

ANALYSIS OF THE IMPACT OF COVID-19 ON THE COLLECTION OF ZIS FUNDS (ZAKAT, INFAQ AND SHODAQOH) IN LAZISMU SURAKARTA IN 2020

Shela Khaerunisa¹, Yayuli², Nur Rizqi Febriandika³

¹Islamic Religion Faculty, Muhammadiyah Surakarta University
E-mail: shelakhaerunnisa@gmail.com

²Islamic Religion Faculty, Muhammadiyah Surakarta University
E-mail: yay267@ums.ac.id

³Islamic Religion Faculty, Muhammadiyah Surakarta University
E-mail: rizqi.febriandika@ums.ac.id

ABSTRACT

This research is entitled "Analysis of the Impact of COVID-19 on the Collection of ZIS Funds (Zakat, Infaq and Shodaqoh) in Lazismu Surakarta in 2020". Starting from the problem "how is the impact of COVID-19 on raising ZIS funds in Lazismu Surakarta in 2020? and what strategy is carried out by Lazismu Surakarta in raising ZIS funds in 2020? ". The purpose of this research is to find out how the impact of COVID-19 on ZIS fundraising in Lazismu Surakarta in 2020 and to find out the strategy carried out by Lazismu Surakarta in raising ZIS funds in 2020. This type of research is a descriptive-qualitative field research. The data that the authors collect is from the results of interviews with related parties and from the Lazismu Surakarta website. The impact of COVID-19 felt by Lazismu Surakarta in terms of raising ZIS funds is a good impact. This is due to the increase in the collection of ZIS funds in Lazismu Surakarta from 2019 to 2020 based on the financial reports of ZIS fund collection for 2019 and 2020. In 2019 amounting to Rp. 1,240,974,376, - and in 2020 1,640,505,341, -. This is due to the strategy adopted by Lazismu Surakarta in raising ZIS funds. The strategies are: 1.) The existence of a food security granary program. This program is targeting people who pay ZIS, namely people who have high food security and have an income every month. 2.) The existence of a small philanthropic program. Lazismu Surakarta has collaborated with several schools. The implementation of this program is that each student is given a heavenly gate to donate. Then at the end of each grade promotion, the Surakarta Lazismu team took the funds. 3.) There is a program Friday thousand. This program is conducted every Friday.

Keywords : ZIS fundraising, Lazismu Surakarta, COVID-19, strategy

INTRODUCTION

The economy of the Indonesian people has declined a lot and has resulted in a lot of poverty for the Indonesian people. Then zakat came to be an instrument of economic development and poverty alleviation for mankind. Where in this case Islam requires all people who are free Muslims and have assets up to a certain amount who have reached the nishab to pay zakat to those who are entitled to receive it. Zakat is etymologically derived from the Arabic root word zaka which means blessing, growing, being clean, good and increasing (Umrotul, 2010: 34). Zakat in terminology is a portion of certain assets that meet the minimum requirements within one year which are given to those entitled to receive it with certain conditions (Kutbudin, 2017: 157).

Regarding zakat, Islam also encourages us to invest and give alms to those who are in need for the welfare of the human economy. Infaq is a property that we voluntarily give to those in need without requiring a provision for the amount and time. In giving infaq, there is no limitation on the time and amount, in the sense that at any time we can do infaq and regardless of the amount, there are no limits and conditions. An example is someone who voluntarily disbursed assets to orphans or people in need at any time and regardless of the amount (Didin, 1998: 14-15). Meanwhile, the meaning of shodaqoh has a broader scope, which is giving assets to those in need voluntarily and is not limited in time. Besides doing other good deeds such as giving smiles to others, visiting sick people and so on. Zakat, infaq and shodaqoh (ZIS) are 3 things that have the same realm, namely for the welfare of mankind so that there is no prolonged poverty (Didin, 1998: 15).

