

## **A MANAGEMENT MODEL OF ISLAMIC GIFTS AND ALMS RECEIVED IN FORM OF WELFARE FOR COMMUNITY EMPOWERMENT**

Kurjono<sup>1</sup> Lena Nuryanti<sup>2</sup>, and Heny Hendrayati<sup>3</sup>

***Abstract:** A mosque is a centre of Muslims activities in achieving this world's pleasure and in the hereafter's happiness through its worship and social functions. Therefore, to maintain good management, we need to have a good management system. In this case, one method in supervising Muslim activities is by improving a mosque's economic resources with one aim of empowering the larger community more so fighting poverty and increasing society's welfare. The potential can be gained from Islamic gifts and alms which should also have a good management system. However, though a mosque can serve as a centre for empowerment, there are limited activities regarding empowerment, hence high poverty rates within communities. The aim of this study is to establish a model for Islamic gifts and alms management for the improvement of a Muslim's economic status.*

***Keywords:** Alms, empowerment, gifts, Muslim empowerment, management of alms, mosque economic empowerment and poverty*

### **1. INTRODUCTION**

The professional improvement of Mosque management is not limited to the improvement of faith and obedience quality, but the improvement of life quality including various sectors. Essentially this must be done by all Muslims and can be realised through growth and prosperity mosques in remote areas, trading centres, towns and cities.

All mosques should have a good management pattern, so that it can increase the organizational performance to reach the enlarge a community mosque's welfare program. In the correlation with management, the expected result is the realization of community participation even within a deteriorating situation where poverty has increased and increasing the participation of community members, mostly those who visit the mosque for five daily prayers. The number of the poor in West Java in September 2013, stood at total of 4,382,065 people. Compared to that in March 2013 of

---

<sup>1</sup> Education od Accounting Department, Universitas Pendidikan Indonesia, Email: kurjono74@yahoo.co.id

<sup>2</sup> Education of Business Management, Universitas Pendidikan Indonesia, Email: l.nuryanti@gmail.com

<sup>3</sup> Management Department, Universitas Pendidikan Indonesia

the same year which stood at 4,297,038 people. This means that the number of poor in September increased by 85,027 people. (source: BPS 2013)

From this phenomenon, it requires some attempts by the Muslims to free communities from poverty handcuffs, for instance by educating Muslims and instilling them the required and necessary values in accordance to the values contained in al-Qur'an and Hadits. If Indonesians especially in West Java province, where majority of Muslims have good commitment and consistency in implementing the role of mosque, it's not impossible that Mosque-based Shariah Economic System can help Muslims lift Muslims out of poverty. Based on the thoughts above, it's clear that mosque functions to empower communities, besides increasing the faith and obedience, it also promotes community welfare.

However, it is important to first build a 'Masjid's (mosque) management, so that the steady and neat society is formed according to the commitment of Islamic faith and guidelines. According to Amalia's statement (2009:373-374) the role of Masjid (mosque) and Baitulmaal is the same way as the sample given by the prophet (PBUH) friends in maintaining and managing zakat, infaq (gifts) and shodaqoh (alms) from the society for the Muslims' welfare.

This study is expected to increase the awareness of society's number to give infaq and shodaqoh in accordance to the suggestion that giving zakat, infaq and shodaqoh will be beneficial for a mosque's community surrounding. After increasing the awareness of infaq and shodaqoh, this study is expected to obtain a model of infaq and shodaqoh fund management to increase the society's physical and psychological welfare.

## **2. THEORETICAL FRAMEWORK**

The society's awareness in infaq, if traced with the theory of self-esteem by Steven Stein and Book, Howard E (2003:39) the awareness is the ability to identify the feeling and why a person is feeling that way and someone's behavioural influence toward others. The abilities are: the ability to express clearly one's thought and feeling, fight for himself and defend his opinion (assertive attitude), the ability to lead and control himself and stand on his own feet (independence), the ability to identify one's else power and weakness and love himself despite his weakness (self-appreciation) and the ability to realise the potential one has and feels glad (satisfied) with the potential one achieves in the workplace or in the personal life.

