

THE PRIORITY STRATEGY IN AGRICULTURE SECTOR ACTIVITY BY AMIL ZAKAT INSTITUTES

MUHAMMAD ANWAR SANI¹ AND MUHAMMAD ZILAL HAMZAH^{2*}

¹Universitas Trisakti, Indonesia. ²Institut Daarul Qur'an, Indonesia.

*Corresponding author: mhd_zilal_hamzah@trisakti.ac.id

Submitted final draft: 24 August 2021

Accepted: 25 August 2021

<http://doi.org/10.46754/jbsd.2021.09.005>

Abstract: Economic empowerment efforts for farmers are difficult to implement properly. However, as a social responsibility, aimed at helping the government reduce poverty, the Amil Zakat Institute (LAZ) that collects zakat (charitable donations), *infaq* (pious spending) and alms (ZIS) from the communities, and continues to make a determined effort to empower farmers. Only a few LAZ initiatives have successfully managed to fulfil this role, in the wake of some challenges including; modelling, the implementation of productive farming activity, the sale of produce, and the development of farmers livelihoods, that must be faced and overcome. This study aims to understand the main problem, find a solution, and ascertain the priority for the implementation of agricultural programmes by LAZ in effort to improve the welfare of farmers. The study uses a mix of methods, which combines qualitative and quantitative techniques such as the Analytic Network Process (ANP) data analysis method. Data collected from 3 (three) LAZ namely: LAZ-PPPA Daarul Qu'ran (through the Daqu Agrotechno Programme), LAZ-Dompét Dhuafa (through the Indonesia Healthy Farm Programme) and LAZ-AI-Azhar (through the Real Farmers Programme), that analysed the 2019 period. This study found that ZIS utilisation for the programmes that applied the *maqasid* shariah principle, resulted in improved agricultural development policies with better performance in order to achieve *falah* (the welfare) of the of farmers. This research recommends that BAZNAS to be cooperates with those LAZs to implement the programmes of agriculture to decrease the poverty of Indonesia farmers.

Keywords: Amil zakat institute, zakat, BAZNAS, farming, *maqasid* shariah.

Introduction

Food sovereignty is one of the developmental priorities and visions of, President Jokowi's administration for Nawa Cita, the implementation of which is to be carried out by the Indonesian Agriculture Ministry.

The agricultural sector is believed to be able to contribute immensely to the development of Indonesia and its economy. The Indonesian government believes that this can be accomplished by ensuring economic independence and food security. Of course, the government and its various ministries cannot work in a silo, especially considering the size and population of Indonesia.

Therefore, the Republic of Indonesia, hopes that assigning various ministries to the same task such as its Religious Ministry and The Indonesian National Zakat Board (BAZNAS), will ensure that the task is carried out successfully.

The Religious Ministry facilitates the community discourse addressing the ummah (community) with regard to social issues by optimising the management of zakat, *infaq* and alms (ZIS). The ministry has four important roles in ZIS management namely:

- (i) As regulators, obligated to set up and monitor regulations and instructions in ZIS

- management based on a basis for both the sharia and the positive law;
- (ii) As motivators, implementing various social and orientation programmes, either directly or indirectly;
 - (iii) As facilitators, setting up operational support facilities for ZIS, both the software and the hardware. Governments seek to facilitate ZIS management so that designated agencies or community leaders can execute this management optimally; and
 - (iv) As the coordinator, they coordinate all the ZIS management institutions at all levels and provide monitoring and supervision of these institutions.

Meanwhile, BAZNAS performs four functions, namely:

- (i) Planning, for the distribution and utilisation of zakat;
- (ii) Implementation, and distribution of zakat;
- (iii) Control over the distribution and utilisation of zakat; and
- (iv) Reporting and accountability over the implementation of zakat management.

This task includes all institutions that are part of the BAZNAS network, around 34 Provincial BAZNAS, 500 Regency/City BAZNAS and 25 Amil Zakat Institutions.

All the Indonesian government's efforts to carry out agricultural development initiatives have the common goal of providing social welfare to the community. According to Segal and Brzuzy (1997), social welfare can be defined as the prosperous condition of a society which includes health, economic conditions, happiness and the quality of life of the people.

The main inhibiting factor for realisation of social welfare initiatives for the Indonesian people is the complex social issues affecting Indonesian society. Segal and Brzuzy (1997) stated that a social problem is a situation that is as something that is contrary to the values held by community members, where they agree that action is needed to change the situation. To improve people's welfare, the development

carried out must be able to foster aspirations and meet the demands of the community to improve the quality of life.

Development must not only be seen from the aspect of growth, but prosperity; for both urban and rural folk. Social welfare in a very broad sense includes various actions taken by humans to achieve a better standard of life, where this better standard of living is not only measured economically and physically, but also takes into account the social, mental and spiritual aspects of life (John, 2002; Rozalinda, 2014; Johari *et al.*, 2015 and Husodo, 2006).

