



Improving of Welfare Mustahik Through the Dompét Dhuafa Livestock Center Program

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Received: May 2025

Revised: June 2025

Published: June 2025

ABSTRACT

This research is motivated by zakat-based economic empowerment in helping to improve the welfare of mustahik. This research focuses on the Livestock Center Program in empowering mustahik in Riau which has been little discussed in previous studies. The purpose of this study is to determine the role of zakat carried out by Dompét Dhuafa Riau through the Livestock Center program in improving the welfare of mustahik and to determine the supporting and inhibiting factors in the distribution of zakat. This research is a field study, on mustahik recipients of the Livestock Center Program in Simpang Petai Village, Rumbio Jaya District, Kampar and the Dompét Dhuafa Riau Zakat Institution. The population in this study is the person in charge of the Dompét Dhuafa Riau Livestock Center program and 6 mustahik of the Dompét Dhuafa Riau Livestock Center program. The source of research data uses primary data, which comes from interviews and secondary data through documentation data. The data analysis used is qualitative data analysis, by classifying data collected from the field, then managed and analyzed and described in detail and clearly. The results of the study indicate that the distribution of zakat through the Livestock Center program has had a positive impact and helped improve the welfare of mustahik. Supporting factors in the Livestock Center program are the availability of funds and capital from zakat, training and coaching from Dompét Dhuafa and the interest of mustahik in raising livestock. Inhibiting factors are the lack of understanding and experience in raising livestock, the patience of mustahik in running the program, and the marketing of livestock products that is not yet stable.

ARTICLE INFO

Keywords:

zakat; livestock center;
dhuafa wallet; welfare;
mustahik

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Introduction

Zakat is one of the characteristics of the Islamic economic system, because zakat emphasizes the principle of justice in the Islamic economic system. The empowerment of zakat institutions is also the first institution known in history that is able to guarantee community life (Qardawi, 2005).

Economic empowerment through zakat, namely through assistance to mustahik who directly influence economic life and indirectly also influence production results and income that can realize economic development targets and increase economic growth, by carrying out productive efforts using zakat funds managed by zakat institutions (Inayah, 2003).

One of the zakat institutions in Indonesia that manages zakat funds with productive efforts is Dompot Dhuafa. Dompot Dhuafa is a non-profit institution owned by the Indonesian people who are dedicated to raising the social and humanitarian dignity of the dhuafa with ZISWAF funds (Zakat, Infaq, Shadaqah, Wakaf, and other halal and legal funds, from individuals, groups, companies/institutions) (Machmudah & Iswanaji, 2021). This institution has several programs that are created as a place to distribute ZISWAF funds, such as health programs, educational empowerment, economic empowerment, preaching programs and social programs (Amirah *et al.*, 2024).

One of the economic empowerment programs through zakat funds run by Dompot Dhuafa is the Livestock Center program. The Livestock Center program is a modern integrated sheep farming area managed by mustahik (Sholikhah & Rosyidi, 2019). The distribution of zakat through the Livestock Center program carried out by Dompot Dhuafa has been carried out in several provinces in Indonesia, one of which is in Riau Province which is managed by Dompot Dhuafa Riau. The location of the modern sheep farm for the Livestock Center program is in Simpang Petai Village, Rumbio Jaya District, Kampar Regency, Riau.

The Dompot Dhuafa Riau Livestock Center Program is one form of implementation of the distribution of zakat funds thanks to the goodwill of its donors. With the existence of this Livestock Center Program, it is hoped that job opportunities will open up for mustahik so that it can help improve the welfare of mustahik. This Livestock Center Program can essentially be a side job for mustahik to increase income. However, it does not only play a role in providing assistance in the form of materials, but also plays a role in education in raising livestock to improve and increase welfare, increase insight, and develop existing abilities, so that it can make people who were previously mustahik (zakat recipients)

become muzakki (zakat givers)(Dompét Dhuafa Riau, 2024).

The modern sheep farm of the Dompét Dhuafa Riau Livestock Center program has been managed by the mustahik since it was first built in 2018. The sheep in this Livestock Center farm are male sheep seeds that will later be cared for and raised until they are big and old enough to be used as sacrificial animals that will be offered by Dompét Dhuafa Riau to the shohibul qurban or people who carry out the sacrifice every Eid al-Adha through the Dompét Dhuafa Riau Animal Distribution (THK) program. The THK program itself is an online sacrifice program aimed at making it easier for Muslims who want to carry out the sacrifice every year and the slaughtered sacrificial meat will be distributed to people in remote areas that are difficult to reach (Novianti, 2017).

Based on data obtained from mustahik, there has been good development from the beginning of 2018 when this program started until now in 2024. It is recorded that there have been 6 mustahik who have joined in the distribution of zakat through the sheep farm of the Dompét Dhuafa Riau Livestock Center program. Apart from this increase, the author found problems that occurred in the distribution of zakat through the Livestock Center program, where there was a decrease in the number of mustahik on the sheep farm of this Livestock Center program, initially in 2018-2021 there were 9 mustahik who joined the Livestock Center program, then there was a decrease in 2022 until now and there are 6 mustahik left.

