and not carry out activities that violate them such as usury, maysir, and gharar. The function of ISFS can be felt by the community directly as recipients through zakat, infaq, sadaqah, and waqf, the community has enjoyed its benefits by the community. socialization and communication The Islamic financial system functions as an Islamic Commercial Finance system (ICFS) and an Islamic Social Finance system (ISFS), both of which synergize well with the community. The function of ICFS has been proven to be able to develop the Islamic banking system, and Islamic capital market and not carry out activities that violate them such as usury, maysir, and gharar. The function of ISFS can be felt by the community directly as recipients through zakat, infaq, sadaqah, and waqf, the community has enjoyed its benefits by the community

A. 1 INTRODUCTION

Discussions about community welfare continue to develop, along with the problems that accompany it. In the last five years, research related to world welfare has attracted a lot of attention from various fields including experts in the fields of education, religion, economics, and finance (Hendam et al., 2022). In this case, the government plays an important role in improving the welfare of the community, so far economic planning has not contributed to the welfare of the community. On the other hand, some state that if an area has a high human development index or high community education, then the area has a high level of community welfare (Zhang et al., 2022).

Several studies that discuss Islamic social finance consist of zakat, infaq, alms, waqf, and Islamic microfinance, there is potential in solving social problems (Permana et al., 2022). Islamic philanthropic institutions, especially in Indonesia, are strategic efforts that have been running for a long time to alleviate the problems in people's lives. Islamic social finance is very possible to be applied to the Indonesian state because the majority of the religion adopted by the community is Islam (Rina El Maza et al., 2022).

If you look at the potential for collecting zakat funds in Indonesia in 2020, it is USD 23 billion. Data from BAZNAS for cash waqf is USD 12.6 billion per year, and the total value of waqf land is USD 140 billion, it is possible that this problem can be overcome. But in reality, zakat collection in Indonesia in 2019 was only USD 0.7 billion, while cash waqf funds collected were only USD 0.2 billion. One of the causes of the large gap between the facts on the ground and the existing potential of Islamic social finance is that governance is not yet optimal (Fanani & Muhammad, 2020).

The problems of governance that are not yet optimal are divided into six aspects consisting Human Resources (HR), Regulation, Technology, Sustainable Finance, Governance, and Institutions. Lack of ability and motivation of HR to develop, both HR managers and recipients of Islamic social funds is one of the problems in the existing HR aspects. In addition, the background that does not match the field in the Islamic Economics institution and ZISWAF management, and low literacy cause the low capacity of human resources to be things that need to be addressed by regulators (Tessema et al., 2022).

The main objective of empowering economic independence, namely the transformation of*mustahiq* becomes *muzak*, or*mauquf 'Alayhi becomes wakif,* cannot be achieved optimally. Furthermore, in the aspect of governance, Islamic social financial instruments are still partially managed. On the institutional aspect, there is still a lack of coordination and synergy between regulators (Siddiq, 2018).

The lack of public trust in the management of Islamic social finance needs to be an essential concern for policymakers and financial regulations. To overcome these problems, the solution that can be done is the need to formulate integration in the Islamic social finance and Islamic philanthropy sector in seeking community economic independence (Pasi et al., 2020).

Research on the welfare of society has been carried out in various countries, for example, the issue of the welfare of Japan. While in Australia welfare is related to low incomes, there is a gap between the unemployed and retired citizens. In this case, religion can play a fundamental role in people's lives by having profound implications for socio-economic development (Winarsih et al., 2019). Religion is not only related to political interests but religion is becoming a platform for the social welfare of the community by integrating Islamic philanthropic institutions and Islamic social finance.

Talking about the economic independence of the community, Islamic law has regulated the distribution of zakat, infaq, alms, and waqf (ziswaf). Ziswaf provides many benefits, especially for society in general. If ziswaf is channeled properly and managed to the maximum extent possible, then ziswaf can be a source of funds to support national development and community economic independence (Rahma et al., 2022).

In general, the solutions offered so far to address people's welfare are still partial, as has been done in Sweden, Italy, and China by providing public services with new management, good quality, and low costs. Cooperation between the government and private companies will able to improve the welfare of the community. Both parties have a social responsibility to improve the welfare of employees (Michael Kreme, 2015).

