

Qurban Program in Supporting the Achievement of SDG's: The Involvement of Islamic Philanthropic Institutions

Nasrulloh
Universitas Trunojoyo Madura
nasrulloh@trunojoyo.ac.id

Abstract

Qurban is not only mere ritual worship but also has enormous socio- economic dimensions and traditions. As the largest Muslim country, the potential for qurban in Indonesia is highly significant. This potential, if managed properly, should be able to become an economic force that not only improves the welfare of *mustahik* but also empowers the farming community. Islamic philanthropic institutions are present as a driving force in creating, compiling, and realizing social engineering for the implementation of the qurban program so that qurban worship is not only a mere religious institution but also a prosperous economic institution. In the current pandemic, efforts to prioritize qurban as a socio-economic ethic are increasingly finding its relevance and urgency. This study aims to identify and in-depth explore the qurban program of Islamic philanthropic institutions as an effort to improve the economic welfare of *mustahik* and breeders from various dimensions so that they can support the achievement of the Sustainable Development Goals. This study uses a qualitative descriptive method through a classical literature approach, field observations, in-depth interviews with actors, recipients, and policymakers. The results of the study show that the Qurban Economics conducted by the Islamic Philanthropy Institute has three main points that focus on 1) packaging of qurban products in the form of ready-to-eat food to support the hunger-reduction agenda; 2) financing to farmers to support the ownership of decent jobs and economic growth, and; 3) empowerment of farmers to improve the quality and quantity of products to reduce economic inequality. This program can also support the achievement of the SDGs in other aspects in the future.

Keywords: Qurban Economics, Qurban Program, Islamic Philanthropy, SDGs.

Abstrak

Qurban bukan hanya merupakan ibadah ritual semata tetapi juga memiliki dimensi dan tradisi sosial-ekonomi yang luar biasa besar. Sebagai negara muslim terbesar, potensi Qurban di Indonesia sangat signifikan. Potensi ini jika dikelola dengan baik, semestinya mampu menjadi kekuatan ekonomi yang tidak hanya meningkatkan kesejahteraan *mustahik* namun juga memberdayakan komunitas peternak. Lembaga filantropi Islam hadir sebagai motor penggerak dalam membuat, menyusun dan merealisasikan rekayasa sosial terhadap pelaksanaan program qurban sehingga ibadah qurban tidak hanya menjadi pranata keagamaan semata namun juga pranata ekonomi yang mensejahterakan. Di masa pandemi ini, upaya mengarusutamakan kurban sebagai pranata sosial-ekonomi ini semakin menemukan relevansi dan urgensinya. Penelitian ini bertujuan melakukan identifikasi dan penggalian secara mendalam terhadap program qurban dari lembaga filantropi islam sebagai upaya mensejahterakan perekonomian *mustahik* dan peternak dari berbagai dimensi sehingga dapat mendukung ketercapaian Sustainable Development Goals. Penelitian ini menggunakan metode deskriptif kualitatif melalui pendekatan literatur klasikal, observasi lapangan, indept interview kepada para pelaku, penerima dan pembuat kebijakan. Hasil dari penelitian menunjukan bahwa Ekonomi Qurban yang dilakukan oleh Lembaga Filantropi Islam tersebut memiliki tiga poin utama yang fokus pada 1) pengemasan produk qurban dalam bentuk makanan siap saji sehingga mendukung agenda pengurangan kelaparan; 2) pembiayaan kepada peternak sehingga mendukung kepemilikan pekerjaan yang layak dan pertumbuhan ekonomi, serta; 3) pemberdayaan peternak dalam upaya peningkatan kualitas dan kuantitas produk sehingga mengurangi kesenjangan ekonomi. Dari ketiga pencapaian tersebut tidak menutup kemungkinan strategi program qurban juga bisa dapat memperluas dukungan pada ketercapaian SDGs di aspek lainnya dimasa datang.

Keywords : Ekonomi Qurban, Program Qurban, Filantropi Islam, SDGs

Introduction

The economic sector is one of the predominant elements supporting human life. In everyday life, humans cannot be separated from the economy. However, this sector needs to get more attention from every human being because this sector is quite fragile, repeatedly various problems arise. One example of a problem that often arises and has a negative impact is the problem of socio-economic inequality.

