

THE IMPLEMENTATION OF ZIS POLICY IN POVERTY ALLEVIATION THROUGH THE HUYULA APPROACH IN GORONTALO

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ABSTRACT: The research aims to describe and analyze the implementation and the determinants of the successful ZIS policy in poverty alleviation through the *huyula* approach in Gorontalo. The research findings are that (1) Planning will be more enhanced by the means of *modulohupa* or discussion with the Gorontalo Government, the Gorontalo Ministry of Religious Affairs, all sub-district chiefs and heads of villages in Gorontalo, representatives of religious leaders, communities, traditional figures, youth figures, and *muzakkis*. Besides, *motulete*, or the accuracy, to make the data of *muzakkis* and *mustahiqs* valid is required. As a result, ZIS collection becomes more effective and its distribution is on target; (2) The implementation of ZIS policy in poverty alleviation in Gorontalo will be optimal if conducted following the *mopolamahu* principle, a motivating principle to use ZIS in accordance with the objective and intention of the aids. Furthermore, to increase the efficient utilization of ZIS, we should implement a profit-sharing strategy. The strategy is built upon the *huyula* approach as one of the Gorontalo local wisdom, (3) In terms of monitoring; it will be optimized by the means of *mopopitoto* or strict monitoring by the applicable statutory provision; (4) The communication factor contributes to a successful policy if applied using *molumboyoto* or gentle words so “*wanu opiyohé loloiya apenu jatodoiya*” (Using a good language in communication may lead to achieving goals without any cost/money); and (5) The factor of implementers’ attitudes also contribute to a successful implementation of ZIS policy if they show a *moodelo* attitude and understand relevant propositions and sharia laws with ZIS, convincing *muzakkis* and making them undoubtedly give ZIS on the behalf of them and their families.

Keywords: Implementation, Policy, ZIS, Poverty Alleviation

I. INTRODUCTION

In general, poverty is a condition where income is incapable of fulfilling the primary needs and thus unable to guarantee life sustainability (Suryawati, 2004:122). Income capability of fulfilling the primary needs based on a certain price standard is low so the standard of quality life is not guaranteed. In general, poverty is thus defined as a condition where income is incapable of fulfilling the primary needs and other forms of needs which can guarantee a fulfilled standard of quality life.

In poverty alleviation, the government has issued many policies, one of which is the Law Number 23 of 2011 on Zakat Management and the Government Regulation Number 14 of 2014 on the Implementation of the Law Number 23 of 2011 on Zakat Management. According to the Law, ZIS contributes to poverty alleviation in Indonesia as the country with the largest Moslem population in the world so most Indonesian people will give ZIS willingly.

ZIS is the first social guarantee system in the world. It is an Islamic social guarantee system where the respective individuals can achieve welfare for themselves and their families (<https://arbaswedan.id>, retrieved December 21st, 2019 at 2.45 p.m. WITA). It can alleviate poverty. Using a productive ZIS program, an organization can encourage a *mustahiq* to be a *muzakki*. In other words, ZIS is an effective Islamic instrument in poverty alleviation. It means that we should socialize how to count zakat correctly and encourage people to fulfill the obligation.

Referring to the research data collected by BAZNAS Indonesia in 2016, ZIS may be worth IDR286 trillion. The number increases each year. Optimal use of the fund in poverty alleviation can give a significant result. Furthermore, we can say that ZIS is the means of distributing wealth among Muslims to narrow the gap between the rich and the poor and avoid wealth accumulation of an individual (Hidayat, 2010). In Gorontalo, the average potential annual worth of ZIS is IDR48,429,872,336; while the average real one is IDR1,844,027,729. Therefore, there is significant inequality between the potential zakat acceptance and the real one with an

effectiveness level of 3.808%. Meanwhile, ZIS collected by BAZNAS (National Amil Zakat Agency) increases more significantly (<https://repository.ung.ac.id>, retrieved December 25th, 2019 at 9.10 p.m. WITA).

It should be understood that the Islamic standards of the poor and the needy are different from the currently used standards. "Needy" is those whose income is 50-100% of the total primary needs consumption. Meanwhile, "poor" is those whose income is less than 50% of the total consumption. This means that the standards of the poor and the needy are not seen by total income but the proportion of total income and primary needs consumption (<https://www.ibec-febui.com>, retrieved December 25th, 2019 at 5.10 p.m. WITA).

Table 1.1
The List of ZIS Distribution by BAZNAS in Gorontalo 2017-2019

NO.	ACTIVITY	YEAR			DES.
		2017	2018	2019	
1.	Educational program	400	1,350	750	
2.	Health program	23	20	19	
3.	Humanity program	2,924	3,000	7,846	
4.	Economic program	27	50	52	
5.	Advocating-religious program	11	30	134	
Total		3,385	4,450	8,801	

In Table 1.1, we can see that the number of *mustahiqs* or ZIS recipients (the needy) increases year by year while ZIS collection cannot compensate for the increased needy population. The data thus indicate that there is no changed status where *mustahiqs* or the recipients become *muzakkis*/the givers. *Mustahiqs* are those who deserve zakat by Islamic laws. *Mustahiqs* are divided into eight categories i.e. (a) the poor, (b) the needy, (c) Alms collectors/administrators of zakat, (d) the reconciliation of hearts; those who have embraced or inclined towards Islam, (e) people in bondage or slavery; (f) people burdened with debt, (g) those in the path of God, and (h) the wayfarers or stranded travelers.

