

ORIGINAL ARTICLE

OPEN ACCESS

OPTIMIZING THE MANAGEMENT OF ZAKAT, INFAQ, AND SADAQAH FOR POST-DISASTER ECONOMIC RECOVERY THROUGH LOCAL POLICY APPROACHES



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Article History :

Submission : March 22, 2025
Revision: May 28, 2025
Accepted: June 24, 2025
Published: Juni 30, 2025

Kata Kunci:

Kebijakan Lokal, Pasca
Bencana, Pemulihan
Ekonomi, Pengelolaan
Zakat

Keywords :

Economic Recovery,
Management of Zakat,
Post-Disaster, Local Policy

Abstract

This study aims to examine the mechanism of zakat, infaq, and sadaqah (ZIS) management implemented by the Nagari Sungai Pua Government Institution in the context of post – disaster economic recovery. Natural disasters in Nagari Sungai Pua have caused significant disruptions to the community's financial stability. Many victims have lost their homes, which also served as places of business and livelihood, in addition to experiencing crop failures and other economic hardships. In response to these conditions, the Nagari Sungai Pua Government Institution has initiated a collective effort to regulate ZIS management through local policies tailored to the community's social context. This research is field – based, utilizing primary data collected through interviews with local government representatives, community leaders, and disaster survivors. The findings indicate that ZIS management in Nagari Sungai Pua is conducted systematically, fulfilling key aspects of planning, organizing, and reporting. The active involvement of local government in the collection, distribution, and utilization of ZIS demonstrates that policy – based zakat management effectively fosters social awareness and contributes to the economic recovery of disaster – affected communities.

Abstrak

Penelitian ini bertujuan untuk mengkaji mekanisme pengelolaan zakat, infaq, dan sadaqah (ZIS) oleh Lembaga Pemerintahan Nagari Sungai Pua dalam rangka pemulihan ekonomi masyarakat pasca bencana di Nagari Sungai Pua. Bencana alam yang terjadi di Nagari Sungai Pua diketahui telah menimbulkan kerugian yang signifikan terhadap keberlangsungan ekonomi masyarakat. Sebagian besar korban bencana mengalami kehilangan tempat tinggal yang sekaligus sebagai tempat usaha, mata pencaharian, gagal panen, dan sebagainya. Kondisi ini mendorong Lembaga Pemerintahan Nagari Sungai Pua untuk secara kolektif mengatur mekanisme pengelolaan ZIS dengan kebijakan daerah yang relevan dengan kondisi sosial masyarakat. Penelitian ini merupakan penelitian lapangan. Data penelitian bersumber dari sumber primer, seperti wawancara dengan Lembaga Pemerintahan Nagari Sungai Pua, tokoh masyarakat, dan korban bencana. Hasil penelitian ini menunjukkan bahwa mekanisme pengelolaan ZIS di Nagari Sungai Pua dilakukan secara sistematis dengan indikasi terpenuhinya aspek perencanaan, pengorganisasian, dan pelaporan. Keterlibatan Lembaga Pemerintahan Nagari Sungai Pua dalam penghimpunan, penyaluran, dan pendayagunaan ZIS menunjukkan bahwa pengelolaan zakat berbasis kebijakan daerah telah membangun kepedulian sosial masyarakat setempat dalam memulihkan perekonomian masyarakat korban bencana alam.

INTRODUCTION

Welfare serves as a fundamental benchmark for achieving a decent quality of life within a society. Social welfare refers to a system of services provided to individuals, groups, and communities to ensure an adequate standard of living, health, and education, while also fostering strong community relationships (Maatisya & Santoso, 2022). Every nation is responsible for ensuring the safety, peace, and well – being of its citizens. Therefore, the role of the government and related institutions is crucial in realizing welfare across material,



spiritual, and moral dimensions (Suardi, 2021). In Islamic economics, welfare encompasses comprehensive human well-being, integrating both physical and spiritual prosperity (Suardi, 2021). Nevertheless, the pursuit of welfare is often challenged by individual and environmental factors. Islam promotes a balanced way of life, discourages poverty, and encourages its followers to strive for a better livelihood through diligence and effort.