The gap between rich and poor is very concerned to be reduced in the Islamic concept. This gap occurs in all parts of the world, including Indonesia (Munadi, 2019). According to World Bank records, economic growth in the past decade has only

benefited the richest 20% of people in Indonesia. That means that there are still most Indonesians who do not enjoy the results of economic growth which are often used as indicators of government success (Baderi, 2018). The report deserves scrutiny because it provides an interesting description of the relationship between poverty levels and economic disparities. It is stated that the number of poor people (with total consumption in a month below Rp. 300,000/person) has decreased from 24% in 1999 to 11.3% in 2014. However, this decline in the number of poor people is inversely proportional to the level of disparity. (measured by the Gini coefficient) which rose from 30 points in 2000 to 41 points in 2014 (Basuki, 2020).

If examined further, three main things drive inequality in Indonesia that has the potential to affect the lives of the nation, including future generations (World Bank, 2016). First, there is inequality of opportunity that reduces the chances of success for children from pre-prosperous families. With limited resources, they have the potential to experience stunting or malnutrition. Second, the problem of wage inequality in the world of work. The job market is filled with labor, whether skilled or not. Those who have high skills will be paid very high. On the other hand, those who are less skilled and have not had the opportunity to develop themselves will be ensnared in informal and low-paying jobs. Third, there is a high concentration of wealth. As many as 10% of the rich own 77% of the country's entire wealth. The coffers of money obtained from financial and physical assets flow only into the pockets of the rich so that the income obtained is greater. Fourth, economic shocks due to inequality in access to finance. When that happens, rich people will have no problem-solving problems. On the other hand, households that are classified as poor and vulnerable to poverty will also be prone to collapse in the event of economic, health, social and political shocks. With the socio-economic inequality that is so obvious, it is necessary to strengthen the goals of sustainable development in dealing with these problems.

On the other hand, in the last decade, the phenomenon of Islamic-based philanthropy in Indonesia today continues to experience such a significant movement. Its existence is interesting to study from all perspectives (Nasrulloh, 2019). Whether we realize it or not, the potential for collecting social funds that enter a philanthropic institution is not small. Based on the Outlook for Zakat Indonesia 2021, the total potential for zakat in Indonesia reaches Rp. 327.6 trillion with the composition of corporate zakat and income and service zakat as the prima donna.

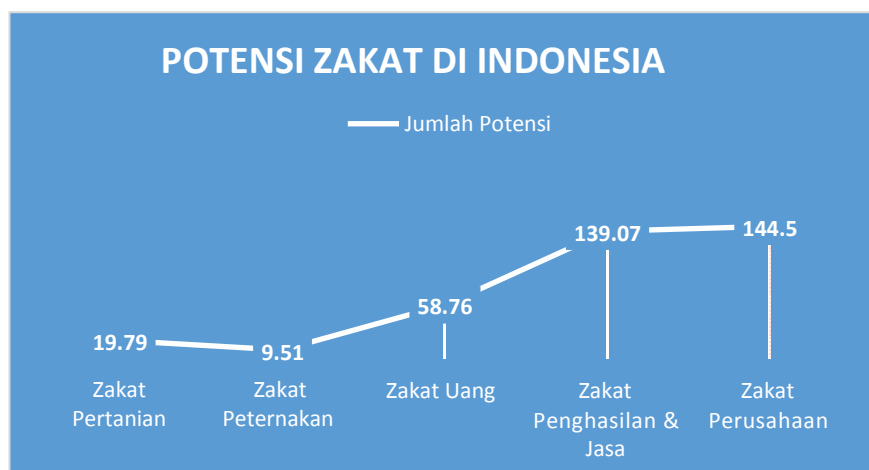


Figure 1.1 Potential Zakat in Indonesia
 Source : Outlook Zakat Indonesia, 2021

In its operational process, Islamic philanthropic institutions not only collect funds from the public in the form of infaq, zakat, and waqf but also collect *qurban* funds. Although *qurban* is considered as a religious ritual or socio-economic tradition that is

issued annually, the potential for qurban is no less astonishing than the potential of zakat in Indonesia. Based on data analysis from the Institute for Demographic and Poverty Studies (IDEAS) it is projected that the economic potential of Indonesia's qurban in 2021 is IDR 18.2 trillion, which comes from 2.2 million qurban (shahibul qurban). This projection is down from last year's estimated Rp 20.5 trillion from 2.3 million people who sacrificed.