According to the explanation of one of the mustahik, the reason for the decrease in the number of mustahik is because the wages or salaries received from managing this sheep farm are still relatively low, where the salary received by the mustahik each month is Rp1,600,000.00. This is what causes the lack of interest of the mustahik to join this Livestock Center program. However, when compared with the amount of monthly income of the mustahik before receiving the Livestock Center program with after receiving the Livestock Center program, there has been an increase in income, where the average amount of income of the mustahik per month before receiving the Livestock Center program is around Rp. 2,500,000.00, then experiencing an increase in income each month which is around Rp3,000,000.00 since after participating in the Dompét Dhuafa Riau Livestock Center program (Fahmi, 2024).

With that amount of income, the mustahik who are members of the Riau Dompét Dhuafa Livestock Center program still have difficulty in meeting their daily basic needs and are still far from prosperous. Because in economic principles, welfare can be characterized by the high or low real income, if the real income of a person or community increases, then the economic welfare of that person or community will also increase. Data

obtained from previous studies stated that the empowerment of productive zakat carried out by the Lumajang National Zakat Agency has succeeded in helping to improve the economy of mustahik through the empowerment of productive zakat in Lumajang (Anis, 2022).

Based on the problems that have been explained, the author conducted a study that aims to determine the role of zakat through the Dompot Dhuafa Riau Livestock Center program in improving the welfare of mustahik, and to determine what are the supporting and inhibiting factors in the distribution of zakat through the Dompot Dhuafa Riau Livestock Center program in improving the welfare of mustahik.

This research is a field research that focuses on the Zakat-Based Livestock Center Program in improving community welfare. The focus of this research is still very little done locally. Most research on productive zakat tends to focus on economic programs in general or on a national scale. There are not many studies that specifically examine the zakat-based livestock center program in the regions, especially in Riau Province which is managed by Dompot Dhuafa Riau.

Literatures Review

Zakat

Zakat is interpreted as growing and increasing because by paying zakat, the payer of zakat gets a multiple reward and helps the difficulties of the mustahik. Zakat is said to be pure because by paying zakat, a payer of zakat trains himself to stay away from greed, polytheism, stinginess, and stinginess. (Asnaini, 2008). The Maliki Mazhab defines zakat as the expenditure of part of the wealth that has reached the nisab (quantity limit that must be zakated) and hawl (a year) on the condition that the wealth is fully owned and not mining and agricultural goods to people who are entitled to receive it (mustahiq). (Bank Indonesia, 2016).

Types of Zakat

In general, zakat is divided into two, namely (Azzam dan Hawwas, 2013):

1. Zakat Fitrah

Zakat fitrah is an amount of wealth that must be paid by every Mukullaf (Muslim, mature and religious person) and every person whose livelihood is borne by him with certain conditions.

2. Zakat Maal (Wealth)

Zakat Maal (Wealth) is part of the wealth of a person (also a legal entity) which must be issued to certain groups of people after they have owned it for a certain period

of time in a certain minimum amount.

People Who Are Entitled to Receive Zakat (Mustahik)

Mustahik or people who are entitled to receive zakat directly, Allah SWT explains in the Al-Quran, Surah At-Taubah (9:60):

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ
وَأَيْنَ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Meaning: "Verily, zakat is only for the poor, the needy, the collectors of zakat, those whose hearts are softened (converts), for (freeing) slaves, for (freeing) those in debt, for the cause of Allah and for those who are on a journey, as an obligation from Allah. Allah is All-Knowing, All-Wise." Q.S. At-Taubah (9:60).

Based on the verse above, there are eight groups (asnaf) who are entitled to receive zakat, namely:

1. The poor, namely people who are very miserable in life, do not have wealth and energy and facilities that can be used as a tool to meet basic or basic needs.
2. Poor people, namely people who do not have enough to live on and are in a state of deficiency.
3. Zakat administrators (amil), namely people who are given the task of collecting and distributing zakat.
4. Mu'allaf, namely people whose hearts are tamed with the aim that they will be willing to embrace Islam and or not disturb Muslims or so that their hearts remain and are firm in Islam or from their authority they will attract non-Muslims to embrace Islam.
5. Riqab, namely to free slaves, also includes releasing Muslims who are held captive by infidels.
6. Gharim, namely people who are in debt because of interests that are not sins and are unable to pay them.
7. Fi Sabilillah, namely for the needs of the defense and glory of Islam and the welfare of the Muslims.
8. Ibnu Sabil, namely people who are on a journey, not immoral, who experience hardship on their journey.

Distribution of Zakat

The linguistic definition of distribution comes from English, namely "distribution" derived from the word "to distribute." which means to share, to channel, to spread and to distribute. While the definition of distribution in terms of terms is the process of distributing or delivering goods and services from producers to consumers or users.