The economy plays a vital role in realizing the social welfare of the society. Welfare can be measured from various aspects of life, including the fulfillment of basic needs, including clothing, food, housing, access to education, health, economic opportunities, and others. In connection with this, zakat, infaq, and sadaqah (ZIS) can shape welfare by improving the people's economy. In other words, zakat is an obligation of every person who has an excess of certain assets over specific assets (Sabiq 1983). Meanwhile, infaq and sadaqah are voluntary material or non-material gifts (sadaqah) that do not have special rules like zakat (Zuhaili 1989). Hence, infaq and sadaqah can be referred to as the freedom to spend wealth and other benefits for people who want to do good things.

Besides being considered a religious ritual, ZIS can also provide economic strength for society. This can be done by collecting and utilizing ZIS for society's welfare. Initially, the obligation to issue ZIS was understood to be limited to normative purposes as described in religious texts. However, at this time, the understanding of ZIS has become more dynamic concerning the broader objective of humanity. This reinforces the understanding that ZIS distribution can be aimed at the needs and benefits approach. The amount of ZIS received by *amil zakat* officers from *muzakki* in various forms of distribution proves that ZIS is channeled to *mustahik*, not only in the context of economic management (read: poverty) but can also be distributed based on the needs of people who are classified as *ashnaf*, which are eight in multi-condition and multi-dimension.

Referring to previous studies, ZIS management through productive economic programs and consumptive assistance has been shown to enhance community welfare (Sakti & Fahrullah, 2022). This aligns with findings that synergy among government, zakat institutions, and community organizations facilitates effective ZIS fund distribution and generates broader social benefits (Al-Labiyah et al., 2023). However, these goals are unlikely to be achieved without a well-structured management mechanism and strong awareness in managing ZIS funds. Proper governance and community engagement are essential to ensure that ZIS fulfills its role in supporting economic empowerment and addressing social vulnerabilities effectively.

In connection with that, the Government has paid serious attention to the rules of ZIS funding management in Indonesia. However, only some people committed to channeling their ZIS to the National Amil Zakat Agency (BAZNAS) or the Amil Zakat Institution (LAZ). ZIS management, as explained in Law Number 23 the Year 2011 on Zakat Management, regulates that ZIS management system is managed by *amil zakat* organizations, either affiliated with the Government, such as BAZNAS, or non-governmental, such as LAZ. By following the provisions mandated by the Government through the Law on Zakat Management, BAZNAS and LAZ are allowed to receive zakat, infaq, sadaqah, and other religious social funds, to be then distributed based on relevant designations (Riadi 2020).

Although BAZNAS and LAZ are officially authorized to collect and distribute ZIS, empirical evidence shows that many community members still prefer to distribute ZIS directly to *mustahik*. Some individuals choose to give ZIS to specific beneficiaries, such as close relatives or neighbors, based on personal preference. Common distribution targets include mosques or *mushalla*, the poor, the needy, beggars, neighbors, distant relatives, and victims of disasters. Whether ZIS funds are distributed through official institutions or

independently, the key concern is ensuring that these social–religious funds are channeled effectively and reach those in genuine need. Optimal utilization of ZIS is essential for maximizing its impact on social welfare and community development (Luntajo and Hasan 2023).