The way to improve the policy is through overall planning, incentives, listening to employees' opinions, and welfare innovations. Each country has a different policy. This solution can be used to address people's welfare, but in the context of Islam, very few can implement it (El-Karanshawy et al., 2015). Uniquely, Indonesia as a country with the largest Muslim population in the world has problems related to community welfare, therefore studies related to improving Islamic-based community welfare are very important.

Studies in Islam to improve people's welfare is the Islamic Commercial Financial System (ICFS). Islamic banks and Islamic capital markets will be able to facilitate the sustainability of the community's economy by using contracts that are following Islam by not carrying out activities related to usury, maysir, gharar, tadlis, and others (Iskandar et al., 2020). ICFS has several advantages, namely Islamic finance can survive the economic crisis as evidenced by the development of Islamic banks in Indonesia which have a two-way relationship between financing and population where the population will strengthen Islamic finance and the population will attract Islamic financing by implementing inclusive finance through third-party funds. and microfinance that provides broad access to entrepreneurs (Mohd Daud Bakr, 2020).

Meanwhile, the weakness of ICFS is that adherence to Islamic law is the guideline of truth for the Islamic financial system and any weakness of it will jeopardize the future of Islamic finance. One of ICFS' efforts to attract people's attention is by applying Islamic philanthropy to realize Islamic economic values, where Islamic philanthropy is manifested in the Islamic Social Financial System. One example of the existence of zakat is not only socially beneficial but will have a positive impact on increasing financing for Islamic banks and can contribute to economic growth (Abdul et al., 2021).

The management of philanthropic funds through zakat, infaq, sadaqah, and waqf will eliminate poverty and social inequality so that community welfare can be realized. The direct management of ISFS funds has not been able to lift the economy because the process of providing funds is still in the form of consumptive funds, not yet in the form of productive funds. Forms of productive funds by applying through sharia investment can be done in Islamic banks and the Islamic capital market (Siswantoro, 2022).

To achieve optimal management, Islamic Social Finance must overcome several challenges that exist in the field. Lack of motivation among beneficiaries to develop, lack of synergy and coordination between stakeholders, lack of ability and quantity of human resources to manage Islamic social finance, lack of ability to optimize technology, regulations that are still voluntary, and lack of awareness and trust of muzak in institutions Islamic philanthropy is one of the problems faced by Islamic social finance (Qurrata et al., 2019).

Philanthropy is a concept contained in Islam that aims for good (al-birr), seeing the conditions of the different social and economic levels of society, the idea or concept of philanthropy is one of the alternative tools for community groups to reduce social inequality between people (Ahmad et al., 2015). Based on some of the problems above, it is necessary to integrate Islamic social finance and Islamic philanthropy as a solution for the community's economic independence. The development of Islamic philanthropic institutions is clear evidence that explains that the integration of Islamic social finance can help the socio-economic problems of the community and improve the welfare of the people.,

B. 2 LITERATURE REVIEW

c. Islamic Philanthropy

The term philanthropy associated with Islam indicates the practice of philanthropy in the Islamic tradition through zakat, infaq, alms, and waqf. This term can help bring the discourse of Islamic generosity into a discourse that can reach wider issues. Not only seeing the problem in terms of traditional discourses, such as Islamic jurisprudence and ethics but also being able to relate it to issues of social justice, people's welfare, civil society, public policy, good governance, and professional management (Ashraf & Rauf, 2020).

Islam encourages a Muslim to do philanthropy so that wealth does not only revolve among the rich (Surah al-Hair: 7). When explaining philanthropy, the Qur'an often uses the terms zakat, infaq, and alms which contain the meaning of giving. Generosity in Islam, which includes broad dimensions of goodness such as zakat, infaq, alms, and waqf is a term that denotes the official form of Islamic philanthropy (Ali et al., 2014).

This Islamic philanthropy system was then formulated by the jurists with a lot of reliance on the Qur'an and the Prophet's hadith regarding detailed provisions, such as the types of assets, minimum levels, amounts, and other rules. The Qur'an does not introduce the term zakat, but alms (NM Hassan & Noor, 2015).

However, in the context of discourse, the use of the terms zakat, infaq, and alms sometimes also has a special meaning and is also used differently (Surat at-Taubah: 60). Zakat is often defined as the expenditure of property that is obligatory and one of the pillars of Islam and is based on certain calculations. Infaq often refers to gifts that are not zakat, which is sometimes larger or smaller than zakat and usually for the public interest (Naz'aina, 2015).