Based on the above explanation, this study aims to know the main problem, the solution, and the priority strategy in zakat development, *infaq* and alms in agricultural programmes that were implemented by Amil Zakat Institute (L LAZ) using a *maqasid* (desire to create harmony with others) approach in effort to improve the welfare of farmers.

Literature Review

Background Theory

This section will briefly review the theoretical basis associated with this research. The three main theories that are very related to this research are theories about social welfare theory, ZIS theory and *maqasid* theory. Meanwhile, an understanding of institutional theory will be seen in the discussion and analysis section.

Social Welfare Theory

Social welfare is the ultimate goal to be achieved by any sovereign country. Social welfare is a condition of prosperity, in which all living needs are met cheaply, especially basic necessities such as: food, clothing, housing, education and health care. Another definition of social welfare refers to activities organising and distributing social services for community groups, especially the disadvantaged. The implementation of various social protection schemes, both formal and informal, is an example of social welfare activities (Jones, 1990; Segal & Brzuzy, 1997;

Suharto, 2008; Suryawati, 2005; Soetomo, 2013).

According to Law No. 11 of 2009, social welfare is a condition for the fulfillment of the material, spiritual and social needs of citizens in order to live properly and develop themselves, so that they can carry out their social functions. Social welfare is given in article 2 paragraph 1 of Law Number 6 of 1974 concerning the main provisions of Social Welfare, namely: an order of social, material and spiritual life which is covered by a sense of safety, morality, inner and outer peace, which make it possible for every citizen to fulfill their physical, spiritual and social needs for themselves, their family and society by upholding human rights and human obligations in accordance with Pancasila.

Zakat, Infaq and Alms

Although zakat, *infaq* and alms (ZIS) are all considered revenue in Islamic finance, but zakat is ranked higher, due to its very diverse characteristics and classifications. Zakat is a *maliyah* worship that must be carried out and has several meanings including: holy, growing, blessing, praiseworthy, and developing or cleansing. Zakat will “cleanse” the soul of stinginess, selfishness, lust and greed for property. Zakat is a mandatory contribution for Muslims that is distributed to *mustahik* (the worthy). Zakat is an awareness to give in order to overcome difficulties and improve the welfare of society at large in various fields such as: education, economy, health and housing. Zakat is a very noble deed, and a major part of a pious Muslim’s life, an act that will invite blessings, grace and aid from Allah and an act that will save many lives (Ahmed, 1947; Taylor, 1964; Ali, 1988; Ali, 2006; Al-Qardhawi, 1993b; Al-Zuhaili, 2005; Ashshiddiqi, 2010; Fakhruddin, 2008; Hafidhuddin, 2002; Kahf, 1995; Suharto, 2004).

In Law Number 23 of 2011, article 27 paragraph 1 states that zakat can be utilised for handling the poor and improving the quality of life for the ummah (community). The term

empowerment is as an alternative form of distributing zakat for productive businesses including agricultural programmes. The point is not about agriculture, but the distribution of zakat is more in the context that the farmer is poor. Because the needy and poor are included in the distribution of zakat, zakat can be used to provide welfare for farmers through empowering agricultural programmes. The purpose of distributing it is for income-generating activities, namely through farming activities.

Zakat can be distributed for consumptive or productive needs. Consumptive zakat is divided into three and are primarily for necessities like food, clothing and shelter consumptive zakat use also covers health and education and transportation and communication. Meanwhile, productive zakat is divided into two categories:

- (i) Non-economic, ready-to-work training; and
- (ii) Economic, namely moving into the agricultural and non-agricultural sectors.

If zakat can be distributed to *mustahik* for productive endeavors, then alms can also be distributed for the same endeavors with the aim of improving the welfare of the community.

Maqasid Shariah

Maqasid al-syari’ah consists of two words, namely *maqasid* and *shariah*. The word *maqasid* is a form of jama “from *maqshad*” which means purpose and intention, while *sharia* means the laws of Allah established for humans as a guide to achieve happiness in the world and in the hereafter. So, *maqasid al-syari’ah* covers the value of the content which is the goal of law enforcement. So thus, *maqasid al-syari’ah* are the goals to be achieved from a legal stipulation (Bakri, 1996).

The main goal or purpose of the *maqasid shariah* is to promote human welfare which lies in the preservation of:

1. Faith/religion (Din),
2. Wealth/property (Mal),
3. Intelligence/brain (‘Aql),

4. Descent (Nashl), and
5. Soul (Nafs).

The five *maqasid* shariah are grouped based on the level of maslahat and importance. The level of urgency and importance typically falls into three categories:

- (i) Dharuriyat (a need that must be met, which if not fulfilled will make life corrupt);
- (ii) Hajj (needs that must be met, which if not met will cause difficulties); and
- (iii) *Tahsinat* (complementary needs, which if not fulfilled will make life less comfortable).

