



## From Small Change To A Blessing: A Study Of Infaq And Shodaqoh By Lazisnu In The Village Of Telogorejo, East Lampung

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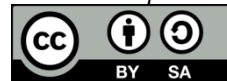
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### Abstract

**Purpose:** This study analyzes the role of the Nahdlatul Ulama Zakat, Infaq, and Shodaqoh Institution in managing infaq and shodaqoh to improve the welfare of the community in Telogorejo Village, East Lampung. Infaq is defined as the giving of wealth for Islamic social activities, while shodaqoh is voluntary giving without expectation of reward. LazisNU, as a NU philanthropic institution, focuses on collecting and distributing funds to alleviate poverty and support social justice. The purpose of this study is to understand the strategies for managing infaq and shodaqoh funds and their impact on rural communities. **Methodology:** The method used is a descriptive qualitative approach, with data collection through interviews, observation, and documentation studies. **Findings:** The results show that LazisNU Telogorejo Village, which was founded in 2022, has successfully collected funds through the coin NU program, which is a simple infaq box distributed to residents' homes and collected monthly. These funds were distributed for consumptive assistance, such as death benefits, health assistance, and support for the elderly, although productive distribution has not yet been achieved due to limited funds. Supervision and reporting were carried out transparently to maintain accountability.

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### A. Introduction

According to the Big Indonesian Dictionary, infaq is defined as the giving of wealth, both zakat and non-zakat. In terminological terms, infaq is the act of giving a portion of one's wealth, income, or earnings to support activities recommended in Islamic teachings.

Meanwhile, according to Law Number 23 of 2021 concerning Zakat Management, infaq is a form of distributing wealth to support the public interest and improve the welfare of society (Mahfudhotin & Madani, 2022).

Shodaqoh is a form of giving that is done sincerely for the sake of Allah SWT, without expecting anything in return from other people. This giving is voluntary and not bound by certain provisions regarding the amount, time, or size. In addition to material goods, shodaqoh also includes all forms of kindness, such as kind words, assistance, and time (Abdul Haris, Nasution, Khoriun Nisa, Muhammad Zakariah, 2018).

The Nahdlatul Ulama Zakat, Infaq, and Shodaqoh Institution/ LazisNU is an organization engaged in the management and distribution of zakat, infaq, and shodaqoh for social and humanitarian purposes. It is under the organizational structure of Nahdlatul Ulama/ NU and was established with the aim of providing services to improve the welfare of the community (Baiti et al., 2022). The establishment of LazisNU was based on NU's concern about the high poverty rate in society and the poor quality of human development. With effective management and distribution of zakat, infaq, and shodaqoh funds, this institution is expected to play a role in realizing social justice, improving human resource development, and reducing poverty rates.

Social welfare is one of the main objectives in community development, especially in rural areas. In Indonesia, a country with a Muslim majority, Islamic philanthropy plays an important role in social and humanitarian activities. Infaq and shodaqoh, for example, have a strategic role in supporting community empowerment efforts, particularly in reducing poverty. Infaq and shodaqoh, as part of social worship that embodies the values of solidarity, care, and social justice, can become an alternative solution to improve the socio-economic conditions of the community if managed properly.

In many parts of Indonesia, especially in rural areas such as Telogorejo Village, Batanghari, East Lampung, the movement to collect social funds from the community through the Nahdlatul Ulama Zakat, Infaq, and Shodaqoh Institution/ LazisNU has made a real contribution to improving the welfare of the local community. Previous studies have indicated that effective management of infaq and shodaqoh funds can have a positive and significant impact.

Previous studies indicate that effective management of infaq and shodaqoh funds can have a positive and significant impact on improving the welfare of the community. One such study is by Habibatul Fauziah entitled "The Impact of Zakat, Infaq, Shodaqoh and Wakaf/ Ziswaf of the Nahdlatul Ulama Zakat, Infaq and Sedekah Institution/ LazisNU on the Welfare of the Batanghari Community in East Lampung," which concluded that LazisNU programs have an indirect effect on improving the welfare of Batanghari residents, particularly through improving the mental quality of the community (Fauziah, 2023).

In understanding LazisNU's efforts to utilize Infaq and Shodaqoh to improve community welfare, this study was reviewed through a community empowerment theory approach, which states that productive zakat management can increase the income and standard of living of mustahik/ recipients in a sustainable manner (Edi Suharto, 2009).