The initiative to manage ZIS directly, in the form of collection, distribution and utilization, was also found in the Agam District. Agam Regency is one of the areas prone to disasters because it is located near two mountains, Mount Merapi and Mount Singgalang. In recent months, the eruption activity of Mount Merapi has increased since the end of 2023. This activity causes a buildup of material that will become a disaster at any time. Frequent high–intensity rain triggered a flash flood or “*Galodo*” that hit the community of Nagari Sungai Pua (Sastra 2024). As a result of the impact that occurred at several points due to the disaster, coupled with a large number of casualties, the West Sumatra Provincial Government then declared this condition as a disaster emergency response status for 14 days from 13 to 26 May 2024 (Elfisha 2024). The disaster has caused damage to the environment, public facilities, homes, farms, livestock, and infrastructure. The people no longer have a place to live, livelihoods, or family members. This has left them deeply traumatized, and it takes a long time for them to recover. Trauma or excessive fear hampers community activities, especially economic ones, making it difficult to fulfill their fundamental needs.

In facing the above conditions, ideally, the role of BAZNAS and LAZ is greatly needed in managing ZIS as a rapid response to the impact of the disaster. However, collecting disaster relief in Nagari Sungai Pua is also managed through a single official channel, the Nagari Sungai Pua Government Institution policy, so that the distribution of ZIS is right on target. The collection of natural disaster relief includes *zakat*, *infaq*, and *sadaqah*, as well as other religious support. The donations from Government agencies, the private sector, humanitarian organizations, the community, and individuals and groups were collected through disaster posts in Nagari Sungai Pua.

Nagari Sungai Pua Government Institution has successfully collected the many and varied forms of ZIS. This has great potential to improve the welfare of the earthquake victims, restore the community's economy, and normalize life after the earthquake. The managed ZIS assistance is believed to provide benefits reflected in changes in the post–disaster community's social and economic structure, such as peace of mind, ownership of new assets, cash donations, and business assistance to realize community welfare. In terms of economic welfare, the distribution of ZIS received by the community can be helpful based on the development of the whole human being (Karuni 2020) and restore the community's economy to become economically independent (Safitri et al., 2023).

Departing from the findings and information obtained from the local community, this research intends to explore further how the ZIS management mechanism for post–disaster community economic recovery operates through a local policy approach in Nagari Sungai Pua. While previous studies have examined the role of ZIS in poverty alleviation in general, limited research has explored the structured management of ZIS in post–disaster economic recovery based on local policies, particularly in high–risk areas such as Nagari Sungai Pua. This research aims to fill this gap. Thus, this research is important because among the indicators of the country's economic development is the development of human resources to be empowered and economically independent (Sholeh 2020). Collecting, distributing, and using appropriately managed *zakat* will affect disaster victims' economic recovery as *Mustahik*.

METHOD

This research employed an exploratory approach. According to Creswell (2017), exploratory research is an investigative effort aimed at gaining deeper insights into a subject that has not yet been clearly or comprehensively described. Through this exploration, a more concrete understanding can be developed, particularly regarding the mechanism of managing zakat, infaq, and sadaqah (ZIS) for post-disaster economic recovery based on local policies. Primary data were obtained using purposive sampling, where participants were selected based on specific criteria determined by the researcher. The interview process involved three elements of the community in the disaster area, namely the Nagari Sungai Pua Government Institution, which includes the leadership and its staff, disaster volunteers; the local community, in this case, namely *ninik mamak*, men/women, and youth; and finally, the community in the category of disaster victims. Findings from the victims showed that the natural disaster significantly worsened the quality of life of the people of Nagari Sungai Pua, economically putting them in a state of destitution. The secondary data referred to Law No. 23 the year 2011, on Zakat Management. Documentation included the results of previous research in the form of journal articles, books, and relevant publications. After all data had been collected, the data was processed and described with Miles and Huberman's data analysis, which included reducing data, displaying data, and verifying data, which ended with a conclusion.

RESULTS AND DISCUSSIONS

Results

Donation Type. The natural disaster in Nagari Sungai Pua, Agam Regency, has encouraged community concern to get involved in post-disaster management and recovery. This concern can be seen from the unending number of various forms and sources of donations. The availability of basic needs such as food, clothing, and proper shelter will lead to the realization of community welfare (Furqani et al., 2018), especially in disaster-affected communities. In connection with fulfilling the needs of disaster-affected communities, ZIS management is an opportunity for recovery in various aspects, especially in the economic sector (Ashfahany et al. 2023).