The implementation of the ZIS policy in poverty alleviation in Gorontalo has been following the applicable regulation yet still not optimized to achieve its goals. The hindering issues are: (1) Less optimized ZIS planning, distribution, and utility; (b) Muslims' low awareness of giving and distributing zakat through an official amil zakat agency; (c) Ineffective monitoring; (d) Less communication between stakeholders; (e) Limited certain resources which makes BAZNAS rely on others besides on itself; (f) The policy implementers' attitude who pay less attention to local wisdom as a social capital which can be used to achieve the policy goals; and (g) The bureaucratic structure which is unable to help running the program quickly and efficiently so the partnership with other parties has insignificant results.

Based on the rationales, local wisdom should be one of the approaches applied in the implementation of the ZIS policy. The Gorontalo community has values, views of life, aims, knowledge, belief, and rules connected to each other. They unite and are functioned as the supreme guidance of acting and behaving for the community. The Gorontalo community lives intimately. They not only show sympathy but also give mutual assistance or *huyula*. *Huyula* is a system of mutual assistance in a community to fulfill the shared needs and interests based on social solidarity (Yunus, 2013:12).

II. THEORETICAL FRAMEWORK

The Concept of Public Administration

Keban (2008:248), quoting Denhart and Denhart, states seven NPS principles different from NPM and OPA one i.e.:

- The functions of public services are to help people and articulate and fulfill their shared interests instead of controlling them in a different direction;
- Public administrators should create a collective idea which has gained a public agreement about what public interest is.
- Policies and programs fulfilling public needs can become effective and responsive through collective efforts and collaborative processes;
- Public interests are more a result of a discussion about shared values than individuals' aggregated private interests.
- Public workers should not only emphasize the market, but also the legal aspects, communal values, political norms, professional standards, and public interests.
- Public organizations and networks engaged with will gain more long-termed success if operating collaboratively and respecting others.

- g) Public interests should be developed by public workers and those who commit to contributing to the community instead of managers acting like that money is theirs.

Nicholas Henry (2008:8) argues, "Public administration is a complex combination of theory and practice and aims to promote understanding to the government in terms of its relationship with communities governed and encourage public policies to be more responsive to the social needs." Public administration institutionalizes managerial practices to suit the efficiency and effectiveness values. Besides, Thoha (2008:94) clarifies, "Public administration sciences constitute a systematical study. It is not merely an abstract painting but contains realistic planning of the attempts made to realize good governance.

The Public Policy Concept

David Easton, quoted by Gasim and Mokoginta (2019:170), defines public policy as "the authoritative allocation of values for the whole society". Those who have authorities in the political system can conduct a certain act for their community and the prerogatives are realized in the form of allocation of values. The government is one of the authorities in a political system, or those ruling in a political system and engaged in daily political system affairs. They have responsibilities for a certain issue and decision-making which is applicable for a certain period.

Furthermore, Dye (1992:4) confirms that public policy is any object done and left by the government. Why a policy must be implemented and how it is useful for the public should be considered. Nevertheless, there must be a party that gets disadvantages from the implementation. Therefore, the government should be considerate while making policy.

According to Dunn (2003:51), "A public policy is a series of linking options proposed by the government organization or official in the relevant fields with the government tasks i.e. security defense, energy, health, education, public welfare, criminality, and urbanization."

Referring to the arguments, public policy is a rule which is applicable in a community and has a legally binding power so anyone breaking the rule will be sanctioned. It is the government product to overcome public issues and the funding is facilitated by the State resources.

The Concept of Public Policy Implementation

Tahir (2014:52) declares, "The implementation of public policy is one of the activities in a public policy proses. It often results differently from what is expected and even becomes the product of the policy itself. Therefore, in the implementation of public policy, a deep understanding of public policy study is required."

Van Meter and Van Horn (in Wahab, 2008:65) explain, "An implementation is any action made by individuals, officials, or organizations, either the government or private, directed to achieve goals determined when making policy."

Furthermore, Edward III (1980:1) mentions, "An implementation is any action made by the government to achieve goals determined when making a policy." However, before making a policy, the government should study whether the policy gives a bad or good impact on the target community. It is crucial to avoid any undesired effects for the community.

Considering the arguments, the implementation of a policy is affected by various factors, either internal or external and needs approaches suitable for the characteristics of the policy. It can be done in two ways i.e. "(1) Directly implemented in programs or (2) Through a formulated derivative policy of the derivatives of the policy" (Nugroho, 2003:158 and Naihasyi, 2006:128).

The Implementation of Zakat, Infaq, and Alms Policy

The implementation of zakat, infaq, and alms policy consists of planning, implementing, and monitoring the implementation. Wilson (2008:75) proposes, "Planning is to proceed or change a state to achieve the goals intended by the planning or individuals/organizations the planning represents."

According to George R. Terry (in Azhari, 2014:1), "Planning is the selecting and relating of fact and the making and using of assumption regarding the future in the visualization and formulating of proposed activities believed necessary to achieve the desired result."

In terms of implementation, Browne and Wildavsky reveal that it is extended activities which match each other. In other words, the arguments state that the outputs of implementation are activities, actions, or a mechanism of a system.

Besides, in an implementation, there are at least three elements i.e. (a) The program (policy) implemented, (b) The community targeted to get benefits of the program, and (c) Implementation elements, either organizations or individuals who are responsible for the implementation management and monitoring.

Terry (in Salindeho, 1995:25) suggests, “Monitoring to determine what is being implemented or to evaluate a work achievement and implement corrective acts if needed so that the work outcome is as good as expected. In other words, monitoring is an activity achieved by the activities planned.”

Fayol (in Harahap, 2001:1) argues that monitoring is the attempt to ensure any plan is as successful as expected and in line with the instruction or principle. Furthermore, it aims to find weaknesses and errors which must be fixed.

Monitoring is to avoid any violation, waste, fraud, obstacles, errors, failure in achieving goals, targets, and successful implementation of organizational tasks as early as possible.