Seeing the significant potential of zakat and qurban based on the table, it is hoped that the socio-economic gap based on sustainable development can be overcome. Therefore, there is a need for special stimuli, new breakthroughs, and good and transparent management. Social engineering is needed so that qurban is not only a religious ritual but also an economic intermediary that brings prosperity. If this can be overcome, it should be able to become an economic force that not only improves the welfare of mustahik but also empowers smallholder farmers whose welfare level is also low, so that the role of the qurban program can support the overall achievement of sustainable development goals in Indonesia.

Research Method

The purpose of this study is to identify and explore the role of the Islamic Philanthropy Institute in formulating a qurban program strategy to support the achievement of the Sustainable Development Goals in Indonesia. This research is limited to the Yatim Mandiri Zakat Institution and Dompot Dhuafa Surabaya. This type of research is descriptive qualitative. The writing of this scientific paper is carried out by in-depth literature study activities, namely by using descriptive writing and the data used are qualitative approach data, in the form of field observations and conducting in-depth interviews with the actors and policymakers of these ideas. The descriptive method is a method in examining the status of a group of people, an object, a system of thought, or a class of events in the present (Danu, 2015).

Descriptive research is a research method that aims to specifically explain natural and social events that occur in society (Punaji 2010). A qualitative approach is a procedure that produces descriptive data, which includes written words on the object of writing that is being carried out which is supported by a literature study based on the experience of a literature review, both in the form of written data and numbers that can be understood well (Lexy, 2013) or an approach or search to explore and understand a central phenomenon. To understand the central phenomenon, the researcher interviewed the research participants or participants by asking general and rather broad questions. Information is then collected in the form of words or text. This collection of information is then analyzed. (Creswell, 2008)

In addition to interviews and observations as primary data, other data collected is secondary data, namely written data sources obtained indirectly through intermediary media. Secondary data is generally in the form of evidence, records, or historical reports that have been compiled in archives (documentary data), both published and unpublished. The data collection method used in this paper is the method of literature, documentary, intuitive subjective. Literature studies are carried out by reading related literature and supporting research, in the form of print media based on magazines or catalogs as well as electronically in the form of websites and social media. Documentation studies are carried out by reading previous written reports and articles accessed from the internet, books, and journals that are relevant to the problem.

Results and Discussion

Reviewing the Direction Islamic Philanthropic Institutions in Indonesia

Islam is a comprehensive religion that guides the lives of its adherents through a set of rules that regulate personal, social, and public aspects through the verses of the Qur'an and Hadith, the compilation of traditions of the Prophet Muhammad (PBUH), both of which are the main documents that serve as guidelines. The guidelines have been arranged so clearly and in detail. (Rahman, 2017) without exception the management of zakat, infaq, waqf funds, which currently have many emerging institutions that collect and distribute them, such as educational institutions, government institutions, mosques, and so on.

The practice of generosity in Islam such as zakat, infaq, shadaqah, and waqf (ZISWAF) or now more popularly known as Islamic philanthropy is an important study in the flow of Islamic history. It is because, in Islam, the position of a Muslim's faith cannot be judged to be perfect, only to be obedient to God, but also to be measured by the level of social care among human beings.

The initial momentum for the development of Islamic philanthropy began in the 1990s until now the growth of Islamic philanthropy (amil zakat, infaq, shadaqah, and waqf institutions) in Indonesia is growing very rapidly. Among the zakat institutions that are quite dominant as a reference for the community are mosques. A large number of Muslims makes Indonesia the country with the largest number of mosques in the world, reaching 800,000 mosques. Thus, the potential amount of funds collected in mosques is considerable (Kholis, 2013).

Today, the growth of Islamic philanthropic practices in Indonesia is not only carried out by individuals but also develops with the rapid establishment of amil zakat, infaq, alms, and waqf institutions. This phenomenon makes a new study for academics to study further about philanthropy that occurs in society. In addition, the campus which is an academic world does not escape to take part in the study of the phenomenon of the development of philanthropy.

During this pandemic, the joints of social life are also changing very quickly, including Islamic philanthropy. Islamic philanthropy, which so far has only been struggling with the spirit of sharing in consumptive matters, is forced to look for innovations so that new social problems do not occur again. Islamic philanthropy must be directed to the strategic productive sector of the ummah which has an impact on employment, the Gini index, and entrepreneurship.

