

Rural Economic Empowerment Through Sustainable Development Goals (Sdgs) Program With The National Amil Zakat Agency (Baznas) Of Jember In Sukorejo, Bangsalsari, Jember

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Zakat is a worship that belongs to one of the five pillars of Islam. The obligation to pay zakat has certain conditions and pillars that must be fulfilled in advance. The performance of BAZNAS is also recognized internationally, this is evidenced on November 17, 2017 BAZNAS collaborated with the United Nations through the United Nations Development Program (UNDP) or the United Nations Development Program Agency by participating in the success of a sustainable development program called the Sustainable Development Goals (SDGs). This Sustainable Development Goals (SDGs) program in line with the programs, visions and dreams of BAZNAS which both have the goal of alleviating poverty in countries. Therefore, the researcher conducted a research about the BAZNAS program, especially Jember Regency in improving the rural economy which is related to one of the ideals of the Sustainable Development Goals (SDGs). This research is a qualitative research. The data is collected by several methods: observation, interviews and documentary. The data collected were analyzed using descriptive methods, and the validity of the data using the technique of persistence or constancy of observation. Based on the results of the research conducted, the conclusion is the SDGs rural program in Sukorejo village is in line with the SDGs program even though the data in the field still does not show the maximum level. This can be seen from the programs implemented, which can still be classified into seven programs and have not accommodated the 17 SDGs programs internationally.

Keywords: economic empowerment, Sustainable Development Goals (SDGs), zakat

INTRODUCTION

Economic equality and income are one of the topics that have no end to discuss and find solutions simultaneously, economic equality and income are the rights of all people, regardless of which country, ethnicity or race, but it is the right of all among. Economic equity is not only discussed in positive law in the context of human rights, but is also discussed in religious teachings, especially Islam.

In Islam, economic equity is not only a theoretical teaching, but is also discussed in the form of its application. Many references explain that Islam is a religion that is also concerned with dealing with economic equity, starting from the concept of zakat, infaq, shadaqah, waqf and other learning models whose orientation is to direct macroeconomic equity.

Al-Quran in the letter At-Taubah verse 60:

﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَاةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٦﴾

Meaning: Verily, zakat is only for the needy, the poor, zakat collectors, who are softened in their hearts (converts), for (liberating) slaves, for (freeing) people who are in debt, for the way of Allah and for those who on the way, as an obligation from Allah, Allah is Knowing, Wise.

The verse above explains to us about the concept of zakat and the purpose of income distribution to the eight asnaf which are the focal point and the subject of income distribution. [1]

Zakat according to language means to grow, develop, expand, holy, clean and blessed. Meanwhile, according to the term, it is explained that removing part of our property is an obligation from Allah SWT. In addition, an explanation of the meaning of zakat in terms of the opinion of several scholars, including:

1. According to Shaykh Al-Mawardi, zakat is the provision of something that is obligatory given from a certain collection of assets based on certain characteristics and sizes to a certain group who is entitled to receive it.
2. According to Ibn Rusdi explaining that zakat is the amount of wealth that is issued, which later with the wealth issued will increase a lot, make it more meaningful and protect wealth from destruction.
3. According to Yusuf Qardhawi zakat is worship that is intended to fulfill the integrity of the mustahiq or people in need (poor, poor).
4. According to Ash-Siddiqy zakat is taking property from certain assets, with certain properties and given to certain groups. [2]

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Zakat is one of the fiscal instruments in Islam or what we call Islamic philanthropy which plays a role in narrowing the level of economic inequality. This is evidenced by the results of the assessment of the impact of zakat conducted by the Strategic Study Center of the National Amil Zakat Agency (Puskas-BAZNAS) [3] in 2018 which explains that zakat is able to reduce the income gap of a mustahiq by 78%. Besides, zakat is also able to remove mustahiq from the poverty level with a period of 3.68 years faster than other methods.