## **B. Methods**

This study adopts a qualitative approach with a descriptive nature, which focuses on in-depth analysis of the collected data. The data obtained are generally descriptions obtained from observations, either in the form of writing, speech, or the behavior of the research subjects. This method is exploratory and aims to understand various social phenomena in greater depth (Ismail Suardi Wekke, 2019). In this study, data was collected through interviews, observations, and documentation studies. Data analysis was

conducted using a qualitative descriptive approach, which involved three main steps: data screening, data presentation, and conclusion drawing.

## C. Results and Discussion

### 1. Results

The Nahdlatul Ulama Zakat, Infaq, and Shodaqoh Institution/ LazisNU was officially established in 2022 in Telogorejo Village, Batanghari District, East Lampung Regency. The establishment of LazisNU is an implementation of the decision of the 31st NU Congress in 2004, which emphasized the importance of forming a ZIS/ Zakat, Infaq, and Shodaqoh management institution that is professionally managed, accountable, and responsible (lazisnujateng.org, 2004).

LazisNU Telogorejo Village is led by Mr. Ishak as the chairman and developer of this institution since its establishment in 2022 until now. Under his leadership, the organizational structure of LazisNU in this village was formed by involving around 15 active volunteers from various elements of society, including NU branch administrators and Muslimat.

Data shows that the infaq and shodaqoh funds collected come from contributions from the local community through the Koin NU program. This program relies on voluntary distributions from the community in the form of small change that is collected regularly every month. Although the amount may be small, it is able to help the community meet their needs.

The LazisNU fund collection process in Telogorejo Village is carried out regularly once a month on the 25th, through simple Infaq boxes labeled NU-Care LazisNU that are placed in every resident's home. Approximately 300 Infaq boxes have been distributed throughout the village, reaching almost all heads of households. The boxes are managed systematically by volunteers, who take turns each month to collect and record the contents of the boxes with full responsibility and transparency. However, some people give their donations directly to LazisNU administrators.

The recording and reporting of LazisNU funds are carried out using a neat and transparent system to maintain public trust. Every time funds are collected from the Infaq boxes or other sources, officers record the details in a periodic report, which is then submitted to the sub-district office. The funds collected by LazisNU are distributed through various social programs that directly target the needs of the community. One form of distribution is the provision of compensation to families who have experienced a death in the family, as a form of concern and moral support from the community. In addition, compensation is also given to residents who are sick, especially those from underprivileged backgrounds, to help ease the cost of medical treatment. LazisNU also has an assistance program for the elderly, which is provided periodically, although not every month, depending on the availability of funds and priority scale. Through these programs, LazisNU Telogorejo strives to maintain the values of solidarity and social care in community life.

### Profile of LazisNU

Nahdlatul Ulama Zakat, Infaq, and Shadaqah Institution is an institution established by Nahdlatul Ulama/ NU in 1999 to manage zakat, infaq, and shadaqah with the aim of improving the welfare of Muslims, especially the poor. Its history began with the need to manage zakat funds professionally and transparently, as well as to optimize the social potential that exists in the community through a more structured approach. With a vision of becoming a professional and impactful zakat management institution, LazisNU focuses on economic empowerment, education, health, and social assistance. Its flagship programs include providing business capital, scholarships, affordable health services, disaster relief, and social infrastructure development. The funds managed come

from zakat, infaq, shadaqah, and waqf from the Muslim community (Adhitya, 2022). LazisNU has an organizational structure consisting of Central, Regional, and Branch Administrators who manage programs at the national and regional levels. This institution maintains accountability through transparency in its financial reports and has successfully empowered thousands of underprivileged families and made significant contributions to poverty alleviation and community empowerment. To date, NU Care-LazisNU has developed a network of ZIS services and management in 29 countries, 34 provinces, and 376 districts/cities in Indonesia, involving more than 10 million volunteers. As a philanthropic institution, NU Care-LazisNU continues to strive to increase donor confidence by ensuring that all fund recording and distribution systems are carried out with accountability, transparency, trustworthiness, and professionalism (lazisnajateng.org, 2004).

## 2. Discussion

### Analysis of LazisNU's Infaq and Shodaqoh Fund Management Strategy Fundraising Strategy

According to the Big Indonesian Dictionary, fundraising is the process or method of collecting or gathering something. In English, fundraising means the process of collecting funds, and the person who carries out this activity is called a fundraiser. Thus, fundraising can be defined as an activity aimed at collecting funds and other resources from various parties, such as individuals, groups, organizations, companies, or the government, which will then be used to support the programs and operations of an institution in achieving its vision and mission (Fanani, 2018).

