



## Amil Zakat as the Citizen Political Participant with Religious Philanthropy Face

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### ABSTRACT

Indonesia's not-totally-state-centered zakat management policy makes amil zakat in Indonesia have double-identity. It's not only as a Islamic law formalization in state level, but also as a medium for non-parties citizens political participation in civil level. By using literatures study, this research aims to analyze head-to-head between Amil Zakat Institution Yayasan Amal Sosial Ash Shohwah (LAZ YASA) Malang and everyday-maker. This research also aims to enrich everyday-maker perspective, because in fact there are so many Muslim social institutions which has some similarity with everyday-maker, but with some difference in their motives and characteristic of program. Everyday-maker is a new typology of citizen political participation found by Bang and Sorensen at 1999, where citizens are fixing their daily problems theirselves, instead waiting for government to fix it. However, everyday-maker starts from Danish's upset with their government works, meanwhile LAZ YASA Malang starts from the concept of Islamic philanthropy and spirit of building lowest-level Muslim's socio-economics independency. This research, because of the difference of motive between LAZ and everyday-maker, successfully finds some novelty rather than the previous everyday-maker researches, like one-eighth amil's portions as the source of amil zakat salaries and government involving in the legality. Something else that differs LAZ and everyday-maker is a theological value which becomes the basic, where everyday-maker works done by LAZ is based on belief about Allah's help and grace in the movement.

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### INTRODUCTION

The existence of amil zakat is related to zakat as one of the central pillars of Islam. Zakat has more than just a theological dimension; it also has a collegial-economics dimension. As Yusuf Qardhawi said (1996: 1118), zakat is a new social system with some tenet 'from ummah for ummah,' which means from highest-level Muslims to lowest-level

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Muslims. Qardhawi also said that zakat aims to reduce the distance between poor and rich people and eliminate jealousy.

Indonesia has two kinds of amil zakat regulated in Law 23/2011 About Zakat. They are National Board of Amil Zakat (Badan Amil Zakat Nasional/BAZNAS) and Private Amil Zakat (Lembaga Amil Zakat/LAZ). Those typologies are caused by Indonesia's experience in zakat management, which is different from other Muslim countries like Malaysia, Pakistan, and Saudi Arabia. Their governments, unlike Indonesia, are expertly managed their zakat funds centrally (Wibisono, 2015: 153-154).

The existence of BAZNAS and LAZ, regulated Law 23/2011, implicated amil zakat has a double identity. Amil zakat is not just reflecting the formalization of Islamic law practically at the state level but also reflects the non-partial citizen political participation at the grass-root-level. Zakat in Indonesia historically has been proven as a charity-voluntary culture, more than just a theological obligation (Wibisono, 2015: 34-35). Moreover, amil zakat in the latest era is not managing zakat funds only but also infaq, sadaqah, and other kinds of donations. Amil zakat, in the end, has many kinds of work programs that generally reflects their strenuous efforts to help Muslims with poverty and socio-economic weakness.

This research aims explicitly to analyze LAZ as an early-religious every day-maker in Indonesia. Every day-maker is a typology of civil society political participation found by Henrik Bang and Eva Sorensen in 1999 in Denmark (Bang & Sorensen, 1999: 325-341). Everyday-maker is simply defined as an ideal democratic citizenship model, where voluntary organizations, the private sector, and citizens are involved in some collaboration with the authority (Sorensen in Bevir (editor), 2007: 298). The rise of everyday-maker has changed the image of democratic citizenship, from just watcher to co-producer. Everyday-maker does not have an interest in practical politics at all. They are interested in governance which directly relates to their daily life in their home, environment, office, and sustainable interaction with public and private institutions.

The similarity between LAZ and everyday makers is, primarily, their motive to fix daily problems, which is the government's domain (Sorensen in Bevir (editor), 2007: 298). However, what makes LAZ unique here, rather than an everyday maker, is that most of LAZ were established in 1999; the post-Soeharto government created Law 38/1999 as the first-ever rule about zakat management in Indonesia. For example, Yayasan Dana Sosial al-Falah/YDSF was established in 1987, Dompot Dhuafa in 1993, and Rumah Zakat (previously named Rumah Zakat Indonesia) in 1998 (Wibisono, 2015: 41). Meanwhile, everyday-maker is found by Bang and Sorensen in 1999, few years after that LAZ is established.

