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Impact Analysis of Economic Empowerment on The DD Farm Program in Increasing Mustahik Income

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ABSTRACT

There are various zakat-based economic empowerment models managed by amil zakat institutions in Indonesia, one of which is the Dompét Dhuafa Farm program. This research aims to determine the effectiveness of the economic empowerment model in increasing mustahik income. It uses a quantitative method, with data collection techniques such as interviews and documentation. The data obtained was analysed using the Wilcoxon t-test. The findings of this study are that the DD Farm program's mustahik economic empowerment model creates a livestock business by appointing mustahik as stable employees who manage on-farm and off-farm processes so that they get a steady income. The results of the Wilcoxon t-test show that Mustahik's income was different before and after working in the DD Farm program. The DD Farm empowerment model has a positive impact on increasing mustahik income but is not yet perfectly adequate because some mustahiks still have incomes below the regional minimum wage.

Kata Kunci: *Dompét dhuafa farm; Mustahik; Pemberdayaan ekonomi.*

ABSTRAK

Terdapat berbagai model pemberdayaan ekonomi berbasis zakat yang dikelola oleh lembaga amil zakat di Indonesia, salah satunya adalah program Dompét Dhuafa Farm. Program ini mendistribusikan dana zakat kepada mustahik secara produktif guna memberdayakan mustahik. Penelitian ini bertujuan untuk menganalisis efektivitas model pemberdayaan ekonomi dalam meningkatkan pendapatan mustahik. Metode yang digunakan adalah metode kuantitatif dengan teknik pengumpulan data berupa wawancara dan dokumentasi. Data yang diperoleh dianalisis dengan menggunakan uji beda wilcoxon. Temuan dari penelitian ini adalah bahwa model pemberdayaan ekonomi mustahik program DD Farm menciptakan usaha peternakan dengan mengangkat mustahik sebagai karyawan kandang yang mengelola proses onfarm dan offfarm sehingga mereka mendapatkan penghasilan tetap.



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Berdasarkan hasil uji beda wilcoxon menunjukkan bahwa terdapat perbedaan pendapatan mustahik sebelum dan setelah bekerja di program DD Farm. Model pemberdayaan DD Farm memberikan dampak positif terhadap peningkatan pendapatan mustahik namun belum efektif secara sempurna karena masih terdapat beberapa mustahik yang memiliki pendapatan dibawah upah minimum regional.

INTRODUCTION

The problem of poverty, which has an impact on the widening economic gap, is a major issue faced by many developing countries, including Indonesia. The gap between the rich and the poor is too wide, due to lifestyles that are not in accordance with Islamic law (Wafa, 2019). According to data from the Central Statistics Agency, the poverty rate in Indonesia reached 25.90 million people in March 2023 (BPS, 2023). This data shows that the poverty rate in Indonesia remains high at 9.36% in 2023. This also indicates that there are differences in income that lead to socioeconomic inequality.

The government has made various efforts to alleviate poverty, but the strategy considered most appropriate for reducing poverty is community empowerment. Through empowerment, communities can participate in everything from identifying needs, planning, and program formulation to program evaluation aimed at improving community welfare (Ras, 2013).

Social change through empowerment is an absolute requirement for economic development oriented towards poverty alleviation. Empowerment in the economic sphere requires appropriate policies to address socio-economic issues such as poverty alleviation (Latifah, 2021; Subiyakto et al., 2022).

In line with objective empowerment, zakat mechanism can overcome poverty in a way create fair distribution with flowing wealth from wealthy groups to less fortunate groups (Amsari, 2019). Countermeasures the expected can become means for alleviate poverty and reduce gap social.

Zakat has been show his role as alternative For erode poverty. Some countries have show that zakat contributes positive in empowerment the poor, change eye livelihood and help public go out from cocoon poverty (Embi et al., 2020). Zakat in Islamic economics is one method that can realize income equality and reduce poverty rates, thereby creating more equitable economic development (Ridwan, 2019) .

The zakat collected by amil is generally distributed in two forms, namely consumptive zakat and productive zakat. Distribution of productive zakat This more it is recommended that the goal implementation of zakat more successful and empowered use, namely with provide capital to mustahiq for fulfil need principal and not only finished for help nature consumptive but for productive so that the recipients are entitled can operate his life in a way consistent and continuous increase level the economy (Rachmawati et al., 2019).

