



# Lazisnu's Role in Social Life During The Covid-19 Pandemic

M Khoirul Muttaqin<sup>1\*</sup>, Luthfiana Basyirah<sup>2</sup>, Miftachus Surur<sup>3</sup>

Universitas Islam Negeri Sunan Ampel, Surabaya, East Java, Indonesia

\*irulmuttaqun@gmail.com

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## Abstract:

*This study aims to determine the role of Lazisnu in social life during the Covid-19 pandemic. The research method used in this research is a qualitative approach with the type of case study research. The data sources used are primary and secondary data sources obtained from observations, interviews, and documentation. The informants in this study consisted of 23 informants, namely the chairman, secretary, treasurer, and 20 mustahiq recipients of assistance from Lazisnu Sendangagung. Then the data that has been obtained is analyzed through several stages of data reduction, data presentation, and conclusion. The results show that the innovation of the Lazisnu program can be felt by the village community with a high level of objectivity and actuality in social life accompanied by a sense of brotherhood, unity, and independence, and not to forget solid religious symbols through awareness for zakat, infaq, and shodaqoh. This research implies that it is expected to be a suggestion for institutions to continue to develop existing programs. In addition, the limitations in this study were only conducted on one Lazisnu, and the informants in this study were limited, so it is hoped that future research can explore Lazisnu in East Java so that information related to Zizwaf management is more comprehensive.*

**Key Words:** Lazisnu, Social life, Covid-19, Zizwaf Management

## Abstrak:

*Penelitian ini bertujuan untuk mengetahui peran Lazisnu dalam kehidupan sosial di masa pandemi Covid-19. Metode penelitian yang digunakan dalam penelitian ini yaitu pendekatan kualitatif dengan jenis penelitian studi kasus. Adapun sumber data yang digunakan adalah sumber data primer dan sekunder yang diperoleh dari hasil observasi, wawancara dan dokumentasi. Informan dalam penelitian ini terdiri dari 23 informan, yaitu ketua, sekretaris, bendahara dan 20 mustahiq penerima bantuan dari Lazisnu Sendangagung. Kemudian data yang telah diperoleh dianalisis melalui beberapa tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa inovasi program Lazisnu bisa dirasakan oleh masyarakat desa dengan tingkat objektivitas dan aktualitas yang tinggi dalam kehidupan sosial yang disertai dengan rasa persaudaraan, persatuan dan kemandirian, dan tak lupa syiar agama yang kuat melalui kesadaran untuk zakat, infaq dan shodaqoh. Adapun implikasi dari penelitian ini adalah diharapkan dapat menjadi saran bagi lembaga untuk terus mengembangkan program yang telah ada. Selain itu, keterbatasan dalam penelitian ini hanya dilakukan pada satu Lazisnu saja dan informan di dalam penelitian ini terbatas, sehingga diharapkan penelitian di masa yang akan datang dapat mengeksplor Lazisnu yang ada di Jawa Timur sehingga informasi terkait pengelolaan Zizwaf lebih luas.*

**Kata Kunci:** Peran Lazisnu, Kehidupan Sosial, Covid-19, Pengelolaan Zizwaf

## INTRODUCTION

One of the goals of the Indonesian nation contained in the 1945 Constitution of the 5th precept is to create social justice for all Indonesian people, this goal is also listed in the Long-Term Development Plan (RPJP 2005 - 2025 in particular) the hope to be

achieved is sustainable development to create the Indonesian nation as an independent, developed, fair, prosperous and prosperous nation.

Towards the achievement of an independent and competitive Indonesian nation basically becomes a common determination of all components of the nation and realizes it in the design of the activities contained in a series of RPJP (AbdulKareem et al., 2021). Efforts towards an independent and competitive Indonesian nation cannot be separated from the development of good human resources to improve the quality of life and improve social inequalities that occur in the life of this nation (Billah, 2016).