The current situation is the right moment to review the direction of Islamic philanthropy policy. According to (Azhari, 2020) Islamic philanthropy must become a lifestyle, which is directed at increasing the productivity of the ummah and can quickly change mustahik clusters into muzakki. For this reason, strategic steps are needed, including 1) Expanding the scope of Islamic philanthropy which is not only consumptive but also to things that are productive in the long term, by collaborating with third parties, both universities and industrial circles to help the government reduce poverty, unemployment and cut the chain of poverty. 2) Continuous education so that the ummah is inclined and interested in humanitarian work, generous to others, very loving to others, and fond of philanthropic charities. 3) Strengthening Zakat Management Organizations, BAZNAS, and LAZ, so that public trust in zakat amil is increasing and their authority is maintained. The use of high technology and professional and modern management needs to be carried out, while maintaining Indonesian values, not impressing the elite, and avoiding the impression of amil who is far from muzaki and mustahik.

Islamic Philanthropy Institute: Development of Qurban Products

To respond to the existing policy directions, Islamic philanthropic institutions

take strategic steps in improving their products. Not only collecting and distributing zakat, infaq, shadaqah and waqf funds, but nowadays Islamic philanthropic institutions accept qurban from donors using cash or in the form of distributing qurban animals.

The Dompot Dhuafa Philanthropy Institute has a long history of distributing qurban animals to people in remote parts of the country. According to (Hasanuddin, 2008) In 1994 Dompot Dhuafa (DD) started a program of distributing sacrificial animals to poor areas in Indonesia. With the initial name Stocking 999 Qurban Animals. Starting to spark interest in Qurban to entrust their qurban animals to this program. In 1997 the name of this program was changed to Stocking of Qurban Animals (THK). In 2000, the Stocking of Qurban Animals (THK) began to be synergized with a farmer empowerment program that prepared qurban animals in target areas. With this program, poor people not only receive benefits in the form of meat but also receive economic benefits for what they do. This year, the distribution of qurban animals reaches remote areas that are poor and food insecure in almost all provinces.

Starting from the THK Dompot Dhuafa program, finally, an idea was born where the idea was contained and realized in the form of a program that was synergized with the THK program, namely the DD livestock village or which is currently being innovated into DD Farm (Dompot Dhuafa Farm). The Dompot Dhuafa cattle village, besides helping to maximize the THK program, is also very helpful for the economy of the community, especially those who have livestock or livestock (Abdillah, 2021).

Not much different, the Yatim Mandiri National Amil Zakat Institute also has a qurban program that is designed in such a way as to suit the needs of the orphans and poor people. The program called Super Gizi Qurban is a qurban program carried out by Yatim Mandiri to help improve the nutrition of orphans and poor people so that their food needs are fulfilled. This is because Indonesia's food security status is determined based on data from Global Food Security (GFSI) which is influenced by three aspects as indicators, namely affordability, availability and quality, and safety. (Mulyono, 2021)

Two interesting things can be taken from the two philanthropy, although with different program names, but the essence of the two programs from the two Islamic philanthropic institutions is the distribution and feasibility of qurban meat to the poor in seeking socio-economic inequality to be minimized through product development that is unique and targeted distribution process.

Qurban Product Development Strategy to Support the Achievement SDGs

The special strategy developed by the Dompot Dhuafa and Yatim Mandiri philanthropic institutions has special points that are valuable but do not leave the main essence of qurban. Although the strategies used are quite different, both have points in common in seeking the involvement of institutions in supporting the achievement of the SDGs in Indonesia

The Dompot Dhuafa philanthropic organization has the Dompot Dhuafa Livestock Village program. The livestock village is a community empowerment program through local community efforts, especially in the field of animal husbandry. The livestock village program focuses on activating the potential of the poor through empowerment and incentive assistance to breeders, breeders, and providing market networks. Furthermore, Dompot Dhuafa also provides financing and assistance to breeders who have a high enthusiasm for raising livestock and have a strong desire to advance their livestock business. This program is not only intended for those who already have livestock, but also for the poor, especially those who do not have any business but have the expertise or desire to raise livestock. Those who already have livestock businesses will be invited to work together to innovate and advance their farms, the concept starts from being guided to farmers through education and good

livestock practices. But not only that but they are also accompanied to the marketing management of their livestock products. (Abdillah, 2021)

In line with these activities, Dompêt Dhuafa also invites its fostered breeders to partner in its program, namely THK (Stocking of Qurban Animals). In this case, the livestock farmers can sell their livestock products through THK's poor wallets, this THK moment is during Eid al-Adha