In the connection to self-esteem, human actually has two control centres, i.e. brain and pure heart. On most humans, the brain is taking the important role. Their brain functions when they conduct many things. But one thing human do not realise is that brain commonly tends to work to keep human away from God without even being realised. To get closer and return to God, we should listen and follow our pure heart as the steering controller of ourselves (Malikah, 2015:20). Because our brain is much limited and much easy to influence, many things done by our brain are said as

spiritually worthless and disadvantageous things, because things we do based on the brain's decision generally will keep us away from God, whereas to our brain it seems that what we do is good and nice things and get us close to God. Pure Heart to most humans is passive and captivated in the polluted heart. Actually our pure heart still keeps working. Pure heart on every human definitely has ever worked for at least several times in their life, especially if a person is facing something very important where the temptations keeping them away from God. To humans who put themselves at the top priority, brain will shut the pure heart easily. How it is easy for our brain to condone ourselves by manipulating the available information. How it is easy for our brain to assort the information with only taking the wanted information to defend the interest of ourselves. Because prioritising ourselves, many humans do not care about their pure heart. Their pure heart is pushed to its limit so that it's hard to take its role. Every time the brain can defeat the pure heart, the pure heart will be weakened, time by time the pure heart will be very active due to prioritising ourselves. There are three steps of understanding, i.e. "Knowing, understanding, and realising". Every time we do a good deed, we still expect the return, even when the expected return is the return we will accept in "hereafter". This way of thinking shows that the level of our way of thinking is still reaching the level of knowing, not realising at all the meaning of "The most Gracious and Merciful". If the level of our thought has gone deeper, i.e. understanding, so that we will no longer expect any return from what we do. We are utterly sure and believe that God will give the best to us for every single thing we do sincerely. We hope that we can return to Him without involving the good deeds we have done. If the level of our thought has reached realising level, our perception will change once more. The essential aim of all creatures is to return to His lap. Because we are aware and sure that God will always give us the best. We will worship, give some charity, social aid and all deeds with full sincerity without even expecting any return and it will help us open our heart and give in wholly to Him.

M. Iqbal (1982) stated that the Islam concept about the process of human's character building is started with self-esteem, then continued with the process of takhalli and tahlli or well called purifying ourselves from uncivilized manners and creating the characters of primary on ourselves. The same opinion was also stated by Anis Matta (in Malikah 2013) it said that the human's character building process is through some steps: (1) Fixing and improving on the way of thinking, (2) Fixing and improving on the way of feeling, (3) Fixing and improving on the way of behaving.

### **3. RESEARCH METHOD**

The approach used in this study is qualitative approach with triangulation method. In the implementation, this study and development will form a cycle, beginning in the first year by conducting the initial study to discover a required product, then the product was developed in a certain situation, tested, revised and re-tested until eventually the final product considered perfect was found, where the product was further tested for its validity. As a sequence, in the second year the study is focussed

on the validity test in the implementation of the development result model through evaluative study by society around Masjid as the study subject. Because this study is the model development study of fund maintaining so that as a whole this study is done in two phases, each of which is done in a year.

This study is done in Bandung Regency; the main data source is Babussalam Masjid DKM residing on Jln. Cibiruhilir RW 07 RT 01 Mekar Biru, Cibiru Hilir Village, Cileunyi District, Bandung Regency, while the comparison is Al-Hikmah Masjid DKM residing on Jln. Pilar, CibiruHilir Village, Cileunyi District, Bandung Regency. The environment of Babussalam and Al Hikmah Masjids is chosen because the activities of both Masjids have run very well. Especially Al Hikmah Masjid as the biggest Masjid in Cileunyi District.

The required data in this study are collected through some ways, i.e. documentation studies, activity observations, and deep interviews.