Based on the source, the concern in distributing ZIS donations in Nagari Sungai Pua came from several companies, Government agencies, educational institutions, humanitarian organizations, and community organizations, channeled individually and in groups. People who wish to donate their surplus property (read: ZIS) can come directly and hand over the ZIS to the Nagari Sungai Pua Government Institution. ZIS collection is also carried out by the Indonesian Red Cross (PMI) and its volunteers. It is known that there were 3 (three) disaster posts consisting of 2 (two) posts established by the Nagari Sungai Pua Government Institution and 1 (one) post established by the PMI. These three posts were assigned to collect and manage ZIS from the community to be distributed to disaster victims. In addition, other posts are established by certain companies that concentrate on information, health, and other services.

Based on the forms, the donations collected are almost entirely in the form of material such as cash intended as zakat, infaq, and/or sadaqah. In the form of zakat, the zakat assets collected were zakat on income (business) and zakat on agricultural products. The donation received was in the form of cash for business zakat and rice harvest for agricultural zakat. As for the context of infaq and sadaqah, the assistance received is categorized into consumptive and productive donations.

In consumptive infaq and sadaqah, the donations received were cash, shopping vouchers, prayer equipment, *mushaf*, food, drinks, and public kitchen needs and equipment. Economic support for businesses and home industries was one of the productive forms of assistance. Other productive donations derived from zakat, infaq, and

sadaqah were also found to be channeled. These donations included repairing and constructing mosques, distributing clean water, providing health services, education, and other religious and social support.

Distribution Method

According to information provided by the head of the Institution, all ZIS funds collected in Nagari Sungai Pua are fully managed by the Nagari Sungai Government Institution. Of course, collecting ZIS funds in Nagari Sungai Pua must be connected to the contribution of the volunteers, the youth, and the community in general. All supervision was carried out so that the ZIS management process, from collection to distribution, could run effectively and systematically. Effective ZIS management is believed to significantly impact disaster victims' economic progress (Azhar et al. 2022). The damage caused by the disaster made it difficult for people to fulfill their daily needs and run their economy. Not a few of the community members lost their livelihoods. Therefore, there is a belief that the role of ZIS in restoring the post – disaster economy is enormous. The management of ZIS funds by the Nagari Sungai Pua Government Institution aimed to optimize the process of collecting, distributing, and utilizing ZIS funds. This follows the Zakat management mechanism regulated by Law No. 23 the Year 2011 concerning Zakat Management for the purpose of Zakat management (Fadhli et al., 2021). The Nagari Sungai Pua Government Institution showed a responsible and trustworthy attitude in managing community donations, as shown by the mechanism implemented. Even so, the Nagari Sungai Pua Government Institution did not restrict when there was a desire from the community or *muzakki* who wished to give ZIS directly to the disaster victims. As long as the *muzakki*'s goal was positive to help the community and did not interfere with the existing zakat management mechanism, the collection and distribution techniques could be adjusted to the wishes of the *muzakki*.

In practice, the Nagari Sungai Pua Government Institution opened opportunities for *muzakki* to distribute ZIS directly or indirectly in Nagari Sungai Pua. In the indirect category, it meant that after receiving ZIS donations from the community, they were distributed by the Nagari Sungai Pua Government Institution to the victims. Technically, each community, such as *muzakki*, could independently submit ZIS funds through the posts built at the disaster site. For example, companies mainly distributed ZIS to volunteers at disaster posts. That way, the Nagari Sungai Pua Government Institution continued distributing the ZIS funds to interested parties in the *mustahik* zakat group. The indication was that the Nagari Sungai Pua Government Institution was very selective in determining which disaster victims were entitled to receive ZIS funds based on their capacity, especially for people who had lost their livelihoods or economic sources, making it difficult to fulfill their family needs.