The problem that is trying to be fixed by LAZ specifically is the socio-economics problem, which is the constitution's instruction for the Indonesian government. One of Indonesia's establishment's aims, written precisely in the fourth paragraph of the Introduction of the Indonesian constitution (UUD 1945), is to build a commonwealth for all people. Article 33, verses 1 and 4, said that collegial and economical-democracy must be the principal value in national economics-building. Article 34 verse 2 said the government's obligation to empower weak-powerless people. If it is related to amil zakat, then LAZ activity in zakat, infaq, and shodaqoh management includes economics building, as those two articles explained.

The research with the everyday maker as the frame of analysis is not found in many quantities yet. Nevertheless, there are fifteen everyday-maker types of research, but each has a different motive. The various of everyday-maker's motives are; people's enthusiasm to collaborate with government and private sector (Sari, Sobari, & Marianti, 2020), women political participation (Rowe, 2015), celebrity politics (Marsh, Hart, & Tindall, 2010; Wheeler, 2012; Jensen, 2021), initiation to take care the economics crisis (Staiou & Gouscos in Manoharan & McQuiston (editor), 2018), migrants citizenship (Ostanel, 2012), mutual relationship between member activism and freelance activism (Frič & Vávra, 2016), do-it-ourselves youth politics (Pickard, 2019), democratic disconnect in youth (Collin, 2014), citizenship norms in Facebook using by young people (Vromen *et.al.*, 2016), dissatisfaction with the village government (Wafiq, 2018), social media politics to fight Trump extremism (Penney, 2019), active in social media (Özge & Bingöl, 2021), building identity of neighborhood to against Islamophobia (Elander, Fridolfsson, & Gustavsson, 2015), keeping norms in the neighborhood (Astriningtyas & Savirani, 2014), standard committee promotes local participation and good governance increasing (Lawton & Macaulay, 2014), youth understandings about politics (Vite, 2018; Kristensen in Kristensen *et.al.* (editor), 2022), youth identity developments (Upchurch in Arvanitakis & Matthews (editor), 2013), migrants culture (Mansouri & Mikola, 2014), sustainable environment development, pleasure to make a better environment (Van de Wijdeven & Hendriks in Duyvendak, Hendriks, & Van Niekerk (ed.), 2009), socio-demographic characteristic (Li & Marsh, 2008), and influencer preference in election (Shmargad, 2018).

This research is different because this research aims to analyze the everyday-maker practice of LAZ, which use Islamic philanthropy as the motive. Traditional values, like religious values, are often forgotten by Western political scholars. Whereas the traditional values are proved to have more involvement in society and have cohesive power more effective than the other values research (Malik, 2017: 1). The research on everyday-maker is still slightly found, especially in Indonesia, so this research is, hopefully, also able to enrich the discourse about everyday-maker.

This research used LAZ YASA Malang (Yayasan Amal Sosial Ash-Shohwah/Social Charity Foundation of Ash-Shohwah) as the study. LAZ YASA Malang is a city-level LAZ that widely has a workspace in Great Malang. Established as the legal foundation and an *amil zakat* in 2012, LAZ YASA Malang is one of the oldest city-level LAZ in Malang City (LAZ YASA Malang, 2022: <https://yasapeduli.org/>). It differs from BAZNAS Malang City, established in 2014 (BAZNAS Kota Malang, no year) and some branches of national-level LAZ in Malang City. For example, *Amil Zakat, Infaq and Shadaqah Muhammadiyah* (LAZISMU) Malang City was established in 2017 (LAZISMU Kota Malang, no year) and Yayasan Dana Sosial Al Falah Malang (YDSF Malang), which was established in 2001 (Yayasan Dana Sosial al-Falah, 2021) and *Amil zakat, infaq and alms institutions* (LAZISKHU).

