

**COMMUNITY EMPOWERMENT THROUGH ENVIRONMENTAL  
CARE AND DISASTER RELIEF PROGRAMS AT ZAKAT  
HOUSE IN BINTARO, TANGGERANG SELATAN**

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**Abstrak**

*In Islam, zakat is an act of worship to purify, cleanse the heart, for Allah SWT. In Indonesia, there is an institution, namely Rumah Zakat, an institution that helps community empowerment. Rumah Zakat is a national amil zakat institution belonging to the people of Indonesia which manages zakat, infaq, alms, and other humanitarian funds through a series of integrated programs in the fields of education, health, economy and the environment, to create happiness for people in need. Of the many programs in certain fields, we focus on the disaster sector. In the field of disaster, it is very interesting for us to discuss, because the country of Indonesia experiences disasters almost every year, especially floods, landslides, earthquakes, volcanic eruptions, etc. And the many natural disasters that occurred caused Indonesia to lose hundreds of thousands of lives. The most important thing is that this zakat house has a form program in it to develop the community and help the community. With this program, the institution donates funds in the form of money or goods to the people affected by the disaster. As a form of community empowerment, we as researchers conducted research on the zakat house. The forms of these programs include emergency response programs, pre-disaster programs, community programs that receive clean water, and programs such as the community obtaining plant seeds for reforestation. This study aims to find out what forms of programs are carried out by zakat houses for people affected by floods. We as researchers use qualitative research. The method we use is like observation through the media. With this activity, researchers want to know the work process of the program and what impact it will have on the community. And in the results we found that the community was happy with the participation of an institution that was responsible for managing the disaster that occurred. We hope as writers that this institution will increase in the process of community empowerment on the basis of environmental disaster.*

*Keywords: Zakat, Community Environment, Disaster*

**INTRODUCING**

Indonesia's geographical condition is in an area prone to natural disasters. The risk of natural disasters in Indonesia varies greatly from one region to another, depending on the level of environmental, natural and socio-economic vulnerability of the community. Various natural disasters such as earthquakes, landslides, floods, tsunamis, and hurricanes. According to Law Number 24 of 2007, disaster risk is the potential loss due to a disaster in an area within a certain period of time which can be in the form of death, injury, illness, life threat, loss, security, displacement, damage or community loss. And the many natural disasters that occurred caused Indonesia to lose hundreds of thousands of lives.

The Indonesian government and people focus on disaster management on emergency response activities as well as post-disaster recovery and reconstruction activities. With this disaster management, there are institutions that form community empowerment. Community empowerment can be stated as an effort made to change society from passive to active. Communities are encouraged to become independent, have a critical mindset and are able to control and be responsible for improving their quality of life. One of them is Rumah Zakat which has programs in the community for the environment and also for disasters.

Rumah Zakat is a national amil zakat institution belonging to the people of Indonesia which manages zakat, infaq, alms and other humanitarian funds through a series of integrated programs in the fields of education, health, economy and the environment, to create happiness for people in need. In the field of environment and disaster, zakat houses are also responsive to every disaster, mitigate and prevent disaster risks. According to data for 2021, Rumah Zakat has carried out various activities in the humanitarian and disaster sectors, with around 3,246 volunteers, 706 disaster victims and 322,572 beneficiaries.

In the explanation regarding the zakat house, according to some experts regarding zakat as according to Salim it is explained that according to language, zakat means to increase and develop. In Zakat Law no. 23 of 2011, Zakat is defined as property that must be issued by a Muslim or business entity to be given to those who are entitled to receive it in accordance with Islamic law. In research conducted by BAZNAS shows that the potential for zakat in Indonesia reaches Rp. 217 trillion. Based on the Fatwa of the Indonesian Ulema Council Number: 66 of 2022 concerning Utilization of Zakat Assets for Disaster Management and the Impact Zakat May Be Disbursed for Disaster Management.

Based on Law No.42/2007 concerning disaster management. Disaster is an event or series of events that threatens and disrupts people's lives and livelihoods caused by natural factors as well as non-natural factors or human factors. In zakat research data, from zakat houses for disaster-affected communities around there are 71 donors who distribute funds to the community.