In the second category, the donations distribution was channeled directly. This was found in the community that visited the disaster site in small groups to assist in directly determining the distribution of ZIS funds. Some were given cash and shopping vouchers or equipment to support business needs. Technically, the donors first reported to the Nagari Sungai Pua Government Institution to inform them of the way they wanted to distribute ZIS directly to the victims. These forms of distribution were done in two ways. First, a group gathered in one place, and then *Muzakki* visited the victims' houses to give the donations.

In another context, direct donations came from the Government through the Ministry of Cooperatives, Small and Medium Enterprises. The Nagari Sungai Pua Government Institution, the Ministry of Cooperatives, and UMKM first surveyed the location to see post – disaster conditions. They recorded the people who had lost their homes and businesses. Pictures of the conditions of the houses and stalls, recording products sold, and the average price of the products were needed for the data collection. In other findings, PMI also distributed ZIS funds. ZIS donations were distributed directly to the homes of people affected by the disaster. This distribution process was directly

appointed by the Nagari Sungai Pua Government Institution following the database, so that the distribution of ZIS funds was on target and ran smoothly. The target of the distribution was aimed at disaster-affected communities that experience a level of damage to buildings (houses), namely severely, moderately, and lightly damaged. The level of damage indicated the loss of the community's physical aspect of the building. Most of the conditions were closely related to the weakening of economic conditions.

According to informant A, one of the victims survived the *Galodo* disaster with the condition that the house was washed away mentioned: *"The donations given were very helpful. Although they could not replace what had been lost, they were very helpful for us to survive"*. The same thing was also conveyed by informant B, who was also a victim of the *Galodo* disaster with a severely damaged house, saying: *"The donations given by donors (muzakki) were very beneficial for us, the victims of the disaster, in treating trauma and loss both economically and spiritually in facing the days ahead"*. Informant C, who was also a victim of the *Galodo* disaster with a damaged house, mentioned the great benefits of ZIS distribution in a certain amount so that it could help the needs of life, renovate houses, meet the children's school needs, and reduce household economic problems. The following is the informant's C explanation of the impact of ZIS in terms of economy and education: *"The donations we got provided benefits in terms of economy, social, and education. The impact of ZIS distribution on the economic side was the restoration of the community's economy. The social impact was for the house renovations, while the educational impact was that the children could still go to school because there were school supply donations"*. Informant D also felt the benefits of ZIS distribution for affected communities: *"The concern of donors to feel what the victims of the galodo disaster were experiencing could be seen from the amount of donations provided, both material and non-material. The donations were a great help to the affected community since people with severely damaged and washed-away houses no longer had any property left, so they were in a state of deprivation. Likewise, people with medium and lightly damaged houses. Therefore, the donations were needed to help with living needs and to ease the burden after the disaster"*.

The findings above show that the natural disaster had broad impacts on many aspects, including personal, social, developmental, psychological, and economic (Hasanah et al., 2023). The last two aspects, related to psychological and economic impacts, were two issues whose occurrences were not explicitly visible. The mental shock of grief, fear, and despair caused by natural disasters worsened the economic condition since many income sources could not be saved. The fact that goods and selling equipment were damaged or no longer consumable, the building where the business was located collapsed, and the difficulty in restoring the business because the capital was used to repair the loss are the majority of post-disaster problems that were not visible to the naked eye. Even the loss of homes, poverty, and families added to the devastation. Therefore, utilizing ZIS must have the right segment and benefit for the victims in Nagari Sungai Pua. The proper and equitable utilization of ZIS funds contributed significantly to overcoming disasters and other social problems (Siswantoro and Ikhwan 2023).