Whatever guarantees the protection of these five cases is to fulfil the public interest and it is recommended, and anything that injures five cases contrary to public interest must be discarded or eliminated (Hamzah, Budiati & Sofilda, 2017). In connection with this al-Syâthibi stated that: “Surely syâri (sharî’at maker) in implementation of law aims to realize the benefit of his servants both in the world and in the hereafter simultaneously”.

Previous Studies

Agricultural land is increasingly under pressure and faces new challenges, especially with regards to the allocation of land for industrial development and new settlements, all of which threaten the future and growth of the agricultural sector especially with regard to national food security sufficiency and storage. The issue of land tenure has been widely studied by previous researchers, especially in developing countries (which have a lot of agricultural land), which is related to the transformation of a country’s economy (Arifin, 2013; Barbier & John, 2014;

Endriatmo & Shohibudin, 2004; Lubowski *et al.*, 2005 and Winarno, 2016).

The main cause of poverty in rural areas, most of whom earn their main income as farmers, is that most farmers are classified as small farmers with an average land area of less than 0.5 hectares (Susilowati *et al.*, 2012). Thus, the land distribution policy which embodies the agrarian reform program for the sake of justice and public welfare is an agenda that must be the main goal of the nation. From this condition, among farmer groups, the one who most needs attention from the level of welfare and its relation to the area of land controlled is food crop farmers, especially rice (Tobing & Yunilas, 2016). Rice or rice nationally is a strategic commodity with the number of rice farmer households being the most dominant among other food commodities. The number of rice farmer households in Indonesia accounts for 65% of the total number of farmer households so agricultural and rural development programmes and policies aimed at improving the welfare of rice farmers will also have a positive impact on the rural household economy in general.

Apart from efforts to increase rice production and efforts to increase the income and welfare of rice farmers, farmers should also be encouraged to develop various other food or cash crop options such as corn and soybeans (Susilowati *et al.*, 2012; Suryawati, 2005).

Conceptual Framework

Based on the background and objectives as well as the theoretical basis stated above, the following Figure 1 is presented as the conceptual framework of this research.

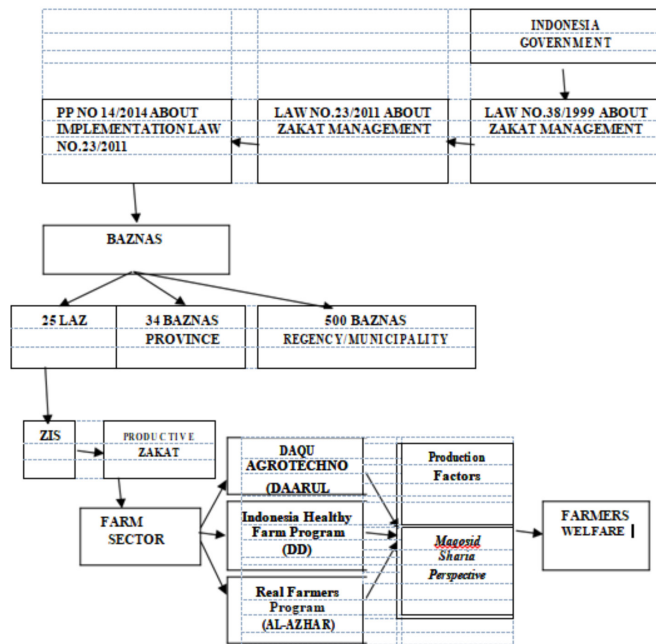


Figure 1: Conceptual framework

Methodology

Data

The data used in this study includes both primary and secondary data sources. Primary data is data obtained directly by researchers from informants, while secondary data is data obtained indirectly by researchers (Gujarati, 1995; Wooldridge, 2002; Yin, 2009; Sugiyono, 2011). The primary data in this study was collected by way of in-depth interviews with experts, practitioners and academics, who take care of and pay more attention to ZIS and agriculture regarding: problems, solutions and strategies in the development of ZIS fund-based for agricultural programmes in Indonesia.

In the meantime, secondary data in this study was collected from several institutions which are involved in the development of ZIS, public libraries archives and websites especially official Indonesian government websites.

