



Transformative Capacity for Building Community's Social Resilience Post-C-19 Pandemic by Zakat

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Abstract. This paper discusses how the farmer's community which has been funded by zakat and supported by the zakat organization survive the C-19 pandemic. Further, how they adopt adaptability and transformability as a subsystem of social resilience to survive during the pandemic by utilizing zakat funding. Based on a qualitative approach, the data were collected by in-depth interviews and participant observation among farmer's community members in Wonosobo, Central Java, Indonesia. The paper reveals that the most interesting feature of social resilience in the farmer community is transformative capacity by changing the types of plants grown for food security amid the C-19 pandemic. The transformability to craft sets of this community to effort their welfare and sustainable societal robustness toward poverty post-C-19 pandemic.

Keywords: zakat · social resilience · transformative capacity · post C-19 pandemic

1 Introduction

In response to the challenge in post C-19 pandemic, the main response has been mitigated by several individuals and institutions to be resilience. A resilient community is one that takes intentional actions to enhance personal and collective capacity to sustain the good life in the context of turbulence and disruption to the optimum living arrangements [1].

This study was conducted with the aim of providing an explanation of one of the solutions in the form of productive efforts for sustainable social and economic improvement in responding to the post-C-19 pandemic in Indonesia [2]. The occurrence of a chain-based process of economic decline, not only on the fundamentals of the real economy but also undermines market mechanisms and this is felt by all levels of the community's economy with resilience at different levels, but the level of the lower middle economy that is most vulnerable to being affected in these issues.

The development of Islamic philanthropic agency in Indonesia until now has emphasized the spirit of entrepreneurship for the process of community development, increasingly challenged to be able to respond the capitalism system which is considered not to provide improvements to the social and economic conditions of the community.

This requires the principle of transparency and accountability in the management process to increase the sustainable empowerment of society that is substantively rather than just Islamic philanthropic activities only as religious symbols [3].

Furthermore, according to previous data [4] Dompot Dhuafa (DD) as one of Islamic philanthropy agency in Indonesia that initiated from the Founder of this institution with a background as a Republika Journalist, information was obtained that this term means a *Dompot/Wallet* intended for the poor, in order to solve social and disaster issues, namely a form of inclusiveness in providing assistance regardless of races, ethnicity, religion and certain groups. Internally DD began operating since July 2, 1993 and was officially formed as a Foundation on September 14, 1994, continuing on October 10, 2001 with the ratification process to become a Lembaga Amil Zakat Nasional (LAZNAS) namely as Islamic Philanthropy Agency legalized from the Indonesian Government. In the context of an Islamic Philanthropy Agency, DD was committed from the beginning to divide the portion of the funding of Islamic philanthropy funds obtained into 2 main programs, namely 50% social and 50% economic empowerment.

In terms of fundraising performance, in 2018 DD's fundraising reached IDR 312,050,000,000 and increased in 2019 to IDR 392,932,285,787. During Covid-19 in 2020, there was a decrease in fundraising to IDR 370,007,990,385 [5–7].

Zakat is the largest source of fund collection in DD as the organization functions as Islamic Philanthropy Agency. Although every year the percentage of the amount of zakat collection fluctuates, the gain from zakat still dominates (above 45% or half) of the total fundraising. As for the source of humanitarian social funds and qurban, it is the largest source of funds after zakat in 3 (three) years, the rest comes from other types of fundraising.

Meanwhile, in terms of distribution and utilization, in 2018 DD has distributed zakat and other funds of Rp258,059,000,000 and increased to Rp401,258,448,838 in 2019. In 2020, the distribution and utilization of zakat and other funds decreased in 2020 by IDR 330,425,427,795 [5–7].

The purpose of this preliminary program is to improve the farmer's community, optimize the assets to benefit the welfare of the community, increasing community efforts in managing the economic potential, develop business, cooperation plans between all stakeholders, create opportunities and market networks that support the economic needs, economic growth and increasing the income of this community.

Based on the problems that have been explained, it is necessary to research and mapping the actions conditions and all the actors also the feasibility study of this program as an implemented model for transformative capacities as a social resilience strategy for the economic development of the local community.

2 Literature Review

2.1 Zakat

Contribution zakat to the community is part of the concept of Islamic philanthropy that is simply defined as “the love of humankind” to obtain the enhancement of human life quality [4]. Previously study believe that the Zakat as a concept of wealth purifying and

part of prayer, financial worship based on faith and spirituality based on way of Islam principals. [8, 4] also describe about several forms of innovation models for zakat distribution into 4 (four) categories: Traditional Consumption; this scheme direct distribution to the Mustahik/funds recipients to be used directly or to the poor to fulfil their primary needs, Creative Consumption; this scheme embedded in many types of consumption, Traditional Productive; this scheme through to the productive forms and it can be able to process in business models as a economic development and Creative Productive; this scheme provide a source of venture/capital to transform social project into a business entities, as an sustainable economic and social empowerment.