#### **4. DISCUSSION**

The awareness of society to give infaq in Babussalam and Al Hikmah Masjid DKM is good. Based on the answers of the interview with five Babussalam society, it can be known that they have realised the importance of infaq, i.e. seeking for Allah's bless and for mutual interest.

As well as the awareness of society in the Pillar environment of Al Hikmah Masjid DKM. The result of the interviews with the chief of DKM Al Hikmah, Mr. Rusman, that every time a Masjid event is conducted, the operational fund of the event can be fulfilled by collecting Masjid piggy bank, either from the routine religious reciting event or every Jum'at prayer. In Al Hikmah Masjid, another raising besides piggy bank, with full of understanding, the society use envelope as a medium, when the Masjid functionary delivers proposal. Based on this theory, if involved to the awareness of giving infaq and shodaqoh, it's very obvious that the society in RW 07 Babussalam Masjid and Al Hikmah Masjid have got a system of thought and behaviour for the forming of charity awareness.

The procedure of infaq withdrawal in Babussalam and Al Hikmah Masjid is generally the same. It is done by using some techniques, such as: (a) Friday withdrawal technique; (b) Withdrawal through charity containing; (c) Withdrawal through religious reciting event; (d) Other sources through donator.

Some different things between both Masjids are for the withdrawal of infaq and shodaqoh fund, Babussalam Masjid DKM uses "perelek" model, it's infaq piggy bank stored in every willing society's house. While in Al Hikmah Masjid, this is done through an envelope of PHBI proposal.

The highest amount of infaq and shodaqoh reception in Babussalam Masjid DKM is IDR 20,758,000 (Twenty million Seven hundred and Fifty-eight thousand Rupiahs) in October 2013, while the lowest amount of that is IDR 13,838,500 (Thirteen million

Eight hundred and thirty-eight thousand Five hundred Rupiahs) in July 2013. While the highest amount of infaq and shodaqoh expense in December 2013 is IDR 15,288,700 (Fifteen million Two hundred and Eighty-eight thousand Seven hundred Rupiahs). While the lowest amount in June 2014 is IDR 2,110,500 (Two million One hundred and Ten thousand Five hundred Rupiahs).

The highest amount of infaq and shodaqoh reception in Babussalam Masjid DKM in 2014 is IDR 26,105,000 (Twenty-six million One hundred and Five thousand Rupiahs) in June 2014, while the lowest amount is IDR 20,023,000 (Twenty million and Twenty-three thousand Rupiahs) in September 2014. While the highest amount of infaq and shodaqoh expense is IDR 22,479,000 (Twenty-two million Four hundred and Seventy-nine thousand Rupiahs) in June 2014. While the lowest amount is IDR 1,268,000 (One million Two hundred and Sixty-eight thousand Rupiahs) in February 2014.

The highest amount of infaq and shodaqoh in Al Hikmah Masjid DKM is IDR 190,882,000 (One hundred and Ninety million Eight hundred and Eighty-two thousand Rupiahs) in May 2013, while the lowest amount is IDR 450,000 (Four hundred and Fifty thousand Rupiahs) in November 2013. The highest amount of infaq and shodaqoh expense in Al Hikmah Masjid DKM in 2013 is IDR 184,575,000 (One hundred and Eighteen million Five hundred and Seventy-five thousand Rupiahs) in May 2013, while the lowest amount is IDR 250,000 (Two hundred and Five thousand Rupiahs) in January 2013. The highest amount of infaq and shodaqoh reception in Al Hikmah Masjid DKM is IDR 68,784,000 (Sixty-eight million Seven hundred and Eighty-four thousand Rupiahs) in May 2014, while the lowest amount is IDR 450,000 (Four hundred and Fifty thousand Rupiahs) in November 2014. The highest amount of infaq and shodaqoh expense in Al Hikmah Masjid DKM is IDR 41,778,000 (Forty-one million Seven hundred and Seventy-eight thousand Rupiahs) in June 2013 while the lowest amount is IDR 200,000 (Two hundred thousand Rupiahs) in October 2014.