Distribution of zakat in a productive which is one of the type philanthropy in Islam become factors that have impact important to change social society. A number of study first show impact positive impact of zakat on change social economy mustahik. This matter can seen from change



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eye livelihood, opportunity work, change level income, as well as change facilities and infrastructure in production (El Ayyubi et al., 2023).

Economic empowerment carried out by zakat institutions varies greatly. One example of an economic empowerment model implemented by LAZ Dompot Dhuafa is the Dompot Dhuafa Farm program. LAZ DD establishes a business and then empowers mustahik by recruiting them as farmhands (Anak Buah Kandang or ABK) who are paid a monthly wage. This economic empowerment program for beneficiaries is known as Dompot Dhuafa Farm (DD Farm) (Dompot Dhuafa, 2023).

Empowerment program orientation the naturally expected can give change social in a way positive. Change the encompasses various aspects of social life, such as economics, politics, culture, technology, and the environment. Specifically in the economic sector, social change can be seen in changes in livelihoods, employment opportunities, and income levels (El Ayyubi et al., 2023) .

Previous research findings show differences in the effectiveness of zakat-based economic empowerment models for mustahik. Research conducted by (Amsari, 2019; Hakim et al., 2020; Mustofa & Novita, 2022; Ridwan et al., 2020; Sardini & Imsar, 2022) shows positive results for economic empowerment implemented by zakat institutions. Meanwhile, (Lubis, 2022; Rahayu & Adawiyah, 2022; Trianto, 2020) found different results, where the economic empowerment program for mustahik carried out by zakat institutions was still ineffective.

Based on the above academic discourse, the author is interested in observing the effectiveness of the DD Farm program in increasing the income of mustahik by analyzing the difference in the income of mustahik before and after working at Dompot Dhuafa Farm.

LITERATURE REVIEW

Economic Empowerment

Empowerment is a multi-level construct that involves how managers empower their teams (the empowerers), how members respond to empowerment (the empowered), and how members within the same team interact with one another (Kanjanakan et al., 2024).

The theory of empowerment encompasses both processes and outcomes, suggesting that actions, activities, or structures can empower, and that the results of these processes produce levels of empowerment. Both the empowerment process and the resulting outcomes vary in their external form because there is no single standard that can fully encompass its meaning in all contexts or populations (Peterson, 2014).

Conceptually, empowerment comes from the word “power” Therefore, the main idea of empowerment touches on the concept of power. The concept of empowerment does not only refer to individuals (individual self-empowerment) but also to groups (collective self-empowerment). All of this must be part of self-actualization and co-actualization of human existence and humanity, which are the normative, structural, and substantial benchmarks (Nugrahani & Mulyawisdawati, 2019).

Economic empowerment models can be applied to individuals as well as communities or groups. In individual empowerment, the process involves increasing an individual's knowledge,



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motivation, skills, and experience. This process is expected to make individuals more competitive so they can achieve independence and have abilities in line with their respective potentials. Empowerment of groups or communities is defined as improving the capabilities of a group so that it can manage itself independently (Nugrahani & Mulyawisdawati, 2019).

Productive zakat

Productive zakat is the productive use of zakat, which is understood more in terms of how to distribute zakat funds to mustahiq in a broader sense, in accordance with the spirit and objectives of sharia, so that the recipients can continuously generate income from the zakat they have received. According to Abdurrahman Qadir, productive zakat is zakat given to mustahiq as capital to carry out economic activities, namely to grow the economic level and productive potential of mustahiq (Irfanudin, 2019).

Imam Nawawi explains that zakat distributed to mustahiq can be in the form of capital, namely in the form of trade assets and other tools for the poor who have skills, which can be in the form of the tools needed or even more. The amount of zakat given is adjusted to the needs so that the business can make a profit. The form of assistance provided may vary according to location, time, type of business, and individual characteristics (Musa, 2020).

Productive zakat distribution is the distribution of zakat to recipients (mustahik) in a productive manner with the aim of improving the welfare of the mustahik. Zakat empowerment and business assistance have a positive impact on the growth of mustahik businesses (Mawardi et al., 2022). There are two models of zakat distribution by muzakki, namely direct distribution to mustahik or through zakat institutions which will then distribute it to mustahik.

