

Promoting Social Justice through Management of Zakat

M. Taufiq Rahman¹, Iding Rosyidin² and Moh. Dulkiah¹

¹SGD State Islamic University Bandung, Indonesia,

² Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

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Abstract: This study focuses on analyzing the transformation of zakat (alms) management from the viewpoint of the capital and its institutional relation to empower the society. An in-depth study regarding this topic has its relevance to enrich theoretical discussions in economic sociology on the types and function of the capital in an institution with its institutional relation. This study displays a discussion on zakat management in West Java in order to finalize social analytics more comprehensively in its relation to enact social justice. This study emphasizes more on the LAZ capitals in transforming the management of zakat in West Java, Indonesia. Studying the reality of zakat in West Java has its attraction, mainly because there are prolific growing private zakat institutions in the area. This study finds a theoretical view of capital based institutional relation in real life. A capital based institutional relation is a part of a continuation of the institutional relation theory potential to be a theory to analyze capital matters in an institutional relation way. This theory can enrich the established sociological theory of organization and could give explanations concerning the power and the weakness of capital in an institutional relation way.

1 INTRODUCTION

The internalization and socialization of the religious concept of trust are provided through a platform such as a zakat collection and empowerment, which serves as a communication medium between amil (zakat collectors) and muzakki (zakat payers) and as an effort to transform zakat management. Zakat itself is the obligation of all Muslims to issue a portion of the wealth in order to cleanse (tathir) and purify (tazhir) the soul and the total property as stated in QS. 9: 103. As for the recipient, zakat can fulfill the material requirements, such as eating, drinking, clothing, housing and so on whose distribution goals are mentioned in QS. 9: 60.

LAZ's transformation in Islam becomes a manifestation of the implementation of community economic management practices, especially in the welfare of the weak. Moreover, the economic management practices of the people prioritize the aspects of trust. Trust in Islam is also taught in a different sense; the trust is a spiritual capital. Robert J. Barro gives an analogy to this spiritual capital such as human capital in conventional systems (Barro, 2004). Pierre Bourdieu (1930-2002) distinguishes between spiritual capital and religious

capital. The first covers a broader aspect of a more diverse society, carried out by a more complex (extra-institutional) pattern of production, consumption, exchange, and consumption. In contrast with the second, which is produced in a hierarchical institution (Verter, 2003). Victor Nee through his New Institutionalism only continued the concept of social capital which had been introduced previously by several scholars such as Robert D. Putnam (Nee, 2003).

2 THEORETICAL FRAMEWORK

In the general context, spiritual capital seems to have a more positive image than religious capital because spirituality is often associated with secularity (non-religious activities), more flexible, and therapeutic. Meanwhile, religious activities, for example, Protestant Christianity in the United States, are often associated with conservative characters. Spiritual capital also has various similarities with religious capital, especially the social and economic impacts generated by religious beliefs, activities, and institutions. For example, some of the believers in churches in the United States are members of

associations, philanthropy, and volunteerism (Putnam, 2000). Thus, they develop social and religious and spiritual capital.

People do not need to find meaning and purpose in life or insist on wanting to be a good person. Spiritual capital has nothing to do with the 'right' or to depend on the ultimate truth. Our conception of the Almighty is spiritual capital that allows us to relate to all the meanings of values and understanding of the purpose of life. In short, spiritual capital reflects the core values, systems of one's value and the inward thrust of humans. Genuine social capital must include the spiritual and mental dimensions, which add to the main goals in building long-standing relationships with people from different backgrounds (Haddorff, 2000).

3 LITERATURE REVIEW

First, Ranti Wiliasih et al. (2011), Relationship between Quality of Life and Regular Zakah Exercise, *International Journal of Business and Social Science* Vol. 2 No. 16; September 2011, this study examines the relationship between regular zakat and quality of life by using aspects of spirituality and altruism as intermediary variables. This research was conducted with surveys and interviews using a questionnaire on 110 respondents from 356 zakat payers. By using Structural Equation Model (SEM) analysis and Partial Least Square Path Modeling (PLSPM) analysis, this study successfully tested the relationship between regular zakat implementation and quality of life through altruism and spirituality as an intermediary variable. The choice of spirituality and altruism based on intervening variables in research. Their findings indicate that there is a relationship between regular zakat testing and quality of life, although altruism and spirituality affect the quality of life, and there is a relationship between spirituality and quality of life. It means that regular zakat testing does not automatically improve the quality of their lives, especially if they do not know the meaning for themselves.

