

The contribution of Amil Zakat, Infaq and Shadaqah Muhammadiyah (LAZISMU) institutions in handling the impact of Covid-19

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Submission date: 21-Jan-2023 04:37AM (UTC-0600)

Submission ID: 1996524130

File name: iyah_LAZISMU_institutions_in_handling_the_impact_of_Covid_19.pdf (883.85K)

Word count: 3806

Character count: 20782



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To cite this article: Mursal Mursal, Mahyudin Ritonga, Fitria Sartika, Ahmad Lahmi, Talqis Nurdianto & Lukis Alam (2023) The contribution of Amil Zakat, Infaq and Shadaqah Muhammadiyah (LAZISMU) institutions in handling the impact of Covid-19, *Journal of Sustainable Finance & Investment*, 13:1, 118-124, DOI: [10.1080/20430795.2021.1886550](https://doi.org/10.1080/20430795.2021.1886550)

To link to this article: <https://doi.org/10.1080/20430795.2021.1886550>



Published online: 25 Feb 2021



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The contribution of Amil Zakat, Infaq and Shadaqah Muhammadiyah (LAZISMU) institutions in handling the impact of Covid-19

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5 ABSTRACT

Apart from the government, other institutions are needed to make active contributions to the people's economy since the Covid-19 pandemic has made it more difficult. In Indonesia, there are large community organizations with considerable assets, such as LAZISMU. During the pandemic, Indonesians felt the active participation of Muhammadiyah and all of its charitable efforts. Therefore, this study aims to describe the contribution of LAZISMU in dealing with the impact of the pandemic. The data analyzed showed that the contribution of LAZISMU was in order to deal with the impact of the pandemic in various forms, by providing scholarships, distributing basic necessities, helping orphanages and distributing masks. This was carried out in accordance with the procedures of Lazismu and health protocol rules during the pandemic.

ARTICLE HISTORY

Received 18 December 2020
Accepted 3 February 2021

KEYWORDS

Contribution; LAZISMU;
impact of Covid-19

1. Introduction

The outbreak of Covid-19 has hit the world and paralyzed the economies of some of its population, especially in Indonesia (Susilawati, Falefi, and Purwoko 2020). It has prevented a lot of people from carrying out activities outside their home in order to earn daily living (Ritonga, Lahmi, et al. 2020), ensuring that not a few people feel a shortage of staples for daily consumption (Matias, Dominski, and Marks 2020). Some usually work in crowded places where they have to become clustered and is not in accordance with the safety precautions of Covid-19 which states that all activities that may cause crowds should be eliminated or prohibited (Qian and Jiang 2020; Ebrahim and Memish 2020; Khalaf and Sabbar 2019). In addition, the community needs to remain at home except there is an urgent need to step out. When such need arise, the government's appeal, health workers, Indonesian Ulema Council (Djalante et al. 2020) and other regulations, such as maintaining social distancing and physical distancing should be applied (Khalaf, Abdulsahib, and Sabbar 2020). This has caused a plummet in the economy of those in the middle to lower level (Susilawati, Falefi, and Purwoko 2020;

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Djalante et al. 2020) and requires social solidarity or helping hands and care from the government (Subahi et al. 2021; Xiang et al. 2021) philanthropists and other social communities that may help ease their burdens.

West Sumatra is one of the red zone areas affected by the pandemic, where most of the people are in the middle to lower economy (Satrianto et al. 2020). This has made government social institutions, amil zakat institutions, amil zakat bodies and other institutions focus their budgets on dealing with its the impact since mid-March 2020. Scholarships were temporarily suspended, development budgets diverted and incentives cut in order to ensure that people continue to live without a shortage of daily staples during this pandemic. Likewise, this was carried out by Lazismu as one of the amil zakat institutions officially under the Ministry of Religion of the Republic of Indonesia (Ahmad and Rusdianto 2018).

Lazismu is one of the amil zakat institutions managed by the Muhammadiyah organization which is spread across every region throughout Indonesia (Ruhiat 2020). It was discovered by PP Muhammadiyah in 2002 and confirmed by the Minister of Religion of the Republic of Indonesia as the National Amil Zakat Institute through Decree No.457/21November 2002. This institution has various forms of socio-religious programs aimed at helping the poor (Setiyowati 2019). Its benefits and existence are increasingly being felt in the covid-19 atmosphere (Malik and Senjiati 2020).

