

## CHAPTER I

### INTRODUCTION

#### A. BACKGROUND OF STUDY

Theme of basic problems of Indonesia is dealing with poverty problem. Based on official database of Central Board of Statistic (BPS), poverty rate of Indonesia recently reached 28,594.60 in past September 2012, or about 11,66 % of its population,<sup>1</sup> While the number of unemployment reached a great number as well, it's about 8.319.779 or 3.5% of the population.<sup>2</sup>

The fact is just an ironic, considering that Indonesia is a granted country with a great natural wealth. Yet, this condition is not well used and instead of benefit, harm occurred. Natural exploitation appeared uncontrolled: jungles were cut freely, causing this country occurred on a great loss in reaching tens billion rupiahs every year. Other resources such as mineral and mining crops can't be used optimally for the sake of prosperity of its people, as officially stamped in 1945 Constitution of the Republic Indonesia (UUD '45) article 33 verse 3 "The land, the waters and the natural resources within shall be under the powers of the

---

<sup>1</sup> Number and presentage of poor people, poverty line, poverty gap index, poverty severity index by province September 2012 in [http://www.bps.go.id/tab\\_sub/view.php?kat=1&tabel=1&daftar=1&id\\_subyek=23&notab=1](http://www.bps.go.id/tab_sub/view.php?kat=1&tabel=1&daftar=1&id_subyek=23&notab=1)

<sup>2</sup> Population and type of activity 2004-2012 in [http://www.bps.go.id/eng/tab\\_sub/view.php?kat=1&tabel=1&daftar=1&id\\_subyek=06&notab=1](http://www.bps.go.id/eng/tab_sub/view.php?kat=1&tabel=1&daftar=1&id_subyek=06&notab=1)

State”.<sup>3</sup> As matter of fact; all of that wealth was concentrated in minor hands of people which causes a great gap between the poor and the rich people. Whereas Allah SWT had reminded that controlling minor hands on the wealth is the thing He hates, which caused a great gap among them.

Ponorogo is one of the districts in East Java that has a high poverty rate, which is 12, 29 %, or about 105, 9 thousand people in past 2011. While the average poverty rate of East Java is 13, 85%.<sup>4</sup> Another indication is the existence of what it's called as idiot village in Jambon and Balong which almost of its inhabitant is below poverty line. But the problems remain still, it seems that nothing to do with them, even basically they have a due to have a better life than that.

Islam is a complete religion, an overall religion through every aspects of human's life, there is a principle teaching among the teachings or known as Five Pillars of Islam, supported the position of human beings in Islam. Among them, *Sholat* and *zakât* plays a great role in human's life. As they are the main instruments supporting the both side of human's life related to their position as the *khalifah* on earth. *Sholat* appears to be the pillar of religion that supports and maintains the relation toward God known as *hablumminallah* (Vertical

---

<sup>3</sup> Republic of Indonesia, *1945 Constitution of the Republic of Indonesia*, Chapter 33, verse 3

<sup>4</sup> Central Bureau of Statistics (BPS) of Ponorogo, *Data dan Informasi Kemiskinan Kabupaten/kota 2011*, p.18-19

relationship) together with *zakât* supports the relation toward human beings known as *hablumminannas* (horizontal relationship).

The horizontal relationship as mentioned above consists of many aspects, and one of them is economic aspect, this economic aspect manage people how to do with the treasures as one of human's needs. On this mean, economic aspect appears to get a big attention as a civilization was destroyed because of the poor morale of the population caused by treasure.<sup>5</sup> As the third pillar of Islam, *zakât* happened to be a primary instrument in Islamic teaching relating with this matter, due to its role as the distributor of current flow from "the have" to "the have not". It is a formal institution aimed to build an equilibrium and justice of society, so that the people's standard of living can be improved. In the ideal Islamic society, *zakât* is supposed to bridge the rift between rich and poor members of the Muslim community. *Zakât*, as a religious tax, is thought to be the basis of taxation of Muslims.<sup>6</sup>

LAZ (Lembaga Amil Zakât) Ummat Sejahtera Ponorogo is a non-organization professional institution which operates the collection, management and distribution of *zakât*, *Infak* and *Shodaqoh* that stood since 2002.<sup>7</sup> The other one is LAZIS Mari Berzakat which was established since past 2010<sup>8</sup>. Since it is