Indonesia as the country with the 4th largest population in the world (255,018,000 people) bps census results in 2015 (BPS, 2016) most Muslim population in the world, should participate in government programs in the framework of national development through existing religious social programs, one of which is through zakat, infaq and shodaqoh institutions. ZIS institution has enormous potential in national development seeing the number of Muslims in Indonesia and the flexibility of institutions that are also able to manage zakat, infaq and shodaqoh for the welfare of the ummah (Manara et al., 2018).

So in this case, researchers are interested in discussing the role of Lazisnu in social life during this pandemic. Lazisnu is an Institution of Amil Zakat, Infak, and Alms Nahdlatul Ulama (Lazisnu). In *the website of nuicare.id* explained that Lazisnu was established in 2004 as a way to contribute to the community in accordance with the mandate of the 31st NU conference in Haji Donohudan Dormitory, Boyolali, Central Java. Lazisnu is juridically-formally confirmed by the Decree of the Minister of Religious Affairs No. 65/2005 to conduct the collection and management of Zakat, Infak, and Alms to the wider community (Lazisnu, 2017)

Lazisnu is a community social institution owned by nahdlatul ulama (NU) organization whose purpose focuses on helping the welfare of the people, lifting social dignity by optimizing the management of Zakat, Infak, Alms and Waqf funds (Zizwaf) effectively and efficiently. To date, Lazisnu has zis governance in 12 countries, in 34 provinces, and 376 districts/ cities in Indonesia. In future activities, Lazisnu continues to strive to increase the trust of donors, whose all recording and distribution systems will be seen in real time through the development of IT systems (Lazisnu, 2017)

Suardi & Hafidz (2021) stated in their research related to optimizing the management of Zizwaf funds in improving economic welfare, that the process of managing Zizwaf funds has been carried out well, but in distribution it has not had a significant impact on increasing both members and non-cooperative members, because some programs -the existing program is not in accordance with the needs of members and non-members of the Benteng Mikro Indonesia Sharia Cooperative, Cikupa Branch. Syafiq (2015) also said that zakat will be better able to increase piety and social welfare if the payment and management of zakat is carried out through amil zakat institutions which are officially registered with the government.

In another study, Saputra (2020) said that to overcome the Covid-19 pandemic, zakat became one of the means to help people affected by this pandemic disaster. With zakat obtained from muzakki, it can be immediately distributed to people who really need income assistance for their daily needs. Therefore, the community feels helped in the economic factor even though it is not enough. Anjelina et al., (2020) said that by doing zakat, infaq, and alms can reduce the amount of poverty that exists, so it is

necessary to have a management agency that takes care of zakat, infaq, and alms that can manage well, and can improve the community's economy.

Therefore, optimizing the role of Lazisnu in the social life of the community is very beneficial if it is managed properly through good fundraising and good fund distribution as well. Social life is closely related to psychosocial inequality which includes the quality of life of its people in terms of education, health and income/economics, where the role of Lazisnu is expected to be able to assist the government in sustainable national development efforts with the main focus on empowering people's social life. So, as for the focus of this research, namely; 1) How is the program carried out by Lazisnu Sendangagung in human development efforts? 2) How is the realization of the program and the role of Zizwaf management during the Covid-19 pandemic at Lazisnu Sendangagung? 3) What are the obstacles and solutions faced by Lazisnu Sendangagung during the Covid-19 pandemic?.

## RESEARCH METHODS

This research uses a qualitative approach with the type of case study research. Case study is an empirical study method that seeks to investigate phenomena that occur in real life when the boundaries between real-life phenomena and context are not clear using various data sources (Yin, 2015). The data needed in this study are not only historical data or secondary data, but also primary data obtained from interviews and observations.

The informants in this study were the chairman, secretary, treasurer and 20 *mustahiq* of Lazisnu Sendangagung. Furthermore, the data that has been collected is analyzed using three stages, namely: data reduction, data presentation, and drawing conclusions. Then to check the validity of the data in this study, researchers used the technique of triangulation of primary data sources and triangulation methods (Sugiyono, 2014). This research method was carried out to find out and explain the role of Lazisnu in social life during the Covid-19 pandemic.