The sampling technique used in this study is purposive sampling, in which the sample used in accordance with the research objectives (Daymon & Holloway, 2002; Moleong, 2007; Creswell, 2010). The respondents in this study have several criteria that must be met in order to obtain sufficient and relevant information with the topics raised in the study. The following Table 1 is list of resource respondents in this study:

Table 1: List of respondents

No.	Name	Institution	Position	Area
1	Muhammad Fuad Nasar	Directorate General of Islamic Society Empowerment, Ministry of Religion	Director of Zakat and Wakaf Empowerment	Regulator

2	Ahmad Juwaini	National Committee for Sharia Economics and Finance (KNEKS)	Director of Financial Inclusion, Social Fund and Sharia Micro Finance	Regulator
3	Adiwarman A. Karim	National Sharia Council of the Indonesian Ulema Council (DSN MUI)	Member	Regulator
4	Arifin Purwakananta	National Zakat Agency (BAZNAS)	President Director	Regulator
5	Muhamamd Zilal Hamzah	Universitas Trisakti	Head of Doctoral Program in Public Policy	Academician
6	Eleonora Sofilda	Universitas Trisakti	Secretary of Master Economics Program	Academician
7	Dida Nurhaida	Universitas Trisakti	Lecturer	Academician
8	Tarmizi	PPPA Daarul Qur'an	Director	Zakat Practitioner
9	Yuli Pujihardi	Dompot Dhuafa	Director	Zakat Practitioner
10	Iwan Rahmat	LAZ Al-Azhar	Head of Program Division	Zakat Practitioner
11	Muad Assegab	Daqu Agrotechno	Director	Farm Practitioner
12	Jodi H. Iswanto	Dompot Dhuafa	Agripreneur	Farm Practitioner
13	Sigit Iko Sugondo	LAZ Al-Azhar	Innovator	Practitioner

Source: Data processed (2019)

Model Development

This research was conducted in several stages to meet the research objectives and get the desired results. First, a literature review was conducted to identify the main problems in the development of ZIS for agricultural programmes. The literature review was also supported by interviews with experts in the utilisation of ZIS and the implementation of agricultural programmes by LAZ.

Then based on current theories, previous research, and interview results, a questionnaire was designed in accordance with the ANP method. Additionally, in-depth interviews were conducted with experts, practitioners and ZIS regulators in implementing agricultural programmes to discover what occurs in agricultural programme development, solutions to problems that arose, and strategies that can be taken to develop zakat and productive alms for agricultural programmes to improve farmer welfare.

Method

This research uses a mix of research methods, a combination of qualitative and quantitative using the Analytic Network Process (ANP) as a data analysis method. ANP is a data analysis method developed from the previous method, namely the Analytical Hierarchy Process (AHP) (see Saaty, 1993). This study aims to determine the main problems, solutions to problems that occur, and priority strategies in the development of ZIS in agricultural programmes by the Amil Zakat Institute (LAZ) based on the principles of Maqasid Syariah.

The construction of alternative solution models in the agricultural programme development from ZIS was evaluated based on four main criteria:

- (i) regulatory solutions;
- (ii) amil;
- (iii) programme implementation; and
- (iv) farmers.

The four criteria are divided into sub-aspects and details with the same number as the problem. Meanwhile, the construction of alternative strategies consists of three main aspects:

- (i) synergy;
- (ii) literacy; and
- (iii) business development.

The elements that contain clusters and sub-clusters are arranged in a structured questionnaire according to the ANP method. The questionnaire was structured using a pair comparison approach to find out which elements between clusters or sub-clusters had a greater or more dominant influence than others. A comparison of these pairs will allow us to ascertain the difference in size or scale numerically.

This numeric scale is also a translation of the verbal scale (Saaty, 1993; Herdiansyah, 2010; Marimin, 2004; Nawawi, 1998).

Results and Analysis

Results

In this section, there are two main issues that are discussed. The first issue is related to the role of regulators, which is very crucial in nature considering that the regulation on this matter is still ambiguous. The second is about the roles and programmes of the enablers of these activities, namely the Amil Zakat Institute and their strategy.

The Role of Regulator

The agricultural sector is one of the strategic sectors in economic development and recovery during the previous life and also in periods of economic crisis (Ghatak & Ingersent, 1984; Grist, 1960). The agricultural sector, especially in food production, is able to increase the growth of the country's gross domestic product (GDP), meet import substitutions, and simultaneously provide employment and business opportunities. The development of the agricultural sector is carried out systematically and has resulted in an agribusiness sector that is competitive, democratic, sustainable decentralised and includes good; upstream, and downstream aspects, as well as the supporting components.

The government through the Ministry of Agriculture has allocated an APBN budget of 21.05 trillion Indonesian rupiah to support the agricultural sector through various programmes.

Islam as a religion that covers both social and economic aspects of Muslim life and has instruments that addresses social issues like poverty, using "zakat". The payment of zakat is a voluntary contribution by Muslims according to his means and the welfare needs of the poor in his community, it is seen as a spiritually cleansing act of piety and religious devotion.