As for some research related to this title are as follows. First, according to Kurniawati, states that Indonesia is a disaster-prone country. This study discusses community communication on disaster mitigation, and the results of the research he put forward show that the community does not yet have high awareness of floods and landslides.<sup>1</sup> Second, according to Pujiastuti, argues that the low level of public knowledge, especially regarding the safety of one's soul, will increase the level of risk of becoming a victim in dealing with the impacts of natural disasters that will occur.<sup>2</sup>

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<sup>1</sup> Dewi Kurniawati, "Komunikasi Mitigasi Bencana sebagai Kewaspadaan Masyarakat Menghadapi Bencana," *JURNAL SIMBOLIKA: Research and Learning in Communication Study* 6, no. 1 (22 April 2020), <https://doi.org/10.31289/simbolika.v6i1.3494>.

<sup>2</sup> Sri Rahayu Pudjiastuti, "Mengantisipasi Dampak Bencana Alam," *Jurnal Ilmu Pendidikan (JIP) STKIP Kusuma Negara* 10, no. 2 (13 Februari 2019),

Third, Nurdin, argued that people living in disaster-prone areas need to prepare adequate information about potential disasters.<sup>3</sup> And the way to do this is to restore the conditions of social communication interaction. Fourth, according to Lusi, et al states that Tanggamus Regency is one of the regencies prone to landslides.<sup>4</sup> The results of the study show that the level of vulnerability to landslides in Ulu Belu District is divided into three, namely areas that are not prone to landslides covering an area of 11,736 ha or an area of 11%, while areas that are prone to moderate landslides with an area of 81,319 ha or 77%, are areas that have high criteria for landslide vulnerability the highest is in Gunung Tiga Village with an area of 1,930 ha.<sup>5</sup> Fifth, Laksmi argues that every village in Bali has a security unit called a *bancer*.<sup>6</sup> Pancalang is one of the disaster preparedness trainings as an effort to increase disaster preparedness. The training includes community service in dealing with disaster problems. Based on these results, the SIGANA training was effective in increasing disaster preparedness in Pancalang Selat Village, Badung. Therefore, to support the realization of a disaster-resilient village, it is necessary to carry out routine disaster training at all levels of society.

There are some previous studies related to this topic again. Sixth, according to Supryadi argues that the importance of government policies in the field of population administration in conditions of natural disasters.<sup>7</sup> The results of population administration research are a series of activities for structuring and controlling population documents and data through population registration. From population administration policies for residents affected by natural disasters and social disasters in the form of SKPTI and SKPS documents. Seventh, Matondang argues that disaster management is part of national development, namely a series of disaster management.<sup>8</sup>

Management activities before and after a disaster occurs, and the results of the study show that when a natural disaster such as a fire occurs, the Medan City Regional Disaster Management Agency (BPBD) has demonstrated its duties and functions with logistical assistance. And the trigger for the fire itself occurs due to a short circuit or electrical short circuit and other causes such as a

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<https://jurnal.stkipkusumanegara.ac.id/index.php/jip/article/view/60>.

<sup>3</sup> Rudianto Nurdin, "Komunikasi Dalam Penanggulangan Bencana," *JURNAL SIMBOLIKA Research and Learning in Communication Study* 1, no. 1 (28 Agustus 2015), <https://doi.org/10.31289/simbolika.v1i1.49>.

<sup>4</sup> Irma Lusi dkk., "Spatial Based Landslide Modeling," *La Geografia* 19, no. 1 (2020).

<sup>5</sup> Dedy Miswar dkk., "The Landslide Spatial Modelling in Limau District, Tanggamus Regency," *Advances in Social Science, Education and Humanities Research* 628 (1 Januari 2022), <https://doi.org/10.2991/assehr.k.220102.030>.