Second, Geoffrey A. Jehle, "Zakat and inequality: some evidence from Pakistan." *Review of Income and Wealth* 40.2 (1994): 205-216. Jehle tried to analyze the impact of zakat on inequalities and inequalities that occur in Pakistan. By using the AKS Gap Index (Atkinson, Kolm, and Sen), Jehle was able to construct two types of income using data from 1987-1988, namely: Data on income without including zakat and income data that included zakat.

He found that zakat was able to channel the income from the middle class to the lower groups, even though the amount was still minimal.

Third, Nasim Shah Shirazi (1996), Targeting, coverage, and contribution of zakat to household's income: the case of Pakistan." *Journal of economic cooperation among Islamic countries* 17.3/4: 165-186. Shirazi analyzes the impact of zakat and 'ushr on poverty alleviation efforts in Pakistan. Using FGT (Foster, Greer, and Thorbecke) Index, he found that in 1990-1991, 38 percent of households in Pakistan lived below the poverty line. However, this figure will be 38.7 percent if the zakat transfer mechanism does not occur. He also concluded that the poverty gap decreased from 11.2 percent to 8 percent with the presence of voluntary zakat transfer mechanisms.

Forth, Ibrahim Patmawati, Economic Role of Zakat in Reducing Income Inequality and Poverty in Selangor. Diss. Ph. D. thesis, University Putra Malaysia, 2006. Here Patmawati tried to analyze the role of zakat in reducing poverty and income inequality in the state of Selangor, Malaysia. Using the Lorenz Curve and Gini Coefficients, he found that the bottom 10 percent of the community enjoyed 10 percent of the public's wealth because of zakat. This figure increased from 0.4 percent when the transfer of zakat did not occur whereas 10 percent of the top groups of people enjoy wealth by 32 percent, or down from 35.97 percent in the previous position. It shows that the gap between groups can be reduced. He also concluded that zakat could reduce the number of low-income families, reduce the level of depth and severity of poverty in Selangor.

Fifth, Niswatun Hasanah (2013), ANALISIS PENGARUH LAYANAN LEMBAGA AMIL ZAKAT TERHADAP KEPERCAYAAN MUZAKKI (Studi Pada Lembaga Amil Zakat Dompot Dhuafa Yogyakarta). Diss. Universitas Gadjah Mada. This study looks at zakat management from a trust perspective. The management of zakat which used to be still in the form of charity has shifted to zakat institutions that manage zakat funds creatively and innovatively in the form of productive zakat. It makes every zakat institution requires *muzakki* who believes in the performance of the institution so that many teachers channel their funds through institutions. The management is inseparable from the marketing strategy in management applied by an *Amil Zakat* Institution. This research was conducted to find out and understand the strategies used by Dompot Dhuafa Yogyakarta in marketing its services and analyzing respondents' responses and

strategies used through CARTER service quality to trust.