In Indonesia as the largest Muslim country in the world, zakat is one of the concerns sought by the government in poverty alleviation programs. The government's seriousness in addition to establishing a special institution that handles zakat (BAZNAS), the government also issues regulations to strengthen domestic zakat applications. Based on the research result of M. syafii [1], these regulations include Law Number 23 of 2011 concerning the management of zakat which is carried out in a modern way, the existence of a Law. No. 23 of 2011 replacing Law number 38. 1999. Besides that, the existence of zakat is also strengthened by Ministerial Regulation no. 14 of 2014 concerning the technical implementation of the Law. No.23 of 2011. And the regulation of the Minister of Religion of the Republic of Indonesia No. 52 of 2014 concerning Requirements and Procedures for Calculation of Zakat Maal and Zakat Fitrah and Utilization of Zakat for Productive Business.

The existence of this regulation is a sign that the government has begun to concentrate and is serious about developing the potential for collecting zakat in the country. Based on the data of Asfarina et al [4]

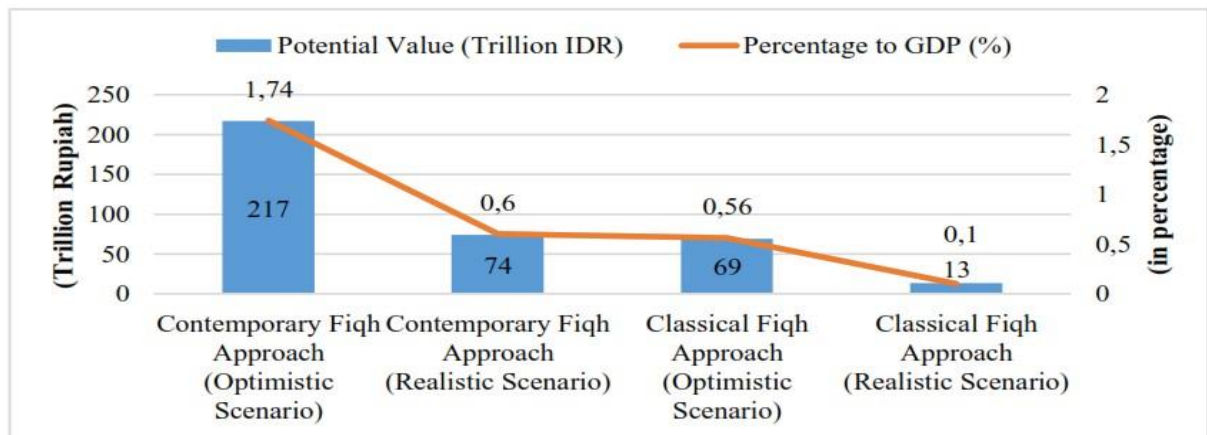


Figure 1. Grafik of zakat potency

Based on the data above, it shows that the potential for collecting zakat in the country is very large. This can be seen from several scenarios. The first scenario if we look at the method of management and collection of zakat based on contemporary muamalah fiqh with the highest optimistic scenario of Rp. 217 T. and arrived at the lowest scenario with a potential amount of Rp. 13 T when viewed from the classical muamalah fiqh scenario. However, if you look at the results of the collection of zakat funds up to 2017, it only reached Rp 6.2 T. It can be concluded that only about 47% of zakat funds can be collected using the classical fiqh method and only 2.8% if you look at the contemporary muamalah fiqh method. This shows that the potential for collecting and developing zakat is still large. It really needs assistance and seriousness of the government in seeking and exploring the potential of domestic zakat funds.