Without distribution, goods and services will not reach from producers to consumers so that production and consumption activities will not run smoothly (Damsar, 2011).

Initially, zakat funds were only channeled or distributed in the form of consumption, but in recent implementation, the zakat funds distributed have begun to be developed by means of distribution in the form of productive zakat. In its distribution, productive zakat is divided into two, namely: traditional productive zakat distribution and creative productive zakat distribution.

The traditional productive distribution of zakat consists of two modes, namely: the first mode, the distribution of zakat by giving it as business capital in the form of money or in exchange for objects or goods and the amount of zakat funds given is adjusted to the needs of the mustahik, the second mode of distribution of zakat by making them in the form of items that can be used for production or the main tools for work, such as goats, cows, razors, sewing machines, and so on. In this mode of distribution, the zakat funds given become the full property of the mustahik. Meanwhile, the distribution of zakat in a creative, productive way is also divided into two modes, namely, firstly, zakat funds are distributed in the form of business capital, which will later be distributed to all mustahik, secondly, zakat funds are used to build social projects and economic projects, and secondly, building facilities and places. works for mustahik and others (Mufraini, 2006).

Islamic Social Finance

Islamic social finance is an alternative to religion-based social financial management that is intended for social or religious activities. Islamic social finance is also a financing distribution activity with contracts in accordance with Islamic principles with the aim of helping the poor and economically weak in achieving their welfare. The financial system used in order to solve economic problems to realise community welfare using zakat, infaq, sadaqah, waqf, and Islamic microfinance instruments (Widiastuti et al., 2022). The provision of this platform is intended for people who need assistance in running their business which comes from three main sources namely zakat/sadaqah, waqf and Islamic microfinance (Hunjra et al., 2024); (Lawal & Ajayi, 2019). This financial sector must fulfil Islamic principles and be developed for economic and social development (Adjar et al., 2020). This financial management system is used for social interests by managing it in accordance with sharia principles (Siswanto, 2022).

Based on various sources that explain related to Islamic social finance, it can be understood that what is meant by Islamic social finance is Islamic finance obtained and used for economic and social activities or community welfare sourced from zakat, infaq, waqf, alms, grants, and so on. Although there are several items of social finance sources

that can be used for social and economic activities, in general these sources can be grouped in two ways, namely: a) donations in the form of an obligatory tax in Islam called zakat which is bound by nisab, haul and designation (Umar & Umar, 2022), and b) voluntary donations in the form of sunnah practices that are not bound by nisab, haul and designation such as: waqf, infaq, sadaqoh, grants and also not an obligation but only based on willingness and sincerity to spend the wealth he has for economic or social needs and activities for those who need it.

Welfare An Islamic Economic Perspective

Welfare is a condition that improves the fulfillment of basic needs for individuals or groups, whether in the form of food, education, health, while the opposite of welfare is welfare (be.ncana). In essence, welfare demands the fulfillment of human needs which include primary needs (primary ne.e.ds), secondary needs (se.condary ne.e.ds), and basic needs.

Well-being in Islam essentially includes two main things, namely physical well-being and spiritual well-being. Physical and spiritual prosperity must be manifested in every individual who works for the prosperity of his life, so that it will be for the family and society in the country to be prosperous. Considering the broad definition of economics and the many related verses of the Qur'an, the discussion of economics is sufficient. As stated by Allah SWT in the Qur'an:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

Meaning: And say, "Work, then Allah will see your work and so will His Messenger and the believers, and you will be returned to the All-Knower of the unseen and the seen, then He will inform you of what you used to do." Q.S. At-Taubah (9:105).

The verse above explains that Allah SWT commands mankind to always strive or work and not be lazy, so that mankind can fulfill their life needs and achieve prosperity. Allah SWT will provide prosperity to anyone (men and women) who are willing to work and do good deeds accompanied by faith, so that mental formation (tawhid) is created and life needs are fulfilled. Then after that Allah SWT will bring about a sense of prosperity and happiness.

Welfare Indicators

Welfare indicators are a measure used to assess whether an individual or society can be said to be prosperous or not. The welfare of each individual or society in general will certainly differ from one another. According to the Central Statistics Agency of Indonesia (BPS), the level of household welfare in a region can be measured through

several indicators, including: (BPS, 2022):

a. Family Income Level.

Based on the classification according to the Central Statistics Agency, family income levels are divided into 3 groups, namely the high income group with an average income of more than Rp. 3,500,000.00 per month. Medium income group if the average income is between Rp. 2,500,000.00–Rp. 3,500,000.00. Low income group if the average income is less than Rp. 2,500,000.00 per month.

b. Consumption and Output

Expenditure indicators can be classified into 3 items, based on the level of family expenditure, namely the high expenditure group with an average expenditure of more than Rp. 3,500,000.00 per month. Medium output group if the average output is between Rp. 2,500,000.00–Rp. 3,500,000.00. Low output group if the average output is less than Rp. 2,500,000.00 per month.

c. Family Education Level

Family education is a conscious and planned effort to realize learning in order to maximize one's potential in terms of knowledge, skills and attitudes to achieve a legal family that can meet spiritual and material needs, adhere to religion, and have balanced ties between members and members. with the general public.