## RESULTS AND DISCUSSION

### Social Life

As social beings, humans will never be separated from the interaction between individuals and individuals with groups, and vice versa, they will relate to each other in the process of life to communicate, express feelings and cooperate as a means to achieve their goals (Amalia, 2020). In social life, of course, there are social disparities caused by various social problems, because basically social problems are manifested in society as a result of the development of *budaya*, economic and political that exist (Nasdian, 2019) Untuk facing these problems, it is necessary for sustainable development that is able to build independent and highly competitive people, so that existing social gaps can be mitigated and controlled properly to create community welfare (Ali, 2009)

Human resource development has an important role in achieving a harmonious and highly competitive social life (Suprayitno et al., 2017). Thus in that regard, human resource development is directed to improve the quality of human resources as a means of social life welfare which, among others, is characterized by the increase in the Human Development Index (Ali, 2009) HDI contains 3 main aspects, namely health,

education and economy, which can show a healthy level of human development, educated and skilled and have income to live a decent life, the three indicators are measured using approaches, life and longevity at zero years, reading ability and average length of school and Gross National Income (PNB) per capita (UNDP, 1997). Then there is an adjustment when these indicators are applied in Indonesia (Syakir et al., 2021). So that the measurement of these indicators uses healthy living and longevity at zero years, the number of old school expectations and per capita expenditure is adjusted (Bediwi, 2021). The difference in measuring instruments of this indicator is due to weaknesses if applied in Indonesia which has islands and regional differences (BPS, 2015)

Health is very important for humans in the process of life. In the Health Law chapter 1 article 1 it is said that health is a state of health, both physically, mentally, spiritually and socially that allows everyone to live a productive life socially and economically (Undang-undang Kesehatan, 2009). Meanwhile, in chapter 2 article 3, it is explained that health development aims to increase awareness, will and the ability to live healthy for everyone in order to realize the highest level of public health as an investment for the development of socially and economically productable human resources (Undang-Undang Kesehatan, 2009) as we know that this year the world and Indonesia in particular are at war against *Corona Virus Disease 2019* (Covid-19), according to the *World Health Organization* (WHO) Covid-19 is an infectious disease caused by a coronavirus-type virus that causes sufferers to have difficulty breathing and is classified as a new virus and disease, so this disease becomes a scary scourge for everyone in the world because of its rapid transmission and vaccines that are still undiscovered. So in this case health is also an effort to increase the resilience and competitiveness of the nation for national development (Mhanna, 2019).

No less important than health is education. Education is closely related to science, namely all early efforts to analyze, acquire and expand human understanding of various aspects of reality in the human realm (Carsel, 2018) Education encourages human life to continue, because with education, humans can develop science to create or change civilization from time to time with various innovations and conveniences that until now we can feel the benefits (Olanipekun et al., 2015). The last fundamental aspect in efforts to increase human resources is economic development (Akram & Afzal, 2015). Economics in this case is more emphasized on the level of public income and community expenditure as a measure of welfare and viability of life (Ibrahim, 2015). Economic development always has homework that must be completed immediately, namely poverty (Shaikh, 2016). Poverty has always been a scary scourge from then until now, various ways to alleviate poverty have been done by the government as an effort to realize a life in accordance with the 1945 Constitution (Hasan & Azis, 2019)

The main enemies of human resource development for a better social life are underdevelopment, helplessness, dependence, ignorance and low health all of which boil down to poverty (Johari et al., 2015). It is fitting that we as Indonesian citizens also play an active role in efforts to alleviation of this independence through the ways and methods that we can do.

## Lazisnu Sendangagung Program

Lazisnu Ranting Sendangagung is Lazisnu located in Sendangagung Village paciran district of Lamongan regency and was established in March 2019, in its activities, Lazisnu Ranting are zis managers who are very influential in the development of Lazisnu in social and community. The background of the establishment of Lazisnu Ranting Sendangagung is for organizational independence in carrying out da'wah and development activities, more than that the management of ZIS Sendangagung Ranting s is intended to play a role in the welfare of social life. The establishment of Lazisnu Ranting is expected to be a bridge for ZIS amil in professional management and proper distribution to the community through existing excellent programs, although in the application of distribution is still limited to NU citizenonly.