ZIS issues are not only limited to compulsory and sunnah cases, but further than that, how ZIS is able to improve the welfare of zakat mustahik. To maximize ZIS funds in an effort to make mustahik zakat welfare, it is necessary to have ZIS management. The institutions that manage the ZIS funds are like BAZNAS, LAZ, Lazismu, and so on. Currently, a new virus is emerging, namely the COVID-19 virus. This virus is highly discussed by everyone because this virus is still spreading all over the world. The Ministry of Health of the Republic of Indonesia stated that this pandemic was first detected in Wuhan, China, on December 30, 2019, which at that time provided information in the form of "immediate notification of pneumonia treatment from unknown causes". COVID-19 spreads so fast throughout the world and turned into a pandemic that is horror for the world community (Dito, 2020: 213).

Lots of Indonesian people have contracted this virus. This resulted in the government making a PSBB (large-scale social restriction) policy to avoid the transmission of the corona virus. The government prohibits crowds and crowds as well as parties, recitals, and other activities that cause crowds. In addition, many malls, shops and restaurants are closed. This has resulted in an economic turnaround that is not smooth because there are so many people whose businesses go bankrupt or have a loss. The government also requires everyone to wear a mask and adhere to health protocols to prevent transmission of the COVID-19 virus. The spread of the corona virus causes death to sufferers by a virus process that is incubated in the human body for 14 days (Dwi, 2020).

There are so many impacts felt by the community as a result of the emergence of the Corona Virus in Indonesia. One of the impacts of COVID-19 that the community feels is in the economic sector, such as many workers who are on vacation, workers who work at home (WFH) and even dismissed from their workplaces. In addition, there are many entrepreneurs who have suffered losses and went bankrupt, as well as traders who have no income. This has made many Indonesians whose economies have declined and to fulfill their daily needs, many are experiencing shortages (Dito, 2020: 224).

Based on the above statement, the authors are interested in examining whether or not during this pandemic, many or at least Indonesians pay zakat, infaq and shodaqoh in terms of current economic problems. For this reason, the author tries to compile a study entitled **"ANALYSIS OF THE IMPACT OF COVID-19 ON THE COLLECTION OF ZIS FUNDS (ZAKAT, INFAQ AND SHODAQOH) IN LAZISMU SURAKARTA IN 2020"**. researchers made Lazismu Surakarta City as an object of research because Lazismu Surakarta City in 2020 was awarded the best social program award in 2020 from Lazismu Pusat (Wahyu, 2020) and besides that Lazismu received the best ZIS fundraising award in 2020 from BAZNAS (National Zakat Agency) (Adam, 2020). Therefore, the writer is very interested in making Lazismu Surakarta City as the object of research.

LITERATURE REVIEW

Literature review is previous research conducted by other researchers who are similar to the research that the author conducted related research, including:

1. Karisma Ika Nugraheni (UIN Sunan Kalijaga Yogyakarta, 2018). This thesis entitled Management of the Collection and Distribution of Zakat, Infaq and Shadaqah Funds (Case Study at the Institute of Amil Zakat, Infak and Shadaqah Muhammadiyah (Lazismu) D.I. Yogyakarta Year 2017) uses a qualitative descriptive method. The results