<sup>6</sup> Ida Ayu Agung Laksmi, "Penerapan Pelatihan Siap Siaga Bencana (Sigana) Dalam Meningkatkan Kesiapsiagaan Bencana Pada Pecalang," *MATAPPA: Jurnal Pengabdian Kepada Masyarakat* 2, no. 1 (27 Maret 2019), <https://doi.org/10.31100/matappa.v2i1.308>.

<sup>7</sup> Ady Supryadi, "Kebijakan Administrasi Kependudukan Terhadap Penduduk Yang Terdampak Bencana Alam Dan Bencana Sosial," *Media Keadilan: Jurnal Ilmu Hukum* 9, no. 2 (30 Oktober 2018), <https://doi.org/10.31764/jmk.v9i2.2306>.

<sup>8</sup> Muhammad Fedryansyah, Ramadhan Pancasilawan, dan Ishartono Ishartono, "Penganggulangan Bencana Di Masyarakat Desa Studi Di Desa Cipacing, Desa Cileles, Dan Desa Cikeruh Kecamatan Jatiningor Kabupaten Sumedang," *Share: Social Work Journal* 8, no. 1 (9 Agustus 2018), <https://doi.org/10.24198/share.v8i1.15961>.

gas stove. Eighth, according to Wahyuni argues that the productive use of zakat by the Amil Zakat Institution (LAZ) will benefit the upholding of Islamic principles and increase the socio-economic resources of Muslims in Indonesia. The utilization of productive zakat carried out by zakat houses encourages the writer to conduct more intense research to see how the law of productive zakat: whether providing capital for independent business from zakat assets to mustahikis justified in the Shari'a.

Ninth, according to Rohmah suggests that this study aims to determine the effectiveness of online zakat payments which are carried out by collecting data and analyzing information obtained from journals, books, the internet and other media sources.<sup>9</sup> The results of the study show that LAZ zakat houses can be implemented in an easier and more practical way, so that people can understand and understand the procedures for paying zakat and are effective in supporting zakat worship. And the latest research according to Susilawati which suggests a model for collecting zakat, infaq and alms funds at zakat institutions is carried out with different models according to the institutional management system, human resources and the scope of the area where the zakat institution is located. The results of the model research applied by zakat institutions are now varied and innovative. However, it needs to be improved from the aspect of human resources and information systems through applications that are easily accessible by the public so that they can provide maximum service to muzaki.

From the results of research journals related to our journal, what is different is that many of their studies hold training as a means of disaster management programs, so that people do not begin to be affected by disasters by going through this training. Meanwhile, with my research, I put more emphasis on the zakat house activity program which will later become community service. Can empower the community through activities or programs carried out by the zakat house.

The main topic of discussion is the title of the topic that will be studied regarding the zakat house institution which has a community empowerment program through the environment and disaster. With this program, institutions donate funds in the form of money or goods to people in need after a disaster. From previous research data it was stated that this zakat house was realized through four stages, namely Mitigation (disaster risk reduction), emergency response, recovery and reconstruction, and sustainable empowerment. The reason I chose the title related to our journal is because I want to know the development of the zakat house program which manages funds or goods that are realized to help victims of natural disasters that occur in the community.

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<sup>9</sup> Aldila Rahma, "Implementasi Program Pengurangan Risiko Bencana (PRB) Melalui Pendidikan Formal," *Jurnal VARIDIKA* 30, no. 1 (25 Juli 2018), <https://doi.org/10.23917/varidika.v30i1.6537>.

## RESEARCH METHODS

The method in this study uses qualitative research methods. Qualitative research is research that is used to examine human and social problems. Where this research is focused on interpreting the object of research according to what happened. The types of sources for our research are obtained through interviews, and the second source we carry out with the observation process, also in the form of document analysis forms related to the object that we will examine.

In this study, we conducted interviews on (8 May 2023). The purpose of our interview is to find out the form and also the impact of the zakat house program which helps people affected by natural disasters and anticipates the community against these natural disasters. In-depth interviews on related topics, we pay attention to what will be submitted to respondents to suit the circumstances.

In practice, this research in the form of interviews was carried out directly at the zakat house in Bintaro City, South Tangerang. I interviewed one of the managers in this zakat house institution. This research was conducted as material for studying community empowerment programs in an effort to care for the environment and disaster management, so that the programs implemented by Rumah Zakat can run well.