/ the feast of sacrifice, where the poor people's wallets become buyers of goats to the livestock farmers who have been fostered and then sent to buyers. So from this activity, the relationship between livestock farmers and the pre-prosperity areas business partners after the livestock farmers are independent (already able to raise livestock properly and independently) will also provide benefits for the people around the livestock village. (Aladib, 2021)

The activities carried out in the strategy of developing qurban products in the poor wallet are divided into two (2) points, namely empowerment or coaching strategies and financing strategies. The empowerment and development strategy consists of 5 important activities including

- 1) Establishment of Local Institutions,
 - 2) Strengthening Human Resource Capacity,
 - 3) Empowerment and intensive assistance to livestock farmers,
 - 4) Support for Livestock Facilities & Infrastructure,
 - 5) Connecting the Market.
- Meanwhile, in terms of financing strategy, Dompêt Dhuafa has 3 main points, namely 1) Provision of Capital in the form of sheep or livestock breeds, Provision of Capital in the form of cash, and 3) Provision of Capital in the form of livestock assets.

Based on the 2020 Dompêt Dhuafa Catalog, the village of Dompêt Dhuafa cattle in East Java already exists in several areas, including in Kab. Madiun, Kab. Situbondo, and Kab. Malang. It takes at least 6 to 7 months for fostered breeders to prepare quality male sheep and goats to be ready for sacrifice. This period can optimize the fostered breeders to provide quality feed and special care before being distributed on Eid al-Adha.



Figure 1.2 Distribution Map of Tebar Hewan Qurban (Stocking of Qurban Animal)
Source: dompêtdhuafa.org

Unlike the case with Dompêt Dhuafa which seeks to improve the welfare of the poor through farmer empowerment, the strategy of the Super Gizi Qurban program owned by the Yatim Mandiri Zakat Institution focuses on managing qurban meat into ready-to-eat food and the distribution process.

Super Gizi Qurban (SGQ) is a program designed to enhance the benefits of the meat of the sacrificial animal, namely beef, which is processed into sausages and packaged in cans. The entire manufacturing process is carried out according to syar'i and hygienic. The process of slaughtering sacrificial animals is carried out on Eid al-Adha until Tasyrik day. Located in a special slaughterhouse. After that, the meat of the qurban animals is processed in a company that has experience in processing and packaging export products, with MUI halal standards and BPOM supervision. The distribution can also be done throughout the year because it can last for 2 years. So that the distribution can be more planned and effective.

This program is also very appropriate to improve the nutrition of orphans and help victims of natural disasters. Besides that, it is also the right choice as a means of cooperation with the company's Corporate Social Responsibility (CSR). Because indirectly the company can optimize it as an instrument for improving community nutrition, especially orphans and poor people. (Yatim Mandiri, 2021) In 2020, the beneficiaries of the Super Gizi Qurban program are 38,181 spread throughout Indonesia.



Figure 1.2 Distribution Map of Super Gizi Qurban

Source: yatimmandiri.org

In terms of the achievements made by Dompot Dhuafa and LAZNAS Yatim Mandiri, there are three main points that focus on 1) packaging of qurban products in the form of ready-to-eat food so as to support the hunger-reduction agenda; 2) financing to farmers so as to support the ownership of decent jobs and economic growth, and; 3) empowerment of farmers in an effort to improve product quality and quantity so as to reduce economic disparities and link partnerships to achieve goals. From the three major achievements, it is possible that the strategy for developing the qurban program carried out by the two philanthropic institutions can also expand support for the achievement of the SDGs in other aspects in the future.

Conclusion

The development of qurban products carried out by the Islamic Philanthropy Institute has made a good contribution in supporting the Sustainable Development Goals program carried out by the government. The real contribution given was, among others, the development of innovation in qurban products by making canned food by paying attention to aspects of cleanliness, hygiene and still prioritizing Sharia regulations. In addition to the essence of the qurban not changing, meat can still be enjoyed and can reach mustahik in all corners without worrying about expiration so that the purpose of packaging the qurban product can support the SDGs program at the

point of zero hunger. Meanwhile, product development by providing financing and empowering farmers to improve product quality and quantity can play a role in the SDGs in the form of supporting decent work ownership and economic growth, reducing inequality, and connecting partnerships to obtain the expected goals.

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