

## **LAZISMU'S CONTRIBUTION IN SUPPORTING SUSTAINABLE DEVELOPMENT GOALS (SDGS) THROUGH ZAKAT FUNDS IN PEKANBARU**

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### **Abstract**

This study aims to determine how the implementation and utilization of small philanthropy and analyze the Sustainable Development Goals (SDGs) on a small scale philanthropy in LAZISMU Pekanbaru. The research method used in this study is a qualitative approach method, namely a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. Data collection techniques used are observation, interviews and documentation. Based on the results of the study, the analysis of the Sustainable Development Goals (SDGs) in small philanthropy in LAZISMU Pekanbaru In its utilization there are three aspects, namely religious aspects, social aspects, and educational aspects; (3) Sustainable Development Goals (SDGs) of children's philanthropy on three pillars, namely social, environmental, and economic.

Kata Kunci : Lazizmu, SDGs, Development, Pekanbaru

### **INTRODUCTION**

The development of Pekanbaru City as the capital of Riau Province is currently growing rapidly, this certainly results in an increase in the population in Pekanbaru City.<sup>1</sup> This situation is partly caused by the increasing number of migration from villages to cities in order to find work. The job opportunities offered are also very diverse. The growth of the productive age population requires jobs, where they can meet their living needs and welfare.<sup>2</sup> But unfortunately the number of jobs currently available is not in line

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<sup>1</sup> Ramadin, "Investment Needs Analysis in Pekanbaru City In 2023," *Sinomics Journal* 1, no. 4 (2023): 415–28.

<sup>2</sup> Sheinta Inado, Rona Febriyona, and Andi Nur Aina Sudirman, "The Relationship Between Work Stress and the Work Productivity of Openwork Craftsmen in Mongolato Village , Telaga District , Gorontalo Regency," *PROMOTOR : Jurnal Mahasiswa Kesehatan Masyarakat* 6, no. 6 (2023): 642–47, <https://doi.org/10.32832/pro>.

with the population growth, so it is difficult to expect it to be a mainstay in reducing unemployment. If this continues to happen, it is feared that the number of unemployed and the poverty rate in Pekanbaru in particular will increase.<sup>3</sup>

Based on unemployment rate data in Pekanbaru city, the unemployment rate has increased quite high from 6.66% in 2013 to 9.20% in 2014. Although in 2015 it decreased to 7.46%, the number is still higher than in. While the need for workers from the latest data obtained from the Pekanbaru Central Statistics Office, for 2014 the number of workers who have been placed according to their education level is 1,782 people, while the number of job seekers registered in that year was 11,846 people (Pekanbaru in figures, 2015).<sup>4</sup> This shows a tendency that the level of education of the workforce is not evenly needed in the workforce and over capacity between the workforce compared to job seekers at all levels of education.

The Human Development Index (HDI) of Pekanbaru City which continued to increase in 2014 by 78.4 percent has not been able to overcome the unemployment rate in Pekanbaru. Looking at the existing phenomenon, the demand for formal sector workers according to their education level is very far from the growth of the workforce, so that a high HDI has not been able to overcome the unemployment problem.

The solution to overcome the lack of employment opportunities from the formal sector is to open employment opportunities from the informal sector. In recent years, the government has begun to provide guidance for the empowerment of the Pekanbaru City population in order to develop a more labor-intensive non-formal sector through the development of small, medium and cooperative businesses to absorb labor so that productivity and economic growth continue to grow. One of the government's efforts to develop this sector is by fostering underprivileged communities, by providing partnership programs, either provided directly by the government or in collaboration with private parties.

One of the institutions that helps the government in the partnership and

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<sup>3</sup> Muharrani, "Implementation of Integrated Quality Management at the Muhammadiyah Zakat, Infak and Alms Collection Institution (Lazismu) in Pekanbaru City," *Dakwatul Islam*, 2021, 67–75, <https://doi.org/10.46781/dakwatulislam.v5i2.272>.