What differs LAZ YASA Malang from other *amil zakat* institutions at the Malang City level, to strengthen LAZ YASA Malang as the case, is its specialty in disabilities empowering program, named *Difabel Corner*, which aims to build the disabilities' socio-economical-independency. *Disable Corner* makes LAZ YASA Malang more interesting to get attention in this research because there are no other *amil zakat* institutions in Malang

City that have a unique program for disabilities (YASA TV, 2019). So, LAZ YASA Malang has successfully reached many lowest-level Muslims without seeing their races and physical.

In addition, it is also reasonable when this research takes city-level LAZ as the case. According to [Law 23/2011 about Zakat Management \(Indonesia, 2011\)](#), the city/county level is the lowest level of zakat management. Most national-level LAZ establishes a branch in most cities/counties in Indonesia, so the city/county level should be getting attention in the zakat management context. The city level is the main base of national development, so the existence of amil zakat can support the development at the grass-root level.

## METHOD

This research used qualitative methodology with the literature study method. Qualitative methodology is relevant in this research because the qualitative focus on explaining some phenomenon, like this research's aim, not the relationship between two or three variables like quantitative research. The qualitative methodology assumes that social phenomena are something shaped by human dynamics. This methodology also aims to find a theory that fits a phenomenon ([Jencik in Ishiyama & Breuning \(editor\), 2013: 827](#)).

This research used a literature study instead of a field study like a case study. The use of literature study as this research's method is only focused on theoretical similarity and difference between LAZ and everyday-maker generally. This research is based on understanding amil zakat as a shape of non-party political participation, not as a socio-economics developer *and sich*. In other words, amil zakat in this research has more political value than socio-economics value, so this research does not focus on the impact on the public yet. Research about the impact of LAZ as an everyday maker should be proved sincerely by quantitative research or case study.

Data collecting is done with document gathering as the primary data. The related documents are their videos, magazine, and some related information on their official website. The data used in this research ranged from 2019 until, at the latest, 2022. The videos are from their Youtube official channel, YASA TV. The channel has shown most of LAZ YASA Malang programs since December 17<sup>th</sup>, 2016. The Islamic studies program dominates the channel, rather than zakat, infaq, and shodaqoh funds' distributing reports, so that is why data from the official website must be complementary.

LAZ Yasa Malang's official website provides information about its management structure, work programs, and reports, which are also used in this research. The website includes reports about all socio-economics programs and statistical data about donors and mustahiq or zakat receivers/benefits of donations.

This research also used its March edition magazine, [Ash-Shohwah \(2022\)](#), found on the website. Ash-Shohwah is published monthly, but it is limited to everybody who constantly pays zakat and all kind of donations only. However, March 2022 edition Ash-Shohwah is a special edition because it is Ramadhan's welcoming edition and shows the 2021 unaudited-yet annual report so that we can know the latest financial situation.

Those primary data sources are restricted to some sectors only. For the effectiveness of analysis, this research focuses on LAZ YASA Malang programs from two

sectors only; economics and social-humanity. All programs in those two sectors are concrete in public because they help the lowest-level Muslims to get daily needs. Sectors of economics include; financial support for low-middle businesses, village-farm support, and IT training, all of which are also free for lowest-level Muslims. The sector of social-humanity includes; "Catering Dhuafa," "Difabel Corner," disaster-responding, helping gharimin/people who are unable to pay the debt, "Qurban Berkah bahagia," and supporting muallaf/people who convert to Islam (LAZ YASA Malang, 2022).

This research begins with collecting data from those three sources. Data should be categorized at every point. As mentioned before, data that would be used in this research are about socio-economics programs, so data about non-socio-economics programs cannot be used. The data already gathered would be served with citation, then it is explained shortly. After that, data is interpreted as everyday-maker seven points. Explanations in those points can be elaborated with the related regulations, like Law 23/2011 and Executive Rule 14/2014 and the other relates. This research concludes with the critical differences between amil zakat and everyday-maker.