The purpose of the application of zakat, one of which is the existence of income distribution or another language is a poverty alleviation program. Indonesia is the largest Muslim country in the world with a relatively high level of poverty. Based on data from the Central Statistics Agency [5], it explains the journey of the poor population table in Indonesia:

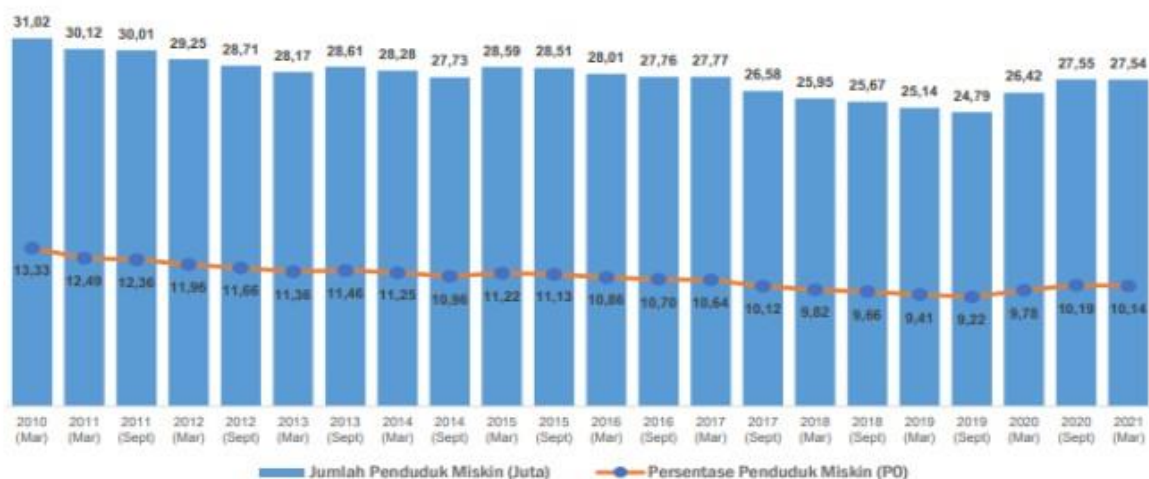


Figure 2.. Poor Population in Indonesia

Based on the data above, it is explained that the total poor population in Indonesia in March 2021 was 27.54 million people. When compared to March in 2020, there was an increase of 1.12 million people. Meanwhile, in October 2020 the trend decreased by 0.01%. When viewed by area of residence, urban areas have increased by 0.01%, from 7.88% to 7.89% as of March 2021. This is inversely proportional to rural areas which experienced a decrease in poverty rates of 0.10%, from 13.20% to 13.10%. Although rural

areas have experienced a decline in the trend of poverty rates, of course the number 27.54 million poor people is not a small number, but a large number that can be of common concern.

The problem of poverty arises because their basic needs are not fulfilled, which in turn can lead to various problems. Ishartono and S.T Rahardjo [6] said that as a result of poverty will bequeath a generation that is malnourished which of course gives birth to a generation that is susceptible to disease, because poverty will also give birth to a generation that is stupid due to not being able to enjoy proper educational facilities. So, it can be concluded that poverty will bequeath a generation that has social problems, it can even become a source of social problems. Therefore, the problem of poverty has become a serious problem topic, and a solution must be found together, considering that the problem of poverty is a humanitarian problem within the scope of human rights, this issue should be the moral responsibility of everyone, the environment, the state or even the international community.

The international community through the United Nations has carried out many programs in terms of poverty alleviation. Through a world forum with a wider order in 2000, a heroic program called the Millennium Development Goals (MDGs) was initiated which was agreed upon by countries around the world, and is targeted to be fulfilled by 2015. The focus of these MDGs is more emphasized on poverty alleviation. extreme around the world.

But in fact, the MDGs program has not run optimally in the world poverty alleviation program, many countries, especially countries on the African continent, have not met the target even far from the expected target figure. Apart from countries on the African continent, countries in Southeast Asia, especially Indonesia, are not spared. Indonesia is also one of the countries that failed to realize the MDGs, especially in terms of reducing the Maternal Mortality Rate (MMR) and Newborn Mortality Rate (IMR). Based on the results of the study, it was stated that the failure to implement the MDGs in the world was caused by several things, including:

1. Irrational targets
2. Resource mobilization is not going well.
3. There are issues and characteristics that vary from one country to another.