<sup>4</sup> Yeni Nuraeni and Beni Teguh Gunawan, "Development of Labor Market Information System in Indonesia Towards World Class," *Informasi* 53, no. 1 (2023): 1–14.

community development program in Pekanbaru is the Zakat, Infaq and Shadaqah Institution (Lazismu).<sup>5</sup> LAZISMU is a national non-profit institution that serves in community empowerment through the productive use of zakat, infaq, waqf and other charitable funds from individuals, institutions, companies and other agencies. In recent years, Lazismu Pekanbaru has consistently fostered the community by providing assistance in the form of soft skills or skills as well as in the form of capital assistance, in this case Lazismu Pekanbaru as one of the national zakat institutions in terms of assistance and development is more concentrated on communities that have weaknesses in the economy.<sup>6</sup>

Zakat is a pillar of Islam and a mandatory instrument for Muslims in the process of devotion and devotion to Allah SWT, which has implications for the social and economic spheres of society. Zakat has an important role in the Islamic economic system. Zakat functions as a source of funds in creating equality in economic life and community development. In addition to being a means to get closer to Allah, zakat also functions to cleanse oneself and wealth from the filth of deeds and become a mainstay for the poor as well as supporting the preservation and development of Islamic teachings. Zakat also functions as a means of connecting the ties of kinship between the muzaki group and the mustahik group.

In the scope of Islamic financial instruments, zakat is one of the Islamic financial instruments that has great potential in overcoming economic problems that arise in the wider community. This potential has been proven through various studies that have explained that zakat is not just a mahdah worship that is obligatory for Muslims who have excess wealth that has reached the nisab and haul. However, more than that, the potential of zakat as an Islamic financial instrument in overcoming economic problems has become a serious study that continues to be explored in an effort to find new formulas that can maximize the potential of zakat.<sup>7</sup>

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<sup>5</sup> Mohammad Ridwan et al., "Strategy for Collecting Zakat Infaq Shadaqah at The Amil Zakat Infaq Shadaqah Muhammadiyah Institution ( LAZISMU ) Central Java Post COVID-19 Pandemic," *Jurnal Ilmiah Ekonomi Islam* 10, no. 01 (2024): 413–21.

<sup>6</sup> Siti Aisyah Nasution, "Pengaruh Good Corporate Governance Terhadap Tingkat Kepuasan Muzakki Dalam Menyalurkan Zakat Pada Lazismu Di Kota Pekanbaru" 1, no. 1 (2021).

<sup>7</sup> Nurul Sukriani, "PENGARUH MOTIVASI DAN PELATIHAN TERHADAP KINERJA PARA PELAKU UMKM BINAAN LAZISMU PEKANBARU," *Jurnal Daya Saing* 4, no. 1 (February 2018): 17–

Zakat in Pekanbaru has an important role in supporting the achievement of SDGs. Given that zakat in Indonesia has very large potential and the absorption of its potential is not yet optimal. This means that the opportunities and potential in the future are still wide open, coupled with the support of the zakat law and the supporting MUI fatwa. Several opinions and views that emerged tried to link one by one the points of the SDGs with the interpretation of zakat work, especially from the perspective of beneficiaries and the allocation of zakat.

## **DISCUSSION**

### **Zakat management model at LAZISMU Pekanbaru**

In terms of financial records, LAZISMU Pekanbaru is in accordance with PSAK 109 and audits are carried out annually starting from 2017 with independent auditors. From a technical perspective, LAZISMU Pekanbaru Regency separates zakat and infaq funds with the aim of knowing the total zakat and infaq funds. Even the accounts between zakat, infaq and alms are separated, because the laws applied in the management of zakat and infaq are also different. For distribution, LAZISMU prioritizes productive activities such as developing MSMEs and empowering the community, although it remains in accordance with needs.

### **Lazismu's Efforts to Make the Mustahik Economy Independent**

Suharto as quoted by Erni Febrina Harahap defines empowerment as a process and a goal. As a process, empowerment is a series of activities to strengthen weak groups. The goal of empowerment refers to the state that a social change wants to achieve, namely a society that is empowered, has power or knowledge and ability to meet its life needs, both physical, economic and social.<sup>8</sup>

Fatimah said independence means a person's ability to survive and live their own life without continuing to rely on the helping hand of others. If someone can live their own life without relying on others, it means that person can be said to be independent.

One aspect of independence is the economic aspect. The economic aspect is related to a person's ability to manage their economy. How a person can use and manage

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22, <https://doi.org/10.35446/dayasaing.v4i1.127>.

