



**Proceeding**

**2<sup>nd</sup> UMY-IIUM**  
International Joint Seminar

**2009**



University of Muhammadiyah Yogyakarta  
International Islamic University Malaysia

# Proceeding 2<sup>nd</sup> UMY-IIUM International Joint Seminar,

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## Preface

*Assalamu'alaikum wr wb*

The publication of this proceeding would not have been possible without the kind co-operation and generous assistance of many people. As a documentation of our late returning visit to IIUM, we hope this proceeding would become a monumental track of our (next) traditional academic exchange between IIUM and UMY.

Under the theme of "Impact of Globalization on the Muslim World: Multi Dimensional Issues" not every topic in the proceeding might be clearly relevance, and this a gap of chance that should inspire us to enrich Islamic studies not merely of religious studies but also as those of social, politics and technology. Our neighborhood as two leading Muslim countries on earth might be set as a guarantee of our day-to-day inquiries to life and nature based on Islam. Talking of good architecture in Islam does not have to be titled as an Islamic way of building a construction for example, but rather be just applying our Islam intrinsic thinking in developing the knowledge of building technology. This is the main due to develop our academic tradition so that our next exploration to reality could be enriched from time to time.

As a record of our return visit to IIUM, hope this proceeding would not become the end of our relations but the beginning, as the pioneering and nurturing link of our timeless scientific brotherhood. This is just a completion of our first round academic exchange tradition. There should be more and better records of tradition between us. The tradition should intimate our friendship, develop our mutual benefit and create a broader forum of enlightenment to universe.

As cited above, the publication of this proceeding would not have been possible without the kind co-operation and generous assistance of many people. Let us deeply thank to " Prof. Dato' Dr. Syed Arabi Idid (Rektor IIUM), Ir. H.M. Dasron Hamid, MSc (Rektor UMY), assoc Prof. Dr. Hassanuddeen Abd Aziz (Director of IIUM Postgraduate Program), and Dr. Masyhudi Muqorobin as the chairperson of the UMY Organizing Committee whose contributions was very much supporting this event. We are also enormously grateful to all persons and institutions, both in IIUM and UMY, that made this proceeding well done.

*Wassalamu'alaikum wr wb*

**Tulus Warsito**

Professor on International Politics

Director of Post Graduate Program of UMY



## Preface

From the Dean of the Center for Postgraduate Studies

I am pleased that the Center of Postgraduate Studies and the Postgraduate Student Society of IIUM have successfully conducted this International Joint Seminar between International Islamic University, Malaysia and University of Muhammadiyah Yogyakarta, Indonesia. This seminar derives its significance from being the second successful collaborative effort between our universities.

A total of 35 papers from both universities have been presented on "The Impact of Globalisation on the Muslim World: Multidimensional Issues." Many areas have been covered including education, social issues, law, youth, science, economics and politics. We are thankful to the organizers from both universities for their enormous efforts to make these proceedings and this seminar successful.

The theme selected by the organizers is both timely and relevant to the current situation of the ummah. The papers presented, I believe, have been of much benefit to all participants and presenters from both institutions. They have managed to expose, challenge, question and argue information on the topics discussed. Consequently, they have widened our perspective on the various issues.

This seminar is an important contribution to the Malaysian and Indonesian audiences particularly and to the Muslim Ummah generally. I hope that the papers presented in this book of proceedings will contribute to the literature on globalization and provide solutions to the challenges and opportunities for Muslims in the era of globalization.