Minister of Human Development and Culture Coordinator Puan Maharani will implement a 12-year compulsory education program starting in June 2015. This program requires every citizen of Indonesia to study for 12 years in primary and secondary education, elementary school, junior high school, senior high school. Ease of getting children into. The education level consists of 3 items, namely school fees, distance to. school and education process.

d. Family health level

Family health is a continuous effort and has become a norm in the family to maintain the health of each individual in the family so that each family member is responsible for the collective health. The ease of obtaining health services consists of 6 items, namely distance to the nearest hospital, distance to drug stores, handling of medicines, prices of medicines and other health needs.

e. Housing Conditions and Facilities in the Household

There are 5 residential indicators that are assessed, namely the type of roof of the house, walls, ownership status of the house, floor and floor area. Of the 5 items then they will then be classified into. in 3 groups, namely:

1) Permanent

The permanent criteria are determined by the quality of the walls, roof and floor. A permanent house building is a house whose walls are made of high quality tembok/wood, the floor is made of high quality tiles/ramik/wood and the roof is made of seng/ge.nteng/sirap/asbes.

2) Semi Permanent

A semi permanent house is a house whose walls are semi-thick or brick without plaster or low quality wood, the floor is made of tiles, semen or low quality wood and the roof is seng, roof, shingle or asbes.

3) Non-Permanent

Meanwhile, non-permanent houses are houses with very simple walls (bamboo/planks/leaves), floors made of soil and roofs made of leaves or a mixture of roof tiles or used zinc and the like. Meanwhile, the indicators for residential facilities that are assessed consist of 12 items, namely yard, electronic equipment, cooling, lighting, owned vehicles, cooking fuel, clean water sources, drinking water facilities, how to obtain drinking water, drinking water sources, toilet facilities, and the distance of the toilet from the house. From the 12 items, they will then be classified into 3 groups, namely:

Complete, This indicator means that the residential facilities already have 12 items mentioned above in good condition or suitable for use.

- a) Sufficient, This indicator means that the residential facilities have facilities of at least more than 6 items mentioned in suitable conditions.
- b) Lacking This indicator means that the residential facilities have facilities of less than 6 items mentioned in suitable conditions.

e. Transportation

Transportation is how families have the convenience of accessing transportation as a means used to facilitate family activities in covering distances. There are 2 types of transportation, private transportation and public transportation.

Methods

This type of research is descriptive qualitative which is field research, namely the data obtained is analyzed with data and then conclusions are obtained. The purpose of this qualitative approach is to describe and summarize various conditions, situations or various phenomena or social realities that exist in society as research objects. This

research also attempts to use reality as characteristics, properties, conditions, situations, or certain phenomena. (Sugiyono, 2015).

The subjects in this study were all mustahik who were members of the productive zakat program of the Dompot Dhuafa Riau Livestock Center. The object of this study was how the role of zakat distribution through the Dompot Dhuafa Riau Livestock Center program. Data were obtained through in-depth interviews with all mustahik who were members of the productive zakat program of the Dompot Dhuafa Riau Livestock Center and the Head of the Dompot Dhuafa Riau Livestock Center Program.

Table 1. Source Data

No.	Populasi	Sampel	Percentage	Description
1.	Head of Dompot Dhuafa Riau Livestock Center Program	1	1	100%
2.	Mustahik of Dompot Dhuafa Riau Livestock Center Program	6	6	100%
	Total	7	7	100%

Source: Processed Data, 2024.

The reason the author took 6 informants is because in the Dompot Dhuafa Riau Livestock Center program, precisely in Simpang Pe.tai Village, Rumbio Jaya District, Kampar Regency, there are only 6 mustahik. While in other places in the Riau province, this program is not being run.

The data obtained through interviews with informants will be managed by searching for and finding important information. Data analysis is carried out through data reduction stages, which is the process of summarizing, selecting, and focusing data from interviews and documentation into information that is in accordance with the focus of the research, namely the Dompot Dhu'afa Riau livestock center program. The steps taken start from copying the recording of the interview results into a written transcript, grouping data based on the role of zakat in improving the welfare of mustahik, supporting factors for the livestock center program, inhibiting factors for mustahik participation, and discarding data that is not relevant or outside the focus of the research.

The next stage is Data Presentation. Data presentation is displaying data that has been reduced in a form that is easy to understand so that conclusions can be drawn, namely in the form of a narrative table (containing relevant interview quotes), a comparison table between before and after the mustahik participated in the program.