## **RESULTS AND DISCUSSION**

This section is divided into seven points as everyday-maker indicators. Every point begins with short explanations from Bang & Sorensen (1999) about it. This section explains every similarity and difference between LAZ YASA Malang and everyday-maker, also the novelty of this research. The comparison between this research and the previous everyday-maker researches is not served in each point, but only in some points which are the crucial difference between LAZ YASA Malang and everyday-maker.

### **Do it Yourself**

It is the essential character of the everyday maker, where all of the works related to the public affair are done lonely without external interventions. As long as it can be handled alone, it does not matter (Bang & Sorensen, 1999: 336).

According to the explanation, LAZ YASA Malang can be categorized as an everyday-maker because all programs are created and executed by LAZ YASA Malang, like the other previously researched everyday-maker. All programs, as mentioned previously, are part of the obligation ruled in Law 23/2011. Article 18 verse 2 mentions one of the requirements to establish LAZ; it is the own programs to distribute and empower zakat funds (and other kinds of donations).

All documentation on the website, social media, monthly magazine, and Youtube channel proves that LAZ YASA Malang is doing its programs. In those data sources, we can see that LAZ YASA Malang's employees often come to mustahiq/zakat receivers door-to-door to distribute zakat, infaq, and shodaqoh from muzaki/zakat payers and donors. LAZ YASA Malang is not often involved external in the program execution (this is explained in more detail in point 7). The Figure below is documentation of field service LAZ YASA Malang employees.





**Figure 1.** LAZ YASA Malang Distributed Ready-to-Eat Eals for the Elder

LAZ YASA Malang also evaluates all programs at the middle and end of the year. The evaluation aims to analyze what variables make the programs succeed or fail (LAZ YASA Malang, 2022). The goal from that can repair the weakness and develop the strength in all programs next time. The figure below shows the middle-year evaluation done by LAZ YASA Malang to evaluate all programs.



**Figure 2.** LAZ YASA Malang Held Middle-Year Evaluation on July 26<sup>th</sup> and 28<sup>th</sup>, 2022

### Do it Where You are

It means a public problem that wants to be fixed should be a problem in everyday-maker locations. The workspace is limited, only around everyday-maker and not going wider to other spaces (Bang and Sorensen, 1999: 336-337). So, it cannot be an everyday-maker when it moves wider to other cities/regions.

The other similarity between LAZ YASA Malang and everyday-maker is their work locus. LAZ YASA Malang has legality as a city-level LAZ. LAZ YASA Malang has a headquarter in Malang City, so the primary locus is Great Malang, including Malang City, Malang County, and Batu City. LAZ YASA Malang was registered as a religious foundation by the Ministry of Law and Human Rights Affairs Republic of Indonesia in 2012 with register number AHU - 5784.AH.01.04. TAHUN 2012 and legalized as a city-level LAZ in 2017 with registration number 103/2017 from BAZNAS East Java and 6127/2017 from Ministry of Religion Affairs in Region Office East Java (LAZ YASA Malang, 2022)

The question now, with the fact about its legality in government, is LAZ YASA Malang still appropriate as the everyday maker? It is yes because the registration as the amil zakat is ruled by the Indonesian government via Law 23/2011 and further

regulations. All LAZ, established by a social foundation or Islamic mass organization, must be registered in the Ministry of Religion Affairs (as Amil Zakat) and Ministry of Law and Human Rights Affairs (as foundation).

LAZ YASA Malang, and other LAZ, are unlike voluntary organizations in Bang and Sorensen's research and other previous research that can be formed without legality from the government. Nevertheless, it needs to be underlined obligation to the Indonesian government is only about legality and accountability, so there is not any intervention in the work programs of LAZ. In other words, the obligation to register the legality does not impact anything in the LAZ works.

### **Do it for Fun, Also Find it Necessary**

Everyday-maker is imagined with a reflection about somebody who not only gets a tremendous smile from people but also gets something personal from them (Bang and Sorensen, 1999: 337). That personal thing in our interpretation is satisfaction because they have succeeded in fixing their daily problems. In other words, altruism is a must for everyday-maker because everyday-maker locus is daily public problems.