Edwards III’s Policy Implementation Framework

One of the public policy implementation frameworks is Edwards III’s “four critical factors” consisting of the variables of communication, resources, disposition or attitudes, and bureaucratic structures. The interaction between the factors, either directly or indirectly, is illustrated in Figure 1.

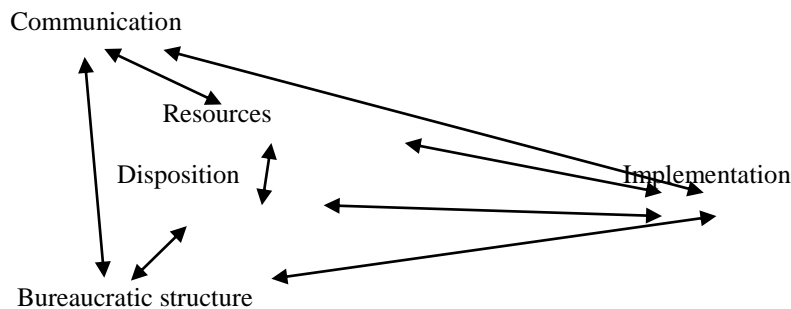


Figure 1. The Determinants of the Implementation of Edwards III’s Policy

In terms of Figure 1, Edwards III (1980:10-11) clarifies that:

1. Communication; to make a policy implementation effective, an implementer should understand what to do. The aim of the implementation should be transmitted to all members clearly, accurately, and consistently. Bad communication may cause misunderstanding, causing an unimplemented policy due to distorted information.
2. Resources; although the policy has been communicated clearly and consistently, its implementation will be still ineffective if the resources are limited. Therefore, proper and professional (human) resources and adequate and relevant information on how a policy should be implemented are crucial. Besides, other forms of resources in the forms of facilities including buildings, equipment, land, and tools.
3. Disposition; disposition is the third critical factor. Disposition or a good attitude of an implementer affects an effective policy implementation. If implementers do not implement a policy as expected by the policymaker, the consequence is manipulation.
4. Bureaucratic structure; in a bureaucratic organization structure which hinders if there is a bureaucratic fragmentation and one of the important parts of the bureaucratic structure is the development of standard operating procedures (SOP) which maintain the routine tasks and agreement of a regulation made.

The Concept of Zakat, Infaq, and Alms

Zakat is one of the pillars of Islam. Zakat is worship and social obligation of *agniya'* (the rich) and those whose wealth exceeds the minimal standard (*nisbah*) in the period of one year (*haul*) (Basyir, 2004:259). “The alms are meant only for [1] the poor, [2] the needy, [3] those who are in charge thereof, [4] those whose hearts are to be reconciled, [5] to free those in bondage, [6] to help those burdened with debt, [7] for expenditure in the Way of Allah, and [8] the wayfarer (Surah At-Tawbah:60).

There are two types of zakat i.e. Zakat al-Fitr and zakat al-mal (wealth). Zakat al-Fitr is personal (zakat al-nafs), or zakat assessed per individual, either adults or non-adults given in Ramadan. Meanwhile, zakat al-mal, as mentioned earlier, is equal to alms and infaq. The three terms refer to the *ibadah maliyah*, *ibadah* (service or servitude) related to wealth (Suprayitno, 205:24).

Infaq is donating a portion of wealth (the blessings from God) to others sincerely or withdrawal of donations every time a Muslim receives sustenance (bounty) from God in the amount of he desires and allows (Rasjid, 2013:2017). If you want to look at the difference between infaq and zakat, you can observe the donation time. There is *nisab* in zakat; while not in infaq, either in Muslims with a high or low income. Zakat is donated

for eight *ashnaf*, while infaq can be given to anyone i.e. family, orphans, and others. In terms of infaq, it is not necessary to determine the type, the number or the amount, and the donation time (Quraish, 2002:261-262).

Alms are donation motivated by a personal intention (Muhammad, 2008:71). Any Muslim with wealth, despite its amount of less than one *nisab*, is suggested to give alms in accordance with their capability (Nur, 2008:72). Alms are objects given to promote faith in God (Nur, 2008:72-73).

Things which cancel alms are *al-man* (bringing the alms up), *al-aza* (hurting the recipient of the alms), and *ria* (showing off that he donated some alms) (Noor, 2013:121).

The Concept of Poverty

Aneta (2010:59) argues, "Poverty can refer to a state of an individual or group or a situation in a community. It is caused by many factors. It is impossible to find that poverty is only caused by one single factor. A poor state of an individual or family can be caused by several factors connected to each other i.e. disability, low education, low or no capital or skills, no job vacancy available, work termination, no social guarantee (pension, health, death), or remote domicile and thus limits accesses to natural resources and infrastructures."

Furthermore, Hatu (2008) concludes, "Poverty is a complex structural and multidimensional issue where there are political, social, economic, asset, psychological and other issues. Therefore, in general, the poor are experiencing vulnerability, helplessness, isolation, and inability to deliver their aspiration. The state makes them unable to fulfill their minimum needs, especially those who live in rural areas who are hoping to get more access to natural resources. It requires corrective acts either in groups or individually" (<http://ejurnal.ung.ac.id>, retrieved on December 27th, 2019).

In line with the arguments, Gasim (2015:3) confirms, "Poverty is a state of financial inability to fulfill the average living standards experienced by a community in a certain area. The phenomenon usually occurs due to low income to fulfill the primary needs i.e. housing, garments, and food and low human resources. Besides, the low income causes a low ability to fulfill the average living standards; such as health and education standards.