The last stage is Drawing Conclusions and Verification. This stage is interpreting the meaning of the data that has been presented to draw conclusions, and verifying it repeatedly to remain objective and valid. This stage is carried out starting from compiling temporary conclusions based on data patterns and trends, conducting triangulation by comparing the results of interviews, documentation, and observations and adjusting conclusions with relevant theories.

Results

Distribution of zakat through the Livestock Center program is a development and innovation established by Dompét Dhuafa Farm (DD Farm) on November 29, 2019 as a development of an economic empowerment area based on agriculture, fisheries, and livestock. This program aims to elevate the dignity and welfare of the mustahik, with an orientation towards increasing income, so that with the increase in the income of the mustahik it is hoped that it can have a positive impact in helping to improve the welfare of the mustahik, and changing the mustahik into a muzakki.

The Livestock Center Program is a modern sheep farm area built using zakat funds spread across 12 Dompét Dhuafa branches throughout the archipelago, and one of them was established in Riau Province, precisely in Simpang Petai Village, Rumbio Jaya District, Kampar Regency. This modern sheep farm stands on an area of 3000 square meters, consisting of one closed pen (close house) with a width of 20 meters and a length of 50 meters and contains 300 sheep managed by 6 mustahik (Hendi Mardika, 2024).

Table 2. List of Mustahik for the Riau Dompét Dhuafa Livestock Center Program

No	Name of Mustahik	Task
1.	Muhammad Haris	Workers/Cage Crew (ABK)
2.	Albi Julianto	Workers/Cage Crew (ABK)
3.	La Ode Hardiyanto	Workers/Cage Crew (ABK)
4.	M. Arif Fahmi	Workers/Cage Crew (ABK)
5.	M. Hasan	Workers/Cage Crew (ABK)
6.	Yan Fitrah	Workers/Cage Crew (ABK)

Source: Dompét Dhuafa, 2024

Determination of Criteria for Candidates for Mustahik Recipients of the Dompét Dhuafa Riau Livestock Center Program.

The zakat distribution process begins with the identification of prospective zakat recipients who meet the requirements to join the Dompét Dhuafa Riau Livestock Center program. This identification is carried out through careful research and surveys to ensure

that assistance is distributed to mustahik who really need it and in accordance with the established criteria.

The criteria or standardization that have been set by Dompot Dhuafa include: (Yogy Rasihen, 2024):

- a. Included in the eight groups of people who are entitled to receive zakat (the poor, needy, amil, mualaf, riqab, gharimin, fi sabilillah and ibnu sabil).
- b. Have an interest and willingness to raise livestock.
- c. Understand the basic science of livestock.
- d. Have the spirit to develop.

The mustahik who work on the modern sheep farm of the Dompot Dhuafa Riau Livestock Center Program will be given education and direction on how to raise and care for sheep properly and correctly every month which will be held by Dompot Dhuafa Riau. Food ingredients and all facilities used for raising livestock have all been provided by Dompot Dhuafa, the mustahik who work are only assigned to care for and manage the sheep farm.

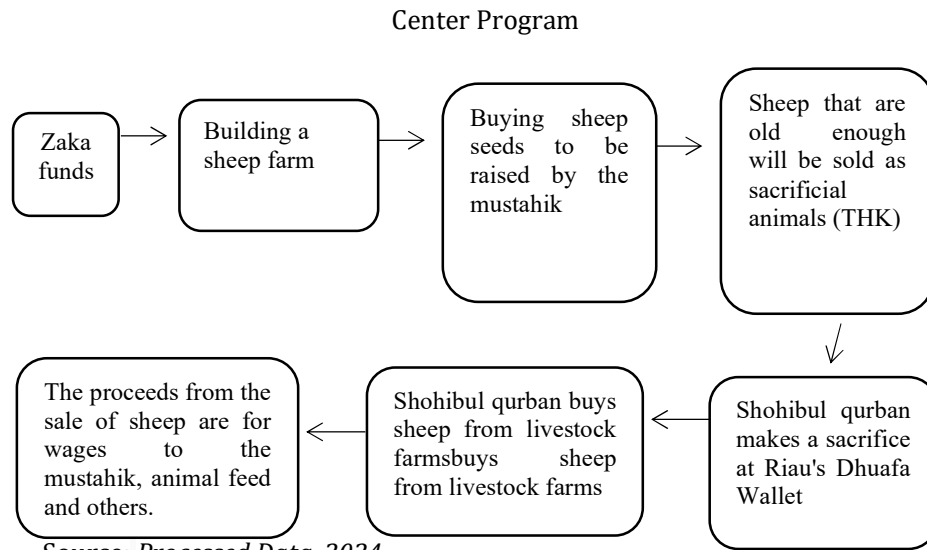
Distribution of Zakat Through the Dompot Dhuafa Riau Livestock Center Program

The mechanism for distributing zakat through the Dompot Dhuafa Riau livestock center program in distributing zakat through sheep farming begins by allocating zakat funds collected by Dompot Dhuafa Riau to buy male sheep seeds which will later be cared for and raised by mustahik under supervision from Dompot Dhuafa Riau. These sheep will be harvested once a year and sold to the shohibul qurban (Muslims who perform the sacrifice) through the Tebar Hewan Qurban (THK) program, this program is specifically implemented every Eid al-Adha which is organized by Dompot Dhuafa Riau.