---

<sup>5</sup> For detail, see Al-Allamah Abdurrahman bin Muhammad bin Khaldun, *Mukaddimah*, (Jakarta: Pustaka Al-Kautsar, 2011), p. 665-670

<sup>6</sup> Holger Weiss, *Zakât, Poverty and Social Welfare - Islamic Economics and The Critique Of The Secular State in Ghana and Nigeria*, Finland, University of Helsinki, 2010, p.9

<sup>7</sup> *At-Tazkiyah Magazine*, No. 29/Januari-Februari 2012, p. 3

<sup>8</sup> Taken from <http://lazis-mariberzakat.blogspot.com/>

the eldest non-organization *zakât* institution in Ponorogo, LAZ Ummat Sejahtera has implemented several programs utilization of *zakât*, *infak*, and *shodaqoh* in Ponorogo, and years of experience supported with a consistent growing income. Data Reception charity by 16 September – 15 December, 2011 shows the amount of IDR 61.984.000<sup>9</sup> and on 16 April 2012 – 15 July, 2012 reaches IDR 67,946,700.<sup>10</sup> The increases of IDR 5,962,700 shows that the *muzakkis* of LAZ Ummat Sejahtera have their trust increases. Thus the potential of *zakât* in Ponorogo in reducing poverty rate grows even bigger.

With the existence of LAZ Ummat Sejahtera and other *zakât* institutions operate in Ponorogo, the number of poor in Ponorogo should have been reduced, or further more this problem should have been cleared. But yet, there are still many beggars everywhere wondering around the city. Does their existence make any contribution? Or is it just a “not yet”?

The main objective of this study was to answer three simple questions:

Whether the utilization of *zakât* has been done influenced on poverty rate reduction in the region Ponorogo or not? How is the influence? What are the indicators? To that end, empirical analyses tools of number are used as a tool to evaluate the influence of the utilization program developed by LAZ Ummat Sejahtera Ponorogo. Hopefully, this study can provide a positive and constructive response.

---

<sup>9</sup> *At-Tazkiyah magazine*, Laporan Keuangan, No. 29/januari-Februari 2012, p. 29

<sup>10</sup> *At-Tazkiyah magazine*, Laporan Keuangan, No. 31/Agustus-September 2012, p. 29

## B. PROBLEM FORMULATION

Based on the background above, the problems which will be researched are limited into two questions below:

1. How is *zakât* role by LAZ Ummat Sejahtera Ponorogo in reducing poverty rate?
2. How is the *zakât* Utilization by LAZ Ummat Sejahtera Ponorogo in reducing poverty rate?

## C. PURPOSE OF STUDY

*Tujuan*  
According to the problems mentioned above, the objectives of this research are:

1. To describe the *zakât* role by LAZ Ummat Sejahtera Ponorogo in reducing poverty.
2. To know the increasing of mustahiq's income after *zakât* Utilization program by LAZ Ummat Sejahtera Ponorogo in reducing poverty.

## D. THE SIGNIFICANCE OF STUDY

*Pentingnya*  
The significance of this study is divided into theoretical and practical.

1. Theoretical significance:
  - a. To contribute the study of *zakât*, especially about its Utilization in order to reduce poverty.
  - b. To contribute the information about the indicator that can be used to measure the effect of *zakât* in reducing poverty.

## 2. Practical Significance

- a. To give brief information about the influence of *zakât* utilization of LAZ Ummat Sejahtera Ponorogo in reducing poverty rate.
- b. To measure the potential of *zakât* related to its role in reducing poverty, especially in Ponorogo.

## E. SYSTEM OF STUDY

Chapter one gives introduction to research, it consist of background of study, problem formulation, purpose of study, significance of study, and system of study.

Chapter two will discuss about literature review, theoretical framework understanding *zakât*, poverty, reducing poverty rate, and LAZ Ummat Sejahtera.

Chapter Three, the chapter provides research design, time and location of research, data source, population and obtaining sample method, and data analysis method.

Chapter four contains research overview, data description, and data analysis.

And in the last chapter, chapter five, the writer draws the conclusion of the research and suggestion.