Wassalamualaikum

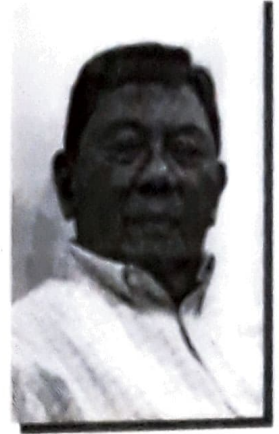
**Assoc. Prof. Dr. Hassanudeen Abd Aziz**

Dean

Center of Postgraduate Studies

International Islamic University

9 December 2009



## Foreword

*Assalamu'alaikum Wr. Wb.*

It is our pleasure to have the Second IIUM-UMY International Joint Seminar, conducted at the International Islamic University Malaysia, by the Center for Postgraduate Studies and Postgraduate Student Societies of the IIUM, in cooperation with the Directorate of Postgraduate Program of UMY. The Seminar brings about multidimensional issues related to the impact of globalization on the Muslim world.

Globalization is a sword with two edges for Muslim countries in the world. In one edge, globalization offers opportunity for Islamic countries to collaborate politically, culturally, economically and educationally. The learning opportunity to develop technology and the transfer of knowledge, and skills from more advanced countries are also made possible due to the advent of the globalization.

However, on the other edge of the sword, globalization era presents threats. For one example, in the economic dimension globalization has led to a strong geographical division among countries separating the powerful core industrial nations from peripheral nations. Unfortunately, the core industrial nations are mostly comprised of non-Muslim countries such as United States, Western Europe, and Japan while most of Muslim countries are still in the position of peripheral countries. The consequence of the industrial countries' domination over the world economy is that the economic growth becomes uneven. In other words, contrary to the core industrial countries which become prosperous, the peripheral ones become fall further behind. Additionally, much of the Muslim world is bound to a deeply disturbing economic structure in which it provides natural resources for global market, while at the same time remaining dependent on Western labor, technological know-how, and staple goods. This economic situation is exacerbated by in many parts of the modern Muslim world by crumbling education systems and worn out economies.

Another example is cultural threat. Globalization is often related to the spreading of Westernization and Americanization, projected to spread the Western values around the world. The sources of Western's domination stemming from their military, demography, economy, university, science, media and mass culture leads to a form of a cultural hegemony.

For Muslim countries, the more severe situation occurs when the cultural threat of globalization entails the erosion of Islamic values. Indeed, bombarded by alien Western culture advertised on the arena of globalization, a large number of Muslims lost their integrity of Islamic culture. The unity of the Islamic ways of life is shattered in many Muslims' thought and in their action in all dimensions of life; politic, economy, culture and education.

In my opinion, facing the threats of globalization, Muslim countries cannot take the stance of being reactive, putting the blame on the globalization and considering ourselves as the victims of globalization. In fact, globalization is natural process of living together in this planet. Hence, more proactive attitude should be employed by Muslim people in the world.

Concerned with facing the challenge of globalization, I believe that academicians in the universities should be in the front line in employing the proactive attitude. This can be done through at least two strategies, namely producing knowledge while engaging with Islamic values and tradition. Why knowledge production? To my point of view, we are left behind by Western countries because we pay little attention to the knowledge production while most of Western countries actively produce and disseminate knowledge. As Bacon said that knowledge is power, Qur'an also says that 'Allah will raise those who believe and those who are given knowledge by degrees'. Knowledge will become the most important intangible assets for us to solve our social problems and to develop our civilization. Knowledge will become the backbone of Muslim countries' development.

Why should we engage with Islamic values and tradition in producing knowledge? Yes, true Muslims should insist on a serious engagement with the full spectrum of Islamic thought and practices. Islamic thought used to be the driving force as well as the moral compass of knowledge production in the Islamic golden age. This is Islamic thought that gives the spiritual dimension to our knowledge production. I am sure that we share an agreement that Qur'an and hadiths are the ultimate sources which will encourage and guide us to seek, produce and disseminate knowledge.

Finally, let me express my happiness. I am happy and proud because today we have made an important step in cultivating the spirit of producing and sharing knowledge through our Joint Seminar - University of Muhammadiyah Yogyakarta and International Islamic University of Malaysia. I believe that this is a great step to give more contribution the knowledge development and sharing not only for two universities but also to the Muslim world. In term of our collaboration, this program signifies our good will to develop sound academic collaboration, now and in the future.

