

Zakat Effects on Mustahiq Happiness

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Abstract—This study aims to determine the effect of empowerment of zakat to happiness mustahiq on Lazis Muhammadiyah Yogyakarta. Analysis of the data using data analysis techniques Weighted Least Squares (WLS). The results of this study indicate that the variable utilization of Zakat funds proved to have a positive and significant impact on mustahiq happiness. Empowerment of zakat fund variable contribution towards happiness mustahiq by 20.69%. The study also explains that the level of happiness felt by mustahiq Lazis Muhamadiyah higher than the non-poor recipients of zakat funds from the calculation of the equation.

Keywords—zakat, empowerment, happiness

I. INTRODUCTION

The problem of poverty is not new since time immemorial poverty and poor groups well known throughout the development of human civilization. Almost all countries in the world suffer from the problem of poverty and estimated at more than 3 billion people are at the poverty level [1]. Interestingly, the issues relating to poverty and underdevelopment are even more dominant experienced by countries with a Muslim majority population. Indonesia, the Reviews largest country in Southeast Asia, which is inhabited by more than 250 million people, seems to have suffered from such an inadequacy [2].

Poverty in Indonesia is currently the most fundamental problem and must address as well as a major concern of government in addition to other problems faced such as unemployment, the country's security, etc. According to data published by the Central Statistics Agency (BPS) per-March 2016, stated that the number of poor people in Indonesia amounted to 25.14 million, representing 9.41% of the total Indonesian population is lower than the nominal data per-March 2018 amounted to 25, 95 million people or 9.82%. The number of poor people gathered in rural areas, where the data per-March 2019 states that the rural poor are 12.85% of the number of poor people in Indonesia, while in March 2018 the value amounted to 13.10%.

Poverty and the poor is not modified in a system per se but caused by the natural order of things. Although the reality of poverty is always in the light of the economy by looking at a situation where a person does not have an income below a specified minimum, but the real poverty includes not only material but also include non-material that character or mentality [3], Therefore a centralized sort of empowerment for disadvantaged groups or empowerment associated with an attempt to bring together two different interests, It bridges the social gap "haves" and "have-nots" [4].

Islam as a religion Rahmatan Lil Alamin also concentrated on issues of poverty, income distribution, and justice.

Instruments offered by Islam to overcome these problems. One part of the pillars of Islam is zakat with various forms of derivation. Zakat is an essential institution in an Islamic economic framework and economic welfare Alleviation. In Islam, Zakat is a religious obligation to wealth and production to the government [5]. Zakat is one of five instrumental strategic value and very influential on human economic behavior and community and economic development in general. The purpose of zakat is not just the poor consumptive sympathize, but has a more permanent goal is to reduce poverty [6]. Wisdom and benefit charity is part of the efforts of Muslims to achieve happiness in this world and hereafter. However, keep in mind that the entire human race from various religious, social status, culture, or a different profession has one purpose in life is the same, that the "happy" despite the efforts of the different grab. Muslims want to be happy with reaching Falah as the purpose of life, as well as non-Muslims, want to be happy with how.

Therefore, Happiness is the result of several factors that influence it. One of the most frequent factors are expected to create happiness is revenue (income). This raises a logical consequence of the form of the question, "whether money can buy happiness?". According to Diener [7], the answer between "yes" and "no." "Yes" for people who have low-income levels that can not meet their basic needs, but "no" to people with high-income levels. Meanwhile, according to Frey and Stutzer, revenues are only a small contribution in the acquisition of happiness that is usually not more than 5% of all the variables that affect happiness [8]. A study corroborates frey and Stutzer opinion carried out by Gudmundsdottir which showed that the economic crisis impacted 40% for the happiness of people in Iceland [9].

Based on these results, obtained a conclusion that income has an influence on happiness, especially for individuals who have a low-income level or poor. Then carried out by the management organization of zakat in Indonesia using "change mustahiq be muzzaki" as the implementation of the Islamic law that ordered the amil zakat to allocate funds for the poor and needy as well as seven other ashnaf.

II. LITERATURE REVIEW

A. Zakat

The meaning of *zakat* in terms of language comes from the word *zaka* (masdar form) the which means: blessing, growing, clean, holy, and good [10]. While the term, charity is part of the estate with the specific requirements that require the owner to submitted to the beneficiary [11]. Meanwhile, in economic terms, Zakat is an act of transfer of wealth from the rich to the group do not have [12].