For example, assistance for prayer rooms, mosques, madrasas, and Islamic boarding schools. Alms usually refer to small donations given to the poor, beggars, buskers, and others. While waqf is almost the same as infaq but has an element of eternal benefit; cannot be traded and cannot be inherited (Hayeeharasah et al., 2013).

The urgency of philanthropy in Islam can be seen from the way the Qur'an emphasizes the balance between issuing zakat and enforcing prayer. As clear as the command regarding zakat, the Qur'an repeats 72 times the commandment of zakat (ita' az zakat) and combines it with the commandment of prayer (Sawmar & Mohammed, 2021). The word infaq with its various derivations appears 71 times and the word alms appears 24 times which shows the meaning and activities of Islamic philanthropy. The teaching of prayer is the main pillar of Islam and the practice of zakat is considered equivalent to the implementation of prayer (Surah al-Baqarah: 177).

d. Islamic Social Finance

Islamic finance is a financial institution owned by Muslims, serving Muslims, there is a sharia board, a member of the international organization of Islamic banks (IAIB), and so on. More broadly, Islamic finance is not only a banking issue, but also includes mutual financing cooperation, corporate security and insurance, and so on. The Islamic financial system is a financial system that bridges those who need funds and those who have excess funds through financial products and services that are following Islamic principles (Saad et al., 2014)

The main objective of the Islamic financial system is to remove interest from all financial transactions and carry out its activities according to Islamic principles, fair and equitable distribution of wealth, and advancement of economic development. The Islamic financial system aims to provide halal financial services to the Muslim community, while it is also expected to be able to make a proper contribution to the achievement of Islamic socio-economic goals (Chairir Iswanaji, 2021).

The main targets are economic prosperity, expansion of employment opportunities, high levels of economic growth, socio-economic equity, and income distribution, reasonable wealth, stability of the value of money, and mobilization and investment of savings for economic development that can provide guaranteed profits (profit sharing) to the community. all parties involved (Zidny et al., 2022).

There are several Islamic social finances including zakat, infaq, sadaqah, and waqf. Student funds are considered capable of reducing poverty because Islamic financial institutions can carry out various productive activities both directly and indirectly with a flexible, structured, and measurable policy attitude (Judge et al., 2020). Islamic Social Finance also plays its role as an agent of asset capable of empowering the economy of the people, especially women. In business activities, Islamic social finance can contribute and play its role to people who need capital support and serve people who want to entrust their funds to Islamic financial institutions with sharia concepts (Widiastuti et al., 2022).

e. Building Economic Independence

In development theory, it is said that actually development is an effort that can bring people to follow a process to achieve a life that was previously considered not good or not good to be able to become a better condition. However, a better condition in society is a condition that cannot be singled out. These conditions have many different sizes and criteria (Asmani, 2021). As a result, a measure of a better condition for one person is not necessarily good for another person, it can even be a worse condition. For example, the Government assumes that a better condition for the nation is the achievement of economic growth.

Therefore, the government is trying to open as many pockets of economic growth as possible that can support this goal. Therefore, so that the performance of public administrators can lead to the achievement of economic independence, efforts to improve people's lives can be carried out using development theory that can answer human needs from various perspectives (Issn, 2022).

The main responsibility in the development program is that the community is empowered or has power, strength, and ability. The strength in question can be seen from the physical and material aspects, economy, institutions, cooperation, intellectual strength, and shared commitment to applying the principles of community economic empowerment (Adewale et al., 2019).

The ability to be empowered has the same meaning as the independence of the community. Associated with the development program, the goal to be achieved is to form individuals and communities to become independent. This independence includes the independence of thinking, acting, and controlling what they do (Thomas & Faruq, 2017). Community independence is a condition experienced by the community which is characterized by the ability to think, decide and do something that is deemed appropriate to achieve solving the problems faced by using the capabilities they have.

The capabilities referred to are cognitive, conative, psychomotor, and affective abilities as well as other physical/material resources. Community independence can be achieved by requiring a learning process. People who follow a good learning process will gradually acquire resources, strengths, or abilities that are useful in the independent decision-making process (Idham, 2019).

