



## The Role Of The Uswatun Hasanah Mosque Zakat Institution In Improving The Welfare Of Mustahiq In Pahayu Jaya Village

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### Abstract

**Purpose:** This study aims to analyze the role of the Uswatun Hasanah Mosque Zakat Institution in improving the welfare of mustahiq in Pekon Pahayu Jaya, West Lampung Regency. **Methodology:** The study uses a descriptive qualitative approach with data collection techniques through in-depth interviews, observation, and documentation. **Findings:** The results show that this institution runs three main programs, namely disaster relief, education, and social assistance, which have a direct impact on the lives of mustahiq. Although still limited in terms of reach, this institution has contributed to improving the economic conditions of the poor. However, zakat management still faces cultural challenges, namely the tendency of muzakki to distribute zakat directly without going through institutions. This study recommends the need for public education and increased institutional transparency to strengthen public trust in zakat institutions. These findings emphasize the importance of strengthening mosque-based zakat institutions in supporting community empowerment at the local level.

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### A. Introduction

Zakat is one of the pillars of Islam that has a dual function, namely as a form of individual worship (mahdhah) and as a social means (ghairu mahdhah) (Iin Mutmain, 2020). In Islamic economics, zakat functions as an instrument for wealth distribution and social inequality correction, by transferring part of the wealth from the rich (muzakki) to the eight categories of mustahiq as mentioned in the Qur'an surah At-Taubah verse 60 (Abror, 2019). Zakat is not only intended to alleviate poverty, but also to empower

communities economically so that they can break out of the cycle of dependency (Mahmuda & Sarwan, 2020).

Various studies show that effective zakat management can contribute significantly to reducing poverty levels, increasing access to education, and social stability in the community (Irawan, 2020). Zakat can strengthen the fiscal role of Islam as a solution to structural poverty problems that cannot be fully addressed by conventional economic mechanisms (Balqis et al., 2023). In this case, zakat institutions (LAZ) become important agents in managing zakat professionally, transparently, and in accordance with sharia (Mahmuda & Sarwan, 2020).

Mosques, as religious institutions closest to the community, have strategic potential in zakat management (Sugeng & Puspita, 2022). Mosque-based LAZs can be at the forefront of zakat distribution because they understand the social conditions of mustahiq directly and interact regularly with the surrounding community (Balqis et al., 2023). A study by (Mahmuda & Sarwan, 2020) states that mosque-based LAZ in Indonesia have been able to run social programs such as educational assistance, health care, and productive business capital, although they still face challenges in terms of management, data collection, and accountability (Jaili et al., 2020).

Pekon Pahayu Jaya, located in West Lampung Regency, is one of the areas facing development challenges, such as low levels of education and community income. According to data from the Lampung Provincial Statistics Agency in 2023, the poverty rate in West Lampung Regency reached 10.68%, indicating the need for social intervention such as zakat to strengthen community economic resilience (BPS, 2023). In addition, limited access to education and health services is also a factor hindering the welfare of the community in the area (Sarjito, 2024).

In this context, the Uswatun Hasanah Mosque, as a local institution, took the initiative to form the Amil Zakat Institution to collect and distribute zakat funds in a structured manner. Some of the programs implemented include disaster relief, compensation for orphans, education funding for underprivileged families, and the construction of worship facilities. However, the effectiveness of these programs needs to be studied in more depth to assess the extent to which these zakat programs contribute to improving the welfare of mustahiq in Pekon Pahayu Jaya.

Based on this background, this study aims to analyze the role of the Uswatun Hasanah Mosque Zakat Institution in improving the welfare of mustahiq and to identify the obstacles encountered in the zakat management process. It is hoped that this study will contribute theoretically and practically to the development of community-based zakat management at the local level.

## **B. Methods**

This study uses a qualitative approach with a descriptive type. This approach was chosen because it is suitable for understanding social phenomena in depth, particularly in describing and analyzing the role of the Uswatun Hasanah Mosque Zakat Institution in improving the welfare of mustahiq in Pekon Pahayu Jaya. The qualitative approach provides space for researchers to explore the meanings, actions, and social interactions that occur in the management of zakat in a natural and contextual community environment (Sugiyono, 2020).

The research location was at the Uswatun Hasanah Mosque, Pekon Pahayu Jaya, Pagar Dewa District, West Lampung Regency. This location was chosen purposively because the mosque is considered to have a significant role in managing local zakat funds and has implemented programs to empower mustahiq. This research was conducted from May to June 2025. Informants were also selected purposively, namely by choosing individuals who were considered to have direct knowledge and experience related to

zakat management. The main informants consisted of the administrators of the Uswatun Hasanah Mosque Zakat Institution, mustahiq beneficiaries, and community leaders as social triangulation (muhammad wahyu ilhami, 2016).

The data sources used in this study consisted of primary and secondary data. Primary data was obtained directly from the field through interviews and observations, while secondary data was obtained through zakat reports, institutional activity archives, and relevant scientific literature. Data collection techniques were carried out in three ways, namely in-depth interviews, participatory observation, and documentation. Interviews were conducted to gather information directly from administrators and mustahiq regarding their experiences and views on the implementation of the zakat program. Observations were conducted by directly following the activities of the institution in the process of distributing zakat. Meanwhile, documentation was used to collect written and visual evidence in the form of activity reports, program photos, and other administrative records (Sugiyono, 2020).