The management of zakat funds by LAZ must distribute the funds to parties in need. The management of zakat in Indonesia has increased, marked by a change in the community's model on the management of zakat funds. Initially, zakat funds used a traditional approach of individual management. However, at present the management of zakat funds uses a more professional approach, of collective management. This is indicated and evidenced by the growing number of professional zakat management organisations offering various creative and innovative programmes.

The utilisation of zakat funds can be done directly to finance the farmers as agricultural business capital for the purchase of fertilizers, seeds and maintenance or it can also be done in accordance with the Islamic principles of *qard al hasan* financing schemes.

Poor farmers are one of the *asnaf* zakat (eligible zakat recipients). Then the zakat funds can be used as business capital so that they can change their lives and even become *muzakki* (people who pay zakat).

The Indonesian Religious Ministry Zakat and Waqf Empowerment director Dr Muhammad Fuad Nasar states that ZIS management in the country has the potential to become a symbol of the progress of world ZIS management. The concept of zakat empowerment and productive alms carried out by LAZ has proven to be able to accelerate the increase in the standard of living of *mustahik*. All of this cannot be separated from the role of zakat which is managed by the government through BAZNAS and LAZ. The Religious Ministry continues to encourage new regulations and policies to govern the use and distribution of zakat funds.

Zakat and alms play an important role in the development of the country. The Religious Ministry as a regulator of zakat and alms, aims to develop a strong conducive ecosystem, so that the Islamic social finance sector can thrive.

The National Committee for Sharia Economics and Finance (KNEKS) Inclusive Finance, Religious Social Funds and Sharia

Microfinance Director, Dr. Ahmad Juwaini states that zakat's potential is very large if it is properly accounted for and well-utilised. The government must embrace all LAZ initiatives as this will widen the scope and use of zakat funds.

Institutions that have been receiving zakat so far but have never kept proper records must be persuaded to do so. Motivation and incentives must be provided so that these institutions are willing to report the data they input to BAZNAS precisely. Zakat Law number 23 of 2011 deals with the Utilisation System that governs productive zakat.

This is to distinguish zakat which is distributed just like that, from those which are productively utilised.

National Zakat Agency president Arifin Purwakananta says that to increase the benefits of zakat in realising community welfare and poverty reduction, as well as improving the quality of the people's lives, the distribution and utilisation of zakat conducted by Baznas (include Provincial, Regency/City, and LAZ) must carried out in accordance with Islamic law. Law number 23 of 2011 which deals with the Distribution and Utilisation of Zakat especially the utilisation of productive zakat.

Adiwarman A. Karim, a member of the National Sharia Council and the Indonesian Ulema Council (DSN MUI) who is also on the Islamic Banking Institutions Supervisory Board, states that zakat is divided into two parts, namely *li* and *fi* which is the difference in how the zakat should be distributed, the first group "*li*" is where physical wealth must be transferred to recipients with absolute ownership. The second group "*fi*", denotes that the ownership is restricted only for specific purposes. The recipients merely act as a keeper for the real owner.

In this instance, Adiwarman says that "*if*" the funds are classed as *li*, we can't do anything because the absolute ownership of *li* is for the use and in the control of *Lil fuqoro* (the needy), *wal masakin* (the poor), *wal 'amilina* (those assigned to perform all activities related to zakat matters), *wal muallafati* (non-Muslims who have the hope

of converting to Islam) meaning that only for the recipient is to decide if the funds are to be used for anything.

“In the case of *fi* the funds can be used as productively, as the funds are from *fi riqob* (slaves), *wal gharimin* (people in debt), *fisabilillah* (warriors on the path of Allah), and *ibnissabil* (travelers in need)”.

Productive zakat is very important, especially in relation to the agricultural sector, as it is one of the main commodities in Indonesia. The abundance of farmers and agricultural land in Indonesia, if not backed by good management, will be counterproductive. Using productive zakat for the benefit of the agricultural sector, falls within the scope of zakat li, because many farmers are *fugara* (needy) and *wal masakin* (poor), but the amount that can be utilised in this manner is limited.

This limitation is compounded by the fact that there are many other groups apart from farmers that have need of zakat in this category. Adiwarman also says that, if zakat is developed by way of crowd funding, the amount of funds raised will likely be much greater and as such can be used to advance the agriculture sector more quickly and thoroughly. Adiwarman also hopes that technological developments will make it easier for farmers to market their products and cut the links in the chain of distribution and thereby earn a little more. The use of technology will not only allow farmers to market their products but fulfil capital needs and improve the welfare of farmers.

LAZ Strategic Priority in the Sector of Agriculture

As previously explained, in this study there are (three) LAZs which are the research subjects: (i) LAZ PPPA Daarul Qur'an; (ii) LAZ Dompot Dhuafa Republika Foundation; and (iii) LAZ Al-Azhar. These are the leading LAZs in the field of agricultural sector empowerment.