On the other hand, zakat is not only a fulfillment of obligations in religion, but also has a function as a social instrument and social solidarity that it has an impact on the socioeconomic life of society as well as creating a more even distribution of income [9]. This shows that the funding, processing and utilizing and distributing of zakat funds not only limited to consumptive purposes but also have a long-term impact on productive purposes.

2.2 Social Resilience

The concept of resilience has evolved considerably since 1973 on Hollings's seminal paper [10] that related to Social Ecological System (SES) determine their attributes; resilience, adaptability and transformability. According to [10] resilience as a capacity of a system to absorb disturbance has four components; latitude, resistance, precariousness and panarchy. Latitude; the condition of a system can be changed before losing its ability to recover, Resistance; the case with difficulty to change the system or being changed, Precariousness; the current state of the system is to a limit, Panarchy; cross-scale interactions the resilience of a system at a particular focal scale.

Resilience is shaped by theoretical perspectives in contemporary understanding; social-ecological resilience that emphasizes how individuals and social resilience [10]. It emphasizes how individuals, communities and regions adapt to external threats, influenced by social structures, institutional inequalities and power relations [11].

Based on this previous research, the concept of resilience [11, 12] holds some descriptions; individual or communities responsible to create vulnerabilities and limit adaptability in addressing the inequalities external threats. Social resilience stresses the capacities of individuals, groups and social institutions to transforming and dealing with the challenges within structuring these capacities. Adaptability; Influence the resilience within the capacity of all actors in a system, capacity of humans to manage resilience, feature of complex adaptive systems is self-organization without intent. There are capacities to manage resilience, intentionally, determine whether a successful avoid an undesirable system into a desirable one. Transformability; Achieve the new system with all the capacities; ecological, economic and social (including political) conditions make the system untenable [10].

Based on description provided by [1], the degree of resilience divided into: Level 1 – Status Quo Resilience explains within back to the life as usual with all the capabilities to recover from disruption and turbulence; Level 2 – Transformative Resilience explains through shifting into the new system and capable of absorbing and bouncing back from disruption with all the capacities.

2.3 Transformative Capacity

As defined in [13, 10, 14] transformational change involves a change of the stability. Transformability in resilience perspectives is the capacity to create, set up fundamentally new systems when ecological, economic or social structures make the existing system untenable. Social resilience focuses on 3 (three) aspects; persistence, adaptability and transformability.

3 Method

This study used qualitative research methods because it requires some information from the field. The informant in this study are DD official members and the farmer's community in Wonosobo, Central Java, Indonesia. Research method started with data collection through several data collection tools, such as; study of documents or literature, survey data, interview, observation and photo cameras and recording devices. Based on the principle of human instruments adopted in this study, the types of data collected in this study include words, actions, situations and events, as well as observable documents.

Data processing and analysis technique are carried out qualitatively by collecting data, processing data and drawing conclusions based on the logical connection [15]. This paper will bring up the meaning of all existing data that is not only descriptive but touches like transcendent dimensions. To that end, through this paper bring up critical divergent manner in order to eliminate the subjectivity of meaning to the whole data collection.

4 Result and Discussion

4.1 Mapping Coping Actions and Actors

Actors Preview

This view has developed with the form of raising funds not only in Zakat, also receives Infak, Alms and Waqf funds. DD's positioning is reinforced with vision as "Islamic Philanthropic Institutions that adhere to the empowerment of the poor with a cultural approach through philanthropic and entrepreneurial activities in managing public funds". The argument given in reference to this vision is that if DD only focuses on Charities of an auxiliary nature, it will not contribute comprehensively. Furthermore, DD is committed to as Amil to develop various models of economic and social empowerment in the economic and social field to replace Mustahik into Muzzaki by becoming DD's partner, develops various independent business and socio-business programs and institutions under DD.

Various models of economic empowerment have been developed by DD, one of which is the "Venture Philanthropy" model which is a merger of the Venture Capital financing model with philanthropic activities. The characteristic of Venture Capital is the involvement of investors in terms of capital and assistance in business activities in accordance with the type of business for parties accompanied by parties [15]. In this context, the model used is an economic empowerment carried out and categorized as

Table 1. Overview of Actors

Source of Funds	<ul style="list-style-type: none"> This Economic Empowerment activity comes from the zakat fund collected by DD in the amount of Rp. 500,000,000, - for a program funding scheme based on agricultural activities for 2 (two) years, which started in 2019 in several stages in accordance with financing needs in the field.
Actors Involved	<ul style="list-style-type: none"> DD in District Central Java, Indonesia collaborates with the Baitul Maal Wat Tamwil Association as a fund distribution partner or as a financial intermediary as a Muzakki. There are field assistant's personnel who come from DD official members, they live at the location, for coaching activities and responsible for providing assistance to the farmer community. Farmer's Community as a Mustahik.
Description of Object	<ul style="list-style-type: none"> Farmer's Community in Mlandi Village, Wonosobo, Central Java, Indonesia, competitive advantage is the abundant resources of the aricultural sector, in this case the commodity unit in this activity is the Asparagus The recipients of economic empowerment are a total of 17 (seventeen) farmers who are members of a farmer group called "Subur Mulia" who are farmers who are included in the Dhuafa category as recipients of zakat/mustahik. This farmer group has long-term goals of achieving an increase in agricultural production output, developing marketing networks and partnerships, building skill and productive human resources.