- of the research he obtained were the collection and distribution of ZIS funds implemented by Lazismu D.I. Yogyakarta is in accordance with the teachings of Islamic law which have principles and there are zakat administrators who collect and distribute the ZIS funds. Lazismu D.I Yogyakarta fundraising activities such as picking up donations, bank transfers or other supporting applications, and coming to Lazismu D.I's office. Yogyakarta. ZIS funds disbursement by Lazismu D.I. Yogyakarta is given to eight asnaf in accordance with Islamic law, namely the needy, poor, amil, converts, riqab, gharim, fisabilillah, and travelers (Karisma, 2017: 45). The difference between the research conducted by the author and the research that Karisma did in 1.) The research that the author conducted discusses the impact of COVID 19 on ZIS fundraising. There are 2 points, namely the impact of COVID-19 and the 2020 ZIS fundraising strategy. While the research that Karisma is doing is the management of ZIS fund collection and distribution. 2.) The object under study. The research conducted by the author in Lazismu Surakarta. While the research that Karisma did at Lazismu D.I Yogyakarta.
2. Bidah Sariyati (IAIN Salatiga, 2020). The thesis entitled Analysis of the Distribution of Zakat, Infaq and Alms in Handling the Covid-19 Pandemic from the Islamic Maqashid Perspective (Case Study of Baznas Republik Indonesia) uses a qualitative descriptive method. The results of this study are: a. The implementation of zakat distribution applies health protocols to avoid transmission of COVID-19. b. The role of Baznas during a pandemic is as a solution for people who are in difficult situations. c. Distribution of ZIS during a pandemic based on maqashid sharia (Heresy, 2020: 57). The difference between the research that the author did with the research that Bidah did was 1.) the writer analyzed the impact of COVID-19 on ZIS fundraising. While the research that Bidah did was to analyze the distribution of zakat, infaq and alms in the prevention of the Covid-19 pandemic from the perspective of maqashid sharia. 2.) The object studied by the author is Lazismu Surakarta. Meanwhile, Bidah's research object was BAZNAS RI.
 3. Ulfa Nilasari (UIN Walisongo Semarang, 2018). This thesis with the title Mechanism of Collection and Distribution of Zakat, Infaq, Shadaqoh (ZIS) Funds for the Dhuafa in Kspps Bmt Arthamadina Batang uses a qualitative descriptive method. The results of this study are to explain the implementation of the collection and distribution of ZIS funds. Where in the collection of ZIS funds are collected by the BMT Arthamadina management by socializing to employees and the surrounding community and offering customers who apply for new financing. The distribution of ZIS funds is provided by

BMT Arthamadina in the form of basic daily needs, namely food and money to the poor (Maria, 2017: 43). The difference between the research that the author did with the research that Ulfa did was 1.) the writer analyzed the impact of COVID-19 on raising ZIS funds. Meanwhile, the research that Ulfa did was the mechanism of collecting and distributing ZIS funds for the Dhuafa. 2.) The object studied by the author is Lazismu Surakarta. Meanwhile, the object studied by Bidah was Kspps BMT Arthamadina.

METHODS

This type of research is classified as field research or field research. Field research is research that is carried out directly at the research site. As for the research process, I will dig up as much information and data as possible from the relevant agencies. While the approach used is descriptive-qualitative approach. The place used for research is Lazismu Surakarta City which is the object of research or the main source for obtaining information is the division of fundraising or professional people who work in Lazismu Surakarta. Sources of data used are primary data sources and secondary data sources.

In the research process, researchers will make observations of an object under study either directly or indirectly to obtain data that must be collected in the study (Dja'man, 2013: 105). In addition, researchers will conduct interviews with sources to gather information. The interview is a data collection technique to obtain information that is extracted from direct data sources through conversations or questions and answers (Dja'man, 2013: 130). However, beforehand the researcher will make a questionnaire about the things you want to ask. This is done so that the interviews conducted are in accordance with what the researchers expect.

RESULTS

A. Analysis of the Impact of COVID-19 on ZIS Funds Raising (Zakat, Infaq and Shodaqoh) in Lazismu Surakarta in 2020

In this case, the researcher will analyze the impact of COVID-19 on ZIS fundraising in Lazismu Surakarta in 2020. Researchers in examining the analysis of the impact of COVID-19 on the collection of ZIS funds were based on data from the 2019 and 2020 financial statements in Lazismu Surakarta which were used as a reference for analyzing research. Because 2019 is the year that COVID-19 has not entered Indonesia and in 2020 the virus has entered in Indonesia, where researchers will compare the financial statements of ZIS funds in 2019 and 2020. Will it decrease or increase in 2020?

The emergence of the corona virus in Indonesia resulted in the government making a PSBB (large-scale social restriction) policy. The PSBB policy is a policy that regulates Indonesian people to stay at home, not crowd out and maintain distance from other people. Lots of restaurants and malls are closed. This resulted in the economy of many Indonesians deteriorating and experiencing shortages. Due to job losses, wages are reduced, businesses go bankrupt, and so on. So that many Indonesian people find it difficult to make ends meet.

This should affect Indonesian people who find it difficult to pay zakat and alms. However, Lazismu Surakarta in collecting ZIS funds (zakat, infaq and alms) in 2020 has increased from the previous year (2019), which amounted to Rp. 399,530,965, -. This is due to the strategy adopted by the fundraising division in raising ZIS funds in Lazismu Surakarta in 2020. In point B, I will review the strategy.