In the process of this new 2-year journey, only Infaq and Shodaqoh can manage the funds, because the PBNU Decree for the management of Lazisnu MWC Paciran zakat only came down in January 2020, in which the Lazisnu Branch zakat management decree follows the decree from MWCNU, but it cannot be denied that during the past 15 months the program from Lazisnu Sendangagung Branch has provided benefits to NU residents. The Vision and Mission of Lazisnu Sendangagung branch is the same as the vision and mission of the central Lazisnu because indeed this institution is Banom NU that must exist in every province, district or city, subdistrict, and village and with some considerations can also exist in the hamlet.

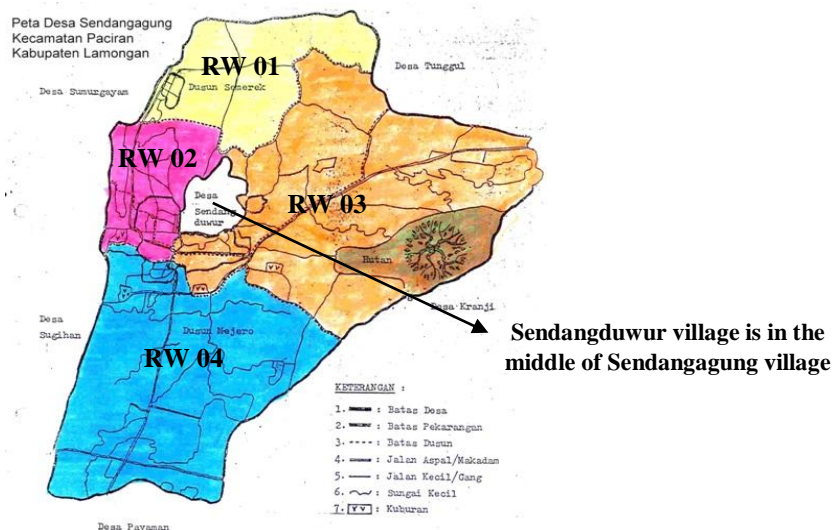
### 1. Vision

Determined to become a community fund management institution (zakat, infak, alms, waqf, CSR, etc.) that is used in a trust and professional manner for the independence of the people.

### 2. Mission

- a. Encourage the growth of public awareness to issue zakat, infak, alms with routine.
- b. Collecting / collecting and using zakat, infak, and alms funds in a professional, transparent, appropriate and targeted manner.
- c. Organizing community empowerment programs to overcome the problems of poverty, unemployment, and lack of access to proper education.

**Figure 1. Map of Lazisnu Sendangagung Working Area**



Sendangduwur village is in the middle of Sendangagung village

Lazisnu Sendangagung routine activities are carried out in each hamlet or RW area, which is coordinated by tahlil pilgrims in each RW region but in its implementation, the working area only takes place in RW 2, RW 3 and RW 4. because in RW 1 stands Lazisnu Ranting.

**Table 1: Total of RT in Work Area**

Work Area	Sum of RT
Suto Hamlet (RW 02)	6 RT
Mbabri'an Hamlet (RW 03)	6 RT
Mejero Hamlet (RW 04)	7 RT
<b>Total</b>	<b>19 RT</b>

**Source:** *Lazisnu Ranting Sedangagung, 2021* (data processed)

## 1. Fundraising

- a. **Sendang Berkat**, namely the work program of Lazisnu Ranting Sendangagung in the effort to raise funds in the form of zis fundraising routine activities including KOIN (Infaq Box) which has circulated in every nu citizen's house as the main tool for fundraising Infaq and Shodaqoh, and calculated every month, in addition there are also activities that utilize certain moments to conduct KOIN voting such as kirab santi conducted to commemorate Santri day and also kirap muharom which is held to commemorate the Islamic New Year (Salleh et al., 2019). For the time being, zakat management activities still cannot be carried out in Lazisnu MWC Paciran only obtained a zakat management decree in January 2020 where the decree also applies to Lazisnu Ranting s under the auspices of MWCNU Paciran so that the new zakat management program can be started this year.
- b. **NU Mart**, which is a work program that is carried out continuously selling good service goods in the form of food, drinks and family needs and other equipment.