Sixth, Umah, U. K. (2011), Penerapan Akuntansi Zakat Pada Lembaga Amil Zakat (Studi pada LAZ DPU DT Cabang Semarang). *VALUE ADDED MAJALAH EKONOMI DAN BISNIS*, 7(2). This study situates Indonesia as demographically and culturally has the potential to be developed into an instrument of income distribution, especially the Indonesian Muslim community, namely the institution of zakat, *infaq*, *sadaqah* (ZIS). Demographically, the majority of the Indonesian population is Muslim, and culturally the obligation of zakat has an effect, and *Sadaqah* in the way of Allah SWT has been deeply, rooted in the Muslim tradition of life. In managing zakat, the management institutions must have accountability and transparency. Therefore, it is important for zakat management institutions to be able to prepare good and transparent financial statements. Still, there are many BAZIS and LAZIS who have not used zakat accounting, especially the amil zakat agencies operating in the village / kelurahan or mosque. They still use conventional accounting. Even though PSAK (statement of financial accounting standards) has been issued no. 109 concerning zakat accounting. This phenomenon is the reason for conducting research on the implementation of zakat accounting by zakat management institutions, the mechanism of zakat management in the *Amil Zakat Wallet Caring for the People of Darut Tauhid* (LAZ DPU DT) Semarang Branch became the topic in this study. Data Collection Techniques are carried out by: 1) Direct Observation, 2) Interview (Interview), and 3) Documentation. Data analysis consists of description and content analyses. The collected data is analyzed using the description method, with qualitative analysis. In this case, the analysis is carried out by explaining matters relating to the conditions at the LAZ DPU DT Semarang branch, especially in describing how the application of zakat accounting to the Semarang branch of LAZ DPU DT. Accounting for zakat funds carried out by LA Semarang DPU DT Branch is carried out based on the cash basic value where the accounting transaction recording model records all revenues that have been received. And in the reporting process LAZ DPU DT Semarang Branch only reports sources and uses of funds and reports on receipt and use of funds. This is because that LAZ DPU DT Semarang Branch does not have its own assets such as land and buildings. Here LAZ DPU DT Semarang Branch has not conducted five financial reports according to PSAK No. 109 of which are balance sheets, reports on sources and uses of funds, reports of changes in funds under management, cash flow reports, and notes to financial statements. Therefore,

the LAZ DPU DT Semarang Branch has not been audited by a public accountant and not in accordance with SFAS No. 109.

Seventh, Rouf, M. A. (2011), Analisis faktor-faktor yang mempengaruhi minat masyarakat membayar zakat di Rumah Zakat cabang Semarang (Doctoral dissertation, IAIN Walisongo). This study begins with a rationale that to empower zakat funds optimally, a professional, trustworthy and transparent zakat management institution is needed. It is so in fostering a sense of public trust in the interest in paying zakat in zakat institutions. In addition to trust in zakat institutions, interest in paying zakat can also be influenced by the level of religiosity and income. The level of one's religiosity, especially the understanding of the obligation of zakat greatly influences one's awareness to issue zakat. While income has a relationship regarding whether the property has reached the *nisab* (obliged amount) or not. This study explains the problem of whether there is an influence of trust, religiosity and income on the interest of the public to pay zakat. This study aims to examine partially and simultaneously how trust, religiosity and income influence the interest of the public to pay zakat in the Semarang branch of Zakat House. The technique used for sampling in this study is a probability sampling. The method used to collect data were questionnaires, interviews and documentation. The data analysis technique used in this research is the validity, reliability and multiple regression analysis. The results of research processed with SPSS Version 16.0 for Windows shows that the influence of independent variables (trust, religiosity and income) on the dependent variable (community interest) is 57.4%, while 42.6% is influenced by other variables not included in this research. This means that the ability of variables of trust, religiosity and income is very large in explaining interest variables. The empirical test results of the influence between trust in community interests, showed a value of t count 3.323 and p value (sig) of 0.001 which was below 5%. This means that trust affects people's interests. The effect of religiosity on community interest shows a value of t count 3.945 and p value (sig) of 0.000 which is below 5%. This means that religiosity affects people's interests. While the influence of income on public interest shows a value of 7.430 t count and 0.000 p value (sig), using the Alpha level of 5%, the position of the probability value is below its Alpha. This means that there is a significant influence between income and public interest.

Eighth, Sidiq, H. A. (2015), Pengaruh Pengetahuan Zakat, Tingkat Pendapatan, Religiusitas Dan Kepercayaan Kepada Organisasi Pengelola Zakat Terhadap Minat Membayar Zakat