The Concept of Huyula Approach

Yunus (2014:7) confirms, "*Huyula* is mutual cooperation in the Gorontalo community who applies the concept to solve a problem together for the sake of public interests. *Huyula* is a mutual cooperation system between the members of a community to fulfill the public needs and interests based on social solidarity. It is reflected in the shared activities of all community members i.e. family or agricultural activities."

Mochtar (Mohammad, 2005:320) conveys that *huyula* is "a statement of togetherness in building or the habit of discussing each policy made which is related to the public interests". Based on Mochtar's argument, *huyula* is a form of discussion to make a policy which will become the principle to implement the development for the public interests.

In line with Daulima (2004:82), *huyula* is "performing a task with a group of people or the members of a community and showing mutual cooperation". *Huyula* is implemented in several types i.e. 1) *Ambu* is a helping activity for public interests or well known as community services i.e. building a village road, village water reservoir, bridge, and others. Besides, *ambu* is one of the methods applied by the community to solve problems, such as disputes between members; 2) *Hileiya* is a spontaneous helping activity perceived as an obligation of a member of a community i.e. aids given to a family who are experiencing sorrows or attacked by a disaster and others; and 3) *Ti'ayo* is a helping activity by a group of people to help an individual i.e. agricultural activities, building a house, building a wedding *bantayo* (tent).

III. RESEARCH METHODS

The research uses a quantitative approach with a case study method due to limited time and activities. We collect information using various data collection procedures based on the determined time (Stake, 1995 in Creswell, 2015:20). We use a case study method as "the study of a case is conducted in an intensive, deep, detailed, and comprehensive way" (Faisal in Kadji, 2016:53).

The research data sources are primary data from interviews with respondents and informants consisting of the staff of BAZNAS in Gorontalo, *muzakkis*, and *mustahiqs* and secondary data in the forms of documents, reports, statistic data, and other relevant forms.

The data collection techniques are as follows: a) Observation, b) In-depth interview analysis, c) Study of documentation, and d) Focus group discussion.

The data analysis technique for qualitative research is an interactive analysis method (Miles and Huberman, 1992:15-19). The process of the analysis method is continuous even before all data are collected. The data analysis steps are (1) Data collection, (2) Data reduction, (3) Data presentation, and (4) Conclusion drawing.

IV. FINDINGS AND DISCUSSION

The Planning of ZIS Policy Implementation in Poverty Alleviation through the *Huyula* Approach in Gorontalo

1. The Planning of ZIS Policy Implementation

In terms of planning, BAZNAS in Gorontalo has made detailed planning. When determining the *muzakkis* and *mustahiqs*, they initiate the event with *modulohupa* or discussion. The stakeholders present in the event are: (1) The Gorontalo Government represented by the Secretariat of Public Welfare Division in Gorontalo; (2) The Ministry of Religious Affairs in Gorontalo represented by the Islamic Counseling Division; (c) All sub-district chiefs and heads of villages in Gorontalo, and (d) Representatives of religious figures, communities, traditional figures, youth figures, and *muzakkis*. *Modulohupa* is local wisdom in Gorontalo implemented to do an activity. When planning to implement an activity, people applying *modulohupa* should do them by discussion. In other words, *modulohupa* is a discussion with stakeholders in implementing an activity. In *Kamus Besar Bahasa Indonesia*, a discussion is a joint discussion with the intention of reaching a decision on solving a joint problem. Besides, the word discussion refers to negotiation and consultation" (Depdikbud RI, 1989:603).

Pateda (1977:102) declares, "*Dulohupa* is a discussion (*musyawarah*). *Modulohupa* means asking to discuss. Meanwhile, according Maarif (1995:203), "A discussion is essential in Islam and obligatory for Muslims. It is a pre-Islamic Arabic tradition which has been passed down for generations. Islam maintains this tradition as it is an eternal demand of humans as social creatures.

Furthermore, Shihab (1996:469) explains, "The word *surya* or in *musyawarah* (discussion) means all expressions made (including arguments) to access goodness. Therefore, a decision made by a discussion is a good thing which is useful for human interests. Referring to the argument, *modulohupa* or discussion is crucial in the implementation of ZIS policy because it helps *dhuafas* or *mustahiqs* determine the programs, activities, and individuals who will receive ZIS.

Therefore, in determining *muzakkis* and *mustahiqs*, the staff of BAZNAS in Gorontalo and the implementers of ZIS hold a *modulohupa* or discussion, preventing any personal interest contaminating ZIS. Wirosardjo (1995:203) mentions, "For Muslims, accepting the principle of discussion to reach a consensus is related to *aqidah* (moral values). For the Indonesian people, a discussion constitutes constitutional media to realize democratic principles. A discussion to reach a consensus is a concrete form of a consensus formulation forum with wisdom which prevents the consensus deviating or referring to self-interests or mere transaction of self-interests.

Besides, in the implementation of ZIS activities, implementers have been working thoroughly to determine who the *mustahiqs* and *muzakkis* are. The activity is called *motulete* in the Gorontalo term. In general, each community has its own culture where there is a system and work used to regulate the behaviors of the community members. According to one of the traditional leaders, Usman Mustapa, "*Motulete* is an attitude or behavior showed by an individual, either the government apparatus or common community to carefully perform a work, activity, or decision-making" (interview, December 10th, 2019). In the wisdom perspective, *motulete* is understood as accuracy in making or implementing a policy so the policy can be well accepted and gain public appreciation or participation.

In KBI Kontemporer (2002:1571), "Accuracy is when an individual carefully and thoroughly conducts a certain activity. Thoroughness is a compatibility of the repeatedly measured data." Low accuracy can lead to a bad learning outcome. Accuracy is a crucial element of working. Accuracy is basically a precision in working. Accuracy indicates movement which needs continuous monitoring as it closely connects to the number of mistakes which may be made. Low accuracy can lead to a decrease in work outcomes, even in several cases; it leads to mishaps (Osborne in Hidayati, 2007:2).