A trustworthy, transparent and competent way of working increases the quality of LAZISMU service from time to time. Furthermore, it has shown its ability to be flexible and adapt to the latest fashions or philanthropy (Baidhawiy 2015), manage funds properly according to the development and progress of the times, use them for more productive things and distribute fairly and equitably.

One of the Lazismu in West Sumatra that is competent in distributing zakat is Lazismu Payakumbuh which has significant contributions and excellent service to the community through its best programs. During the pandemic, various forms of social activities were carried out by Lazismu Payakumbuh to provide assistance to people affected. Therefore, this study aims to understand and examine in more detail and in-depth the contribution of Lazismu Payakumbuh in dealing with the impact of Covid-19.

2. Study methods

This was in the form of a case study using a qualitative approach to understand and examine the in-depth social phenomena regarding the participation or contribution of an infaq and alms zakat institution, namely Lazismu in dealing with the impact of the pandemic which has plagued Indonesia several months ago, especially in Payakumbuh City, West Sumatra.

The data used in this study were obtained from the management of the amil zakat institution, infaq and shadaqah Muhammadiyah Payakumbuh and the purposive selection of the people affected by the pandemic.

Furthermore, the study data were obtained from informants through observation, interviews and documentation. These observations are intended to obtain data related to the realities in the field related to the contribution of the Amil Zakat, Infaq and Shadaqah Muhammadiyah Institutions for which researchers make observations related to their activities. The interview is carried out to discover how the informant responds to

the contribution of LAZISMU, using the semi-structured type of interview. Meanwhile, documentation is carried out to obtain data from existing documents related to the contribution of LAZISMU in tackling the spread of covid-19.

The data obtained from informants were in accordance with the techniques used and was analyzed interactively, indicating the conclusion of data after confirming those obtained from all informants and techniques. Therefore, the validity of this study data is measured through triangulation techniques.

3. Study results and discussion

Generally, in accordance with what is stated in the Zakat Guidelines issued by the Directorate General of Islamic Community Guidance and Haj Affairs of the Ministry of Religion, there are four innovative contributions to the distribution of zakat funds, namely first distribution is 'traditional consumptive' (Suprayitno, Harun, and Utara 2013; Rezi et al. 2020) i.e. zakat is distributed to mustahiq for direct use, such as zakat fitrah given to the poor to meet their daily needs or zakat mal distributed to victims of natural disasters. In this case, during the pandemic, it was given in the form of basic necessities, medical expenses for the poor that were sick and also the cost of living for the needy (Amelia 2012).

The second distribution is 'creative consumptive' i.e. zakat is manifested in another form of the original goods, such as in the form of school supplies or scholarships (Putriana 2018; Fairi 2020). This form of distribution is also carried out by LAZISMU Payakumbuh in the form of providing educational scholarships, in order to reduce the burden of education costs for generations in poor times like today. Furthermore, the third distribution is 'traditional productive', where zakat is given in the form of productive goods (Nasution and Prayogi 2019; Alim 2016), such as goats, cows, shavers, etc. Giving in this form enables the creation of businesses that provide job opportunities for the poor. In this case, LAZISMU Payakumbuh provided business facilities to the dhuafa in the form of a cart that may be used for trading.

The fourth distribution is 'creative productive', where zakat is manifested in the form of capital either to build social projects or increase the capital of small business traders (Faisal and Yuliani 2017). In this case Lazismu provided funds in the form of venture capital for middle to lower middle businesses.

In accordance with the results of this study, the contribution of LAZISMU in overcoming the problems faced by the community during the pandemic may be described as in Table 1.

In accordance with the data contained in Table 1, it is observed that zakat funds may be allocated for education costs for the poor flexibly, either in the form of integrated scholarships or to special educational institutions. This scholarship is given through

Table 1. The contribution of LAZISMU in tackling the impact of Covid-19.

No.	Form of contribution	Receiver
1	Scholarship	Poor student
2	Helping the Orphanage	Orphanage children
3	Groceries	Poor people
4	Distribution of masks	General public

the funds raised, one of which is through Blue and the recipient data are determined by priority scale, namely needy, poor and orphaned.