Pada Lembaga Amil Zakat:(Studi Kasus Terhadap Muzakki Di Fakultas Agama Islam Dan Fakultas Ekonomi Dan Bisnis Universitas Muhammadiyah Surakarta) (Doctoral dissertation, Universitas Muhammadiyah Surakarta). This study aims to analyze the influence of the knowledge of zakat, income level, level of religiosity, and the level of trust in the interest in paying zakat on the institution of amil zakat at Muhammadiyah University Surakarta. The population in the study were lecturers, employees and students at the Faculty of Economics and Business and the Faculty of Islamic Religion, Muhammadiyah University of Surakarta. The sample in this study taken Case Study Against Using Convenience Sampling method, while determining the number of samples using the Slovin's formula. There are 98 questionnaires that can be processed in this study. The primary data collection method used is by survey method using a questionnaire media. The data analysis method used in this study is multiple regression analysis (OLS). Based on the results of the analysis carried out then the conclusions obtained based on the effect validity test (t test) at significance (α) of 0.05. Knowledge of zakat (PZ) has a significant effect on the interest in paying zakat to the institution of amil zakat with a coefficient of 0.274670. The level of trust (TK; Tingkat Kepercayaan) also has a significant effect on the interest in paying zakat to the amil zakat institution with a coefficient of 0.199615. Whereas for the income level variable (TP; Tingkat Pendapatan) and the level of religiosity (TR; Tingkat Religiusitas) does not have a significant influence on the interest in paying zakat at the amil zakat institution at the level of α up to 95%.

Ninth, Tho'in, M. (2017), *Pembiayaan Pendidikan Melalui Sektor Zakat*. Al-Amwal: Jurnal Ekonomi dan Perbankan Syari'ah, 9(2). This study aims at finding out how educational financing program done, to know the criteria of students who will get educational scholarship, and to know the flexibility in allocating zakat funds for education at the zakat Al-Ihsan Institute of Central Java. This research use descriptive, qualitative approach. Data collection in this study was conducted by observation, interview, and documentation. Data analysis techniques in this study were interactive data analysis techniques consisting three components of data analysis, that is, data reduction, data presentation, and conclusion. This study found that there are two educational financing programs undertaken by this institution, that is, an integrated scholarship program and orphaned *pesantren*. Both programs are financed from the utilization of zakat funds that have been collected. The criteria of the students receiving educational scholarships are

classified by priority scale: 1) the poor, orphan, mosque *takmir* (employees); 2) the orphans; 3) the poor. In addition, there is the flexibility of the budget in allocating zakat funds for education programs.

Tenth, Lestari, P., Pratiwi, U., & Ulfah, P. (2015), Identifikasi Faktor Organisasional dalam Pengembangan "E-Governance" pada Organisasi Pengelola Zakat, *MIMBAR, Jurnal Sosial dan Pembangunan*, 31(1), 221-228. This study aims to identify organizational factors which focused on the SWOT analysis (strengths, weaknesses, opportunities, threats) in order to develop e-governance to strengthen transparency and accountability in the management of zakat in Zakat Management Organization in Banyumas. Data were collected through interviews and focus group discussion (FGD) technique. With snowball sampling, nine zakat management organizations in Banyumas were selected. The analytical method used is descriptive qualitative. The results showed that the organization of zakat in Banyumas have strengths, weaknesses, opportunities and obstacles in managing zakat. Other results showed the lack of using of internet-based media in the dissemination of programs and accountability in managing of zakat.

Eleventh, Siswanto, D., & Nurhayati, S. (2012), Factors affecting concern about zakat as a tax deduction in Indonesia, *International Journal of Management and Business Research*, 2(4), 293-312. Historically, the Islamic state collected zakat (similar to the tithe of other regions) as national income. In Indonesia, the private sector can raise zakat funds more effectively than the government. In 2010, zakat became tax-deductible income. This paper tries to analyze some factors that affect preference for zakat as a tax deduction in Indonesia. The effectiveness of the regulation is also investigated. In addition, zakat can deduct tax as a plan for next regulation proposal. This research also aims to see for further action, zakat can deduct tax. Research methodologies were hard copy and online questionnaires and phone interviews with the tax office's customer service. Samples were taken from April through June 2012. The results showed that motivation and trust factors affected the preference for tax-deductible zakat, while most tax officers were not aware of the popular concern about zakat as a tax deduction. This study proposes involving human resources departments in companies' deductions of taxable income and promoting awareness of the issue among tax officers as solutions to this problem.