After failing with the MDGs program, the United Nations agency in 2015 again made a program with the big title Sustainable Development Goals (SDGs) or called the concept of Sustainable Development Goals (TPB) with a focus on seventeen major goals related to the environment, politics and the environment. especially in the economic field. [7]

In 2015, coinciding with Rio De Janeiro, the United Nations initiated the Sustainable Development Goals (SDGs) program. As a continuation of the MDGs program which is targeted to be successful in 2030. The main objective of these SDGs is to obtain a universal common goal to maintain three dimensions of sustainable

development balance, namely environmental, social and economic. According to Ishartono and S.T Rahardjo [6], in maintaining the balance of these three dimensions, five main foundations are needed, including: people, planet, prosperity, peace and partnership. Where by 2030 it is targeted to achieve noble goals, namely: without poverty, no more hunger, ensuring a healthy life and prosperity, ensuring quality education, gender equality, ensuring the existence of clean water and sanitation, ensuring the availability of clean and affordable energy, ensure economic development and wide and decent employment, encourage industrial development, infrastructure and innovation, reduce disparities between countries, build healthy, inclusive and quality cities and settlements, ensure sustainable production and consumption, act quickly and responsively in tackling impacts climate change, maintaining the sustainability and preservation of underwater life, restoring and protecting the ecosystem of life on land, strong judicial institutions to improve community peace and partnerships to achieve goals.



Figure 3. SDGs Program

Regarding the SDGs program developed by international institutions, Indonesia is also a stakeholder who agrees and is committed to realizing the SDGs. The largest country in the ASEAN region through BAPPENAS views the SDGs as a development program that can improve the economic welfare of the community in a sustainable manner, sustainable social life, good environmental quality, as well as ensuring justice and the implementation of governance that is able to maintain in improving the quality of life from one generation to the next. to the next generation.

Not only BAPPENAS as a state institution that participates in the success of the SDGs program, the National Amil Zakat Agency (BAZNAS) is also a state institution that is in line with the program. The main program in alleviating and equalizing income from Mustahiq to Muzakki is one of the main SDGs programs in line with BAZNAS. The SDGs program has begun to be widely used as community development programs, especially economic development programs among the community which are packaged in cooperation in a rural setting. As with BAZNAS, Jember Regency also has an SDGs development program through economic strengthening in several assisted villages that have been implemented so far, such as Sukorejo village, Bangsalsari sub-district, Jember district.

The research that we do related to the concept of SDGs has certainly been done by previous researchers, such as the research entitled Reducing Public Poverty Through Optimization of Zakat Funding as an Effort to Achieve Sustainable Development Goals (SDGs) in Indonesia, which was written by Syamsuri, Yaumi Sa'adah and Isma Aulia Roslan [8]. The results of this study explain that: The role of zakat is proven to provide an alternative for reducing poverty for the community, can help the government in alleviating poverty and zakat is a belief system approach or spirituality that can be accepted by the community with confidence values in achieving the SDGs program. The similarity between this study and the previous one is that they both discuss the role of zakat in the success of the SDGs program, while the difference between our research and the previous one is that our research is focused on the BAZNAS program through the target villages, namely the SDGs village in Sukorejo village, Bangsalsari, Jember district with a program that directly touches the lower classes of society with a focus on the form of program activities in improving the economy, social and environment.

Therefore, the researcher plans to conduct a research with the theme: RURAL ECONOMIC EMPOWERMENT THROUGH SUSTAINABLE DEVELOPMENT GOALS (SDGs) PROGRAM WITH THE NATIONAL AMIL ZAKAT AGENCY, JEMBER REGENCY IN SUKOREJO VIL- LAGE, BANGSALSARI DISTRICT, JEMBER REGENCY.

METHOD

The research we do is a type of qualitative research with a qualitative descriptive approach model, research sources with two sources, namely primary through documents that can support the research process and secondary data, namely supporting data such as books, articles, papers, journals and so on that can be used in supporting the research process. In the method of data collection, we use the method of observation,

interviews and documentary. The data analysis method uses descriptive analysis with stages such as the data reduction process, data presentation and drawing conclusions. While in the data validity process, the technique used is persistence or constant observation, namely the process of searching for and finding characteristics or elements in situations that are very relevant to the problem or issue being sought and then focusing on these things in detail.