The arguments imply that *motulete* is essential for implementers who will implement a program or activity. When they maintain high accuracy, they will easily understand and translate various instructions of policy. To measure implementers' carefulness and thoroughness regarding a policy, we conduct an accuracy test which is one of the necessary components in a psychotest. The test aims to test someone's accuracy in a certain object.

Implementers who uphold *motulete* must have both inductive and deductive thinking. They maintain rational thinking and easily develop a causal-effect pattern. When faced with a problem, they will analyze it systematically to make the solution. Implementers with *motulete* and a high level of accuracy are thus hard-working, careful, punctual, and tough. Contrastively, those with low conscientiousness tend to be irregular, careless, lazy, aimless, and easily give up when facing difficulty.

2. The Implementation of ZIS Policy

The staff of BAZNAS in Gorontalo distributes ZIS purposively, which means the distribution is implemented officially. The Gorontalo mayor and other related stakeholders are also invited so *mustahiqs*, as the

ZIS recipients, are proud and respected. The event is documented and the aids are nicely packaged and decorated and thus please the recipients.

In brief, the ZIS recipients are respected, or *mopolamahu* in the Gorontalo term, so they perceive that the ZIS policy in the form of aids they accept lifts their dignity as humans who need helps and guidance to be alleviated from poverty.

According to Pateda (1977:165), “The word *lamahu* means goodness, festivity; while *molamahu* means beautiful.” Referring to the definitions, *mopolamahu* means goodness.

Lamusu (2017:15) proposes, “The prefix *mopo* attached to a verb means conducting the work as referred to by the root.” For example, “*Mopolamahu* means to beautify, fix” (Lamusu, 2017:42). The argument is supported by one of the traditional figures in Gorontalo, Usman Mustapa. “*Mopolamahu* constitutes an attitude and behavior showed by individuals, either the government apparatuses or the communities, to make an object bright or radiant” (interview, December 10th, 2019).

However, in general, *mopolamahu* which is in association with the implementation of ZIS policy in poverty alleviation through the *huyula* approach is an attempt or movement engaging many parties i.e. BAZNAS, the government, religious leaders, communities, and stakeholders to improve the state of the poor or *mustahiqs* as well as their living standards (KH. Drs. Rasyid Kamaru, M.Pd. I., interview, December 10th, 2019). *Mopolamahu* is thus can be achieved using focus indicators i.e. goodness, welfare, and responsibility.

The first dimension is goodness which is an object which is achieved or targeted and divided into two kinds of value i.e. goodness as a tool and goodness as a value (Salam, 2000:34). In terms of ZIS policy associated with goodness, the management and utility of ZIS are perceived as tools or methods or approaches to elevate *mustahiqs*’ dignity from being poor to be welfare. Meanwhile, in terms of ZIS policy associated with goodness as a value, the implementation of ZIS policy should be based on goodness which elevates *mustahiqs*’ dignity and standards. The dignity intended here is perceiving *mustahiqs* as living creatures created by God and blessed with creativity, taste, intention, and human rights. Moreover, standards constitute *mustahiqs*’ status, human level, and pride (status) as a respected human created by God. Therefore, the dignity and standards should be protected, maintained, and admitted to make them welfare both spiritually and physically.

The second dimension is welfare which is an attempt or approach to making each policy promoting the living standards and welfare of a community. Human naturally has a desire for surviving and achieving a better and welfare life. In Islamic teachings, human aims to seek for pleasure both in the world and aftermath. The aim must be balanced. What human does and makes in the world is thus for a peaceful life after death. When still living, humans always work hard to realize welfare and pleasure as the creatures of God.

Meanwhile, in terms of ZIS policy, *mopolamahu* as the approach making the target community or *mustahiqs* welfare.

Welfare in ZIS policy thus constitutes one of the important aspects to maintain and establish social and economic stability which is a state needed to minimize a social gap between communities. Each individual thus requires a welfare state, either material or non-material to create harmony in living.

The third dimension is responsible which is the capability of ZIS staff to understand which is positive and negative in association with the management and use of ZIS, to avoid negative things, and to do the positive ones. ZIS staff should thus make an effective policy which must be within the boundary of social norms, determine proper attitudes, and be responsible for the consequence of their decision. Besides, in terms of ZIS implementation, the staff should be responsible for their roles and tasks. The responsibility is the realization of empathy, high discipline, and perception of ZIS staff to own the policy being implemented.

Mopolamahu is thus the implementers’ attitude or bravery to make an action or show a behavior seriously, optimistically, and confidently to achieve a goal which has been well planned and included in the policy promoting *mustahiqs*’ welfare, dignity, and standards as the target group of the policy.

In terms of ZIS distribution, when implementing *mopolamahu*, the ZIS policy implementers in BAZNAS in Gorontalo and all stakeholders will do their tasks sincerely. In the distribution event, several government officials i.e. the Gorontalo mayor, the secretary, relevant stakeholders, and *mustahiqs* as the alms recipients are invited. The recipients must feel respected.

Besides, in terms of the use of ZIS, to make it more efficient, a profit-sharing method must be implemented. The profit-sharing method is the common characteristic and the principle of BAZNAS operationalization or LAZ/BAZ, where BAZNAS or LAZ/BAZ, based on *mudharabah* principles, is *mustahiqs*’ partner or the ZIS program recipients. In the implementation of *mudharabah* contract, BAZNAS or LAZ/BAZ makes an agreement with customers (*mudharib*) about the profit ratio determined by contract.