Twelfth, Satrio, E., & Siswanto, D. (2016), Analisis Faktor Pendapatan, Kepercayaan Dan Religiusitas Dalam Mempengaruhi Minat Muzakki Untuk Membayar Zakat Penghasilan Melalui Lembaga Amir Zakat, *Simposium Nasional Akuntansi XIX*. This research explains some factors such as individual income, trust and religiosity of zakat payer preference on profession zakat through Zakat Institution. The research method used is by questionnaire with 164 sample at Indonesian Stock Exchange. It uses SMARTPLS to test the relationship of variables. The results show that individual income, trust and religiosity have significant effects to zakat payer preference payment through zakat Institutions.

Thirteenth, Trisnawati, D. M. F. (2015), Penerapan PSAK 109 Tentang Akuntansi Zakat dan Infak/Sedekah pada BAZ Kota Pekanbaru, *Kutub Khanah*, 17(1), 40-59. Zakat management organization (OPZ) in Indonesia is growing by leaps and bounds, even among OPZ competing for the collection of zakat, donation/charity to attract the sympathy of the Muslim community in particular muzakkis and donors. Many ways to do that is by making the program amil zakat distribution of creative and innovative as *mustahiq* economic empowerment so that the program can improve the status of *mustahiq* (alms receivers) into a minimal *muzakki munfiq* (people who could pay zakat). However, the important thing is the publication to the public as well as to implement transparency and accountability in the management of zakat. The authors are interested to further investigate the application of PSAK 109, Accounting for Zakat, Infaq/BAZ Alms in the city of Pekanbaru. BAZ Pekanbaru which has been confirmed by Walikota Pekanbaru since 2001, experienced a significant development in terms of the collection of zakat since last 2 years with a period of management the period 2011 till 2013. This is a descriptive and comparative study between zakat management accounting practice in the field with the provisions of PSAK 109. The results showed that the BAZ Pekanbaru has applied PSAK 109 on its financial reporting since 2011 are listed in the annual report 2011 and 2012. The embodiment of transparency and accountability is a positive impact on the increase in the collection of zakat, donation/charity. Finally, it could increase public confidence in government and the city of Pekanbaru.

4 RESEARCH METHODOLOGY

This research uses the method of soft systems methodology (SSM) developed by Checkland and Scholes. SSM is an approach to solve an unstructured complex problematical situation based on holistic analysis and system thinking. The use of SSM is to describe problems consisting more significant social and political effects and analyses by using the concept of human activity as a tool to know a problematical situation to produce actions to raise the situation (Checkland & Scholes, 1999).

The present writers assert seven levels to solve the SSM problems that is; first, determining and understanding the problematical situation. Second, affirming problematical situation. Third, choosing a viewpoint to see the situation and producing a definition of problematical roots. Fourth, developing enough conceptual models to describe all of the problematical roots. Fifth, comparing the model with reality. Sixth, declaring an expected and possibly performed the change. Seventh, doing an action to raise the situation of the real world (Checkland & Scholes, 1999).

This research takes the analytical study of analyzing the capital capacity of zakat management institutions in West Java and performed in various locations. Those are the offices of: The House of Zakat (Rumah Zakat, RZ), The Wallet of the Needy (Dompot Dhuafa), Daarut Tauhid, the Center of Zakat of the People (Pusat Zakat Umat, PZU) of the Islamic Union (Persatuan Islam, Persis), and other places agreed by the researcher and the informants.

Data analysis derived at the same time from the processes of data gathering. The inductive analysis is departed from the raw data in the field. The process of data management involves theme identification and emerging patterns after doing data selection, classification, and data analysis. After categorizing interview transcripts, there is an effort of codification of essential points including keywords and sentences.

5 FINDINGS AND DISCUSSION

LAZ is an organization that has its own corporate culture built by all its employees, especially regarding values, perceptions, and behavior of all elements in the organization. The cultural conditions of the organization will influence any forms of activity that applied to internal or external circles.