<sup>8</sup> Nurfauzy Lubis, "PROGRAM STUDI MANAJEMEN DAKWAH FAKULTAS DAKWAH DAN KOMUNIKASI UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU," n.d.

their own finances well without having to depend on others and be able to have their own income. So the focus of Lazismu is to carry out economic empowerment so that the level of independence of mustahik is higher to the point where a mustahik is said to be financially independent.

Lazismu Pekanbaru City takes a role in fostering an entrepreneurial spirit in every mustahik so that each mustahik will be fostered and empowered until the mustahik becomes someone who is economically independent. Empowerment is essentially an effort made by community groups in order to increase their potential and independence, so that the community is able to apply the potential they already have to meet their life needs towards prosperity. Basically, the empowerment desired by a community is empowerment that can explore potential.

This is also in line with Sumodiningrat's opinion which states that community empowerment must be carried out through 3 (three) channels, namely: first, creating a climate that allows community potential to develop (Enabling), second, strengthening the potential and power possessed by the community (Empowering), and providing protection (Protecting) supporting (guidance and support), and foresting (maintaining conducive conditions that remain balanced).

The concept of economic empowerment implemented by Lazismu Pekanbaru City is by building an entrepreneurial spirit first in each mustahik. The goal is for mustahik to become a productive and innovative entrepreneur, this is in line with the ultimate goal of the empowerment program itself. In addition, Lazismu also provides coaching and understanding of entrepreneurship to mustahik at the beginning of empowerment activities with the aim of exploring the potential within mustahik and also to increase mustahik's insight in building a business.<sup>9</sup>

After being given an understanding of entrepreneurship, Lazismu Pekanbaru City will provide business assistance in the form of business capital or a cart for selling. This aims to provide material strength to the mustahik to run their business. This business assistance is only for underprivileged people who have run a business or people who have participated in training from Lazismu but the mustahik do not have the tools or capital to

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<sup>9</sup> Radhiyatul Fithri and Baidarus Baidarus, "Social Reality Construction of Muhammadiyah Citizens in Respect of LAZISMU during the Covid-19 Pandemic," *Cakrawala: Jurnal Studi Islam* 16, no. 2 (December 2021): 106–20, <https://doi.org/10.31603/cakrawala.5626>.

run their business. For business assistance that will be provided by Lazismu, it is adjusted to the needs of each mustahik. For example, a mustahik needs a cart to run his business, then Lazismu will provide assistance with a business cart, while a mustahik who needs business capital, Lazismu will provide assistance with business capital according to the needs of the mustahik.

To get business assistance, mustahik only need to attach a certificate of poverty from the local government and submit a business assistance proposal to Lazismu. After the submission, the Lazismu team will conduct a survey to the mustahik's business location and assess the extent of the business assistance needed by the mustahik concerned. After the mustahik receives business assistance, the mustahik must follow every program carried out by Lazismu properly.

Lazismu Pekanbaru City also has its own categories and considerations to determine the mustahik who are eligible to be blacklisted from the aid recipient group, including if the mustahik in question has committed several mistakes or violations such as misusing financial assistance, taking actions such as drinking alcohol, gambling, and other harmful things. However, if it is still in the category of not being moved, Lazismu will provide a dispensation, namely still being included in the mustahik group, still receiving assistance service facilities from Lazismu.

After the mustahik is strengthened with business assistance, the next empowerment concept implemented by Lazismu is to provide protection and a sense of security to the mustahik while running their business. When a mustahik experiences obstacles in running their business, Lazismu Pekanbaru City will participate in helping and resolving the problem. As far as the researcher knows, the researcher has not found any problems that hinder the smooth running of the mustahik's business. This means that the mustahik has received protection and a sense of security from Lazismu Pekanbaru City.