I also want to express my appreciation and gratitude to all committees who have worked hard to ensure that this program run smoothly.

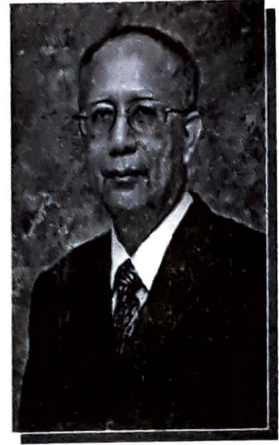
I hope that the Second UMY-IIUM International Joint Seminar 2009 will have the success it deserves.

Thank you,

*Wassalaamu'alaikum wr.wb*

**Ir. Dasron Hamid**

Rector, University of Muhammadiyah Yogyakarta



## Foreword

السلام عليكم ورحمة الله وبركاته

We are glad to have the opportunity to host The International Joint Seminar on “The Impact of Globalisation on the Muslim Ummah: Multidimensional Issues” between International Islamic University Malaysia and University of Muhammadiyah, Indonesia. Apart from sharing knowledge on the issues selected, this seminar has helped to strengthen the spirit of ukhuwwah between the two universities.

I would like to thank all distinguished participants, particularly presenters from both universities, for sharing with us their studies of important issues affecting the Muslim ummah today. I would also like to thank the organising committee for making this joint effort a success.

For one whole day, 35 papers from both universities have been presented in four parallel sessions. These presentations and deliberations have produced new insights for the Muslim world today. We hope that all participants have gained much benefit throughout the seminar by actively participating and contributing to the main theme chosen for this seminar, which is very relevant to all of us today. I believe that joint efforts and collaboration between our two universities are important in our efforts to understand, prepare ourselves for and counter face the impact of globalisation on the ummah.

I wish this collaborative effort will continue in the future for the benefit of our universities specifically and the ummah generally.

**Prof. Dato' Sri Dr. Syed Arabi Idid**  
Rector  
International Islamic University

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## Farmers' Perception Toward Management of Zakat At Karang Duwur Village, Petanahan, Kebumen, Central Java

Triyono, Siti Yusi Rusimah, Agus Sepdubagiyo

*Universitas Muhammadiyah Yogyakarta*

**Abstract.** The success of zakat organizer at Karang Duwur to be the best was an interesting phenomenon to study. This research is conducted by collecting data from officials of zakat institution and zakat recipients. through observation, participation, and interview. The data is then analyzed using descriptive method. In general, zakat management has not been directed to the efforts of increasing prosperity of the zakat recipients. Besides, the organizers do not have the right criteria yet about the zakat recipients. In some cases, there are farmers that do not deserve to receive zakat. In addition, the benefit of the zakat is found to be low because the value of the zakat is relatively small so that it can't fulfill farmers' necessities. In spite of that, the recipients have good perception on zakat management, and there is no different perception in relation with profile differences; but there are perception differences which is related to the kind of zakat; in which the perception of the productive zakat recipients is found to be better than the consumptive zakat recipients.

**Key words:** *farmer, perception, and village zakat management.*

### Introduction

With its rich natural resources, Indonesia used to become one of the countries achieving highest economic growth and incomes in the world. However, the success has not been able to provide a significant impact on poverty alleviation efforts (Tarumingkeng, 2001). Besides, the Badan Pusat Statistik report in 2002 put the number of poor people in Indonesia which was still around 38.4 million people. This shows that poverty is a serious problem in Indonesia.

In an effort to overcome the poverty problem, the government has issued various policy programs such as President Instruction (Instruksi Presiden) INPRES program for under development villages, Social Securities Network, People Prosperity Saving, Credit for People Prosperity and other programs. However, the results of these programs are still far from the expectation (Usman, 2003). This is because poverty in Indonesia is structural, so it must be overcome through principled and systematic efforts, not partially and sporadically (DEPAG RI, 2004).