Discussions

Ensuring the welfare of disaster victims after *Galodo* in Nagari Sungai Pua should be an essential agenda to be addressed immediately. Welfare will be realized when basic needs, health, education, and the economy are well met (Farid et al. 2024). In the last indicator, the management of ZIS funds that are well-managed has an excellent opportunity to encourage an increase in the economic welfare of the community. This is based on the fact that zakat is normatively an obligation for those with excess wealth to fulfill the religious order. When these obligations are carried out, it indirectly gives rise to a transfer of wealth between the giver and the recipient (Shamad et al., 2024). Through

zakat, setting aside part of one's wealth for the welfare of other people can also be channeled through infaq and sadaqah. This means that paying zakat, infaq, and sadaqah (ZIS) can help alleviate the problems of other Muslim communities in need. It is considered an act of worship and brings rewards and blessings to those who practice it.

Although there are no provisions that explain concretely that victims of natural disasters are categorized as a group entitled to receive zakat or *mustahik*, or ZIS in general, the element of permissibility that is inherent in the legal nature ('illat) can be applied to the poor and needy group. This assumption is based on the distribution of zakat to the poor and needy as a vulnerable group whose economy is shaken. In this context, the *Galodo* disaster caused most people to suffer economic hardship and lose their livelihood, as previously mentioned. This condition leads the community to a new social status due to natural disasters, namely as a new destitute group in Nagari Sungai Pua.

It is not an exaggeration to say that ZIS can be a pillar of economic support because it has been proven to be able to improve a just economy (Rimpeng 2022). In order for the potential for justice to always be realized, the implementation of ZIS management must be carried out effectively and systematically so that ZIS plays an increasingly important role in overcoming various problems that occur in society, not only in the form of poverty alleviation but also in alleviating other social problems such as social, political, and environmental (Amirudin and Sabiq 2021).

The above argument becomes relevant when contextualized in the ZIS fund management process in Nagari Sungai Pua. For ZIS funds to be appropriate, the management of ZIS funds should ideally go through the planning stage, organizing analysis, implementation analysis, and supervision analysis (Anugrah & Putri, 2019). Planning is done to achieve the goal of allocating resources more effectively and efficiently. The activities carried out at this planning stage were to collect data on victims affected by the disaster, which were categorized into three categories, namely, houses washed away, severely, moderately, and lightly damaged. The victims' data was obtained after a field survey by a team of volunteers appointed by the head of the Institution. This information is beneficial for knowing the condition of the community so that the distribution of ZIS will be according to needs. Organizing is done so that work arrangements and responsibilities are conducive. The work arrangement started from the collection process to the distribution, the mechanism of which had been regulated and then implemented by the Nagari Sungai Pua Government Institution. The delegation of responsibility to volunteers has been proven to maximize the management of ZIS funds.

Volunteer leaders and members worked together to manage the ZIS collection, each with different responsibilities. The volunteer leader's activities when receiving incoming donors demonstrated the implementation of these responsibilities, while the volunteer members were responsible for checking the amount of ZIS received by the disaster posts and adjusting it to the victims' data. Thus, establishing two ZIS collection posts by the Nagari Sungai Pua Government Institution was an appropriate policy.

The synergy between the Nagari Sungai Pua Government Institution and the volunteers indicated that the leadership process in organizing ZIS management at the disaster site was also implemented. Therefore, the organization that has been running structurally above needs to be supervised to ensure that the implementation of ZIS collection and distribution to disaster victims occurs correctly and accurately (Ashabul Fadhli 2025). The Nagari Sungai Pua Government Institution and its staff have a significant role in this process, considering that supervision is the last function that must be implemented in management. With supervision, all parties will know the stages of ZIS management, which have started with planning, organizing, and leadership. Essentially,

supervision aims to find out the source of distribution of the ZIS collected and also to find out whether volunteers have carried out their responsibilities properly following the task assigned (Muttaqin and Nasir 2024). This can be seen in the distribution of ZIS and in ensuring that ZIS is used by the community as best as possible so that the economy can run normally again and can reduce post – disaster burdens as post – disaster trauma recovers.