## INTERVIEW GUIDE:

1. Does the zakat house have a program to increase the sense of mutual cooperation and responsibility to protect the community against disasters?
2. What is the form of the zakat house program so that every family is ready and prepared to face other disasters in the future?
3. Does the zakat house have an emergency response program?
4. Does the zakat house have a post-disaster recovery program? If so, what form does it take?
5. What is the form of the zakat house program during pre-disaster?
6. Does the zakat house know and understand the threat of other disasters around the neighborhood?
7. In the program carried out by this zakat house, which areas usually experience potential disasters?
8. What are the efforts of the zakat house in managing the disaster?
9. What is the process for channeling zakat house donations to disaster-affected communities? What's the contribution from?
10. Funds disbursed by the zakat house, where do the sources come from?

## RESULT AND DISCUSSION

The form of the activity program carried out by the zakat house for disaster-affected communities has 3 programs, namely the program in obtaining clean water for life is a program for distributing clean water assistance to people who experience drought and have difficulty getting clean water. This program is implemented in the form of distributing 10,000 clean water aid - 20,000 liters for around 100 beneficiaries in one distribution. Other programs such as the waste bank are community empowerment activities based on waste management in the community's neighborhood. The purpose of this program is to educate and invite the public to be active in sorting waste, educate and invite the public to be active in maintaining the cleanliness and beauty of the environment and the formation of a Garbage Bank community. environment and provision of community hygiene facilities, operations, uniforms, Handycraft training and organic waste processing training. And finally, the energy tree program. This is a disaster mitigation program in the form of planting trees as an effort to preserve and green the environment and reduce air pollution. In one implementation, 300 tree seedlings will be planted in the Rumah Zakat Empowered Village area.

In Indonesia there are 148.5 million people living in earthquake-prone areas, 5 million in tsunami-prone areas, 1.2 million people in areas prone to volcanic eruptions, 63.7 million people living in flood-prone areas and 40.9 million people living in the landslide area. So that the importance of disaster management, both for the benefit of pre-disaster activities, during a disaster (emergency response) and post-disaster. Zakat assets may be used for disaster management and recovery on condition that the recipient of zakat is one of the asnaf zakat and assistance is given directly, distribution of zakat assets for the benefit of the public, provided that the beneficiary includes asnaf sabilillah. All needs for disaster prevention purposes, such as the costs of facilitators for disaster education, assistance, disaster management planning that cannot be met from zakat assets, can be met from infaq, shadaqah, and other social-religious funds.

Rumah Zakat also has a pre-disaster program, which is like an example of a disaster resilient village. A total of 8 rain harvest villages, and 2 coastal resilient villages. Rumah Zakat has an emergency response program, which includes evacuation, health services, public kitchens (logistics (baby food), tents, blankets, clothing, superqurban, sanitation, (WASH), psychosocial, emergency schools, and also emergency mosques.

Basically zakat is issued in the form of objects that must be zakat. As for the mention of the form of objects that must be issued as zakat in the words of the Prophet sallallahu 'alaihi wasallam above, it aims to provide convenience to the owners of assets. Because, for owners of a type of property, it will be easier to issue zakat in the form of the type of property they have. So the mention of these objects is not to oblige the issuance of zakat in the form of these objects.

## DISCUSSION

According to several studies from the media that we examined, here we reaffirm that this zakat house institution has a program that can empower the community. One that can be considered as a community empowerment because this zakat house has an empowered village program. This empowered village is a program in the scope of the village, through a community development approach such as economics, education, health, the environment to disaster preparedness for growth targets and also the development of empowered locales to overcome these problems. The program is implemented from zakat funds, infaq, alms from donors of the zakat house. Within this empowered village there are also several programs such as:

1. Champion smile program
2. Which is an educational empowerment program that aims to improve the quality of education which includes categories of beneficiaries such as receiving scholarships, the existence of community infrastructure buildings for children to do education.
3. Self-smile program
4. This program is a program based on local community potential to be able to increase poverty.
5. Healthy smile program
6. It is an improvement program to improve the health quality of people who are infected with various diseases. Individual, communal, community-based community health quality programs. The reality of these programs is like free ambulances, mass circumcisions, healthy alerts, and other health assistance.
7. Sustainable smile program
8. A program that focuses on community environmental problems, this program is committed to improving environmental quality and reducing social problems related to water, science, and hygiene.