Social change

Social change is a phenomenon of life that can be experienced by every society anywhere and anytime. Every society will experience changes in various aspects of life during its existence, which occur in the midst of interactions between individuals in the community, whether in the form of physical, material, spiritual, or socio-economic changes.

Social change from a sociological perspective is a process of transformation or change that occurs in the structure and behavior patterns of society. These changes can be positive or negative and cover various aspects of social life, such as economics, politics, culture, technology, and the environment. Specifically in the economic sector, social change can be seen from changes in livelihoods, employment opportunities, changes in income levels, and changes in production facilities and infrastructure (El Ayyubi et al., 2023).

According to Sumarjan (1990), social change is any change that occurs in society that affects its social system, including values, attitudes, and behavior patterns among groups in society. This definition emphasizes social institutions as the main gathering of people, the changes that occur in society, and then affect other aspects of the social structure.

Islam considers social change to be sunnatullah (God's will) and has consequences for its followers as agents of change. This can be seen in the words of Allah SWT in Q.S. Ar-Ra'd verse 11, which means “...Allah will not change a people until they change what is in themselves...” This verse emphasizes the existence of the phenomenon of social change with society (El Ayyubi et al., 2023).



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RESEARCH METHODS

This study is a quantitative study. The object of the study is the Dompot Dhuafa Farm program, which consists of five Dompot Dhuafa branches that were sampled for the study, namely DD Farm Yogyakarta, DD Farm East Java, DD Farm Central Java, DD Farm North Sumatra, and DD Farm Riau. Data collection techniques used interviews and documentation. Interviews were conducted with 10 informants who were mustahik working on the DD Farm program. The research was conducted in May 2024. The data was then analyzed using the Wilcoxon signed rank test to measure the difference in mustahik income before and after joining DD Farm.

RESULT

Overview of the DD Farm Program

The Dompot Dhuafa Farm program, or DD Farm for short, is an empowerment program for the livestock sector that aims to achieve independence for local farming communities assisted by Dompot Dhuafa in fattening sheep, goats, and cattle, as well as building collaboration with village farmers as community livestock plasma in supporting family food security. The DD Farm program, or Dompot Dhuafa livestock centers, are spread across 10 Dompot Dhuafa branch locations, with a total of 80 direct beneficiaries and a potential livestock stock of 13,500 sheep or goats and 45 cattle (Dompot Dhuafa, 2023).

The empowerment model applied in the DD Farm program involves establishing livestock businesses managed by Dompot Dhuafa, which then empowers zakat recipients by creating job opportunities as farm workers.

Wilcoxon test results

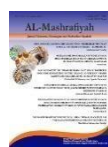
During the data collection stage, the author asked 10 (ten) informants about their jobs and income before and after joining the DD Farm program. The following are the results of the Wilcoxon test:

Table 1. Wilcoxon test results

	X2 - X1
Z	-2.570 ^b
Asymp. Sig. (2-tailed)	.010
a. Wilcoxon Signed Ranks Test	
b. Based on negative ranks.	

Source: SPSS Output, 2024

Based on the results of the Wilcoxon test analysis in Figure 1, the P-value = 0.010, which is less than $\alpha=0.05$. These results indicate that H_0 is rejected, so it can be concluded that there is a difference in the income of mustahik before and after joining the DD Farm program.



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DISCUSSION

Efforts to empower mustahik through the DD Farm program are in line with the theory of empowerment, particularly in the economic field, which can be interpreted as the process of building community capacity by encouraging, motivating, raising awareness of their potential, and providing empowerment facilities so that they are empowered and able to improve their quality of life and welfare (Zubaedi, 2007; Amsari, 2019).

The combination of empowerment programs with the productive use or management of zakat funds is realized in the DD Farm program. This is because the funds used to build the DD Farm livestock business come from zakat funds managed by Dompot Dhuafa.

The Wilcoxon test results show a P-value of 0.010, which is smaller than the significance level ($\alpha=0.05$). This indicates a significant difference between the income of mustahik before and after joining the DD Farm program. This finding reinforces the argument that productive empowerment programs can have a real impact on the economic conditions of beneficiaries.