The amount of ZIS funds channeled through disaster case posts in Nagari Sungai Pua has significantly contributed to several important aspects. This is known from the assistance received in various forms and types. The posts for ZIS distribution managed by the Nagari Sungai Pua Government Institution had succeeded in collecting community donations, so they had reached an abundant stage. In reality, establishing these distribution posts can accomplish the level of reach and affordability of receiving donations from the broader community for *Galodo* victims.

Following up on the importance of building the community's economy after a disaster, the Nagari Sungai Pua Government Institution has a policy to distribute zakat consumptively and productively. These two forms of distribution are applied as instruments to maximize the function of zakat in solving poverty and economic problems of the community (Sinaga and Abdurrahman 2024). In the context of the first distribution, consumptive distribution helped meet the primary needs of the community. The distribution of ZIS funds was in the form of providing cash for basic and other needs according to the level of necessity from their losses. The availability of food and clean water in the form of ready – to – eat food or managed through public kitchens has also been fulfilled. Likewise, the distribution of unlimited clothing and housing assistance is prioritized in the houses' moderately damaged and severely damaged conditions. This sorting form of consumptive distribution is an effective mechanism (Hidayatulloh et al., 2021) of the Nagari Sungai Pua Government Institution's policy so that the ZIS funds distributed would not be entirely distributed consumptively.

The Nagari Sungai Pua Government Institution has a policy to distribute ZIS funds to each victim who receives them to be utilized for the long term (Asyabri and Wafa 2022). The utilization is no longer in basic food or other consumable needs, but in strengthening the community's economy (Lubis and Sazali 2024). The form and amount of ZIS distribution are productively grouped into traditional and creative productive distribution (Akbar, Sukarno, and Masruroh 2024). Traditional productive distribution is the distribution of ZIS funds in the form of productive objects or goods that can be utilized for business. The application can be made by distributing livestock for farmers, sewing machines for tailors, cooking utensils for food stalls or businesses, and other types of businesses. Meanwhile, creative and productive donations are realized by providing cash donations as business capital for the community. In addition to business capital, creative and productive donations are also realized through renovating and rebuilding business premises, most of which are in the home industry. Concretely, the productive distribution of ZIS funds is aimed at building and developing businesses (Bayu Wardhana, Sigit Hermawan 2023).

For people who lost their food and coffee stall businesses, significant losses are assumed based on estimating moderately damaged buildings or loss of business premises due to *galodo* flooding. Damaged buildings cause minor losses, such as broken eating and drinking utensils, food stocks, and various drinks that could not be sold because they had been mixed with mud and even washed away. The coffee shop business was also severely impacted because the food, drink, and cooking utensils were also smashed by mud. Traditional productive donations are provided through business equipment, such as gas stoves, cooking utensils for cakes and snacks, and other similar needs. One donation

was made by providing shopping vouchers at a kitchenware store. The creative, productive donation was given to each business owner as a voucher for 700,000 IDR for business purposes. Creative, productive distribution was also realized by providing business capital that was urgently needed to buy workshop equipment that was washed away, and raw material capital donation for the sandal industry. The productive donation provided has a significant impact on the recovery of the community's business (Busnetty and Faisal 2022).

The Nagari Sungai Pua Government Institution coordinated the distribution of productive donations from individuals, communities, and the Government. The Ministry of Cooperative, Small and Medium Enterprises (UMKM) was one of the Government agencies involved in restoring the economy of the Nagari Sungai Pua community. Although the donations from the Ministry of UMKM cannot be fully claimed to be sourced from ZIS funds, this distribution is part of optimizing community economic recovery. The economic strengthening that came from ZIS funds and was added through the donations of the Ministry of UMKM was the reality of empowering the people's economy during disasters. This means that the productive distribution significantly impacts the community's economy regarding the ease the victims feel in re – planning and continuing their businesses.

The distribution contributed significantly to the community rebuilding their businesses that had stopped due to the disaster (Sulaeman, Majid, and Widiastuti 2021). Both consumptive and productive distributions benefited business people in Nagari Sungai Pua because they helped them recover from economic problems. Information on the increase in economic welfare was found in several business sectors and household industries in Nagari Sungai Pua, such as food and beverage businesses, workshop businesses, and the sandal industry.