RESULTS AND DISCUSSION

1.1 Jember Regency BAZNAS Profile

BAZNAS Jember Regency was formed in 2017, exactly in August. During this period, BAZNAS Jember consolidated and completed the management until the end of 2017. The performance of BAZNAS Jember was effective starting in accordance with the RKAT of BAZNAS Jember in 2018, as of January. At this young age, BAZNAS Jember has carried out several forms of internal strengthening of organizational management and focused on several priority programs. In order to support the implementation of the work programs of BAZNAS, it is very necessary for the participation of the community, both individual and collective institutions to pay tithe through BAZNAS. Meanwhile, the level of community and institutional participation is starting to make progress, but it is still incidental. So, it has less significant effect on the collection of zakat.

Especially at the OPD level, it is very necessary to have a policy tool that can be used as a driver to carry out the zakat collection process for ASN and encourage the level of awareness of community participation in the success of all BAZNAS work programs that have a clear alignment with the weak (du'afa).

Jember Regency BAZNAS itself has five basic programs, namely, *Jember Cerdas* (Education Sector), *Jember Sehat* (Health Sector), *Jember Peduli* (Humanity Sector), *Jember Taqwa* (Dakwah and Advocacy Sector) and *Jember Sejahtera* (Economic Sector). Each program has been included in the 2019 BAZNAS annual work plan and budget. (*Renstra* Document of BAZNAS Jember Regency).

1.2 The Form of the BAZNAS Program that is integrated with the SDGs Platform

In order to help reduce and contribute to poverty alleviation, BAZNAS Jember has several program areas, including:

1. Economic Sector: This field is known as the Jember Makmur Program, is the direction of the Jember BAZNAS program which directly focuses on alleviating society in the economic field. The main programs of BAZNAS in this field are: Providing business capital assistance, business equipment assistance and business skills training.
2. Health Sector: This field is also known as healthy Jember. The main direction of this field is to provide health services for the poor, most of whom do not have access to good health services. Concrete programs in this field are assistance in paying off mustahik debts, mass circumcision and medical equipment assistance.
3. Education Sector: This field is known as Smart Jember. The direction of this field is to provide equal access to the weak to obtain educational services. The main programs in this field are tuition assistance and UKT payments, study equipment assistance and full scholarships.
4. Humanity Sector: This field is also known as Jember Peduli. The main direction of this field is as a form of direct concern for the poor. The main programs of this field are providing compensation, disaster assistance, caring for the abandoned, house renovation and construction of toilets.
5. Da'wah and Advocacy Sector: This field is also known as Jember takwa. The main direction of this field is the da'wah of Islam and humanity. Provide advocacy and facilitate the poor in obtaining their rights that make it difficult for them. The concrete programs in this field are facilitation of converts to Islam, ifthar Ramadhan packages and coaching of Dai.

All fields and programs run by BAZNAS Jember have the main direction of reducing social disparities and directly have an agenda of reducing poverty by at least 1%. The above field and program platforms make it possible to carry out transformative programs that have a direct impact on the economic development of the community. (BAZNAS Strategic Plan document for Jember Regency 2018-2022).

1.3 The form of the SDGs Platform in Sukorejo Village

The SDGs village in Sukorejo village, is one of the fostered villages that runs an activity program that is also in line with the goals of the SDGs, even though the actual program being implemented is still far from optimal. Because the programs that are being run do not represent the 17 main programs that have been launched. The activities or programs that have been implemented by the SDGs village of Sukorejo village include:

1. Strengthening the Economic Sector
 - 1) Increasing the coffee business with training in making packaging or contemporary coffee packaging.
 - 2) Socialization of empowerment programs and partnerships in agriculture.
 - 3) Engaged in catfish and gourami fish farming.
 - 4) Entrepreneurship funding assistance for PKH families.
 - 5) Provide business training through digital media.
2. Social activities
 - 1) Strengthening Research for Community Empowerment
 - 2) Outreach from KOMNAS Perempuan.
 - 3) Conducting Free Health Checkup Activities
 - 4) Jember Police Chief Gathering.
 - 5) Permata Majapahit Natural School SDGs Sukorejo village
 - 6) Youth Studies Center
 - 7) Build A Livable House.
3. Environmental Activities
 - 1) Sustainable Food House
 - 2) Tales Beneng Plant Cultivation.