## 2. Management

Lazisnu's financial management is fully carried out by Lazisnu administrators for social programs for the poor, sick, and dhuafa with a percentage of 75% of the total coins collected by Lazisnu each month, while the remaining 25% of coins collected are deposited to MWC for operations and activities at MWCNU. Formore details, the percentage of koin allocation can be described as follows:

**Table 2: Percentage Allocation of Lazisnu Coins Sendangagung Ranting**

COIN Allocation	Percentage
Operational	40%
Education	5%
Humanity	30%
Economics	10%
Endowment Fund	15%
<b>Total</b>	<b>100%</b>

**Source:** *Lazisnu Ranting Sedangagung, 2021* (data processed)

### 3. Distribution

In its distribution, each branch has a different work program in accordance with existing social and environmental cultures, as well as Lazisnu Ranting Sendangagung which has several excellent programs in the distribution of ZIS funds, including:

1. **NU Care – Dhuafa's compensation** is a work program that is carried out once a month and is carried out in turns in every sendangagung village area with the target to ease the burden of life of the dhuafa' both elderly people, elderly widows, and poor people.
2. **NU Care – Orphan Compensation**, which is a work program that is carried out once every month and carried out in turns in every area of Sendangagung village with the target of helping to ease the burden of life of orphans and // orphans
3. **NU Care – Humanitarian Compensation**, which is a work program that is carried out once a month in general and conditional in particular and is carried out in every area of Sendangagung village with a target as a disaster emergency response assistance program and death compensation.
4. **NU Skill**, which is a work program that is carried out once a year through networking and data collection of NU young cadres who have an interest in entrepreneurship by providing a skills supply program for orphans and dhuafa' dropouts of productive age so that they have provisions to work.
5. **NU Smart**, which is a school scholarship program that is conducted once a year for outstanding students / students
6. **NU Preneur**, which is a microeconomic empowerment program through the provision of revolving business capital in order to create business independence that is done once every year through the process of networking and data collection of young NU cadres who have micro-businesses.

### Realization of Lazisnu Sendangagung Work Program

The data on the realization of the LAZISNU work program for the Ranting Sendangagung are as follows:

**Table 3: Lazisnu Coin Results Sendangagung March 2019 – August 2020**

Moon	Coin Results	Distribution					MWC
		Operational	Education	Humanity	Economics	Endowment	
March	5,070,300	1,521,090	190,136	1,140,818	380,273	570,409	1,267,575
April	6,112,100	1,833,630	229,204	1,375,223	458,408	687,611	1,528,025
May	9,377,200	2,813,160	351,645	2,109,870	703,290	1,054,935	2,344,300
June	8,853,700	2,656,110	332,014	1,992,083	664,028	996,041	2,213,425
July	8,354,750	2,506,425	313,303	1,879,819	626,606	939,909	2,088,688
August	8,516,000	2,554,800	319,350	1,916,100	638,700	958,050	2,129,000
September	8,467,100	2,540,130	317,516	1,905,098	635,033	952,549	2,116,775
October	7,880,950	2,364,285	295,536	1,773,214	591,071	886,607	1,970,238
November	9,248,250	2,774,475	346,809	2,080,856	693,619	1,040,428	2,312,063
December	8,506,150	2,551,845	318,981	1,913,884	637,961	956,942	2,126,538
January	8,351,750	2,505,525	313,191	1,879,144	626,381	939,572	2,087,938
February	5,127,000	1,538,100	192,263	1,153,575	384,525	576,788	1,281,750
March	5,465,600	1,639,680	204,960	1,229,760	409,920	614,880	1,366,400
April	0	0	0	0	0	0	0
May	5,048,700	1,514,610	189,326	1,135,958	378,653	567,979	1,262,175
June	4,956,100	1,486,830	185,854	1,115,123	371,708	557,561	1,239,025