This point will be the main similarity between everyday-maker and LAZ, especially LAZ YASA Malang. As explained in methods, two main sectors have each benefit. The economics sector aims to increase the wealth level of the lowest-level Muslims and make them independent financially. The social-humanity sector is similar to the economics sector. However, it has another main aim, to help a specific-situation group of lowest-level Muslims with disabilities, elders, people with some debt (especially education fee debt), and victims of natural disasters (LAZ YASA Malang, 2022).

According to the vision mission, we can consider that those programs manifest the LAZ YASA Malang vision mission. It is "becoming media of ummah funds empowerment that can stick the brothership/ukhuwwah" (LAZ YASA Malang, 2022). As Qardhawi said (1996: 1118), zakat is a social system that follows the tenet from ummah to ummah. Ummah can be translated as the people with privileges in socio-economics and those on the contrary. In other words, amil zakat, like LAZ YASA Malang, is a bridge that connects highest-level Muslims with lowest-level Muslims and erases the gap between them.

### **Do it Ad-Hoc or Part-time**

Everyday-maker is described as "not full-time grass root who can go visiting somewhere every weekend." Everyday-maker can be a person or people who have a job previously but still actively involve in daily problem fixing (Bang and Sorensen, 1999: 337). It can be interpreted that everyday-maker should be limited because this is voluntary work that is not profit-oriented, so everyone involved as an everyday-maker should protect themselves from 'looking for some chance in some crisis.

This indicator is the main difference between everyday-maker and LAZ YASA Malang. That is about operational hours and the status of people who involves inside. Everyday-maker is operating part-time only. Meanwhile, LAZ YASA Malang is operating full-time. Based on LAZ YASA Malang's Whatsapp contact, LAZ YASA Malang's office hours are generally similar to office hours. It is Monday-Friday from 08.00 AM until 4.00 PM (on Friday until 4.30 PM) and Saturday from 09.00 AM until 1.00 PM only.

The other difference, and what differs from this research finding and the previous research, is if an everyday-maker is a volunteer who already has a job outside, then everybody who works in LAZ YASA Malang is permanent paid-staffs. Although LAZ YASA Malang is non-profit oriented, as ruled in Article 18 verse 2 point f Law 23/2011, all staff receives monthly salaries from one-eighth zakat funds. Amil's portion is not only for salaries but also for other needs like administration and general, inventories, promotion cost, human resources development, and official duty cost (LAZ YASA Malang, 2022: 36). This research finds out that amil's portion at last 2021 is about IDR434.743.730,00 (LAZ YASA Malang, 2022: 36), but cannot make sure yet about the consistency of nominal of amil's portion every month because it depends to nominal of zakat funds LAZ YASA could get every month.

The use of amil's portion is related to eight ashraf/zakat receivers, including amil zakat. Qardhawi said (1996: 556) amil zakat can receive one-eighth of zakat funds because amil zakat is not poor, but to appreciate their contribution, so amil zakat still receives zakat although their economics is at a high level. In surah at-Taubah verse 60, cited by Qardhawi (1996: 545), amil zakat is the third receiver after the poor and needy because amil zakat is crucial for zakat funds management. So, LAZ YASA Malang is paying all employees with zakat funds because Allah will protect the economic equilibrium between muzak (zakat payers) and mustahiq (zakat receivers).

The first question from this point is, is amil zakat still able to be an everyday maker? Once again, this crucial point differs from amil zakat and everyday-maker. Amil zakat works like an everyday maker, but amil zakat receives their salary from work. It may be different when an institution like LAZ YASA Malang does not receive zakat payment.