Events in Babussalam and Al Hikmah Masjid basically have many things in common, such as: zakat distribution, Babussalam Care, Social Service Mobile, Islamic Preach, assisting the sick, funeral service, Jum'at prayer service, Tarawih Prayer Service and Eid Fitr/Adha Prayer service.

There are some factors for the society around Babussalam and Al Hikmah masjid so that a group is bond especially to prosper Masjid. The reasons can be classified as follows:

Chance to interact: The most important basic from each personal interest, and the group forming is simply done because the chance to interact with one another. This can be understood clearly that people who scarcely see or talk to one another will be difficult to get interested. Society around Babussalam Masjid initially was immigrant from Bandung, most of whom are Javanese ethnic. They use Javanese and Sundanese. Therefore, this chance to interact is also very heterogeneous. While society as pillar, there is something in common as immigrant who depend on socialisation.

The same background: the same background is one determining factor from personal interest process to interact with one another. The same background, such as age, gender, religion, education, race, nation, and economical social status will ease them to find the interest in interacting with one another. Society around Babussalam Masjid are immigrant from HaurPancutDipatiUkur Bandung relocated in Cibiruhilir, which is now called Mekabiru. They have the same background as driven-away society. Therefore, in daily behaviour there will appear a habit of helping each other; one of them is the awareness to give infaq in Masjid which was built independently. While to Pilar society the interaction only happens in some certain occasions because certainly they work from the daylight even to the nightfall. Hence, only on holidays they can interact.

From some explanations above, we can conclude that *Gemeinschaft* is situation oriented to value, aspirate, having some role and sometimes being a habit, with a condition that the dominated one is social will, *Gemeninschaft* is born inside a personal, the willing based on the similarity in expectation and action. The personal's similarity in this case is the strengthening factor of social relation which is then strengthened by the presence of emotional relation and personal interact.

Regarding to prosperous nation, the usage of infaq and shodaqoh fund allocated for the mutual interest of society around RW 07 and RW 12 Cibiruhilir basically has met the criteria for the realisation of prosperous in Islam concept. In accordance to Iqbal's opinion (Capra (2000:2) that a nation basically has two essential obligations, i.e. a nation must be democratic and prospering (creating prosperity to all citizens). On the same line as Capra (2000:2) about the prosperous nation principles, that a bigger benefit can be sacrificed for smaller benefit. On the other hand, only the smaller can be received or taken to avoid some bigger harm, while smaller benefit can be sacrificed to gain some bigger benefit. The usage of infaq and shodaqoh fund has been allocated for the prosperity of RW 07 and RW 12 Cibiruhilir through its fund maintaining in Babussalam and Al Hikmah Masjid.

In the social aspect, masjid society has been used for activity such as wedding ceremony, faith confession, the collecting and distributing of zakat, infaq and shodaqoh in Ramadhan month, breakfasting together in Ramadhan month, the slaughtering and meat distributing of sacrifice animal, a place of discussion for the functionaries, funeral preparation, society and religious information socialization to welcome the local government officers. While some activities, such as health service, religious guiding for a brand new Moslem, social aid for the poor and the needy as well as the orphans beyond Ramadhan month, scholarship for some student with low financial support and the empowerment of social network have been realised very well. In the implementation of economic function, either in the form of distributing/reciting the Islamic economic concepts or in the form of independent entity, such as Masjid Cooperation, Baitul-Mal waTanwil and other entity units have not run very well.

The development of Masjid is surely expected to be solution for the social problems occurring in the society, this can be proven that Masjid is not only used to be a worship place, but it can also be used to conduct other activities in tight bound with society, such as education establishment and illiteracy deliberation, way-out of conflict and poverty, society's economy improvement and other activities.

Based on the statements above, so both Masjids, Al Hikmah and Babussalam Masjid, is truly capable of improving the model of society's empowerment. The model of society's empowerment theoretically proposed is with the model of economy empowerment.