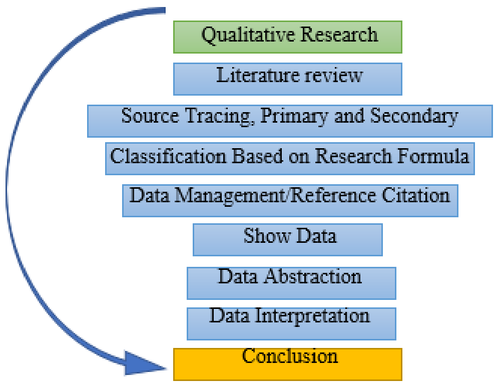
Community empowerment can be realized through the active participation of the community which is facilitated by the presence of empowerment actors. The main target of community empowerment is those who are weak and do not have the resources, strength, or ability to access productive resources or those who are marginalized in development. The ultimate goal of the community empowerment process is to make the community independent so that it can improve the standard of living and welfare of the family and optimize the resources they have (Idris, 2018).

3 RESEARCH METHODS

The author of this study uses a descriptive qualitative approach to understand the various concepts found in the research process, using content analysis techniques and library research (Crowther & Lauesen, 2017).

Data collection techniques use secondary data originating from various scientific journals and scientific documents obtained using Publish or Perish, statistical data with the involvement of researchers as the main source by conducting analyzes carried out during data collection until the data is collected so that researchers can conclude well.

Figure Qualitative Research Flow Literature Study (Literature Review)



The figure above explains the editorial in the scenario of the type of qualitative research literature study. This research is a qualitative type through literature study. Stages of research are carried out by collecting library sources, both primary and secondary (Migiro & Apprentice, 2011).

This study classified the data based on the research formula. In the advanced stage, data processing and or reference citations are carried out to be displayed as research findings, abstracted to obtain complete information, and interpreted to produce knowledge for concluding. As for the interpretation stage, analysis or approaches are used, for example, philosophical, theological, Sufistic, exegesis, Sarah, and others (Azorín & Cameron, 2010).

F. 4 ANALYSIS AND DISCUSSION

A. The Role of Philanthropy on Economic Independence

Islam is strongly against poverty and strives to stem it and control the possibilities that can lead to high poverty rates. It aims to save faith, and morals, maintain domestic life, maintain stability and peace in society, and create a sense of brotherhood in society (Saad et al., 2014).

The following are some of the efforts offered by Islam to alleviate poverty and economic independence:

1) Working. Everyone in Islamic society is required to work. Because work is the main weapon to fight poverty, and achieve wealth and prosperity as well as the main factor in achieving prosperity.

2) Sufficient for weak families. It has become a basic principle in Islam, that every individual must fight poverty by working and trying (Saad et al., 2016). In this case, Islam seeks to eradicate poverty and tries to prevent them from despicable pursuits, such as begging and begging.

Islam has the concept of mutual guarantee between family and community members to alleviate suffering and alleviate poverty, such as the strong helping the weak and the rich helping the poor. Islamic Philanthropy (ZISWAF) is teaching that underlies the growth and development of a socio-economic power of the people which has several complex dimensions (Ahmad et al., 2015). If these dimensions can be actualized, community development will be realized. Islamic philanthropy is social philanthropy that is programmed and aimed at alleviating social problems (such as poverty).

Islamic philanthropy is oriented toward poverty alleviation in the short and long term, for example in the short term, providing assistance that is consumptive and disposable. The long-term assistance can be used for a long time to increase income. The concept is not to give fish but to give a hook and access and justice to get the economy (Scientific et al., 2019)

People's lives are increasingly difficult because of the prolonged epidemic. Islamic Philanthropy (ZISWAF) can overcome the problems of the people and humanity, especially as a solution to the problem of poverty. So, the poverty alleviation effort is through the development and management of funds that have been obtained from ZISWAF properly, with an emphasis on managing funds productively. However, there are some funds given to the public that is consumptive (Pasi et al., 2020).

Solutions that can be offered in several models such as the distribution of direct cash assistance from ZISWAF either obtained from zakat collection units (BASNAS and LAZIS) or directly obtained from the community. Especially for zakat, the distribution is focused on those whose economy is weak. For this reason, it is necessary to carry out socialization and campaigns about the importance of ZISWAF in dealing with poverty problems (Vika Annisa Qurrata et al., 2021).