PPPA Daarul Qur'an with the Daqu Agrotechno Programme

Daqu Agrotechno is an autonomous organisation of Daarul Qur'an that manages agriculture as an activity for economic development, empowerment and agricultural education. Daqu Agrotechno's programmes include empowerment of mushroom farmers in the Puncak area of West Java, precisely in Ciloto Village, Cianjur Regency, West Java. People in this region, their economic activities rely on the agricultural sector.

However, the work of the community is still insufficient to meet the needs of daily life. Therefore, Daqu Agrotechno initiated a mushroom farmer empowerment programme in a bid to increase the people's income and reduce poverty.

Dompot Dhuafa with Indonesian Healthy Agriculture Programme

The Indonesian Healthy Agriculture Programme (PSI) focuses on developing applicative healthy agriculture programmes through mentoring (empowerment) of smallholders and marketing environmentally-friendly agricultural products.

Various agricultural empowerment programmes have also been rolled out including: Seed Bank, Independent Cluster, Village Granary, Economic Recovery, and Empowerment of Healthy Farmers. The process of empowering poor farmers that has been carried out by Healthy Agriculture Indonesia has also established clearer targets. One of the programmes the P3S (the Healthy Farmers Empowerment Programme) not only aims to distribute funds to the people, but is a reflection of the concern for the fate of farmers who have been marginalised and are living in poverty.

LAZ Al-Azhar with the Real Farmers Programme

The Real Farmers Programme is a subsystem of food availability aiming to improve the

welfare of rural communities, especially farmers, implemented by LAZ Al-Azhar. The availability of large tracts of agricultural land and the inability of the community meant that the people were unable to manage the land and use it to its full potential. This is why LAZ Al-Azhar has made an effort to realise the national food security initiative and improve the welfare of rural communities in the area.

Gemilang Village is an integrated development by LAZ Al-Azhar under the Real Farmers Programme that aims to improve the welfare of the villages in the area. With this programme, it is hoped that poverty can be reduced and the national food independence initiative can be realised. LAZ Al-Azhar also started a Da'i Sahabat Masyarakat (Dasamas) programme in the village to assist the community so that they can assess themselves and recognise the potential of the resources around them to achieve prosperity.

Analysis

Analytical Network Process (ANP) Structure

The data of this study will be processed by using the Analytical Network Process (ANP). The ANP model has three parts:

(i) the Strategic Criteria;

(ii) the Control criteria and control sub-criteria; and

(iii) the Decision Network, which determines the priority of alternative decisions.

In this case the decision only for strategic and control criteria are evaluated in accordance with the *maqasid* shariah.

At the strategic criteria level, the purpose is to analyse the agricultural sector development policies by LAZ as an effort to improve farmer welfare. The purpose of *maqasid* shariah is as a means of controlling LAZ and encouraging the development of the agricultural sector in order to achieve *falah* (farmer welfare).

As a means of control, the LAZ has to consider:

(i) Strengthening Religious Beliefs (*Ad-Din*);

(ii) Turning the Human Soul (*An-Nafs*);

(iii) Intellectual Enrichment (*Al-'Aql*);

(iv) Offspring and Family (*An-Nasl*); and

(v) Development and Expansion of Wealth and Assets (*Al-Mal*).

The results of ANP data processing on the synthesis of each *maqasid* shariah principle for each LAZ provide different ranking patterns as shown sequentially in Table 2, Table 3 and Table 4 below.

Table 2: Synthesis of *Maqasid* Shariah priority principles at the Daqu Agrotechno Daarul Qur'an

No.	Goals of Sharia (<i>Maqasid Shariah</i>)	Normalization Value of Each Cluster	Percentage	Priority
1	Religious (<i>Ad-Din</i>)	0.29241	29.2%	1
2	Human Soul (<i>An-Nafs</i>)	0.18906	18.9%	2
3	Intellectual (<i>Al-Aql</i>)	0.18906	18.9%	2
4	Family (<i>An-Nasl</i>)	0.16474	16.5%	3
5	Wealth (<i>Al-Maal</i>)	0.16474	16.5%	3

Source: Data processed

A synthesis of the control criteria of the *maqasid* shariah cluster in Daqu Agrotechno was obtained through pairwise comparisons,

which provided a ranking pattern as in Table 2 above. According to respondents, the principle of religion (*Ad-Din*) has the highest priority

value (with a score of 9.2%) meaning that in making agricultural sector development policies to improve farmers'; welfare, the principle of strengthening religious beliefs is considered the most important factor.