Qardhawi [13] explains that the terms of wealth or property of Zakat are obligatory:

1. The full property, that the property is located in full control and power, and can be taken advantage fully.
2. Thrive, the asset can grow or thrive when attempting or has the potential to grow.
3. Reach *nishab*, meaning that the property has reached a certain amount under the statutes.
4. More than the basic needs (*Al-Hajatul Ashliyah*), are the minimum requirements a person and dependent relatives for survival.
5. Free of debt.
6. *Haul*, the property has been owned for one year.

Allah has determined certain groups are eligible to receive Zakat (mustahiq) as revealed in the Qur'an:

"Zakah expenditures are only for the poor and for the needy and for Reviews those employed to collect (Zakah) and for bringing hearts together (for Islam) and for freeing Captives (or slaves) and for Reviews those in debt and for the cause of Allah and for the (stranded) traveler - an obligation (imposed) by God. And Allah is Knowing and Wise" (QS. At-Tawbah: 60).

Therefore, Zakat should be distributed to the classes that have been determined, among others [14]:

1. *Fakir* is people who are not affluent and have no job or permanent, in order to make ends meet (living), while the bear (guarantee) no.
2. Poor, can not meet the needs of successful, have a permanent job, but the results do not meet their needs.
3. *Amil* is the person or committee in charge of a charity, either collect, distribute, or manage.
4. *Mua'allaf*, is people who are still weak in the faith for new converts to Islam (undecided).
5. *Riqab* (Slave), which has an agreement to be released by the employer by way of ransom with money.
6. *Gharim* that is those in debt and unable to pay.
7. *Ibnu Sabil* is the one who ran out of stock on the trip with good intentions.
8. *Fisabilillah* is people who strive to uphold the sentence of God.

Besides mustahiq eight asnaf mentioned, based on Law No. 38 the Year 1999 on the Management of Zakat can be given to people who are most vulnerable economically, the orphans, the elderly, the disabled, refugees were displaced and victims of natural disasters [15].

B. Empowerment of Zakat Fund

Empowerment of Zakat funds is the core of all activities of the charity fundraising. In Article 16, paragraph (1) and (2) of Law no. 38 of 1999 on the management of Zakat, explicitly stated that the utilization of Zakat is to meet the needs of the mustahiq life according to religious requirements (eight asnaf) and can be utilized for productive enterprises. More specifically, in the Minister of Religious Affairs (KMA) No. 373 of 2003 Article 28.

In these efforts, Zakat is the most necessary elements make efforts utilization of Zakat funds to be real. Strategies that can do is to identify the underlying problems (problem root)

Muslims. The discovery of the root of the problem can be achieved through the ability themselves to see the trend of people's basic needs, which transform into a product that can meet the expectations and solve problems. Thus, efforts to empower Zakat funds should generate value (value) is beneficial is helpless and useless.

C. Happiness

According to Indonesian dictionary, happiness comes from the word meaning happy pleasure and tranquility of life (physically and mentally), luck, luck that is both physically and mentally. Argyle and Martin in Strack, Argyle, and Schwarz [16] defines happiness as the presence of a person in a state of joy or satisfaction. The first was the emotion; the second is cognition, which is the result of a process of reflection. Some measure of happiness emphasis on joy and absolute satisfaction. All involve some self-assessment, and the individual can be asked about how they are feeling right now today, or future.

Seligman [17] mentions the indicators where a person is happy, including: Pleasure (delicious food, warm baths, and others), Engagement, Relationship (social cohesion), Meaning (a quest that lived or have something bigger), and Accomplishment.

D. Happiness in Islam

Happiness is a positive emotional state that is subjectively defined by each person [18]. As per the Webster's Third New International Dictionary, "happiness is a state of wellbeing characterized by relative permanence, by dominantly agreeable emotion ranging in value from mere contentment to deep and intense joy in living and by a natural desire for its continuation. The common Islamic concept of happiness is that it is a feeling that resides in the heart. It characterized by peace of mind, tranquility, a sense of wellbeing, and a relaxed disposition. It comes as a result of proper behavior, both inward and outward and inspired by strong faith. Prophet Muhammad (Peace be upon him) said: *"True enrichment does not come through possessing much wealth, but true enrichment is the enrichment of the soul."* (Saheeh Bukhari).