Islam has complete and comprehensive guides that discuss not only life after death but also life in the world. So, it can serve as a solution to all problems of human life, including the problem of poverty. The Islamic teaching related to the problem of poverty is the concept of zakat. According Afzalurrahman (1997), zakat is a treasure taken from the rich and given to poor people so that they are not ignored.

Indonesia as a Moslem majority country has a big potential of zakat. This can be seen from the increasing number of people who fulfill their zakat obligation (DEPAG RI, 2004). Meanwhile, a survey of PIRAC (Public Interest Research and Advocacy Center) in 11 major cities in 2000, mentioned the potential of zakat in Indonesia could reach Rp 3.74 trillion. Thus, zakat is potential to be developed as an alternative to overcome poverty.

Zakat itself has the same status with the obligations of prayer. However, the implementation of the zakat has not received serious attention from Muslims. This condition is seen from the lack of material on zakat in a speech at Islamic discussion and other occasions (Hafiduddin, 1999). In addition, according to Rahardjo (1999) the management of zakat in Indonesia is still restricted to the management of zakat Al-Fitr. If the potential of this zakat is well managed, it will bring a great impact in society.

Despite all of the things mentioned above, there is an organization managing zakat in a rural area which becomes the best among district levels. The organization is called Zakat Committee of Karang Duwur Village (Panitia Zakat Desa karang Duwur). Beside managing zakat Al-Fitr, it also manages zakat maal. The distribution of zakat is done in two ways; consumptive and productive zakat, and most of the zakat recipients are farmers and peasants.

The existence of zakat management organization is an interesting thing to be studied more deeply as zakat management in rural areas is rarely found. Besides, its success to be the best zakat management is something that can be proud of. However, how far is zakat able to reduce poverty? This can be analyzed from to what extent zakat recipients get the benefit of it. Also, how good the organizers manage the existing zakat? Has zakat been given to those who deserve to receive it? How do zakat recipients assess zakat management? To answer those problems, it is necessary to conduct a research that can provide the description of (1) zakat potential of Karang Duwur Village, (2) zakat management in Karang Duwur village, (3) the profiles of zakat recipients, (4) the benefit of zakat for farmers, and (5) the perception of zakat recipients toward zakat management in Karang Duwur village.

### Research Methodology

The Research is conducted in the village of Karang Duwur, Petanahan, Kebumen, Central Java, Indonesia. The sample was taken from the farmers / peasants who become productive and consumptive *zakat* recipients using stratified random sampling technique per hamlet (*dusun*). There are 29 farmers as samples who receive productive zakat and 30 farmers as consumptive zakat recipients. Both samples are taken proportionally (see table 1).

Table 1. The Distribution of Sample Based on Its Hamlet (*Dusun*).

Hamlet( <i>Dusun</i> )	Productive		Consumptive	
	Population	Sample	Population	Sample
Bentaran	19	15	59	15
Penegar	6	5	13	3
Kenyaen	4	4	31	8
Wanasingan	7	5	15	4
<b>Total Number</b>	<b>38</b>	<b>29</b>	<b>118</b>	<b>30</b>

Data on zakat potential and zakat management are collected through observation, participation, and interviews, and then analyzed descriptively in the form of descriptions and tables. The profile of farmers, the benefit of zakat, and the perceptions of farmers are gathered through interviews using questions guidelines. Afterwards, they are analyzed descriptively using the technique of frequency distribution tables and scoring. Analysis of the perceptions is grouped in the category of either good, fair, not good, and bad (Table 2).