Table 1: The Values Applied by the *Amil* Zakat Institutes

No	LAZ	Core Values
1	RZ	- Trusted - Humanitarian - Progressive
2	Dompot <i>Dhuafa</i>	- Independence - Accountability
3	DPU DaarutTauhid	- Pray - Think - Endeavor
4	Pusat Zakat Ummat	- Trustworthy - Professional - Transparent

Source: Field Study, 2015

There are positive and negative values; the positives include: First, the principle of transparency. LAZ develops this transparency principle to guarantee access or freedom for everyone in obtaining information about the organization, namely information about its implementation and the results achieved. According to IM, Director of DD Jabar, that transparency is applied to provide openness for everyone both from the elements of *muzakki* and the general public to conduct surveillance. Nevertheless, IM stated that transparency must be balanced, too, with the need for confidentiality of institutions and information that affects the rights of individual privacy (IM, 2015).

The role of the media recognized by IM as very important in this transparency, for the reason of an opportunity to communicate to the public and explain various relevant information, as well as a watchdog for various LAZ actions and deviant behavior from the officers. The media will not be able to carry out this task without the freedom of the press, free from government intervention even if it influences business interests. IM also realizes that openness has consequences for the excessive control of society and even the mass media. Therefore, the obligation for openness could hand in hand with the value of the limitation, which includes clear criteria from the officers about what kind of information they provide and to whom the information is given. IM stated that three main factors could encourage and accelerate the realization of transparency above, those are the availability of data/information that is accurate, comprehensive, and up-to-date; the ease of accessing data/information; and the uniformity of data/information submitted (IM, 2015).

Information and activities that must be transparent include managing funds that cover the system, amount and source of funds, and the distribution. IM explained that the organization and

the personnel include the structure, tasks, and management systems. Planning includes short and medium-term plans; implementation includes progress reports and obstacles faced; procurement of goods and services includes integrated information on its implementation; and the distribution of humanitarian aid funds includes the amount and value of available funds, criteria, and number of recipients, sources and forms of assistance, as well as accountability mechanisms (IM, 2015).

The second principle is professional. Many problems that arise from traditional zakat management should be a reflection of us together as a country with the largest Muslim population in the world. IM states:

At present, there are many zakat individual and traditional management, especially in rural and small cities. Many risks arise from this management system. In addition to the deceased victim, other things that might happen such as the uneven *mustahiq* (object of zakat) who gets help, the justice system and lack of proper coordination. The distribution of zakat does not spread to empowerment after assistance has been done. As a result, *mustahiq* only is only helped for a moment and not on target. Even sadder, it seems like a parade is possible because *mustahiq* becomes an object of spectacle (IM, 2015).

A large number of people who distribute their zakat directly to direct recipients can be an indication of their lack of trust in the existing *amil* zakat institution. Therefore, if LAZ does not professionally manage the zakat, it will cause the public to be more distrustful of the zakat channeling institutions. The above indications designate the level of professionalism of LAZ as it has several requirements. These conditions include having valid *muzakki* and *mustahiq* data, submitting financial reports to the public, supervised by a public accountant, and having professional *amil* or resources.

Professional zakat management should also use information technology. Some officials from LAZ stated that this technology is necessary to facilitate the organization of zakat. The existence of a system integrated with information technology will facilitate the management of zakat. By using technology, the zakat management process will be faster and more comfortable. Technology could overcome distance barriers that have often been a barrier to data exchange and information on zakat institutions. Integrated information technology makes it easier for zakat managers to control each zakat fund entrusted by the *muzakki* right to the *mustahiq*.

The use of sophisticated information technology infrastructure will make LAZ more efficient in collecting funds from the *muzakki* and easier in storing various data. The use of technology can strengthen the database needed by zakat managers. The data includes data on zakat recipients, data on zakat recipient area, data from the zakat institutions, data on institutions that receive support from zakat funds, data on obligatory zakat, and others. The use of this technology can also make it easier for *muzakki* to pay zakat. For example, the *muzakki* can pay zakat via SMS, calculate their zakat through the internet, get information about reports on the use of zakat funds via the internet, and others.

LAZ also utilized banking technology with the help from banking technology; donors will be facilitated with banking transaction facilities, for example, the method of paying zakat by using a credit card or known as recurring. Sharia payments through credit cards are valid with commitments from credit card holders to pay off payments before maturity, credit cards for payment of zakat, *infaq*, *sadaqah*, and cash *waqf*. Banking services like are expected to provide convenience for people who have a busy life.