Campaigns and outreach can be done in various ways through social media (online) and print media (offline). Thus, it is hoped that public sensitivity and understanding of the importance of ZISWAF will arise in dealing with community economic problems. Therefore, it is necessary to socialize the Islamic philanthropy management scheme to the community so that the management of ZISWAF does not only focus on formal worship but can also be used for all activities that are of the common good (social worship), one of which is poverty alleviation (Fachrurrazy et al., 2022).

ZISWAF funds, if managed with good management and are productive (investment) can be used for long-term activities, so that these funds will not run out at any time and even grow so that their utilization will be bigger and wider. Consumptive ZISWAF funds will increase people's demand and purchasing power, while productive funds will be able to increase investment activities and company productivity (business activities) so that it can increase the use of labor (reduce unemployment) and ultimately improve people's welfare so that poverty is reduced (Naz'aina, 2015).

These efforts, it is expected to increase aggregate demand and aggregate supply to the right (in the demand and supply curve) followed by the development of an online market that focuses on the real economic sector that reconciles demand and supply so that the economic surplus is re-established and helps accelerate economic recovery. This explanation proves that Islamic philanthropy can be a solution to the problem of poverty (Ghlamallah et al., 2021).

B. Integration of Islamic Commercial Financial System (ICFS) and Islamic Social Financial System (ISFS) Efforts to Realize Community Economic Independence

ICFs in question are an Islamic bank and the Indonesian Islamic capital market, according to the Pew Research Center Islam has a population of almost 24% of the world's population in 2010 while the population of the Muslim population in Europe is 44 million in the same year as estimated in 2050 Muslims. has become 30% of the world's population with a population in Europe reaching 71 million with that number in the Islamic finance industry, especially microfinance with a global growth rate of 12.68% with total assets of US $ 1.272 billion (Hasan, 1991).

Islamic Social Financial System (ISFS) is known as Islamic philanthropy, namely distributing some of the wealth to help others based on sharia values through the instruments zakat, infaq, sadaqah, and waqf. Increasing the Islamic Commercial Financial System (ICFS) and the Islamic Social Financial System (ISFS) have alternative solutions by providing capital where in practice all financial instruments and investments are following sharia through the mobilization of private funds allocated for investment by generating social and economic value (Possumah, 2016).

1. *Welfare Impact*

Welfare is the expected result of the integration of ICFS and ISFS in the community. The provision of funds that are still consumptive, and not productive, is a problem faced by every Islamic financial institution in particular. The solution to this is by developing productive waqf, as applied to Islamic boarding schools by utilizing productive waqf, business units, project financing, human resources, and pesantren welfare (Mensi et al., 2020).

In Indonesia, there is an Islamic hospital in Malang, East Java which was established from cash waqf to provide welfare for the surrounding residents. Slightly different from waqf, where zakat given for productive economic activities is not prohibited as long as mustahik has fulfilled their basic needs where zakat recipients will receive technical assistance and guidance in the formation of business units so that mustahik have a fixed income. This proves that the provision of productive zakat will further improve the welfare of the community than consumptive zakat (Hasan, 2006).

2. *Outreach to the poor*

Poverty is a problem that still exists today, one of the breakers of the poverty line is education through Islamic philanthropic activities which are expected to change the fate of some people by obtaining better education so that welfare will be realized, through ziswaf (zakat, infaq, sadaqah, waqf) which in collaboration with Baznas launched an educational scholarship program for postgraduate programs in collaboration with UPZ (Zakat Management Unit) Bank Permata Syariah, MUI and Baznas already as much as 76% of the funds collected have been distributed to those who are entitled, have been distributed to 248 (Munifatussa & Saleh, 2020).

Through BAZIS DKI Jakarta mobilizes programs to alleviate poverty and improve welfare which is channeled to its mustahiq through BAZIS programs such as Jakarta devoted, Jakarta ideas, Jakarta Mandiri, Jakarta Mandiri, Jakarta Peduli, and Jakarta aware of zakat. The effect of zakat, and infaq on reducing poverty and independence in Aceh Province where Baitul Mal is the manager of people's funds distributed through zakat and infaq, if zakat increases by 1% then there is also a decrease in poverty by 16.5% occurs in infaq which has increased 1%, poverty will decrease by 8.2% in general based on the overall data that zakat and infaq can reduce the poverty rate by 69.8% (Githiomi et al., 2019).