**Table 2. The Category of Farmer Perception on Zakat Management in Karang Duwur Village**

Variable	Score range	Score indicator	Category
Farmers' Perception	1 - 5	(4,01 - 5,00 )	Good
		(3,01 - 4,00 )	Fair
		(2,01 - 3,00 )	Not Good
		(1,00 - 2,00 )	Bad

The Spearman Rank Correlation is examined to see the relationship (correlation) between the profiles of farmers and the perception of zakat management; while contingency test is conducted to see the distribution of farmers' perceptions in every village and every type of zakat recipients. The general formula of Spearman correlation and contingency according to Sulaiman (2003) are:

$$r_s = 1 - \frac{6 \sum d_i^2}{n(n^2 - 1)}$$

$r_s$  = Coefficient correlation of Spearman

$n$  = Group number

$d$  = Score Differences between 2 variables

$$C = \sqrt{x^2 / (x^2 + n)}$$

$C$  = Coefficient correlation of Contingency

$n$  = Sample number

$X^2$  = chi-square value

chi-square value is obtained through  $X^2 = \sum \frac{(O_i - E_i)^2}{E_i}$

$E_i$

$O_i$  = Observation frequency value

$E_i$  = Expectation frequency value

## Result And Discussion

### Potential of Zakat

Based on analysis results, it showed that from the physical aspect, the village had the potential for the development of agricultural zakat maal management because it had large areas of rice fields and adequate irrigation facilities; there were 186 farmers who were potential to become the obligatory zakat of agriculture. Meanwhile, in economic terms, there was potential for the development of professional management of zakat maal beside trade; despite the availability of economic facilities which was inadequate, there was an Islamic financing institution (BMT) and quite a lot of people who worked as traders, civil servants, and businessmen. From social aspect, the villagers had relatively high awareness of fulfilling zakat which could be seen from adequate worship facilities and education; also, their education level and intensity of religious activity were quite high.

The number of people who had to pay zakat maal of agriculture and trade was averagely found 148 people each year; with the value of 36 million rupiah (Table 3). However, there were only about 69% of them who fulfilled their obligation (129: 186). This was because in that village, there were many cases in which many farmers rented or asked other farmer to cultivate their rice field so that though in terms of potential land they became zakat obligatory, in terms of production they did not

meet the criteria of being zakat obligatory. The number of zakat payer was approximately 15% of the existing potentials (19: 139), because most of the traders in the village were included in small traders who were not obliged to pay zakat. In addition, the number and value of zakat maal was likely to have decreased each year. The decrease in the number of agriculture zakat payer was probably due to the narrowing of the land in the village, while the value of trade tended to fluctuate due (people who do zakat) *muzakki* income trading business which was not stable.

**Table 3. The Number of Zakat Payer And The Value of Zakat in Karang Duwur Village**

Description	Year			Average	(%)
	2002	2003	2004		
<b>The number of muzakki (person)</b>					
Trade	19	19	18	19	12,84
Farm	150	121	116	129	87,16
<b>Total Number</b>	169	140	134	148	100
<b>The value of zakat (Rp)</b>					
Trade	5.132.000	9.155.000	7.100.000	7.129.000	
Farm	29.959.200	29.622.000	28.783.200	29.454.500*	
<b>Jumlah</b>	35.091.200	38.777.000	35.883.200	36.583.500	100

\*The value of agriculture zakat is conversion from rice to rupiah (IDR).

### Zakat management activities

Zakat organizers in the village conducted introducing, collecting, distributing, and reporting zakat. Introduction activities aimed to arouse muzakki awareness, while collection activities aimed to serve the payment of zakat from muzakki. Zakat which had been collected was distributed to mustahiq consisting of Amil, the poor, and Sabilillah, through the distribution activities. Amil Zakat then distributed it/the zakat again to be more productive in the form of business capital loans (PMU: Pinjaman Modal Usaha). The collection and distribution of zakat was accountable to the whole board and the community through reporting activities. Although good enough, the lack of mentoring and coaching activities to mustahiq showed that zakat management activities in the village had not aimed to help zakat recipients from their poverty.

### The profile of zakat recipients

Beside young, the farmers receiving productive zakat tended to have high education so that they had the ability and courage to work / run a business outside of farming. On the other hand, consumptive zakat recipients, although they were young, they tended to have lower education so that they only worked as farmers or farm laborers. In terms of family, although the number of family members tended to be small (2-4 people) and young age (15-56 years), the family members of productive zakat recipients tended to be more capable of working outside the agricultural sector than consumptive zakat recipients.