July	5,322,400	1,596,720	199,590	1,197,540	399,180	598,770	1,330,600
August	5,576,000	1,672,800	209,100	1,254,600	418,200	627,300	1,394,000
<b>Sum</b>	<b>120,234,050</b>	<b>36,070,215</b>	<b>4,508,777</b>	<b>27,052,661</b>	<b>9,017,554</b>	<b>13,526,331</b>	<b>30,058,513</b>

**Source:** *Lazisnu Ranting Sedangagung, 2021 (data processed)*

Based on the table above it can be seen that the results of Lazisnu Koin Ranting Sendangagung for 3 semesters, starting from March 2019 to August 2020 managed to obtain funds of Rp.120,234,050 which were then collected to Lazisnu MWC Paciran by 25% or Rp.30,058,513 and the remaining 75% or Rp.90,178,537 were used for the realization of work programs in the form of 40% or Rp.36,070,215, education 5% or Rp.4,508,777, humanitarian 30% or Rp.27,052,661, economy 10% or Rp.9,017,554 and endowments 15% or Rp.13,526,331, while in April there is no income of KOIN because in that month the Covid-19 pandemic is considered enough to disrupt the economy of the community and philanthropists because of the start of the implementation of Large Scale Social Restrictions which began to limit various community activities in economic development to suppress economic efforts spread of the Covid-19 virus. Then the operational funds of 40% are used as operational institutions and activities of NU Ranting Sendangagung with the following description:

**Table 4: Allocation of Operational Funds**

Moon	Operational Funds				Total
	Amil 10%	Collector 25%	Reporting/ Meeting	NU program 50%	
March	152,109	380,273	228,163	760,545	1,521,090
April	183,363	458,408	275,045	916,815	1,833,630
May	281,316	703,290	421,974	1,406,580	2,813,160
June	265,611	664,028	398,417	1,328,055	2,656,110
July	250,643	626,606	375,964	1,253,213	2,506,425
August	255,480	638,700	383,220	1,277,400	2,554,800
September	254,013	635,033	381,020	1,270,065	2,540,130
October	236,429	591,071	354,643	1,182,143	2,364,285
November	277,448	693,619	416,171	1,387,238	2,774,475
December	255,185	637,961	382,777	1,275,923	2,551,845
January	250,553	626,381	375,829	1,252,763	2,505,525
February	153,810	384,525	230,715	769,050	1,538,100
March	163,968	409,920	254,952	819,840	1,639,680
April	0	0	0	0	0
May	151,461	378,653	227,192	757,305	1,514,610
June	148,683	371,708	223,025	743,415	1,486,830
July	159,672	399,180	239,508	798,360	1,596,720
August	167,280	418,200	250,920	836,400	1,672,800
<b>SUM</b>	<b>3,607,024</b>	<b>9,017,556</b>	<b>5,419,535</b>	<b>18,035,110</b>	<b>36,070,215</b>

**Source:** *Lazisnu Ranting Sedangagung, 2021 (data processed)*

In its realization of social life through excellent programs in the distribution of KOIN, Lazisnu Ranting Sendangagung at least managed to help the social life of Sendangagung villagers, especially NU residents by becoming an institution that cares about the surrounding environment, while the data of temporary residents who have



received assistance from the flagship program Lazisnu Sendangagung are as follows:

**Table 5: *Mustahiq* Data for Aid Recipients at Lazisnu Sendangagung**

No.	Name	Asnaf	Address
1	Kasmu'ah	Poor	RW 02
2	Kholifah	Poor	RW 02
3	Siti Hanifah	Health	RW 02
4	Kasriati	Dhuafa	RW 02
5	Kasmu	Dhuafa	RW 02
6	Beautiful Fatmawati	Dhuafa	RW 02
7	Yai Aman	Dhuafa	RW 03
8	Mother Rasi	Dhuafa	RW 03
9	Yam's mother	Dhuafa	RW 03
10	Rozi	Dhuafa	RW 03
11	Rumanis	Dhuafa	RW 03
12	Sumareh	Dhuafa	RW 03
13	Ton Ruslan	Dhuafa	RW 03
14	Yutun Asrul	Health	RW 03
15	Musriyatin	Dhuafa	RW 03
16	Three Wines	Health	RW 04
17	Sholikin	Dhuafa	RW 04
18	Ngatulin	Dhuafa	RW 04
19	Mulikah	Dhuafa	RW 04
20	Rasmani	Dhuafa	RW 04

**Source:** *Lazisnu Ranting Sedangagung, 2021* (data processed)

For the time being, the data of citizens receiving assistance from the NU Care Lazisnu Ranting Sendangagung program there are 20 people from 3 RW with the ability to be qualified as dhuafa, poor and health problems, while the orphan compensation program is in collaboration with the orphan institution *kafilul yatama* Sendangagung, as well as the NU Smart scholarship program, in this case Lazisnu cooperates with the Madrasah Al Muhtadi Sendangagung so that the program is directly in the form of school fee cuts.

Furthermore, the realization of the implementation of Lazisnu Sendangagung flagship program is as follows:

**Table 6: Data realization of Lazisnu Sendangagung Work Program**

Program	Division of Funds	Realization
Orphan Compensation	Humanitarian Fund	It's been running
Courtesy of Dhuafa	Humanitarian Fund	It's been running
Courtesy of Humanity	Humanitarian Fund	It's been running
NO SKILL	Economic Fund	It's been running
NOW Smart	Education Fund	It's been running
NOW Preneur	Economic Fund	Not Running Yet

**Source:** LAZIZNU Ranting Sedangagung, 2021 (data processed)

From several tables of realization of the work program above it can be concluded that Lazisnu Sendangagung is quite successful and plays a very role in social life although the impact is still not felt thoroughly by the village community, but the efforts made have received appreciation and trust from all levels of society. Furthermore, the activities carried out in an effort to prevent transmission and overcome the impact caused by Covid-19, among others:

**Table 7: Lazisnu COVID-19 Response**

No.	Activity Name	Implementation Time	Budget Fund
1	Disinfectant Spraying, Hand Sanitizer Division, Hand Washing Soap, Mask, And Leather Gloves	March 2020	Rp. 500.000
2	Compensation to Communities Considered Affected by Covid 19	April 2020	Rp 3,000,000
3	Distribution of Sembako for Citizens	April 2020	Rp 1,500,000
<b>Total Cost</b>			<b>RP. 5.000.000</b>

**Source:** Lazisnu Ranting Sedangagung, 2021 (data processed)

The Covid-19 response fund was obtained from Lazisnu mwC Paciran which is derived from funds deposited by Lazisnu Sendangagung to Lazisnu MWC Paciran, because the Covid-19 response activities were carried out simultaneously in Paciran. The Covid-19 response activities are part of the activities that prove that Lazisnu is ready to participate in sustainable national development, so that in the future the role of Lazisnu in social life will be further enhanced and optimized so that it can be felt by all levels of society.

Distribution distributed to *mustahiq* in accordance with the scale of priorities that have been prepared in the work program with the aim to serve in order to help the welfare of the people, raise social dignity by using zakat, infak, shadaqah and waqf (Zizwaf) funds (Zulkifli et al., 2021). The role of Lazisnu has been felt by the community, especially during the Covid-19 pandemic, this shows that Lazisnu Sendangagung is ready to participate in national development, Although still limited to a few NU people in some RW areas of Sendangagung village, but more or less has helped the government's efforts in alleviating existing social inequalities as well as building the quality of life of the community realized in educational, health, economic and humanitarian assistance (Hudaefi et al., 2020).