In Islam, the fulfillment of basic human needs to achieve happiness included in the five essential elements that must be maintained in order to obtain the benefit of the world and the hereafter as expressed by As-Syatibi [19]. Five essential elements are namely maintenance of religion (*hifdz ad-deen*), the maintenance of life (*hifdz an-nafs*), the maintenance of offspring (*hifdz an-nasab*), maintaining reasonable (*hifdz al-aql*), as well as the preservation of property or assets (*hifdz al-maal*).

Stacey, in his article entitled "Happiness in Islam," describes seven things that are scientifically proven to increase happiness in the view of Islam, namely [20]:

1. Avoid Comparisons.
2. Smile, even when you do not feel like it.
3. Get out and Exercise.
4. Make friends and family treasury.
5. Say thank you as you mean it.
6. Give it away, give it away now!
7. Put money low on your list of priorities.

E. Relations Wealth and Happiness

The relationship between wealth and happiness is the most exciting and relevant in the study of contemporary welfare. Previous philosophers, scholars, economists, and psychologists present; they have an interest in the topic. Aristotle (1986/4 SM), for example, suggest the fulfillment of the external goods as pre-conditions necessary to achieve happiness. Maslow (1954) in line with Aristotle, explains that the fulfillment of basic needs such as food ingredients and shelter as the foundation is required to achieve the highest levels of Maslow's theory is self-actualization [7].

Why material wealth can positively influence happiness? Some reasons and answers are summarized as follows: First, at the individual level, income can provide a sense of psychological, such as saving money for emergencies or own their own home. Second, the revenue that better enables people to achieve goals they deem something important. Third, the income can serve as a resource, helping people to adapt to new conditions, such as a physical disability [21]. Thus, income is seen as a factor in the empowerment of individuals, provide additional resources, and freedom. At the national level, income is a reliable predictor for measuring the welfare of the group average [22].

III. RESEARCH METHODOLOGY

This study uses the Field Research Method, with a quantitative approach that describes a condition that occurs in objects in the form of numbers. While the data analysis is carried out by testing with the weighted least square (WLS) method which stages consist of descriptive tests, WLS tests and hypothesis testing.

A. *WLS methods in the study of econometric model derived as following:*

$$Y = C + b1.X \tag{1}$$

- Description:
- Y = Mustahiq Happiness
- X = Zakat
- C = Constants
- b1= Regression Coefficient

B. *Hypotheses*

1. T-Test
2. F-Test
3. Correlation (R)
4. Coefficient of Determination (R²)

IV. RESEARCH RESULT

The analysis used in this study is the analysis of Weight Least Square (WLS) This analysis is used to find influence of zakat fund empowerment against the the mustahiq happiness in Lazis Muhammadiyah Yogyakarta. After the calculation is performed by using a computer-assisted program Eviews 9.0 obtained the results that are listed in the following table.

TABLE I. WLS TEST RESULT

Variable	The Regression Coefficient	Standard Error	T-Count	Sig.t
Zakat Empowerment	16,82000	3,307008	5,066168	0,0000
Constants	220,9400			
R	0,200769			
R-Squared	0,206842			
F	25,86911			
Sig. F	0,000002			

Source: Output of Eviews 9.0

Based on the results of the econometric data processing variables influence the empowerment of Zakat funds to mustahiq happiness, it can concluded as follows:

1. Variable utilization of Zakat funds proved to have a positive and significant impact on happiness mustahiq. It based on t-test to variable utilization of Zakat funds with sig. 0,000 evidencing a significant difference between the variable utilization of Zakat funds to happiness mustahiq Lazis Muhammadiyah Yogyakarta.
2. Levels of happiness felt by mustahiq of Lazis Muhammadiyah Yogyakarta taller than poor non-beneficiaries of zakat. It based on the calculation equation resulting from the analysis of WLS in which the value of happiness beneficiaries of zakat funds is greater than the happiness of non-recipients of zakat (237.76>220.94).

The variable of zakat funds to happiness has an effect of 20.89%, and the R2 value of 0.2069 indicates this. Other variants outside the research model influence the remaining 79.31%.

V. CONCLUSION

The results of this study indicate that the variable utilization of Zakat funds and significant positive effect on happiness mustahiq however, have only a small contribution (20.89%) for mustahiq happiness. With this result, Lazis Muhammadiyah Yogyakarta is expected to continue to improve the empowerment n of Zakat funds distribution synergized with supporting activities such as mentoring and relationship with the mustahiq that purpose in creating prosperity for all Indonesian people both material and non-material can be achieved.

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