The third is accountability; some LAZes promoted the principle of accountability as an obligation to account for the management and control of the resources and the implementation of policies. It includes the success or failure in achieving the goals and targets set through the accountability media in the form of implementation reports (performance accountability), period submitted to related institutions both at the central and local levels.

Zakat institutions that have the trust to accommodate alms and alms donations must channel the funds according to their designation. Especially for zakat funds, the distribution is determined by the Qur'an so that it is clear. Regarding utilizing *infaq* and alms funds to provide significant benefits, it is necessary to have the right strategy. For that reason, the funds collected do not run out in a relatively fast time, but the funds can develop and benefit many people. Zakat, *infaq*, and alms funds are given to the poor in various programs related to social, education, health and economics.

All programs that are carried out are based on careful consideration so that they can be efficient and avoid excessive use of funds but lack the benefits. Financial institutions are essential for zakat management institutions. Banks become a vital part of zakat funds collection.

At LAZ, values tend to be communally related to one another to form patterns and value systems in society. If there is no integral harmony of social values, social problems will arise. Each value can have a different effect on individuals and society as a whole. Values can affect personal development in society positively and negatively.

However, as stated by some LAZ officials from Dompot Dhuafa, RZ, PZU, and DPU Daarut Tauhid stated that they are trying to implement good governance. According to SJ from Dompot Dhuafa, today, the goal of development is directed to create an ideal society, known as civil society. Islamic Shari'a is the potential to support development because it has several possible functions towards it. First, religion is a source of motivation for development, which is a factor that encourages and inspires people and society. Secondly, Islamic law is a source of inspiration for development, namely factors that can contribute value and ideas for development. Third, Islamic *Shari'ah* is a source of evaluation for development. It can be used as a measuring tool and even as a tool of criticism for the good of the development process. The *Shari'ah* prophetic mission of Islam is to direct life to an ideal ethical and moral paradigm, overseeing deviations, irregularities, developing ethics and morals in various aspects of social life by the dynamics of culture (IM, 2015).

The implementation of Islamic *Shari'ah* in the current context of humanitarian, and social movement, is also required to pay attention to its fundamental principles. Those principles are: human rights (*huquq al-insaniah*) in the framework of upholding legal justice and social, economic and political justice; the principle of elasticity, the principle of evolution (*tadarruj al-tashri'*) and other principles (Nee, 2003).

Technically, the implementation of zakat is transformed in the public policy process through legislation or in the action program, with the executive, legislative and judicial bodies as the pioneers of the formulator, implementer, and dynamism. It implies that the implementation of the management of zakat requires cooperation and cohesiveness between the elements of the government and elements of society, including with scholars of various skills. Because of the problems that develop in the community, it often cannot be solved by the government alone, or by just *ulama* groups. It means that between the government as the formulator and implementing the policy (policymakers and administrative policy) in this case, the executive body and the legislative body, as

well as scholars as agents of social change, and the community as policy targets must be interdependent. So that, in turn, the elements of the government, both executive, legislative and judicial, play a role as the formulator and implementer of zakat, the scholars with various skills play a role as initiators and motivators who provide inspiration and contribution of thought to the formulation and implementation strategy.

5 CONCLUSIONS

The forms of support and obstacles faced by the alms institution of *Lembaga Amil Zakat (LAZ)* in empowering the businesses of the poor came from external and internal supports. Outstanding external support was in the form of the increasing public awareness, which spurred the enthusiasm of zakat workers (*amil*) in maximizing capital accumulation and its utilization. The obstacles in zakat management were in the forms of operational costs, human resources, technology utilization, and coordination with other parties, especially the government.

The results of the study of LAZ's success in empowering *mustahiq* businesses resulted in at least two theoretical findings, namely the Theory of Religious Capital and the Theory of Capital-Based Institutional Relations. Religious Capital Theory is presented as another variant of social capital, economic capital, cultural capital, and symbolic capital; while Capital-Based Institutional Relations is a part or continuation of Institutional Relations theory that has the potential to become a theory for analyzing capital issues in institutional relations. It is through these efforts that social justice developed by zakat management could deliver to the community.

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