The collected data was analyzed using Miles and Huberman's interactive model, which consists of three stages: data reduction, data presentation, and conclusion drawing. Data reduction was carried out to filter relevant data, data presentation aimed to organize information systematically, and the final stage was to draw conclusions based on the patterns found in the study. To ensure data validity, this study used triangulation techniques, both source triangulation and technique triangulation. Triangulation was carried out by comparing data from various informant sources and comparing the results of different data collection techniques to increase the validity of the findings (Sugiyono, 2020).

## C. Results and Discussion

### 1. Results

The Uswatun Hasanah Mosque Zakat Institution (LAZ) in Pekon Pahayu Jaya has played an active role in distributing zakat funds to people in need. Based on data and interviews with the management, there are three main programs that are the focus of zakat distribution, namely disaster relief, education, and social assistance. In terms of disaster relief, LAZ distributes funds to people who have experienced disasters such as serious illness, accidents, death, and house fires. In the 2024-2025 period, 9 residents received assistance due to serious illness and accidents, 8 people received assistance after death, and 2 families who were victims of house fires were also assisted. The education program is carried out by providing school supplies to children from underprivileged families. In the annual report, 7 children received assistance in the form of school supplies such as books, uniforms, and stationery. Although the number of recipients is still limited, this program demonstrates the institution's efforts to support the continuity of education among the mustahiq.

Meanwhile, in its social program, LAZ distributed aid to 17 mustahiq in the form of alms for the poor and religious assistance such as sabilillah funds. This distribution was carried out based on the results of a direct survey of the economic and social conditions of the prospective beneficiaries. The data collected includes living conditions, income, family dependents, and education levels. Beneficiaries are determined through a verification and selection process involving field surveys by mosque administrators. This aims to ensure that the distribution of zakat is more targeted and in accordance with the principle of fairness. Zakat funds are not stored for long, but are distributed immediately after receipt, with a small portion allocated as reserve funds for mosque construction. However, there is a major obstacle in the zakat management process, namely the culture of some muzakki who still choose to distribute zakat directly to mustahiq. This practice causes inequality in distribution because zakat is only received by a small number of recipients, while others are overlooked. This habit poses a challenge for LAZ in convincing the community of the

importance of distributing zakat through official institutions so that it is more evenly and organized.

## 2. Discussion

The results of the study show that the Uswatun Hasanah Mosque Zakat Institution has carried out its functional role as a manager and distributor of zakat to mustahiq. This role reflects the concept of zakat distribution in Islamic economics, namely as a means of social empowerment and poverty alleviation (Erliyanti, 2019). The three main programs run by this institution are in line with the principle of *fi sabilillah* and support the improvement of the quality of life of the poor (Kurniadi, 2023).

The distribution of disaster relief and social assistance is an implementation of the *asnaf zakat* which includes the poor, the needy, and *fi sabilillah* as stated in the Qur'an surah At-Taubah verse 60. The education program is also in line with the productive zakat approach, where zakat is not only used for immediate consumption but is directed towards supporting the capacity building of the recipients (Zakariya et al., 2024). Although the number of beneficiaries is still limited, the efforts of this institution demonstrate an understanding of the potential of zakat as an instrument of social development.

From a zakat management perspective, the institution's success in conducting direct surveys, verifying the conditions of mustahiq, and distributing directly without delay reflects the principles of responsive and accountable zakat governance (Balqis et al., 2023). This strengthens public trust in the institution and encourages muzakki participation (Sugeng et al., 2024).

However, cultural constraints within the community, which tend to distribute zakat directly, remain a serious obstacle. This phenomenon has been discussed by (Haidir, 2019), who emphasizes the importance of distributing zakat through institutions so that it is more evenly and systematically distributed. To overcome these challenges, a sustainable educational approach is needed so that the community understands the importance of managing zakat through official institutions (Risnawati et al., 2023). In addition, increasing transparency and reporting from zakat institutions can be a strategy to foster public trust and change the culture of direct zakat distribution to collective distribution (Fadh et al., 2024). Thus, LAZ Masjid Uswatun Hasanah can be said to have contributed to improving the welfare of the surrounding community, even though challenges in governance and community culture still require continuous handling.

## D. Conclusion

Based on the results of the study, it can be concluded that the Uswatun Hasanah Mosque Zakat Institution (LAZ) plays a significant role in improving the welfare of mustahiq in Pekon Pahayu Jaya. This role is realized through three main programs, namely disaster relief, educational assistance, and social assistance. These programs have been proven to contribute positively to improving the socio-economic conditions of beneficiaries, albeit within a limited scope. The data collection, verification, and distribution processes are carried out using a participatory approach and are oriented towards fair distribution. However, the management of zakat by this institution still faces challenges, especially from the cultural side of the community, which tends to distribute zakat directly to mustahiq. This practice causes inequality and reduces the effectiveness of equitable zakat distribution. Therefore, an education strategy and increased transparency are needed so that the community will have more trust in zakat institutions and be willing to distribute their zakat through institutional channels. In general, LAZ Masjid Uswatun Hasanah has shown great potential as a local agent in empowering the economic welfare of the community. With strengthened institutional capacity, collaboration with the

government, and increased community participation, this institution has the potential to become an effective and sustainable model for mosque-based zakat management.

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#### F. Author Contributions Statement

The authors acknowledge the following contributions to the research and writing of this article. Nur Kumalahayati: Responsible for conceptualization (ideas, concepts, and development of initial patterns of thought) to raise the topic of the article. This first author was also involved in formulating the overall research framework. Putri Rahmawati: Responsible for implementing the methodology, including following the directions and instructions of the first author, as well as contributing to data processing, analysis, and writing the initial draft based on the given framework. Both authors collaborated in the review and editing process of the manuscript, ensuring the accuracy and quality of the content. All authors have read and approved the final version of this manuscript for publication.

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