Therefore, managing consumptive and productive distribution is very important to achieve the effectiveness of ZIS distribution (Marsa and Arsyianti 2023). If the mechanism is not carried out proportionally, it is feared that the ZIS distribution would be uneven and disrupt the community's economic growth and development. The risk was that the ZIS funds would be channeled more consumptively with the aim of short – term utilization. Short – term, daily needs such as basic food would be met, while long – term economic strengthening would be neglected. On the one hand, the distribution of productive zakat is ideally also a part of the Nagari Sungai Pua Government Institution's way of educating people classified as *mustahik* to build their economic activities. This means that the principle of equity in the distribution of ZIS becomes crucial.

The economy that has returned to running, growing, and developing is an indicator of the realization of ideal ZIS management, especially in distribution. People used to trading businesses have regained their capital, the household industries that produced sandals have resumed their businesses, and the farmers have begun to clean their rice fields so they can be planted again. The gradually recovering economy will impact the level of welfare by fulfilling the community's material, spiritual, and social needs (Advunansyah, Hidayah, and Martiana 2021). This condition aligns with the function of zakat as an essential element in promoting sustainable development and enhancing the socio – economic capacity of society (Indarningsih et al. 2025). It is evidenced by the transition from hardship to sufficiency, from weakness to strength, and from dependence to self – reliance. This transformation is driven by a spirit of collective solidarity, realized through effective collaboration between muzakki and zakat management institutions, including the Government of Nagari Sungai Pua. That way, the people will no longer be preoccupied with lamenting social problems, calculating material losses, and the difficulty of finding sources of economic income. To carry out their social functions, the disaster

victims must grow and develop to build their new family and household economy. Normalization of conditions, social status, and new economic livelihoods are phenomena and empirical realities adopted by almost all communities affected by the *Galodo* disaster in Nagari Sungai Pua.

CONCLUSION

The management of natural disaster assistance channeled by the community, including zakat, infaq, sadaqah, and other religious funds, was fully organized by the Nagari Sungai Pua Government Institution. The management of zakat, infaq, and sadaqah (ZIS) in the disaster area was aimed at the economic recovery of the post-disaster community in Nagari Sungai Pua. It is known that ZIS management had a transparent, directed, and structured mechanism. The ZIS Management Mechanism in Nagari Sungai Pua consists of planning, organizing, and reporting the results of the implementation of activities. To maximize this mechanism, the Nagari Sungai Pua Government Institution is directly involved in measuring the level of achievement of the success of ZIS management, whose output is in the form of reporting the results of the implementation of activities. The Nagari Sungai Pua Government Institution applied a distribution system in the form of consumptive distribution and productive distribution. In consumptive distribution, ZIS donations were more characterized by using basic needs during the transition period. The period of utilization was also shorter. Meanwhile, the form of productive distribution was applied in traditional productive and creative production. This is done as a response and responsibility of the Nagari Sungai Pua Government Institution for normalizing community economic activities after the disaster. The utilization period was longer based on the economic capacity of the *mustahik*. This mechanism works effectively due to the local community's strong trust in local governance, cultural relevance, and the efficiency of structured coordination. Thus, in addition to strengthening the government's role through the Nagari Sungai Pua Government Institution in disaster management, the local policy-based ZIS management mechanism is considered successful in building community social awareness and encouraging community economic movement. This local policy also impacts community welfare by fulfilling the material, spiritual, and social needs of the community.

Suggestions and Recommendations

This research certainly has limitations that need to be developed. The next research that will be carried out needs to pay attention to and examine how to optimally optimize productive zakat for victims of natural disasters. The aim is to ensure that the productive distribution has been given on target and as intended. Therefore, the involvement of other authoritative institutions besides the Nagari Sungai Pua government institution is also considered important in realizing the supervisory function.

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