The Tebar Hewan Qurban (THK) program is an online sacrifice program that aims to distribute sacrificial animal meat to remote areas. The sacrificial animal meat that will be distributed comes from the shohibul qurban (people who perform the sacrifice) at Dompot Dhuafa Riau through the Tebar Hewan Qurban (THK) program. The qurban owners register at the Dompot Duafa Riau office or register online through the Dompot Dhuafa Riau website. After registering as qurban participants, the qurban participants (qurban owners) will then choose the sheep that will be used for the sacrifice and Dompot Dhuafa will provide information regarding the type, size and health information of the sheep that will be used in the qurban worship process through the Dompot Dhuafa Riau website. The qurban animals provided by Dompot Dhuafa Riau are sheep from the modern sheep farm, the Dompot Dhuafa Riau Livestock Center. The implementation of the Qurban Animal Distribution (THK) program on Eid al-Adha 10 Dzulhijjah 1445 H, precisely on Monday,

June 17, 2024, has been successfully implemented, a total of 264 sheep were slaughtered, spread across 11 districts/cities in Riau Province (Dompét Dhuafa Riau, 2024).

Figure 1. Zakat Distribution Mechanism For The Riau Dompét Dhuafa Livestock



Improving of Welfare Mustahik Through the Dompét Dhuafa Livestock Center Program

Welfare is the ability of individuals to meet their needs and those of their dependents, both primary needs and secondary needs, fulfill physical and spiritual needs, and be free from poverty, have the right and freedom of opinion, are not under threat, have easy access to health, get a decent life, and freedom to worship.

To find out whether the distribution of zakat through the livestock center program plays a role in improving the welfare of mustahik, it can be seen by using the indicators set by the Central Statistics Agency (BPS).

Interviews conducted with mustahiks of the Dompét Dhuafa Riau Livestock Center program were based on six welfare indicators set by the Central Statistics Agency (BPS) which can be used to measure the level of welfare of a family, namely; family income level, consumption or expenditure, family education level, family health level, house conditions (permanent, semi-permanent and non-permanent) and the completeness of the facilities and transportation owned by the mustahik.

After an in-depth interview process, the following are the interview results using the six welfare indicators from BPS in the form of a table as follows:

Mustahik Income

Table 3. Total Income of Mustahik of Dompot Dhuafa Riau Livestock Center Program Every Month

No.	Name of Mustahik	Income Before Livestock Center Program	Income After Livestock Center Program
1.	Muhammad Haris	Rp.3.300.000	Rp.3.800.000
2.	Albi Julianto	Rp.3.400.000	Rp.3.900.000
3.	Laode Hardiyanto	Rp.3.200.000	Rp.3.800.000
4.	M. Arif Fahmi	Rp.3.000.000	Rp.3.700.000
5.	Muhammad Hasan	Rp.3.200.000	Rp.3.800.000
6.	Yan Fitrah	Rp.3.300.000	Rp.3.900.000

Source: Processed Data, 2024

Table 3 can be concluded that the income of mustahik has increased in monthly income compared to before receiving the Dompot Dhuafa Riau Livestock Center program. Before joining the Livestock Center Program, the average monthly income of mustahik ranged from IDR 3,000,000 to IDR 3,500,000. After joining, their income increased between IDR 500,000 to IDR 700,000 per month. Overall, this program provides an average increase in income of IDR 600,000 per month for mustahik. This increase shows that the Livestock Center program has succeeded in providing significant additional income, so that it can improve the quality of life of mustahik and their families. Higher income also allows them to meet basic needs and plan for a better future, both in terms of children's education and household conditions.

Mustahik Expenditure

Table 4. Total Expenditure or Consumption of Mustahik of Dompot Dhuafa Riau Livestock Center Program Every Month

No.	Name of Mustahik	Expenditure Before Livestock Center Program	Expenditure After Livestock Center Program
1.	Muhammad Haris	Rp.3.200.000	Rp.3.500.000
2.	Albi Julianto	Rp.3.300.000	Rp.3.600.000
3.	Laode Hardiyanto	Rp.3.000.000	Rp.3.500.000
4.	M. Arif Fahmi	Rp.2.800.000	Rp.3.300.000
5.	Muhammad Hasan	Rp.3.000.000	Rp.3.500.000
6.	Yan Fitrah	Rp.3.200.000	Rp.3.600.000

Source: Processed Data, 2024

Table 4 shows significant changes in the monthly expenditure of the mustahik after joining the Livestock Center empowerment program. Overall, there was an increase in the household expenditure of the mustahik ranging from IDR 600,000 to IDR 800,000 per mustahik per month. This data shows the success of the Dompot Dhuafa Riau Livestock Center program in improving the standard of living of the mustahik, and has the potential to become a sustainable economic empowerment model.