C. Islamic Financial System Future of Global Economy

In Outlook on Zakat Indonesia 2017 (BAZNAS) written by Nasar (2017), it is revealed that zakat is one of the important sectors of Islamic philanthropy. As the third pillar of Islam, zakat must be paid by every Muslim who meets the requirements (muzak) to purify his wealth by distributing zakat to must-hike (S. Hassan et al., 2017).

Zakat does not only function to help the mustahik economy, but can also be a balancing instrument in the national economic sector. In the long term, the main goal of zakat is to transform mustahik into muzak (Agus Arwani, 2020). This shows that zakat has the potential to overcome economic inequality and poverty in a country.

One encouraging progress is that the potential utilization of zakat and waqf funds as the social sector of Islamic finance managed by the National Amil Zakat Agency (BAZNAS) and the Amil Zakat Institution (LAZ) and the potential utilization of waqf assets have received recognition from policymakers of national development planning (Nurzaman, 2010).

This is reflected in the Master Plan for the Indonesian Islamic Financial Architecture which was launched in 2015. The contribution of zakat and waqf which is very dominant in the Islamic financial architecture is assumed to contribute 70 percent or Rp. 509.6 trillion, was also conveyed by the Minister of National Development Planning / Head of Bappenas Bambang Brodjonegoro at the 2017 World Zakat Forum International Conference in Jakarta. The establishment of the National Sharia Finance Committee (KNKS) which was launched on 27 July 2017 is expected to further accelerate, expand, and advance the development of Islamic finance to support national economic development (Agus Arwani, 2020).

The role of the social sector in the Islamic financial system is one of the alternative instruments to overcome inequality and poverty. In terms of collection, zakat collected by agencies/institutions will continue to increase along with better zakat literacy and religious awareness. Meanwhile, in terms of distribution, it takes the ability to develop the concept of poverty alleviation and realize it at the practical level. So far, the use of zakat funds has contributed as a source of state funds (Sawmar & Mohammed, 2021).

5 CONCLUSIONS

The development of sharia economic and financial programs nationally is expected to have a positive and significant impact on the growth of the production sector which is getting stronger and more equitable. There are three pillars of economic development and Islamic finance, namely the pillar of Islamic economic empowerment, the pillar of deepening Islamic finance, and the pillar of strengthening research, assessment, education, socialization, and communication. The Islamic financial system has functioned as an Islamic Commercial Finance system (ICFS) and an Islamic Social Finance system (ISFS) where both of which synergize well with the community. The function of ICFS has been proven to be able to develop the Islamic banking system, and Islamic capital market and not carry out activities that violate it such as usury, maysir, and gharar.

The integration of the two between ICFS and ISFS is visible, such as the existence of micro waqf banks, the role of BMT, productive waqf, scholarship assistance through BAZNAS, Islamic capital market through Islamic philanthropy programs by issuing zakat shares and stock waqf, welfare improvement programs, poverty reduction, and sustainability. Islamic finance of which aims to shape the welfare of the community. social infrastructure development. The social infrastructure in question is houses of worship (mosques, prayer rooms), health facilities, and educational facilities.

The service strategy of zakat management institutions for mustahik is not the same as services for muzak whose only interest is paying zakat. While the mustahik service requires empathy, sensitivity, patience, and moral responsibility to help improve their fate. One of the challenges for zakat managers and Islamic philanthropists is ensuring the achievement of zakat management goals and measuring the national zakat index in poverty alleviation. The distribution of zakat must still realistically pay attention to the balance between the pattern of consumptive distribution for charity and productive for economic empowerment by taking into account the depth and severity of poverty in a region.

Consumptive zakat distribution will not eradicate poverty. It is impossible to give zakat today, next month to be prosperous. This issue must be viewed from another perspective, namely saving the lives of the poor, saving the faith of the poor, saving the poor from the snares of moneylenders, and preventing them from despair. We can all imagine the social risks that would arise if all zakat institutions stopped consumptive zakat distribution services. If all zakat funds are channeled to productive economic programs, it is feared that many mustahik will be neglected to meet urgent basic needs.

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