Accurate utility of ZIS will accelerate poverty alleviation. Referring to the previous discussion, the implementation of ZIS policy in poverty through *huyula* approach in Gorontalo has not been optimal. Another idea or concept is thus required. One of the ideas or concepts which can be implemented is “a profit-sharing program”. According to Muhammad in Ridwan (2008:10), the term *profit sharing* is distributing a portion of the

profits of the staff of a company. The distribution can be in the form of final profit sharing, achievement bonuses, and others. Profit-sharing is thus a system of sharing profits between the funder and fund manager.

In terms of the utility of ZIS related to profit sharing, the funder is BAZNAS in Gorontalo or LAS/BAZ; while the fund manager is *mustahiqs*. The product form uses the *mudharabah* and *musyarakah* principles. Furthermore, the first principle is used as the base for either the funding and financing products; while the latter is for the financing product.

Here, the status of *mustahiqs* is the entrepreneur/fund borrower; while BAZNAS or LAZ/BAZ acts as *shahibul maal* (a fund distributor which distributes the fund donated by *muzakkis*). Meanwhile, *mustahiqs* act as *mudharib* (manager) because they will manage the fund. Antonio (2001:85) clarifies, "In principle, profit sharing is a sharia-based *muamalat* principle to perform bank businesses i.e. 1) Determining the reward given by the community in association with the use of community fund, 2) Determining the reward accepted in association with the fund provision for the community in the form of financing either in the form of investment or work capital, and 3) Determining the reward in association with another activity performed by a bank using a profit-sharing principle.

Referring to the arguments, the profit-sharing principle is the common characteristic and the principle of BAZNAS operationalization or LAZ/BAZ, where BAZNAS or LAZ/BAZ, based on *mudharabah* principles, is *mustahiqs*' partner or the ZIS program recipients. In the implementation of *mudharabah* contract, BAZNAS or LAZ/BAZ makes an agreement with customers (*mudharib*) about the profit ratio determined by contract.

The determination of profit ratio is affected by some factors i.e. agreement of *mustahiqs* (*mudharibs*), predicted profit produced, responses from the market, capability in distributing goods, and the validity period of the contract. If the *mudharabah* contract does not give any profit, *mustahiqs* as the business manager will be paid. A bank will be responsible for any loss if there is no evidence of fraud performed by *mustahiqs* or error management of *mudharabah* fund by the contract agreed with investors. However, if there is fraud or error management, *mustahiqs* must be responsible for it.

Referring to the arguments, the *mudharabah* contract practiced by BAZNAS or LAZ/BAZ is significantly different from the common *mudharabah* contract depicted in the Islamic law. The utility of ZIS in terms of profit sharing maintains the *huyula* approach as the local wisdom of Gorontalo.

3. Monitoring the Implementation of ZIS Policy

In terms of monitoring, the implementers of the ZIS policy in BAZNAS in Gorontalo monitor all activities from the planning to the implementation. It is crucial to make the ZIS fund collected by BAZNAS in Gorontalo effectively managed and distributed.

In ZIS fund management, before distribution, the ZIS fund should be thus registered in detail, calculated, and audited in the cash book regularly. Besides, it must be deposited in banks which have a good partnership with BAZNAS in Gorontalo i.e Bank Sulutgo, Bank Mandiri, and Bank Muamalat in Gorontalo. The activities require strict monitoring so any fraud in the management, especially in distribution, can be identified and solved as early as possible. For the Gorontalo community who are determined in upholding their cultural values, the act is known as *mopopitoto* or strictly monitoring in accordance with the applicable statutory provision.

Pateda (1977:231) argues, "*Pitoto* means tightening". If added with the prefix *mopo*, it becomes *mopopitoto* which means tightening an object. The argument signifies that *mopopitoto* is to monitor certain activities, such as a policy implementation process so the activities can be run by the planning and any violation can be prevented.

Therefore, monitoring should be determined by the authorities and applied by all parties to achieve the desired monitoring standards. Monitoring aims to reduce or avoid problems in association with misuses, violations, and fraud. By the means of monitoring, the acts, including how they are started and solved can be found and reported (Sujanto, 1986:191). It is in line with Manullang (2002:173), "Monitoring is a process to determine, evaluate, and correct a certain act if needed to run the task in accordance with the plan." It means that *mopopitoto* or monitoring "is functioned to ensure that the activities we are implementing can have the desired outcomes" (Basu, 1985:2016).

To run *mopopitoto* or monitoring effectively, there are several conditions to follow i.e.: (1) Monitoring must reflect the characteristics of the activity, (2) Monitoring must report any violation quickly, (3) Monitoring must show exception towards essential subjects as some events cannot be treated equally and thus require extra time and efforts to solve, (4) Monitoring must be objective, (5) Monitoring must be flexible, (6) Monitoring must reflect the pattern of the organization, (7) Monitoring must be economical, (8) Monitoring must be understandable, and (9) Monitoring must show corrective acts. Effective monitoring has to have multiple outcomes; such as identifying what failures occur, who the person in charge is, and what the best alternative is (Basu, 1985:220).

Following the characteristics of monitoring, it is expected that the monitoring activities of ZIS policy implementation can be well run following the plan. The monitored object is the implementation of the main organizational task of BAZNAS in Gorontalo as the implementer. In other words, the monitored object is not a person but a system which involves the implementation of organizational tasks. Here, the monitoring is not conducted to “who” but to “what”. Meanwhile, the target of monitoring refers to what is achieved by the means of monitoring which is the target or goal.