Fundraising is a very important part of Ziswaf governance management, because the success and continuity of an institution or organization is highly dependent on the funds collected. Without the funds collected, it is impossible for institutions or organizations to realize their programs and goals. The organization of fundraising is a follow-up step to fundraising planning, which aims to achieve predetermined targets. To that end, an appropriate program, competent fundraisers, and the identification of suitable potential donors are required (Khasanah, 2021). The implementation of fundraising is a key part of the fund collection stage. Muhsin Kalida identifies four methods in the implementation of fundraising, namely:

- a) Face to face: Direct meetings between fundraisers and potential donors, either individually or in groups, to offer the organization's programs (Priyatna et al., 2024).
- b) Direct mail: Sending written offers to potential donors, with the aim of attracting new donors, updating existing donor data, and increasing awareness of the donor network.
- c) Special event: Fundraising through special events held at certain times and attended by many people.
- d) Campaign: Fundraising through campaigns that utilize various communication media channels, such as posters, the internet, electronic media, and brochures, to convey information about the organization's programs or to maintain relationships with donors (Baiti et al., 2022).

### Distribution and Utilization Strategy

Fund distribution can be focused on two types of assistance, namely consumptive and productive assistance. Consumptive assistance is given directly to mustahik to meet their daily needs. For example, in a study conducted by LazisNU Telogorejo, the distribution of funds was more focused on meeting basic needs and providing compensation that could be used immediately, with the aim of alleviating the burden on beneficiaries in the short term. Meanwhile, productive distribution was more focused on

providing business capital, entrepreneurship training, and the use of digital technology for business development. This productive assistance has the potential to create greater and more sustainable long-term impacts for the beneficiaries (Juli et al., 2024). However, LazisNU in Telogorejo Village has not been able to implement productive distribution due to insufficient funds.

### **Monitoring and Reporting Strategy**

Monitoring of fund distribution and utilization is carried out both during and after the distribution and utilization process. At this stage, regular assistance and guidance can ensure that the process proceeds according to the established plan. In addition, proper archiving of distribution and utilization activities is very important, such as keeping proof of receipt, photos, and other documents, which will later be used to evaluate the performance of the fund distribution and utilization team. Reporting is the final part of LazisNU's Infaq and Shodaqoh management. This reporting is carried out as a form of accountability of the activity implementers to the institution or organization (Kasanah, 2020).

### **NU Coin Movement (Nahdlatul Ulama Infaq Box)**

The NU coin movement (Nahdlatul Ulama Infaq Box) is an initiative from LazisNU that aims to make it easier for Muslims, especially Nahdlatul Ulama members, to distribute infaq and shadaqah through infaq boxes placed in mosques, prayer rooms, and other social institutions. The NU Coin Movement was launched to emphasize the importance of infaq, rather than the amount of infaq (Nur Lelaelisa, 2023). This movement not only collects funds physically, but also utilizes digital platforms to facilitate online donations. The funds collected are used for various social programs such as economic empowerment, education, health, and infrastructure development. Introduced to raise awareness of the importance of regular infaq, NU coins have succeeded in strengthening community solidarity and having a positive impact on improving the welfare of underprivileged communities (Sari et al., 2021).

### **D. Conclusion**

The use of Infaq and Shodaqoh funds by LazisNU in Telogorejo Village has proven to be effective in supporting the social welfare of the community, even though the funds collected are small amounts or loose change. Through the NU coin program, which is managed systematically and transparently, LazisNU has been able to create a social movement that has a real impact, such as aiding with sick residents, families who have suffered misfortune, and the elderly. The strategy of collecting and distributing funds, which involves the active participation and commitment of volunteers, shows that community-based local philanthropic institutions have the potential to build solidarity and overcome socio-economic problems independently. This study also reinforces that if managed with integrity and professionalism, social funds from the community can be an alternative solution in community development, especially in rural areas.

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## F. Author Contributions Statement

This research and scientific article writing is the result of collaboration between the authors, with the following contributions: Nurul Wulandari Putri (First Author): Responsible for the initial concept of the article, including idea development, outline, and main research framework. In addition, the first author translated the entire article from the source language to the target language, ensuring the accuracy and completeness of the content. Inggis Shalma Zahira (Second Author): Handled all aspects of the research and writing outside the first author's responsibilities, including data collection, analysis of results, drafting of the main sections of the text (such as methodology, discussion, and conclusion), and overall revision and editing of the manuscript to ensure quality and coherence. Both authors collaborated, reviewed the entire manuscript, and approved the final version of this article. These contributions reflect a fair and transparent division of tasks in accordance with research ethics guidelines.

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