Next question from that, is amil zakat possible to change its compass into profit-oriented? The answer is a one-eighth portion or 12,5%, for amil zakat is fix portion. The 12,5% is ruled by Islamic law, as explained before, and also by Law 23/2011 and the further rule, so there is not some chance to amil zakat get salaries more than 12,5%. Also, one requirement needed to establish amil zakat institution is that the institution must be non-profit-oriented. If the abuse happens, the government can review and even ban amil zakat or foundation like *Aksi Cepat Tanggap* (ACT) recently (Oktaviani, 2022)

### **Do it Concretely Rather than Ideologically**

As explained in the Introduction, one of the everyday-maker characters is not involved in practical politics. Everyday-maker is not involved in any political parties, although still choosing in the election. Everyday-maker is more interested in doing something impacted by citizens' daily life. In other words, ideology can be interpreted as some value that creates practical politics (Bang & Sorensen, 1999: 337).

As mentioned in point 2 some LAZ YASA Malang programs with benefits can encourage lower-level Muslim life. All that programs are directly touching people's basic needs. The programs in the economics sector aim to build sustainable economics independency. The programs in the social-humanity sector aim to help people with some conditions: disaster victims, elders, and disabilities, with contemporary-curative aids. For example, Catering Dhuafa gives ready-to-eat meals to elders and people living with the aid of the Semeru eruption at the end of 2021 (LAZ YASA Malang, 2022). Social-humanity help is often curative aid, not controlled-sustainable like in economics.



For another example, the program of economics empowering helps some low-middle businesses with the latest 2021 total nominal IDR3.300.000 (LAZ YASA Malang, 2022: 36). This program also includes monitoring, business training, and religious training for at least six months. The Figure below this is one of the low-middle business who gets help from LAZ YASA Malang.



Figure 3. LAZ YASA Malang Helps the Low-Middle Business

However, there is still a similarity between LAZ YASA Malang and everyday-maker. Both of them are not interested at all in political activities. It is true when amil zakat is not involved in some political activities, especially joining a political party, to prevent amil zakat from an exciting conflict. LAZ YASA Malang has to give the same service to all kinds of Muslims who need help to prevent the work from conflict. It shows in the service program in a disaster like the Semeru eruption in 2021, where LAZ YASA Malang give fresh money and all kind of equipment to everybody who needs it without care the background (LAZ YASA Malang, 2022). There is even a lonely elder who was previously non-Muslim but later decided to convert to Islam because sympathetic to LAZ YASA Malang's Catering Dhuafa.

In the same way, also LAZ YASA Malang shows at helping some people in the COVID-19 pandemic, where the help is the equipment needed by people who are isolated in their homes and disinfectant spraying in every single location with the risk of COVID-19 (LAZ YASA Malang, 2022: 30). The Figure below this is one of the documentations of LAZ YASA Malang handling on COVID-19 pandemic.



Figure 4. Help Logistics from LAZ YASA Malang to People Who are Isolated or Economically Impacted by COVID-19 Disease

There is no explicit rule in Law 23/2011, and the further regulations explicitly about the prohibition of political activity for LAZ. It differs from the prohibition of political activity and is ruled directly for BAZNAS, mentioned in Executive Law 14/2014 in Article 24 point e. This distinctive difference perhaps is one weakness of Law 23/2011 and the further rules. However, in that law, there are some requirements of LAZ that are possible to limit the political activities in LAZ. It is, mentioned in Article 18 verse 2, an obligation to have the Syariah and general monitors in every LAZ and to get government monitoring annually. Syariah and general monitors and annual government monitoring should clarify LAZ works from interest conflict or political activity.

### **Do it with confidence and trust-showing**

Everyday-maker should show responsibility when doing the work because of its impact. The situation can be changed if the everyday maker can do something ([Bang and Sorensen, 1999: 337](#)).

The other similarity between LAZ YASA Malang and everyday-maker is their confidence and trustful in all their work programs. Andi Tricahyono, Director of LAZ YASA Malang, said the institutions he leads until this day could help all lowest-level Muslims in Malang City because of the grace of Allah ([LAZ YASA Malang, 2019](#)). Again, this point differs this research from previous everyday-maker research because the function of everyday-maker that LAZ YASA Malang does is based on theological value, more than just real-benefit the public can get.