Although most of the farmers were classified as small farmers (*gurem*), the farmers of productive zakat recipients tended to have the wider areas of land, better status of land, and higher production than consumptive zakat recipients. In addition, most of them had a business outside of farming, while the consumptive zakat recipients did not. Although they had been managing their

business for more than 10 years, the working capital of farmers was less than 100 thousand rupiah per day.

In terms of welfare, most farmers had been able to meet basic needs or had been out of pre-welfare state, but they could not meet their social-psychological needs, development, and contributed to society. However, the recipients of productive zakat tended to have a better level of prosperity than the recipients of consumptive zakat.

#### The Benefit of Zakat

Though still new members, most of the farmers receiving productive zakat had been PMU borrowers for (1-3 years), with small amount of loan (<200 thousand ruppiah), and tended to use their loans for their needs, except their business capital. On the other hand, the majority of farmers receiving consumptive zakat had become the recipients of zakat for a long time (11 - 25 years). This showed that the consumptive zakat could not guarantee farmers' welfare. Moreover, the amount of zakat received by farmers was relatively small so that it was only used for consumption.

#### The Perception of Zakat Recipients

In general, the farmers' perception on some components of zakat management in the village was good, having the average score of 3.77 (Table 4). In addition, there was no different perception related to differences in age, education, family size, and the level of welfare. This could be seen from the Spearman rank correlation (Rs) which was very low and not significant between the perception and profile of farmers. Besides, there was no different perception between farmers in every region of domicile which was indicated by low and no correlation significance of contingency (C) between the perceptions and the region; but there was a difference on perception based on the types of zakat in which productive zakat recipients had a better perception than consumptive zakat recipients.

**Table 4. The Average Score of Farmers' Perception Toward Zakat Management**

Components of Perception	Productive	Consumptive	Average
Amil zakat	4,07	3,74	3,91
Distribution Procedure	3,61	3,68	3,65
Means of Distribution	3,94	3,55	3,75
<b>Average Total</b>	<b>3,87</b>	<b>3,65</b>	<b>3,77</b>
<b>Category</b>	<b>Fair</b>	<b>Fair</b>	<b>Fair</b>

#### Perceptions of an Amil

In general, farmers had a good perception of Amil Zakat (Table 5). Farmers thought that Amil's attitudes were good and fun, because they were not only friendly, patient, humorous, but also frequently addressed people in the village. In addition, farmers also thought that Amil cared a lot and gave attention to people because in addition to managing the charity, Amil was also taking care of orphans without getting paid. Amil was also considered to have a good knowledge of religion because most of them were religious figures who graduated from Islamic boarding schools, and even some of them have done pilgrimage. Also, the farmers consider that Amil's knowledge on zakat is sufficient because most of them have long been involved in zakat management so that they were considered as being so experienced.

**Table 5. Average Score of Farmers' Perception Toward Amil Zakat**

Indicator	Productive	Category	Consumptive	Category
Attitude	3,93	Fair	3,62	Fair
Care	4,17	Good	3,86	Fair
Islamic Knowledge	4,17	Good	3,79	Fair
Knowledge on Zakat	4,03	Good	3,69	Fair
<b>Average</b>	<b>4,07</b>	<b>Good</b>	<b>3,74</b>	<b>Fair</b>

### Perceptions on the procedure

In general, the farmers thought that the procedures of zakat distribution was well applied (Table 6). The farmers receiving productive zakat thought that the zakat distribution was very easy as it did not require complicated procedures and they could directly receive loans after registering. Also, the farmers receiving consumptive zakat thought that the zakat distribution was easy as it was either directly brought to them or it was given to them after they showed the card (*girik*). Nevertheless, the farmers receiving productive productive zakat thought that the loan amount was still less than adequate because it was not enough to support capital expenditures of merchandise. Similarly, the farmer beneficiaries of consumptive zakat thought that what they got was still not enough as the rice would decrease after graining, while the money from trade zakat went to children' allowance.