B. ZIS Fundraising Strategy in Lazismu Surakarta in 2020

The collection of ZIS funds at Lazismu Surakarta in 2020 has increased from the previous year. In fact, when viewed from the current conditions, the presence of COVID-19 in Indonesia has resulted in a decline in the economy of the Indonesian people. This is due to the strategy implemented in increasing ZIS fundraising during this pandemic. The strategies to be carried out in raising ZIS funds at Lazismu Surakarta in 2020 are:

1. Food Security Granary Program

In March 2020, the fundraising division at Lazismu Surakarta made a strategy, namely the holding of a food security granary program which is prioritized for distribution to people affected by COVID-19. Due to the large number of Indonesians affected by the corona virus and at that time very few Indonesians paid zakat and infaq / alms funds in Lazismu Surakarta due to government policies, namely the existence of PSBB (large-scale social restrictions) in Indonesia. This made Lazismu Surakarta nervous, so he created the program. The target targets in raising ZIS funds are people who have high food security and always have income every month such as civil servants (PNS), employees who work in hospitals (doctors, nurses, nutritionists, etc.), MSMEs / businessmen who are classified as advanced and other communities who have high food security.

The methods used by the Lazismu Surakarta team in requesting and submitting zakat and infaq funds are:

- a. By providing a letter of application for ZIS funds to those with high food security. Either done directly by visiting him or indirectly by contacting him via social media such as WhatsApp, Instagram, line, and so on.
- b. Provide brochures and magazines. Usually this is given directly to people who have high food security.

Alhamdulillah, from the Lazismu Surakarta food security program, it received quite a lot of ZIS funds so that the funds were channeled to people affected by COVID-19 as well as to *mustahik*.

2. The Little Philanthropy Program

The little philanthropy program was formed in 2018. Little philanthropy is a program carried out by Lazismu Surakarta by collaborating with several schools, namely SD Muhammadiyah 1 Ketelan Surakarta, SD Muhammadiyah 2 Kauman Surakarta, SD Muhammadiyah PK Kottabarat Surakarta, SD Muhammadiyah Alam Surya Mentari, SMP Muhammadiyah PK and TK Muhammadiyah PK. This program is carried out by giving each child a piece of paradise in order to train the child in giving alms. Each child holds 1 heavenly kencleng where the heavenly kencleng is placed in the school and not brought home, then at the end of each class promotion or at certain times the funds collected are donated to Lazismu Surakarta. The Surakarta Lazismu team, before taking the funds, contacted the school to collect the funds.

In 2020 the emergence of a pandemic will result in schools being conducted online. Even though currently students are studying at home, the enthusiasm from the school and student guardians is very high. Schools keep reminding their students to always invest through the heavenly center. The school that makes the biggest contribution is SD Muhammadiyah PK Kottabarat Surakarta because the school has always routinely carried out the little philanthropic program from 2018 to the present. In addition, SD Muhammadiyah PK Kottabarat Surakarta gave the most donations from other schools.

As a result, Lazismu Surakarta gave an award to SD Muhammadiyah PK because of the contribution made by SD Muhammadiyah PK. Because of this little philanthropic program, the funds collected at Lazismu Surakarta Alhamdulillah have been collected even though it is currently a pandemic, but schools and student guardians are still enthusiastic about investing and the funds are paid to Lazismu Surakarta at the end of each class increase.

3. Thousand Friday Program

The thousand Friday program has been held since September 2020. Lazismu Surakarta has collaborated with several schools in the thousand Friday program, including the schools that collaborate with Lazismu Surakarta in the thousand Friday program and donations for disasters are SD Muhammadiyah 4, SD Muhammadiyah 3, SD Muhammadiyah 5, SD Muhammadiyah 6, SD Muhammadiyah 7, SD Muhammadiyah 8, SD Muhammadiyah 10, SD Muhammadiyah 11, SD Muhammadiyah 15, SD Muhammadiyah 16, SD Muhammadiyah creative 18, SD Muhammadiyah 20, SD Muhammadiyah 24, SMP Muhammadiyah 1, SMP Muhammadiyah 5, SMP Muhammadiyah 4, SMP Muhammadiyah 10, SMP Muhammadiyah 7, SMP Muhammadiyah 8, MTS Muhammadiyah Surakarta, SMK Muhammadiyah 1, SMK Muhammadiyah 3, SMK Muhammadiyah 4, SMK Muhammadiyah 5, SMA Muhammadiyah 1, SMA Muhammadiyah 2 and SMA Muhammadiyah 6.