There are four ways LAZ YASA Malang shows confidence and trust. The Youtube channel, the monthly magazine "Ash-Shohwah," the website, and an Instagram account. The magazine's financial report is one-way LAZ YASA Malang shows confidence and trust. LAZ YASA Malang reports in the 126<sup>th</sup> edition Ash-Shohwah that all programs were executed in 2021. Unfortunately, this research cannot find reports like that on the website or social media; meanwhile, the monthly magazine Ash-Shohwah is only for permanent donors. It is perhaps one of some weaknesses in LAZ YASA Malang and other amil zakat institutions, where accountability accessibility is still limited for specific people and only the activity reports. What happened to ACT at the latest time proved that accountability of amil zakat and the social foundation cannot be limited to activity documentation but should be completed by money-flow reports.

The confidence and trustful of LAZ YASA Malang can be seen on the Youtube channel, especially in Difabel Corner and Catering Dhuafa. In Difabel Corner, a disability named Aan Susianto is one of the disabilities who get help from LAZ YASA Malang to build socio-economics independency. Susianto got aid from LAZ YASA Malang to build his woodcraft as his work to be independent in economics and help other people with disabilities to raise ([LAZ YASA Malang, 2019](#)). Meanwhile, in Catering Dhuafa, some elders with no family receive a ready-to-eat meal from LAZ YASA Malang employees, who appreciate it. They also interacted with the employees ([LAZ YASA Malang, 2022](#)).

LAZ YASA Malang, because of its trust, is successfully getting appreciation from two institutions. First, from the Ministry of Religion Affairs Regional Office Malang City because of LAZ YASA Malang's contribution to project Qoryah Sakinah. Second, from the Ministry of Women Empowerment and Children Protection because LAZ YASA Malang and other members of Forum Zakat are concerned with orphan care. Those two

appreciation proves that LAZ YASA Malang is credible enough to be government and another institution collaborator. The Figure below shows appreciation from the Ministry of Religion Affairs Regional Office in Malang City.



**Figure 5.** LAZ YASA Malang Got Appreciation from the Ministry of Religion Affairs Regional Office Malang City in the Last Ceremony of Indonesia

### Do it with the System if it is Needed

Bang and Sorensen imagine an everyday-maker as someone who has seen the work in the voluntary organization as not the way an everyday-maker lives in the organization. Sometimes, everyday-maker needs to collaborate with an expert related to the project because some jobs in the project are impossible to fix (Bang and Sorensen, 1999: 337).

In point 1, we learned that LAZ YASA Malang often does all its programs with no partner. Nevertheless, the externals involved sometimes cannot be avoided because some affairs make LAZ YASA Malang should deal with them. For example, the Ministry of Religion Affairs makes the legality of LAZ YASA Malang an amil zakat. This research is perhaps close to Sari, Sobari, & Mariani's (2020) research about government involvement because our findings have similarities in helping the government fix some problems. However, that research found that government involvement is limited in the legality and control of donation usage.

In some cases, LAZ YASA Malang also collaborates with other institutions. The externals collaborating with LAZ YASA Malang are other amil zakat institutions in Malang City and other social foundations. This collaboration is necessary because Qardhawi said that zakat is the social system that uses the kinship principle. It implies that LAZ YASA Malang and other amil zakat institutions should collaborate to show off the early kinship.

For example, LAZ YASA Malang collaborated with a local foundation named CEO (Care Each Other) and Yayasan Permata Jingga in Catering Dhuafa and Cinta Lansia (LAZ YASA Malang, 2021). LAZ YASA Malang also collaborated with Disabled Children Observer Association (ASTIFA) in Difabel Corner in 2019, where they held a training program for families with disabled children (YASA TV, 2019)