The next priority is the principle of reviving the human soul (*An-Nafs*) together with the principle of intellectual enrichment (*Al-'Aql*)

with a score of 18.9%. Meanwhile, the principle of protecting the offspring/family (*An-Nasl*) and the development and expansion of wealth/property (*Al-Mal*) is the last priority scoring at just 16.5% of the Daqu Agrotechno *maqasid* shariah cluster, in encouraging the development of the agricultural sector in order to achieve *falah*.

Table 3: Synthesis of *Maqasid* shariah priority principles at the Indonesia healthy farm

No.	Goals of Sharia (<i>Maqasid Shariah</i>)	Normalization Value of Each Cluster	Percentage	Priority
1	Religious (<i>Ad-Din</i>)	0.21257	21.3%	2
2	Human Soul (<i>An-Nafs</i>)	0.21257	21.3%	2
3	Intellectual (<i>Al-'Aql</i>)	0.23826	23.8%	1
4	Family (<i>An-Nasl</i>)	0.16494	16.5%	4
5	Wealth (<i>Al-Maal</i>)	0.17167	17.2%	3

Source: Data processed

Synthesis of control criteria from the *maqashid* shariah cluster in the Indonesia Healthy Agriculture programme obtained through pairwise comparisons, shows a ranking pattern as seen in Table 3 above. According to respondents, the principles of intellectual enrichment (*Al-'Aql*) is in the first priority with a score of 23.8%, meaning that in making agricultural sector development policies for the welfare of farmers, the principle of intellectual enrichment takes precedence over other factors.

The next priority is Religion (*Ad-Din*) and the principle of reviving the human soul (*An-Nafs*) with a score of 21.3%. The principle of development and expansion of wealth/assets (*Al-Mal*) comes in third with a score of 17.2% at the *maqasid* shariah cluster.

Meanwhile, the principle of maintaining offspring/family (*An-Nasl*) has the lowest priority with a score of 16.5% at the Indonesian Healthy Agriculture *maqashid* shariah cluster, for the development of the agricultural sector and farmer welfare.

Table 4: Synthesis of *Maqasid* Shariah priority principles at the real farmer LAZ Al-Azhar

No.	Goals of Sharia (<i>Maqasid Shariah</i>)	Normalization Value of Each Cluster	Percentage	Priority
1	Religious (<i>Ad-Din</i>)	0.22091	22.1%	2
2	Human Soul (<i>An-Nafs</i>)	0.16756	16.8%	4
3	Intellectual (<i>Al-'Aql</i>)	0.15780	15.8%	5
4	Family (<i>An-Nasl</i>)	0.21765	21.8%	3
5	Wealth (<i>Al-Maal</i>)	0.23607	23.6%	1

Source: Data processed

Based on Table 4 above, the real farmer LAZ Al-Azhar programme values the principle of developing and expanding wealth/assets (*Al-Mal*) the most giving it a score of 23.6%. This means that in making agricultural sector development policies as an effort to improve farmers' welfare, the principle of developing and expanding wealth/assets takes precedence over all other factors. The principle of religion (*Ad-Din*) is the next priority with a score of 22.1%. This is followed by the principle of looking after offspring and caring for the family (*An-Nasl*) which scored 21.8%.

The principle of reviving the human spirit (*An-Nafs*) is the fourth priority with a score of 16.8%) at the Real Farmers *maqasid* shariah cluster.

Meanwhile, the principle of intellectual enrichment (*Al-'Aql*) is the last priority scoring 15.8%.

Overall the respondents, prioritised the synthesis of the strategic objectives of the *Maqasid* Shariah Principles as seen in Table 5 below, which is a synthesis of the control criteria from the *maqasid* shariah cluster of all LAZ respondents obtained through pairwise comparisons. The result shows that the principle of maintaining offspring/family (*An-Nasl*) has the highest priority with a score of 23.1% meaning that in making agricultural sector development policies for the welfare of farmers, the principle of looking after offspring and family (*An-Nasl*) takes precedence over other factors.

In second place with a score of 22.3% is the principle of developing and expanding wealth/assets (*Al-Mal*), followed by the principle of strengthening religious belief (*Ad-Din*) with a score of 21.6%. The fourth priority scoring 16.5% is the principle of intellectual enrichment (*Al-'Aql*). While the last priority which scored 15.8% is the principle of reviving the human soul (*An-Nafs*).