This program was created to train teachers and students to give alms and alms on Friday which is Friday the Prophet Muhammad. Asking his people to increase their practice, including giving alms and giving alms. It is called Friday thousand is giving alms and giving a minimum nominal value of one thousand rupiah. The way that Lazismu Surakarta is doing is by placing infaq boxes in schools, then at the end of each school month deposit the funds either via transfer or directly. After two months of running, namely in November 2020, the donations collected in Lazismu Surakarta were channeled into sun scholarships from elementary to high school levels in Muhammadiyah solo region. This program is running until now.

CLOSING

A. Conclusion

From the research that the author has done, which is entitled "Analysis of the Impact of COVID-19 on ZIS Funds Raising in Lazismu Surakarta in 2020", the authors can draw conclusions, including:

1. The impact of COVID-19 on raising ZIS funds in Lazismu Surakarta is that it has a positive impact or in other words raising ZIS funds in Lazismu Surakarta in 2020 has no effect at all, in fact it has increased from the previous year (2019) ZIS at Lazismu Surakarta in 2019 is Rp. 1,240,974,376, - while in 2020 amounting to

1,640,505,341, -. Then there was an increase in the receipt of ZIS funds at Lazismu Surakarta from 2019 to 2020, amounting to Rp. 399,530,965, -.

2. The strategies used by Lazismu Surakarta in raising ZIS funds in 2020 are:
 - a) The existence of a food security granary program. This program is in March 2020. This program targets people who pay ZIS funds are people who have high food security and have income every month such as civil servants, hospital employees (doctors, nurses, etc.), Middle-and-upper MSMEs, as well as other communities that have high food security. Lazismu Surakarta in asking for ZIS funds, namely by providing a request letter, coming to the *mustahik's* house, giving brochures and contacting *mustahik* through social media such as WhatsApp, IG, and so on.
 - b) The existence of a small philanthropic program. This program has existed since 2018, in which this program has collaborated with several schools, including SD Muhammadiyah 1 Ketelan Surakarta, SD Muhammadiyah 2 Kauman Surakarta, SD Muhammadiyah PK Kottabarat Surakarta, SD Muhammadiyah Alam Surya Mentari, SMP Muhammadiyah PK and TK Muhammadiyah PK . Lazismu Surakarta gives 1 kencleng heaven to each child which will be filled with infaq / alms funds. Then after the end of your promotion your Blue team takes the funds.
 - c) There is a program for Friday thousand. This program has existed since September 2020. The schools that work together are SD Muhammadiyah 4, SD Muhammadiyah 3, SD Muhammadiyah 5, SD Muhammadiyah 6, SD Muhammadiyah 7, SD Muhammadiyah 8, SD Muhammadiyah 10, SD Muhammadiyah 11, SD Muhammadiyah 15, SD Muhammadiyah 16, SD Muhammadiyah creative 18, SD Muhammadiyah 20, SD Muhammadiyah 24, SMP Muhammadiyah 1, SMP Muhammadiyah 5, SMP Muhammadiyah 4, SMP Muhammadiyah 10, SMP Muhammadiyah 7, SMP Muhammadiyah 8, MTS Muhammadiyah Surakarta, SMK Muhammadiyah 1, SMK Muhammadiyah 3, SMK Muhammadiyah 4, SMK Muhammadiyah 5, SMA Muhammadiyah 1, SMA Muhammadiyah 2 and SMA Muhammadiyah 6.

B. Suggestion

The suggestions that the author wants to convey regarding this research are:

1. For future researchers, to focus on collecting and distributing ZIS funds during the pandemic, so that readers know the ZIS funds and distributed to anyone during the pandemic.
2. For Lazismu Surakarta, to further improve performance in achieving ZIS fund raising, namely by conducting online socialization on social media during this pandemic.

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