As an underline in this point, LAZ YASA Malang is a member of Forum Zakat, the occupation union that coordinates all kinds of amil zakat institutions, especially in Malang City. It implicates the possibility of collaboration with other amil zakat institutions. Also, LAZ YASA Malang can collaborate with another kind of social foundation with a similar

movement purpose. For example, LAZ YASA Malang involves in the project Qoryah Sakinah to build the edge urban village in Tanjungrejo, Sukun, Malang City. The project is also followed by other amil zakat institutions in Malang City (LAZ YASA Malang, 2022)

LAZ YASA Malang, with other amil zakat institutions in Malang City, allied in Forum Zakat Malang, also held Gebyar Pendidikan on July 23<sup>rd</sup>, 2022. The program was held to celebrate National Children's Day and to give scholarships to about 300 orphan children (LAZ YASA Malang, 2021). The Figure below this is documentation about the last *Gebyar Pendidikan*.



**Figure 6.** LAZ YASA Malang Give Scholarship to Orphan Children in Gebyar Pendidikan

## CONCLUSION

Attention to the lowest-level people is a government's obligation to empower the weak people because it was sentenced exactly in UUD 1945. Civil society's social foundations often perform Careness for them. LAZ YASA Malang is one of the social foundations that care so much for all lowest-level Muslims from multibackground. LAZ YASA Malang has many programs, divided into five sectors; education, healthy, economics, dakwah/Islamic teaching and propagation, and social-humanity. This research focused on economic and social-humanity sectors because those sectors are related directly to people's daily needs and have the same aims but in different ways.

Generally, this research finds out that LAZ YASA Malang is nearly close to Bang and Sorensen's everyday-maker because they are doing their work lonely. However, this research differs from previous everyday-maker research, especially in Islamic philanthropy as the primary value. LAZ YASA Malang's existence is related to religious obligation about zakat and other charity like infaq, shodaqoh, and other kinds of donations. As the director said, all programs of LAZ YASA Malang are based on belief in Allah's grace in the movement.

What differs from LAZ YASA Malang and other everyday-maker found out by some previous research is the one-eighth or 12,5% amil's portion. Although everybody who works in LAZ YASA Malang is getting salaries from that, it does not mean LAZ YASA Malang is a profit-oriented organization because amil zakat is one of eight ashnaf/groups of zakat receivers. It is ruled directly by Allah in the Quran and becomes the basic government rule about zakat management in Law 23/2011. So that is why controlling



amil's portions in each amil zakat institution is essential to prevent amil zakat institutions from changing their compass from nonprofit-oriented to profit-oriented.

The legality is another difference that differs from LAZ YASA Malang and other previous research. LAZ YASA Malang and other amil zakat institutions should be registered in government because it is ruled in Law 23/2011. Controlling the government for amil zakat institutions is essential to avoid repeating something wrong like what recently happened to ACT, although this research does not further find the effectiveness yet.

The practical recommendations addressed other amil zakat institutions in Malang City. Building independence on socio-economics cannot be executed by every amil zakat lonely without structured coordination, so Forum Zakat Malang should initiate collaboration programs in economics and social-humanity. All amil zakat institutions can build joint-product like free schools or clinics, or other kinds of facilities that can provide needs for lowest-level Muslims. Then, the benefit can be received much broader and more sustainable.

Alternatively, amil zakat institutions can also make a joint program to rebuild some thematic tourism villages that nearly collapsed because of the forced hiatus during the COVID-19 pandemic. As TimesIndonesia reported last May 2021, some thematic tourism villages have no visitors and activities because of the COVID-19 pandemic (Pratama, 2021)

The academic recommendation from this research is addressed to other scholars and everyday-maker researchers. Everyday-maker should be explored in other traditional values, like local wisdom, norms, traditions, and others. This research has proved that Islamic philanthropy can be the trigger to being an everyday maker, as Maszlee Malik said in the Introduction. This research proved that the existence of LAZ had the everyday-maker function for a long time, even before the everyday-maker typology was found in 1999.

This research only focuses on institutional analysis, not widening into the impact of everyday-maker in public. So, the recommendation for everybody interested in everyday-maker research should be to analyze how far the impact of everyday makers work in daily public life. Hopefully, much deeper research can make everyday-maker studies much richer in the future.

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