After the mustahik gets a sense of security while running their business, Lazismu will then provide guidance and direction to the mustahik in running their business. This guidance and direction is carried out every month by the Lazismu empowerment facilitator. If the mustahik has difficulty in running their business, the facilitator will provide direction and input to increase the success of the business. Lazismu facilitators in

every visit always ask about the development of the mustahik's business. In addition, the facilitator also discusses the mustahik's business plans for the future and provides direction and solutions if the mustahik feels difficulties while running their business. All of this is done by Lazismu to maintain the smoothness and success of the economic empowerment program itself.<sup>10</sup>

### **Programs related to SDGs**

LAZISMU Pekanbaru uses 5 pillars, namely: economy, education, health, preaching, and social humanitarian activities. Specifically in the health and education pillars, almost all of its programs are in accordance with the SDGs. For example, in the health pillar for handling slum areas, LAZISMU has a house renovation program and clean water assistance for areas in difficulty. More clearly, the relationship between the programs implemented by LAZISMU related to the SDGs is as follows:<sup>11</sup>

#### **1. Economic Empowerment Program**

Empowerment of MSMEs such as training, providing capital assistance, or carts. Then the farmer's awakening program, the corner make-up program. In empowering MSMEs, when capital assistance has been provided and there is no assistance, it generally becomes loose and results in the funds running out. The farmer's awakening program is one of the farmer empowerment programs with one-stop empowerment capital which is a form of action between LAZISMU and the Muhammadiyah Community Empowerment Council (MPM).

Tani Bangkit has a main vision, namely building independence and creating a fair system for farmers. Activities in this program include assistance in agricultural management such as assistance in land management, organic fertilization, irrigation management, planting methods, and assistance in post-production management, packaging, and marketing; Community Development such as the formation of farmer groups, policy advocacy, and development of farmer cooperatives; and capital.

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<sup>10</sup> Nur Alhidayatillah and Risa Permata Sari, "STRATEGI PENINGKATAN KESEJAHTERAAN MUSTAHIK MELALUI PROGRAM KEMANDIRIAN UMAT OLEH LAZISMU KOTA PEKANBARU," n.d.

<sup>11</sup> Alhidayatillah and Sari.

## 2. Empowerment Program in Education and Health Sector

In the field of education, there are scholarships from Kindergarten to Doctoral level, Peduli Guru, LAZISMU go to Campus, Sang Surya Scholarship, and scholarships provided for students who want to go to school and study abroad, which are intended for people who are classified as poor, or fisabilillah, such as a lecturer who wants to continue his studies to Doctoral level.

Meanwhile, in the health sector, assistance is provided to underprivileged patients, free ambulance services for the poor, BPJS health for those not covered by the regional BPJS who are actually included in the underprivileged group. Other programs in the health sector include prevention and care programs for stunting, TB and HIV care in the form of providing food assistance because for resistant TB sufferers, most of the people affected by the disease are people who are classified as underprivileged.

To maximize the management of its zakat, LAZISMU collaborates with other assemblies, institutions or ortoms. Evaluation is also always carried out every month on two sides. First, the evaluation of collection and distribution, this is done to monitor "where and what" programs have not been realized or have been.

Sustainable development is an agreement of countries registered with the United Nations to carry out development for the present generation without compromising future generations. The Sustainable Development Goals (SDGs) are 17 goals for long-term development. The 17 goals are as follows (Gabriele Lailatul Muharromah and Mustofa, 2021):<sup>12</sup> "no poverty, no hunger, healthy lives and well-being, quality education, gender equality, clean water and adequate sanitation, affordable and clean energy, decent work and economic growth, industry, innovation, and infrastructure, reduced inequalities, sustainable cities and human settlements, responsible

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<sup>12</sup> Muharrani Muharrani, Yeni Yasyah Sinaga, and Lailan Rafiqah, "Strategi Program Kemandirian Ummat Lazismu Dalam Upaya Pemberdayaan Masyarakat Di Kota Pekanbaru," *Al-Mutharahah: Jurnal Penelitian dan Kajian Sosial Keagamaan* 17, no. 2 (December 2020): 248–56, <https://doi.org/10.46781/al-mutharahah.v17i2.163>.

consumption and production, addressing climate change, life below water, life on land, peace, justice, and resilient institutions, and partnerships to achieve these goals."

The government is trying to achieve SDGs through zakat. Because the distribution and proper management of zakat can be aligned with the main objectives of sustainable development.

## CONCLUSION

Sustainable Development Goals (SDGs) have seventeen goals in an effort to create community welfare. If explored further, these seventeen goals conclude that some overlap with the goals to be achieved in the zakat management program by LAZISMU. Some of the overlapping zakat management programs include health, education, and the creation of welfare in the economic sector. These roles emphasize that zakat is not only a religious command that must be fulfilled by every Muslim, but zakat has broader implications in creating the welfare of humanity.

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