**Table 6. Average Score of Farmers' Perception on the Procedures of Zakat Distribution**

Procedure Indicator	Productive	Category	Consumptive	Category
Assess	4,03	Good	4,00	Fair
The amount of zakat	2,89	Not Good	2,80	Not Good
Service speed	3,82	Fair	4,06	Good
Form of zakat	-	-	3,93	Fair
Installment	3,68	Fair	-	-
<b>Average</b>	<b>3,61</b>	<b>Fair</b>	<b>3,68</b>	<b>Fair</b>

In terms of service, the farmers receiving productive zakat thought that it was fair, while the farmers receiving consumptive zakat rated it as good. This was because some productive zakat recipients thought that the service was a bit slow regarding to re-loan policy while consumptive zakat farmers thought that it had fast service because Al-Fitr zakat was immediately delivered to the homes of farmers, and the schedules of zakat distribution was done from one village to another village so that it could be distributed well and quickly; also in the distribution of trade zakat, they needed not to wait for long time to receive the zakat. The farmers receiving consumptive zakat thought that the zakat distributed was appropriate, and the farmers receiving productive zakat thought that the installment was easy (not necessarily once a week), the number of loans had also been adapted to the financial capability of the farmers.

### Perception on Facility

In general, the farmers had a good assessment of the means of zakat distribution (Table 7). The farmers had a good assessment of the completeness of the administrative facilities because they thought that all the equipment was already available. In addition, farmers also considered that the quality of administration tools was good enough because physically, it was already good and appropriate for the village; moreover, farmers had no trouble reading the contents of the card / form-



due revenue. However, while farmer receiving productive zakat thought that the availability of facilities was good, the farmers receiving consumptive zakat thought on the other way around. This was because in the distribution of consumptive zakat, neither seats nor other facilities were provided. However, they tended to have a good assessment of the cleanliness of the distribution places, and they felt quite comfortable in those places. The place was clean because there were specific staffs responsible for cleaning the barn and the mosque in which the distribution of consumptive zakat was conducted, while the secretariat of productive zakat was daily cleaned by the owner of the house.

**Table 7. Average Score of Farmers' Perception on the Facilities of Zakat Distribution**

Indicator of facility	Productive	Category	Consumptive	Category
Completeness	4,03	Good	4,06	Good
Quality	3,62	Fair	3,70	Fair
Furniture Availability	3,96	Fair	2,15	Not Good
Cleanliness	4,10	Good	3,90	Fair
Comfort	4,00	Fair	3,96	Fair
<b>Average</b>	<b>3,94</b>	<b>Fair</b>	<b>3,55</b>	<b>Fair</b>

#### The Relationship between profile and perception

In general, the value of Spearman correlation between the farmer profile and their perception on zakat management showed low values and not significant (Table 8). In other words, the perception of farmers was not affected by differences in age, education, family size, and the level of farmers' welfare. Even so, on the recipients of consumptive zakat, the level of education had a negative correlation and nearly significant for perception. In other words, the higher the education level, the worse the farmers' perceptions. This was because the farmers with relatively high education levels tended to have more courage to reveal shortcomings in the management of zakat.

**Table 8. The Value of Rank Spearman (rs) Correlation Coefficient Between Age, Education, Family Size, And Welfare's Level And Farmers' Perception.**

Farmers' Profile	Perception on Productive		Perception on Consumptive	
	Correlation Value	Significance	Correlation Value	Significance
Age	0,149	0,440	0,110	0,564
Education Level	0,234	0,221	-0,244	0,193
Family Size	-0,018	0,924	0,122	0,520
Welfare's Level	0,042	0,830	0,093	0,893

#### The influence of domicile on farmers' perception

In general, farmers of zakat recipients were scattered in 4 villages which was closely located each other. The correlation between the farmers' perception and areas was low and not significant. The farmers receiving productive zakat, the correlation reached 0.162 with significance 0.377, while the correlation value of consumptive recipients reached significance 0.440 to 0.140 (Table 9). Thus, farmers living in the both areas which were near and far from the secretariat tended to have similar perception on zakat management.