Family Education Level

Table 5. Education Level of Mustahik of Dompot Dhuafa Riau Livestock Center Program

No.	Nama of Mustahik	Education Level Before Livestock Center Program	Education Level After Livestock Center Program
1.	Muhammad Haris	2 Student	2 Student
2.	Albi Julianto	2 Student, 1 balita	2 Student, 1 toddler
3.	Laode Hardiyanto	1 Student 1 balita	1 Student, 1 toddler
4.	M. Arif Fahmi	1 Student	1 Student
5.	Muhammad Hasan	2 Student	2 Student
6.	Yan Fitrah	3 Student	3 Student

Source: Processed Data, 2024

Overall, the level of education of the children of the mustahik did not experience significant changes in terms of the number of children attending school after the program. The Livestock Center program is more focused on increasing the economic income of the mustahik family, but indirectly helps them to maintain and support their children's education, this can be seen in table 5.

Health Level

Health Level In measuring the health level of the mustahik, it can be seen from the ease of obtaining health services consisting of 6 items, namely the distance to the nearest hospital, the distance to the drug store, handling of medicines, the price of medicines and other health needs. In determining the health level of the mustahik of the Dompot Dhuafa Riau Livestock Center program, the author focuses more on the ownership of BPJS health insurance owned by the mustahik and then makes a comparison between before and after participating in the Livestock Center program.

Table 6. Health Level of Mustahik Recipients of the Domet Dhuafa Riau Livestock Center Program

No.	Name of Mustahik	Health Level Before Livestock Center Program	Health Level After Livestock Center Program
1.	Muhammad Haris	Don't have BPJS yet	Have BPJS
2.	Albi Julianto	Don't have BPJS yet	Have BPJS
3.	Laode Hardiyanto	Don't have BPJS yet	Have BPJS
4.	M. Arif Fahmi	Don't have BPJS yet	Have BPJS
5.	Muhammad Hasan	Don't have BPJS yet	Have BPJS
6.	Yan Fitrah	Don't have BPJS yet	Have BPJS

Source: Processed Data, 2024

From the data in table 6, it can be concluded that there has been an increase in the health factors of the mustahik, before joining the Livestock Center Program, most mustahik did not have BPJS, which means that there is limited access to subsidized health services. After joining this program, there has been an increase in BPJS ownership among mustahik, indicating that this program helps them obtain better health insurance.

Condition of Mustahik's Houses and Facilities Owned

Table 7. Condition of Houses and Facilities Owned by Mustahik Recipients of the Domet Dhuafa Riau Livestock Center Program

No.	Name of mustahik	House Conditions Before Livestock Center Program	House Conditions After the Livestock Center Program
1.	Muhammad Haris	Semi Permanent, facilities are not yet complete	Semi Permanent, complete facilities
2.	Albi Julianto	Semi Permanent, facilities are not yet complete	Permanent, complete facilities
3.	Laode Hardiyanto	Semi Permanent, facilities are not yet complete	Semi Permanent, complete facilities
4.	M. Arif Fahmi	Semi Permanent, facilities are not yet complete	Semi Permanent, complete facilities
5.	Muhammad Hasan	Semi Permanent, facilities are not yet complete	Semi Permanent, complete facilities
6.	Yan Fitrah	Semi Permanent, facilities are not yet complete	Permanent, complete facilities

Source: Processed Data, 2024

Table 7 shows that this program has played a role in improving the living conditions

of mustahik, both in terms of building structure and availability of facilities. Before joining the Livestock Center Program, most mustahik houses were semi-permanent with incomplete facilities. This means that the houses were still built with simple materials, and did not have adequate supporting facilities, such as a decent bathroom or a closed kitchen. However, after joining this program, several mustahik managed to improve the condition of their houses to become permanent houses and complete the home facilities needed for family comfort.

There are many improvements compared to before the mustahik joined this program. Semi-permanent and makeshift houses and facilities are also relatively incomplete, but after joining the program from DDRiau, the houses can be renovated to be permanent with complete facilities. They feel safer and more comfortable at home. Now the children can study and do activities at home in peace. And everyone feels happier living at home.

Transportation Conditions

Table 8. Transportation Conditions Owned by Mustahik Recipients of the Riau Dompot Dhuafa Tenak Center Program

No.	Name of mustahik	Transportation Conditions Before the Livestock Center Program	Transportation Conditions After the Livestock Center Program
1.	Muhammad Haris	2 motorcycle	2 motorcycle
2.	Albi Julianto	1 motorcycle	1 motorcycle
3.	Laode Hardiyanto	1 motorcycle	1 motorcycle
4.	M. Arif Fahmi	1 motorcycle	1 motorcycle
5.	Muhammad Hasan	2 motorcycle	2 motorcycle
6.	Yan Fitrah	2 motorcycle	2 motorcycle

Source: Processed Data, 2024

The data in table 8 shows that the transportation conditions of the beneficiaries did not change after participating in the program, but remained an important means of supporting their activities in running their livestock businesses. The transportation conditions of the beneficiaries before and after the program were mainly motorbikes, which were the main means of transportation for them to support their daily activities.