During the pandemic, Lazismu Payakumbuh also continued to allocate existing funds for educational scholarships, but it was not as much as during normal times because their finances were also shared with several other needs of the community. In addition, educational scholarships were distributed to elementary, junior high and high school students, including caretakers. According to the head of Lazismu Payakumbuh, the amount of funds channeled for educational scholarships amounted to Rp. 79.5 million which is very much less when compared to the distribution of educational scholarship assistance funds in 2019 which amounted to Rp. 349 million.

The quota of recipients also decreased from 517 students in 2019 to 210 in 2020 with the addition of orphanages. Lazismu Payakumbuh also planned to increase the distribution of scholarships for students worth 200 million using the 2019 data quota, based on further information from one of the administrators that remained at the Payakumbuh Lazismu secretariat, indicating that there is no additional data quota for 2020.

Furthermore, other informants revealed that they received 1.5 million worth of scholarship from LAZISMU, which is in accordance with the data that researchers got from newspapers that provided information related to the awarding of scholarships during the pandemic. The contribution as given by LAZISMU was in accordance with the views and conclusions of the experts that directed the giving of zakat in the form of scholarships (Sutikno, Asnawi, and Setyaningsih 2020; Putriana 2018; Fairi 2020). This shows that it contributes to realizing the continuity of education for underprivileged students, because during the pandemic, internet packages were a basic requirement for online learning (Ritonga, Ritonga, et al. 2020), therefore, a form of learning that involves all elements of society is a necessity (Ritonga, Lahmi, et al. 2020; Suparman et al. 2020).

Alternatively, zakat funds given to their recipients may be in two forms, namely distribution and empowerment (Furqani, Mulyany, and Yunus 2018). Distribution in the form of consumptive assistance and empowerment in the form of assistance that may be used for development and support for the sustainability of an institution. In this case, the funds given to the orphanage may of course be for both. Some of the funds are used directly for the needs of the orphanage and others to complete the equipment or needs of the institution.

The orphanage is the priority target for Lazismu with a total of 13.8 million of the educational assistance funds been distributed to the orphanages and cared for by Muhammadiyah Payakumbuh. Basically, zakat funds may be used to build the welfare of the wider community (Yusoff 2008; Khasandy and Badrudin 2016), to ensure that the orphanage is the most appropriate place for distribution of aid (Masyita 2018) and becomes the main target for Blue in distributing aid during the pandemic. With funds specifically allocated for orphanages, it proves that Lazismu is a social charity that pays great attention to the welfare of the poor or the poor.

Furthermore, LAZISMU contributed to overcoming victims affected by the pandemic by providing basic foodstuffs. During this period, social institutions (Galanakis 2020; Kinsey, Kinsey, and Rundle 2020; Suparman et al. 2020) and *amil zakat* carried out ZIS management operations with a ZIS distribution strategy in the form of a basic food distribution program for people affected by the pandemic (Wahyu and Anwar 2020). In addition to what was carried out by Lazismu Payakumbuh before distributing

educational scholarships to students, they spent Rp. 34 million for handling the impact of the pandemic on the community. Most of the funds were used to provide 117 basic food packages.

Another step taken by LAZISMU in carrying out its function is the distribution of masks to the wider community. Masks are something that should be used by everyone during the pandemic (Chan 2020), because of its numerous function (Matuschek et al. 2020; Ritonga, Lahmi, et al. 2020). In the early days of the pandemic, not all people understood and not many had masks to use outside the house. Others sometimes excused themselves for forgetting because they weren't used to it (Disemadi and Handika 2020; Yudhastuti 2020). In addition to the distribution carried out by Lazismu Payakumbuh, a total of 10 mask scores were provided and distributed to the public to ensure that various parties or educational and social institutions take the initiative to buy masks in large quantities.

4. Conclusion

A disaster which hit the world including Indonesia in the form of Covid-19 outbreak has made the economy of the ummah difficult, resulting in increased poverty and unemployment rates. Therefore, the existence and participation of amil zakat, infaq and alms institutions such as Lazismu is very important to balance and help fulfill the needs of the community. In the City of Payakumbuh, West Sumatra, Lazismu also contributed to dealing with the impact of the outbreak, by providing educational scholarships, distributing basic necessities, helping orphanages and distributing masks. This was carried out in accordance with the procedures of Lazismu and health protocol rules during the Covid-19 pandemic.

Disclosure statement

No potential conflict of interest was reported by the author(s). Data and research analysis results are not related to conflicts of interest, all data obtained and analyzed in accordance with the code of ethics of academics and researchers applicable specifically in the republic of Indonesia.

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