The Determinants in the Implementation of ZIS Policy in Poverty Alleviation through the *Huyula* Approach in Gorontalo

1. *Molumboyoto*

As we have discussed earlier, communication is one of the determinants in the successful implementation of ZIS policy in Gorontalo, either the internal communication in BAZNAS in Gorontalo or the external one with *muzakkis*. Therefore, BAZNAS in Gorontalo with the staff managing ZIS constantly establish good communication using *molumboyoto* or good speeches.

According to Pateda (1977:186), “Lumboyoto means gentle.” If added the prefix *mo*, the word becomes *molumboyoto* which means making an object gentle (Usman Mustapa, interview, December 30th, 2019).

Gentle intended here is gentle in speaking and behaving or the opposite of rude or harsh attitude. In daily communication, we have to act and speak gently because it will lead to goodness. On the contrary, harshness will hinder solidarity and thus lead to negativity (Sahih Muslim). Furthermore, when we speak and act gently, we will get a peaceful and harmonious life with others and in heaven. Prophet Muhammad also declares, “Would you like me to tell you about the person who is forbidden to hell or the person whose hell is forbidden to him? That is, everyone who is close and applies easily and simply (be gentle)” (Al-Tirmidhi). The respective implementer thus has to have the characteristic as one of the characteristics loved God. al-Bukhari narrated from Aisha in the hadith number 6927, “Prophet Muhammad declares, ‘Allah is gentle and He loves gentleness.’” The hadith was also narrated by Muslim number 2593, “Allah is gentle and He loves gentleness, and He gives to the gentle what He does not give to harsh” (<https://almanhaj.or.id/>, retrieved December 30th, 2019 at 10.45 p.m. WITA).

The implementers of the ZIS policy must show gentleness while communicating with relevant stakeholders and interested parties with the policy. In Gorontalo, *molumboyoto* is necessary to draw *muzakkis*’ interests in donating ZIS in BAZNAS in Gorontalo. It indicates that the adage “*wanu opiyohu loloiya openu jatodoiya*” is true.

2. *Mo’odelo* Showed by the Implementers

Another determinant in the successful implementation of the ZIS policy is the disposition or the attitude showed by the implementers. BAZNAS in Gorontalo and the staff show the *mo’odelo* attitude. They not only act as the ZIS collectors but also show understanding of sharia principles regarding ZIS so *muzakkis* will be willing to donate ZIS on the behalf of their family members.

According to Botutihe and Daulima (2005:45), “*Mo’odelo* is the requirements of ideal leadership by the local values of Gorontalo.” Furthermore, Botutihe (2006:129) conveys that to be a *ta’uwa* (the title given to a leader who shows the *mo’odelo* attitude), there eight requirements which must be fulfilled i.e. (1) showing good *dudelos* (characters), (2) showing *mo’ulindhapo* (smart in planning), (3) establishing *dulohupa* (discussion), (4) maintaining *huyula* (collaboration), (5) having *balatayipilo* (toughness), (6) having the *ponuwa* character (protecting), (7) *tinepo wawu tombula’o* (exploring his potentials), and (8) *ikilale* (innovative).

Furthermore, Botutihe (2006:129) explains that it is indeed difficult to fulfill the eight requirements, but to be a *mo’odelo* leader, someone must have at least five of the eight characteristics. Therefore, as the implementers of ZIS policy, the staff of BAZNAS in Gorontalo should internalize the values of the eight characteristics into the operationalization of the tasks of ZIS collection, distribution, and management to achieve the five characteristics i.e. (1) Building a character (*dudelo*), (2) The ability to plan (*mo’ulindhapo*), (3) Collaborator (*huyula*), (4) Innovator (*ikilale*), and (5) Exploring self-potentials (*tinepo wawu tombula’o*) (Botutihe, 2006:130).

Showing *mo’odelo* will promote the public trust in the credibility of BAZNAS in Gorontalo as the public trust is established by the community referring to their knowledge. Moorman, Deshpande, and Zaltman (1993:81) define trust as the desire for giving an object to a trusted partner.

Morgan and Hunt (1994) in Dharmmesta (2005) have an opinion that when a party has the confidence that another party engaging in exchange has both reliability and integrity, there is thus a trust there. In line with that, Moorman, Deshpande, and Zaltman (1993) define “trust as the willingness of someone to rely himself on another party engaged in an exchange because he has confidence towards the party. Trust is a general

expectation of an individual that words spoken by another party can be relied on. Trust is to have belief and faith in a partner in a relationship.”

Therefore, the *mo'odelo* attitude will promote public trust, especially that of *muzakkis*, in donating ZIS to BAZNAS in Gorontalo. It will also determine the achievement level of the aim of the ZIS policy, especially in poverty alleviation in Gorontalo.

Based on the explanation, we can illustrate the prototype of the proposal of the ZIS policy in poverty alleviation with the *huyula* approach in Figure 4.22.