The innovation of the Lazisnu program can be felt by the village community with a high level of objectivity and actuality in social life accompanied by a sense of brotherhood, unity and independence, and not to forget strong religious shiar through awareness for zakat, infaq and shadaqoh.

**Obstacles and Solutions**

Of course, every Lazisnu program and activity always has obstacles that must be faced, in this case the existing obstacles include: *first*, fundraising constraints, many

people still do not know what Lazisnu is, what the benefits and goals are so there is still a lot of potential related to fundraising that still cannot be optimal. In this case the solution is always to promote Lazisnu programs, and make reductions related to the benefits and goals of Lazisnu. *Second*, the constraints of the NU preneur program are still unable to run, this is due to the lack of confidence in village youth to entrepreneurship, besides that there is also still a lack of funds to do the program. The solution to this problem is holding seminars and getting entrepreneurship training through the NU Skill program to encourage young people's confidence in entrepreneurship, as well as educating about the Lazisnu program to optimize potential in fundraising.

Before the Covid-19 pandemic, Lazisnu administrators have prepared zakat mall management activities that will be set aside in 2019 to coincide with the decline of zakat management decree, but the program is still not implemented and will soon be pursued to manage zakat mall for the empowerment of people. Meanwhile zakat fitrah which from the past was directly managed by NU Ranting Sendangagung, in 2020 its management was transferred to Lazisnu and cooperated with IPNU and IPPNU Ranting Sendangagung to distribute it.

## CONCLUSION

One of the managers of zakat infaq and shodaqoh in the shade of NU branches is Lazisnu Sendangagung branch, The role of this institution provides the latest system in the management of zakat, infaq and shodaqoh although still unable to manage zakat mall because it is constrained by the licensing decree which only dropped in January 2020 and still cannot be implemented also due to the Covid-19 pandemic. The results in this study, namely: first, The management of Zizwaf funds at Lazisnu Sendangagung Branch is carried out by implementing three programs. First, the fundraising program through Sendang Berkah and NU Mart. Second, the financial management program through Lazisnu KOIN. Third, the distribution of zakat funds through several programs, namely: NU Peduli - Compensation for the Dhuafa, Nu Care - Charity for Orphans, NU Peduli - Charity for Humanity, NU Skills, and NU Smart. The program is structured and implemented so that the zakat funds that have been collected can be distributed evenly, so that the management of funds at Lazisnu can be effectively and efficiently felt by all levels of society, especially in Sendangagung. Second, The realization of the program at Lazisnu Sendangagung Branch can be seen from the distribution of Zizwaf funds to *mustahiq* according to the priority scale that has been arranged in the work program with the aim of serving in order to help the welfare of the people, increasing social dignity by using zakat, infaq, shadaqah and waqf funds (Zizwaf). The role of Lazisnu has been felt by the community, especially during the Covid-19 pandemic. Lazisnu Sendangagung Branch carried out several distribution programs during the Covid-19 pandemic, namely: first, spraying disinfectants, hand sanitizer division, hand washing soap, masks, and leather gloves; second, compensation to people who are considered affected by Covid 19; third, distribution of basic necessities to local residents. Third, In realizing the zakat management program at Lazisnu Sendangagung Branch, there are two obstacles in its implementation, namely: first, fundraising constraints, many people still do not know what Lazisnu is, what the benefits and goals are so there is still a lot of potential related to fundraising that still cannot be optimal. In this case the solution is always to promote Lazisnu

programs, and make reductions related to the benefits and goals of Lazisnu. Second, the constraints of the NU preneur program are still unable to run, this is due to the lack of confidence in village youth to entrepreneurship, besides that there is also still a lack of funds to do the program. The solution to this problem is holding seminars and getting entrepreneurship training through the NU Skill program to encourage young people's confidence in entrepreneurship, as well as educating about the Lazisnu program to optimize potential in fundraising.

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