This model is believed that it will help the community of society to help one another in fulfilling the economic service. This is suitable with the theory stating that the function of Masjid is not only a worship place, but there are still many affairs that can be settled in Masjid, such as the muamalah affair. Hence, the development of the model of Community's economy empowerment is required. With this model, it is believed that:

- It will improve the life quality of the needy
- If the life quality is improved, then the need to worship will expectedly get better so that Masjid will be prosperous, and the activity will be enhanced.
- Besides social aspect, the role of Masjid will be more developed.

This is suitable with the verse of Al Quran that Moslems are brothers, like a body. If one part of body is in pain, then the pain will be felt by other part of body. The prosperity in Islam won't be apart from the economic aspect, which becomes the measurement. In Islam teaching, the essential economic aspect is enforcing the awareness of zakat, infaq and shodaqoh.

Regarded from the running activities, these both masjids have got and conducted the activity in the aspect of worship, muamalah, and other social functions, while from the economic aspect, it runs the distribution of zakat, infaq and shodaqoh. This can't be said poor, but it hasn't given the productivity aspect to the community to be empowered so that it can improve their life quality.

Some steps for the empowerment of the community's economy through zakat, infaq and shodaqoh, as follows:

- Improving the understanding of zakat, infaq and shodaqoh to the entire society, moreover in the environment of Al Hikmah Masjid, most of whom are of high-upper class society. This requires some good cooperation between DKM and the preachers who give religious speech, it will be focused on the importance of infaq and shodaqoh
- The forming for the functionaries of Masjid economy empowerment by coordinating between DKM and Preach/Zakat section

- Technique in raising zakat, infaq and shodaqoh fund must be made
- Setting aside ZIS (commonly when zakat has a steady zakat bearer) for the empowerment of needy society's economy
- Analysing the entity advisability which will be done by the needy society and the consequence in utilising such fund.
- The responsibility of the functionaries for Masjid economy empowerment to DKM and neighbourhood society

## 5. CONCLUSION

The awareness of the society for zakat, infaq and shodaqoh in Al Hikmah and Babussalam Masjid is good and needs preserving. Growing the understanding for zakat, infaq and shodaqoh is as the main foundation in the effort of enhancing Masjid's role

The technique in raising zakat, infaq and shodaqoh fund in both masjids is innovative. This needs preserving as well and improving, either regarded from the process of fund taking, term of fund taking, and the personnel getting involved in ZIS fund taking.

The activity which can prosper Masjid with zakat, infaq and shodaqoh has covered worship and social function. These both functions need improving through economic function, through Masjid Economy Empowerment (MEE). The model of zakat, infaq and shodaqoh fund management to improve the society's welfare is done by enhancing the economy function, Masjid Economy Empowerment (MEE)

## References

- Amalia, Euis. 2009. *Keadilan Distributif dalam Ekonomi Islam Penguatan Peran LKM Dan UKM Di Indonesia*. Jakarta: Rajawali Pers.
- BPS Pusat dan Berita Resmi Statistik BPS Provinsi Jawa Barat, No. 34/07/32/Th. XV, 1 Juli 2013 [http://www.bps.go.id/tab\\_sub/view.php?tabel=1&id\\_subyek=23&notab=1](http://www.bps.go.id/tab_sub/view.php?tabel=1&id_subyek=23&notab=1) (diakses 05 Februari 2014)
- Chapra, U. (2000) *Islam dan Tantangan Ekonomi*, Jakarta: Gema Insani Press.
- Iqbal, Muhammad, 1982, *Reconstruction in Islam*, Jakarta: Tintamas.
- Malikah. 2015. *Kesadaran Diri Proses Pembentukan Karakter Islam*. Jurnal Al-Ulum, Vol. 13 No. 1: 129-150.
- Stein, Steven J. dan Howard E. Book, 2003. *Ledakan EQ, 15 Prinsip Dasar Kecerdasan Emosional dalam Meraih Sukses (terj.)*. Cetakan keempat, Bandung: Kaifa.