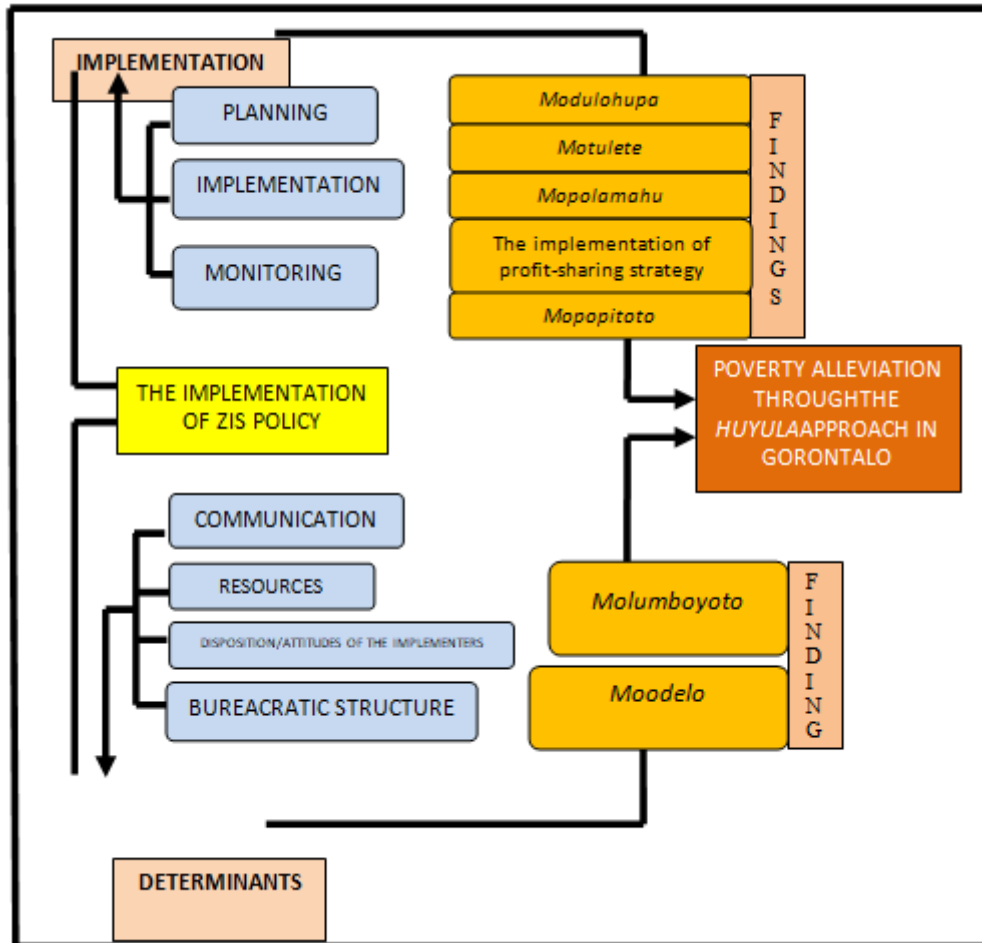


Figure 4.22 The Prototype of the Proposal of ZIS Policy in Poverty Alleviation

V. CONCLUSION

Planning will be optimized if conducted with *modulohupa* or discussion by engaging with stakeholders i.e. (1) The Gorontalo government, (2) The Ministry of Religious Affairs in Gorontalo, (3) All sub-district chiefs and heads of villages in Gorontalo, and (4) Representatives of religious, community, cultural, and youth leaders and *muzzakis*. It is important to make planning in accordance with the target issue which is poverty.

Besides, planning should also be conducted with *motulete* or accuracy so the data of *muzakkis* and *mustahiqs* are valid, making ZIS collection and distribution effective and thus those in needs are prioritized.

The implementation of the ZIS policy in poverty alleviation will be optimal if conducted with the *mopolamahu* principle. *Mustahiqs* will be respected as human beings so they will sincerely receive and use ZIS as the expected goal and intention. By the means of this aid, they have a bigger chance of poverty alleviation. Besides, to elevate the efficiency of the utility of ZIS, the implementation of a profit-sharing strategy in ZIS is required. Implementing the strategy motivates *mustahiqs* to use and develop productive economic businesses leading to an increase in their income. Also, they can be alleviated from poverty and thus the aid can be distributed to other people in needs or *mustahiqs*. However, the implementation of this strategy has to be based on the *huyula* approach as the local wisdom of Gorontalo.

Meanwhile, the monitoring of the implementation of the ZIS policy is more effective if conducted with *mopopitoto* or strict monitoring in accordance with the applicable statutory provision. The management of the ZIS fund can be thus focused on poverty alleviation.

One of the determinants in the successful implementation of the ZIS policy in Gorontalo is *molumboyoto* communication or communication using gentle words. Using the communication will draw the sympathy of *muzakkis* and potential *muzakkis* and thus the adage “*wanu opiyohelo loloiya openu jatodoiya*” (using a good language in communication may lead to achieving goals without any cost/money) is true. It will result in *muzakkis*’ trust in donating ZIS in BAZNAS in Gorontalo, alleviating poverty experienced by those in needs or *mustahiqs*. Besides, the disposition of the policy implementers is another determinant. BAZNAS staff should show the *mo’odelo* attitude, be smart in planning, establish discussions, be collaborative, have toughness, protect, explore self-potentials, be innovative, and understand relevant sharia law with ZIS. It will make *muzakkis* trust in them and willingly donate ZIS on behalf of their family members. Also, it will lead to the achievement of ZIS policy which is poverty alleviation in those in needs or *mustahiqs*.

VI. SUGGESTIONS

To make a successful implementation of ZIS policy in poverty alleviation in Gorontalo, BAZNAS in Gorontalo should make a plan following the *modulohupa* principle or discussion with stakeholders and the *motulete* principle or accuracy when determining the aid program in order to effectively hit the target issue.

Furthermore, ZIS managers in Gorontalo, in terms of ZIS distribution and utility, uphold the *mopolamahu* principle. As a result, *mustahiqs* will feel respected as the part of the community instead of feeling marginalized.

Moreover, in terms of monitoring ZIS management, strict monitoring or *mopopitoto* is urgent to detect any fraud or violation as early as possible and thus the goal of ZIS policy can be optimally achieved.

ZIS funds must be managed to alleviate poverty and promote the welfare of *mustahiqs*. It should be prevented from individual, community, ethnicity, or political interests. Therefore, the *mo’odelo* principle should be constantly upheld by the implementers of the ZIS policy and the staff of BAZNAS, ensuring the achievement of the goal of the ZIS policy implementation.

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