Table 5: Synthesis of *Maqasid* Shariah priority principles from all respondent of LAZ

No.	Goals of Sharia (<i>Maqasid</i> Shariah)	Normalization Value of Each Cluster	Percentage	Priority
1	Religious (<i>Ad-Din</i>)	0.21587	22.6%	3
2	Human Soul (<i>An-Nafs</i>)	0.16481	16.481%	5
3	Intellectual (<i>Al-'Aql</i>)	0.16483	16.483%	4
4	Family (<i>An-Nasl</i>)	0.23149	23.1%	1
5	Wealth (<i>Al-Maal</i>)	0.22291	22.3%	2

Source: Data processed

Conclusion

This research is conducted in order to answer research questions related to agricultural sector development policies in order to achieve *falah* (farmer welfare) based on *maqasid* shariah principles. Based on the results above, several conclusions can be seen as follows:

1. The role of LAZ in assisting BAZNAS to empower the community through productive zakat, *infaq* and alms:

- (i) LAZ seeks to empower the community through the utilisation of zakat, *infaq* and alms funds for productive programs under the government regulations; and
- (ii) Regulators (consisting of the Religious Ministry, the National Committee for Sharia Economics and Finance (KNEKS), the Indonesian Ulama Council and the National Zakat Agency (BAZNAS), must encourage LAZ's efforts to empower the community's

economy to improve welfare through the utilisation of productive zakat, *infaq* and alms, especially in the agricultural sector.

2. The best reason successively of the implementation of the agricultural programme by LAZ PPPA Daarul Qur'an, LAZ Dompot Dhuafa and LAZ Al-Azhar from the perspective of *Maqasid* Shariah Principles, partially:

- (i) LAZ PPPA Daarul Qur'an through Daqu Agrotechno, the principle of Religion (*Ad-Din*) has the highest priority value and as the most important thing in making agricultural sector development policies as an effort to improve farmers' welfare.

The second is the principle of reviving the human soul (*An-Nafs*), together with the principle of intellectual enrichment (*Al-'Aql*), the third is the principle of protecting the family (*An-Nasl*), together with the principle of wealth/property (*Al-Mal*);

- (ii) LAZ Dompot Dhuafa through the Indonesian Healthy Agriculture Programme, the principle of intellectual enrichment (*Al-'Aql*) is the highest priority value in making agricultural sector development policies as an effort to improve farmers' welfare.

The second is the principle of Religion (*Ad-Din*) together with the principle of reviving the human soul (*An-Nafs*). The third is the principle of wealth (*Al-Mal*). Meanwhile, the principle of protecting the family (*An-Nasl*) is the last priority;

- (iii) LAZ Al-Azhar through the Real Farmers Programme, the principle of development of wealth (*Al-Mal*) is the first priority value in making agricultural sector development policies as an effort to improve farmer welfare. The second priority is the principle of religion (*Ad-Din*).

The third is the principle of protecting the family (*An-Nasl*). The principle of reviving the human spirit (*An-Nafs*) is the fourth priority and the principle of intellectual enrichment (*Al-'Aql*) is the last priority.

3. The best reason is the implementation of the agricultural programme by LAZ PPPA Daarul Qur'an, LAZ Dompot Dhuafa and LAZ Al-Azhar simultaneously from the perspective of *Maqasid* Shariah Principles: The principle of keeping family (*An-Nasl*) is the top priority. followed by the principles of development of wealth (*Al-Mal*), followed by the principle of religious belief (*Ad-Din*), the principle of intellectual enrichment (*Al-'Aql*) and finally the principle of reviving the soul (*An-Nafs*).

From the second conclusion respondents have stated that, the main priority of LAZ PPPA Daarul Qur'an is the principle of Religion (*Ad-Din*), for LAZ Dompot Dhuafa is the principle of intellectual enrichment (*Al-'Aql*), and for LAZ Al-Azhar is the principle of development of wealth (*Al-Mal*).

Whereas from the third conclusion, for all respondents (regardless of the LAZ), prioritise *An-Nashl*, then *Al-Mal*, followed by *Ad-Din*, *Al-'Aql* and finally *An-Nafs*.

With regards to the basic philosophy of *maqasid* shariah itself, the priority starts from *Ad-Din*, *Al-Mal*, *Al-'Aql*, *An-Nashl*, and lastly *An-Nafs*. Hence the strategy for each LAZ (which consists of synergy, literacy, and business development), can be adjusted according to the wishes of the respondents, who prioritise protecting family.

Recommendation

Based on these results, and taking into account the research limitations of having only three LAZ and using the ANP method (and limiting it to the strategic and control criteria), it is recommended that future research by academics include the use of more LAZ's and use all measures in the ANP, including control sub-criteria and decision network.

With regard to regulators of the Baznas. it is recommended that they play a more strategic /direct role in encouraging the utilisation of zakat and alms productively through agricultural programmes.

Lastly with regard to LAZ, it is recommended that other LAZs join the programme. So that the needs of the people can be met and the food security requirements in Indonesia can be addressed.

Acknowledgements

This transdisciplinary research is part of a dissertation which was submitted as partial fulfilment to meet the requirements for the degree of Doctor of Philosophy at Universitas Trisakti.

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