The program that has been implemented by the SDGs village of Sukorejo village, if drawn on the international SDGs program, can be presented in the form of the following table.

Tabel 05. SDGs Correlation Program

No.	SDGs Program	SDGs Village program of Sukorejo village
1.	Without poverty	<ol style="list-style-type: none"> 1. Increasing the coffee business by training in the manufacture of contemporary coffee packaging. (In this program, increasing the business of processing coffee into ground coffee which is packaged in the form of packing that has more selling value). 2. Engaged in catfish and gourami fish farming. (developing catfish and gourami farms which aim to increase the income of residents)
2.	No more starving	<ol style="list-style-type: none"> 1. Sustainable Food House (a program to plant supporting plants to utilize vacant land, with the aim of meeting basic needs from kitchen needs) 2. Socialization of empowerment and partnership programs in agriculture. (In this activity in collaboration with PT. Benih Citra Asia to provide education to farmers for pest management to prevent crop failure, as well as providing assistance with water pumps). 3. Cultivation of Tales Beneng Plants. (Educate the community by utilizing their vacant land with the intercropping method by planting Beneng tales. This plant besides having high economic value, can also be a substitute for staple food such as rice).
3.	Ensuring a healthy life and well-	<p>Build A Livable House. (This program is in the form of renovating a house for one of the residents of Sukorejo village which is no longer suitable for</p>

No.	SDGs Program	SDGs Village program of Sukorejo village
4.	Ensuring quality education	<p>habitation, in collaboration with BAZNAS Jember, with the aim of providing a decent and healthy place for residents).</p> <p>Permata Majapahit Natural School SDGs Sukorejo village. (The form of the program carried out is in collaboration with KKN students from one of the universities by forming a natural school to help school-age children to get additional material outside school hours during the pandemic).</p>
5.	Ensuring broad and decent economic development and employment	<ol style="list-style-type: none"> 1. Entrepreneurship funding assistance for PKH families. (direct business funding assistance given to PKH families in the hope that they can run their own business) 2. Provide business training through digital media. (providing training especially for youth in Sukorejo village, with the hope of opening new businesses in the field of digitization).
6.	Building healthy, inclusive and quality cities and settlements	<ol style="list-style-type: none"> 1. Strengthening Research for Community Empowerment (this form of activity is to conduct research in the field in collaboration with students to identify problems faced by the community, so that related parties can immediately develop programs for solution steps for the benefit of the community). 2. Outreach from KOMNAS Perempuan. (providing education to Muslim women in Sukorejo village about the function of KOMNAS Perempuan, with the aim of increasing the human resources of mothers, especially in understanding their role and rights). 3. Conducting Free Health Checkup Activities. (The form of this activity program is in collaboration with the nearest health office to provide free health check services). 4. Jember Police Chief Gathering. (This form of activity is to provide education to the community, especially the youth in Sukorejo village on the importance of maintaining security and social stability in the community).

CONCLUSION

Based on the results of the research conducted, it can be concluded that BAZNAS Jember Regency, is an Islamic philanthropic institution that has a vision and mission as well as a noble work program and is in line with the work platform of the SDGs. BAZNAS Jember district formed a guided village to make the SDGs program a success, although in its application it is still not running optimally. This can be seen from the work program carried out by one of the SDGs village in Sukorejo village, Bangsalsari sub-district, Jember district, where there are still around seven performance programs that are in line with the SDGs platform. In the future, so that Sukorejo village becomes a pilot village in developing a balance of sustainable development in accordance with what we aspire together.

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