"Venture Philanthropy" based on Islamic Philanthropy Funds, namely Zakat, being carried out is a joint action program between DD and the farming community in Wonosobo, Central Java, Indonesia.

The following is an overview of information related to the details of the activities and implementation of Venture Philanthropy activities that have been explained earlier (Table 1):

Actions Preview

After the process of determining the implementation of the process of empowering economic activities and the beneficiaries or fostered all actors and partners of this activity, the next step is to carry out a series of activity processes as illustrated in the Table 2.

4.2 Program Feasibility Analysis

This program has outlined the distinguishing characteristic of social resilience through transformative capacities that explained the relevance to contemporary concept of resilience. The discussion extend transformation from social issue into business issues for developing the economic development by zakat funding from Islamic Philanthropy agency embedded to social community, in this case farmer's community funded by Islamic Philanthropy funds/Zakat.

Table 2. Overview of Actions

Program Preparation	<ul style="list-style-type: none"> • After the formation of a farmer community or farmer group, the next step is the provision of training and assistance for Asparagus agricultural commodities. • The training and mentoring process includes seed selection, seeding, treatment to the harvesting process and marketing distribution.
Program Implementation	<ul style="list-style-type: none"> • <i>Phase 1:</i> The farming community is still in the planting period and has not undergone the harvest process, at this stage they get wages for the management carried out by DD. • <i>Phase 2:</i> The farming community has undergone a harvesting process; at this stage they get wages from DD and all the profits from the harvest become financial assets to be used later as capital after the entire series of the economic empowerment programs are completed.
Program Monitoring and Evaluation	<ul style="list-style-type: none"> • Asparagus agricultural commodity is not an origin Indonesian agricultural crop so it requires a process of care and adaptation to the planting location. • Various obstacles, including the <i>planting period</i> which tends to be longer than other agricultural commodities, <i>geographical factors</i> of planting locations that tend to be often foggy; <i>marketing distribution</i> options that are limited. • The capacity transformation process is carried out based on the results of monitoring and evaluation, namely by replacing types of agricultural commodities, namely Edamame, interspersed • with vegetable intercropping plants; chilies, mustard greens, celery and others to achieve higher economic incomes and can be consumed by farmer groups. • In the second year, DD began to carry out a process of independence for each farmer in this farmer group, namely by dividing agricultural land into 16 lands (1 member was abolished due to technical obstacles to continue this process). In this phase, the mentoring and empowerment program entered the final year (in 2021). • Along with the covid-19 pandemic in 2019 is the reason for the extension of the implementation of the program for the next 1 year. • The sustainability of this economic assistance and this economic empowerment program is transformed by changing the types of agricultural commodities into types of vegetables that in addition to being able to be sold and can generate profits can also be consumed by farmers to survive and amid during the Covid-19 pandemic conditions.

Table 3. Overview Improvement and Development

Physical Assets	<ul style="list-style-type: none"> Owned land to produce generated from the cash capital of the farmer's community. Completed agricultural tools that can be used by all members of the farmer's community.
Financial Assets	<ul style="list-style-type: none"> Cash and social cash collected from zakat and alms funds when profiting from the harvest. Liquid funds in the financial system carried out by farmer groups that can be used to buy and rent land, provide financing for the purchase of seeds and fertilizers. Social fund cash to make compensation to fellow members of the farmer group.
Social Assets	This farmer's community can be used as a media and forum for its members to share related to technical problems, obstacles in the process of agricultural activities and other social issues.
Human Resource Asset	Skills increasing from training and mentoring that had previously been carried out as well as from the monitoring and evaluation process carried out during the program.

The process of disbursement of funds, funding and economic empowerment has been completed (2019–2021), in 2 (two) years the farmer group “Sumber Mulia” has a positive impact; physical assets, financial assets, social assets and human resources assets. This is in line with the concept of “Venture Philanthropy” [15] described as primary characteristics or 3 (three) pillars; Financial Capital, Intellectual Capital and Social Capital. Some of the improvements and developments that occurs after the program are implemented as illustrated in the Table 3.

5 Conclusion

Based on the result of the study as described above, it can be taken some thoughts implicatively used as a conclusion to this paper. The existence of the program of DD establish begins with deliberation by submitting the type of transformative capacities that may be run by the community, then process it with to convey into the business and profitable for the economic capacity development of the community.

In the establishment of this long-term program by DD should always carried out with Forum Group Discussion (FGD) so that the purposes this program as the economic development of the community obtained with the optimal results.

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