Conceptually, the increase in mustahik income reflects the success of the empowerment strategy implemented by the zakat management institution. The DD Farm program not only distributes aid in consumptive forms, but also facilitates access to production facilities, coaching, and business assistance. Thus, mustahik have the opportunity to develop their economic capacity independently.

This study also analyzes in greater depth the differences in mustahik income by observing income statistics before and after joining DD Farm in the following table:

Table 2. Difference in Mustahik Income Before and After Working at DD Farm

Name of Mustahik	Previous Job	Previous Income	Jobs Other than DD Farm employees	Income after	Regional Minimum Wage	Note:
Rianto	Laborer	Rp. 1,000,000	There isn't any	Rp. 1,700,000	Rp. 2,216,463 (Bantul)	Increasing - Not Yet Effective
Jayadi	There isn't any	Rp. 0	There isn't any	Rp. 1,700,000	Rp. 2,216,463 (Bantul)	Increasing - Not Yet Effective
Kamesan	Farmer	Rp. 1,000,000	Farmer	Rp. 2,700,000	Rp. 2,216,463 (Bantul)	Increased - Effective
Sudigda	Farmer	Rp. 1,000,000	Farmer	Rp. 2,700,000	Rp. 2,216,463 (Bantul)	Increased - Effective
Badr	Store Employee	Rp. 2,000,000	There isn't any	Rp. 2,000,000	Rp. 2,216,463 (Bantul)	Still - Not Effective Yet
Agus	Independent breeder	Rp. 1,000,000	There isn't any	Rp. 3,200,000	Rp. 2,809,915 (North Sumatra)	Increased - Effective
Jug	There isn't any	Rp. 0	There isn't any	Rp. 2,000,000	Rp. 2,036,947 (Central Java)	Increasing - Not Yet Effective
Miftah	Chicken Farm SPV	Rp. 2,500,000	There isn't any	Rp. 3,000,000	Rp. 2,036,947 (Central Java)	Increased - Effective
Sutikno	Farmer	Rp. 1,500,000	Farmer	Rp. 3,500,000	Rp. 2,165,244 (East Java)	Increased - Effective
Yan	Independent breeder	Rp. 1,000,000	Independent Farmers	Rp. 3,000,000	Rp. 3,294,625 (Riau)	Increasing - Not Yet Effective

Source: Author, 2024



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Based on Table 1, it can be seen that there was an increase in almost all mustahik after working at DD Farm with varying levels of income increase. This shows the positive impact of the DD Farm program on beneficiaries, especially in increasing income.

Another finding in Table 1 is that although the DD Farm program has a positive impact on increasing the income of beneficiaries, it cannot yet be said to be fully effective because not all beneficiaries have earned an income equal to or greater than the regional minimum wage (RMW) in their respective areas. Of the ten (10) informants, five earned an income above the RMW, while the other five still earned below the RMW.

CONCLUSION

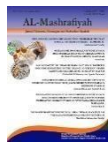
Based on the results and discussion, it can be concluded that the model of empowering mustahik through the DD Farm program is by allocating zakat funds to create a livestock business that serves as a facility for empowering community groups that are classified as zakat recipients or mustahik. The economic empowerment efforts implemented in the DD Farm program involve appointing mustahik as farm employees who manage the business from upstream (on-farm) to downstream (off-farm). By appointing mustahik as farm employees, they will receive a steady income and gain knowledge about animal husbandry. Within two years (tentative), mustahik are expected to become independent farmers and exit the DD Farm program.

Based on the results of the Wilcoxon signed-rank test comparing the income of beneficiaries before and after joining DD Farm, there was a difference, with the majority of beneficiaries' income increasing after working at DD Farm. Although there was an increase, it was not yet fully effective because not all beneficiaries earned income in accordance with the minimum wage.

The implications of this study show that the empowerment model through the DD Farm program has proven to be able to increase the income of mustahik while providing practical knowledge in the field of animal husbandry. This confirms that productive zakat management not only provides consumptive benefits, but can also create economic independence for zakat recipients. For zakat management institutions, these findings can be used as a basis for developing similar programs in other regions, while for the government, the results of this study indicate the importance of synergy with poverty alleviation programs.

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