Overall, the data shows that the Livestock Center Program has not only succeeded in increasing income but also other aspects of the beneficiary's welfare, including health, education, and housing conditions. These improvements are interrelated and play a role in

improving the quality of life and welfare of the beneficiaries as a whole. This program can be considered successful in its goal of empowering the community and improving the welfare of the beneficiaries.

Supporting and Inhibiting Factors in the Distribution of Zakat Through the Dompot Dhuafa Riau Livestock Center Program

Supporting and inhibiting factors in the distribution of zakat through the Dompot Dhuafa Riau livestock center program can be seen from several aspects, namely internal, external aspects, as well as the readiness and acceptance of the community (mustahik).

Included in the Supporting factors in the distribution of zakat through the Dompot Dhuafa Riau Livestock Center program are the availability of funds and capital sourced from zakat and structured coaching or mentoring for mustahik in raising livestock. Meanwhile, inhibiting factors in the distribution of zakat are the lack of understanding or experience of mustahik in raising livestock, not all mustahik have the will and experience or sufficient skills in raising livestock, limited resources in some areas, technology to support modern livestock management that can have an impact on livestock growth and business results. Inhibiting factors also come from finding a stable market for livestock products. If market access is inadequate, livestock products can be difficult to sell or their value becomes low. Natural Risk Factors and Livestock Diseases also have natural risks such as diseases that attack livestock or extreme weather that can cause losses. This can also affect the welfare of mustahik who are very dependent on livestock results.

Discussion

The Dompot Dhuafa Riau Livestock Center Program reflects the principle of productive zakat, namely zakat that is developed to empower mustahik to be independent and even become muzakki. This concept is in accordance with the empowerment theory in zakat developed by Husein (2012), which states that the distribution of zakat is ideally directed at removing mustahik from the cycle of poverty in a sustainable manner.

The increase in income of IDR 600,000 per month is a direct indicator that the program is economically successful. This is also in line with the welfare indicators of the BPS version which are used as a credible and objective measuring tool. The success of increasing access to BPJS, housing facilities, and the stability of children's education also shows that zakat that is managed in a structured manner can encourage a multiplier effect in aspects of mustahik's life (Nur Aeni, 2025).

Collaboration between Sentra Ternak and Tebar Hewan Kurban expands the marketing network for livestock products and extends social benefits to remote areas.

This is in line with the spirit of distributive justice in Islam and reduces inequality in access to sacrificial meat. (Syahrin et al., 2022)

This program is still very dependent on zakat funds and has not shown an independent or competitive business model. If the flow of zakat stops or decreases, serious challenges will arise regarding the sustainability of the program. This is criticized in the productive zakat literature that the success of empowerment must be accompanied by financial independence.

Overall, the Riau Dompot Dhuafa Livestock Center program shows a progressive and impactful zakat distribution innovation, but it needs strengthening in terms of expanding reach, increasing the economic scale of mustahik, and business sustainability and independence. If strengthened with a more comprehensive evaluation system and expansion strategy, this program has great potential to become a national model for productive zakat distribution.

Conclusion

Based on the results of the analysis and discussion, it can be concluded that the distribution of zakat through the Dompot Dhuafa Riau Livestock Center program has played a significant role in improving the welfare of the mustahik, which is marked by an increase in several factors including: increased monthly income and expenses, after participating in the Livestock Center program, their average income increased between IDR 500,000 to IDR 700,000 per month, which has a good impact on meeting basic needs and improving the quality of life of the mustahik, and their monthly expenses are also relatively stable in line with income. The health conditions of most mustahik who previously did not have access to health facilities now have BPJS, which provides health insurance and increases their access to medical services. This shows that their access to health has also increased. The condition of the house and facilities has improved, from semi-permanent to permanent with more complete facilities. This not only increases the comfort of living, but also creates a better environment for the family.

Supporting factors in this livestock village program are the availability of funds and capital from zakat, training and supervision carried out by Dompot Dhuafa and the willingness of the beneficiaries to raise livestock. Meanwhile, inhibiting factors are the lack of understanding and experience of the beneficiaries, limited resources, unstable marketing of livestock products and the lack of patience of the beneficiaries in carrying out the program.

This study has several limitations. First, the Livestock Center program still relies on

zakat funds, so the sustainability of the program is not yet fully independent. Second, the number of respondents is limited to only six mustahik in one location, so the findings cannot be generalized. Third, the study is short-term, so the long-term impact has not been monitored. These limitations are expected to be used as considerations for further research.

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