**Table 9. The Relationship Between Domicile And Farmers' Perception of Productive And Consumptive Zakat Recipients**

Type of Zakat	Correlation Value (C)	Significance
Productive	0,162	0,377
Consumptive	0,140	0,440

### **Farmers' Perceptions Based on Types of Zakat**

Farmers receiving zakat were classified into productive and consumptive zakat. The results of the analysis showed that the correlation value between perception and types of zakat recipients was very low (0,299), but significant (0,016). In other words, there was a difference perception between farmers receiving productive and consumptive zakat and zakat management. In this case, the farmers receiving productive zakat tended to have a better perception than those of consumptive zakat, especially toward Amil Zakat and the facilities of zakat management. The difference of perception was more likely caused by differences in Amil service and facilities provided.

In distributing productive zakat, the service was conducted by central Amil, while the service of consumptive zakat recipients was executed by lower level Amil. In general, Amil at the central level had a better individual quality than the ones in the village; because they were religious leaders who often became the Imam or preacher in religious activities in the village, while Amil at the village level generally only acted as person in charge in mosque. On the other hand, there were also differences on farmers' perception toward zakat distribution facilities. A distinctive difference occurred on the availability of facilities as a means of waiting furniture in the distribution of zakat. The assessment of productive zakat recipients tended to be good and very good; while the assessment of consumptive zakat recipients was on the contrary. This happened because in distributing zakat, the organizers provided adequate furniture as a means of waiting for the recipients of productive zakat, while there was no facilities provided for those receiving consumptive zakat.

### **Conclusions**

Karang Duwur village has the potential for the development of zakat maal management, and it has been managed quite well by the zakat organizer through introduction activities, collection, distribution, and report. However, management activities do not lead to reducing the community from poverty. Although most farmers selected as the zakat recipients were classified as the poor, there were still farmers who were as individuals, families, businesses men, and the level of welfare do not deserve to get zakat. This shows that the organizers do not have clear criteria in selecting the zakat recipients. Meanwhile, the benefit of productive and consumptive zakat tends to be low, because the amount of zakat received is inadequate, so it is not enough to meet the needs of farmers. Nevertheless, the farmers' assessment on amil, procedures, and facilities management is quite good. In addition, there is no difference between the perceptions of farmers related to differences in age, education, family size, and the level of welfare. Different perceptions that occur are more likely due to differences in Amil and facilities provided in the zakat distribution services. In this case, the farmers' assessment on productive zakat recipients toward zakat management tends to be better than those receiving consumptive zakat.

With the potential for a number of zakat, the management should be focused more on the efforts to improve the welfare of the zakat recipients. These efforts can be carried out through zakat distribution which is more directed to empowerment (productive) efforts. Besides, there should be obvious and written criteria for the zakat recipients so that zakat distribution can be more appropriate. To increase the utilization of zakat, it is necessary to reduce the number of zakat recipients (either productive and consumptive), so that the amount of zakat which is distributed can be increased and thus it can guarantee farmers' necessity. In addition in the form of venture capital (money), the distribution of productive zakat can be in the form of equipment or *saprodi* (in kind) so that it can be directly used in business activities. Related to the perception, development should be encouraged to

Amil so that they have better performance in serving the zakat recipients. Also, it is necessary to give guidance for *mustahiq* to have a high work ethic so that they will not only depend on zakat given to them. Although some farmers do not care about facilities, the provision of furniture such as chairs and other waiting facilities in zakat distribution should be paid attention so that farmers will feel comfortable in receiving their zakat.

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