According to the research, this zakat house also has a companion in the activity process, as an effort to ensure the running of the zakat house volunteer program and always makes visits as well as accompaniment to beneficiaries of the results of donors from the zakat house. And as for the impact on community empowerment such as being able to improve people's lives from various aspects, can improve the quality of people's lives, and can increase people's expertise in certain fields. And this zakat house institution provides an opportunity to make the community empowered.

In Surah in the Koran which regulates Muslims to carry out worship and also zakat. It's in Surah Al-Baqarah verse 43.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

Meaning: *"Perform prayers, pay zakat, and zakat bow down with those who bow down."* (Q.S Al-Baqarah verse 43).

## CONCLUSION

Rumah Zakat is a national amil zakat institution belonging to the people of Indonesia which manages zakat, infaq, alms and other humanitarian funds through a series of integrated programs in the fields of education, health, economy and the environment, to create happiness for people in need. Rumah Zakat is a national amil zakat institution belonging to the people of Indonesia which manages zakat, infaq, alms and other humanitarian funds through a series of integrated programs in the fields of education, health, economy and the environment, to create happiness for people in need. In the field of environment and disaster, zakat houses are also responsive to every disaster, mitigate and prevent disaster risks. In 2021 data, Rumah Zakat has carried out various activities in the humanitarian and disaster fields, with a total of around 3,246 volunteers, 706 disaster actions, and 322,572 beneficiaries. In this discussion, the focus is on the disaster sector.

Many programs are carried out by this zakat house. One of them is the form of program activities carried out by the zakat house for people affected by the disaster, there are 3 programs, namely the program to get clean water for life, which is a program to distribute clean water assistance to people who are experiencing drought and have difficulty getting clean water. And other programs such as emergency response, then pre-disaster. With this form of zakat house, people affected by disasters can be helped and saved, as well as helping to meet their daily needs. Through its programs, Rumah Zakat can make a positive contribution in the response and recovery after a disaster. The following are some conclusions about Rumah Zakat programming regarding environmental disasters in Indonesia: Synergy between Rumah Zakat and environmental disasters: Rumah Zakat has shown its commitment in dealing with environmental disasters in Indonesia. By programming activities that focus on prevention and recovery, Rumah Zakat has succeeded in making a real contribution to helping affected communities.

The important role of Rumah Zakat in disaster mitigation: Through its programs, Rumah Zakat is actively involved in disaster mitigation activities. This includes increasing public awareness, education about good environmental management, and building disaster-resistant infrastructure. Social Responsibility of Rumah Zakat: Rumah Zakat takes an important role as a philanthropic institution that is socially responsible in dealing with environmental disasters. In this case, Rumah Zakat ensures that the assistance provided is right on target and has a long-term positive impact on the people affected by the disaster. Collaboration with related parties: Rumah Zakat understands the importance of collaboration with related parties, such as the government, NGOs and other institutions, in dealing with environmental disasters.

Through good cooperation, Rumah Zakat can increase the effectiveness of its programs and achieve better results in post-disaster recovery. Ongoing support: Rumah Zakat realizes that environmental disaster management is not a short effort. Therefore, this institution programs sustainable activities, such as environmental rehabilitation programs, disaster mitigation education,



and community skills development to deal with future disasters. Rumah Zakat also has a program that can make people empowered. Like a helpless village. The program is similar to the educational process where community children can get proper education, and can also get scholarships, then in the environment to be able to improve the environment to be even better, then in the health sector where the program helps the community in fighting all kinds of diseases. Such is the program in it. The impact of this empowerment makes the community empowered and develops their skills also with the help of this zakat house institution.

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