

**THE EFFECTIVENESS OF ISLAMIC COUNSELOR NON-CIVIL
SERVANT IN INCREASING PUBLIC AWARENESS OF ZAKAT: STUDY
IN KUA DISTRICT MOGA, PEMALANG, CENTRAL JAVA**

THESIS

Written by:

Zhilalul Islam

13210024



AL-AHWAL AL-SYAHSIYYAH DEPARTMENT

SHARIA FACULTY

MAULANA MALIK IBRAHIM MALANG STATE ISLAMIC

UNIVERSITY

2017

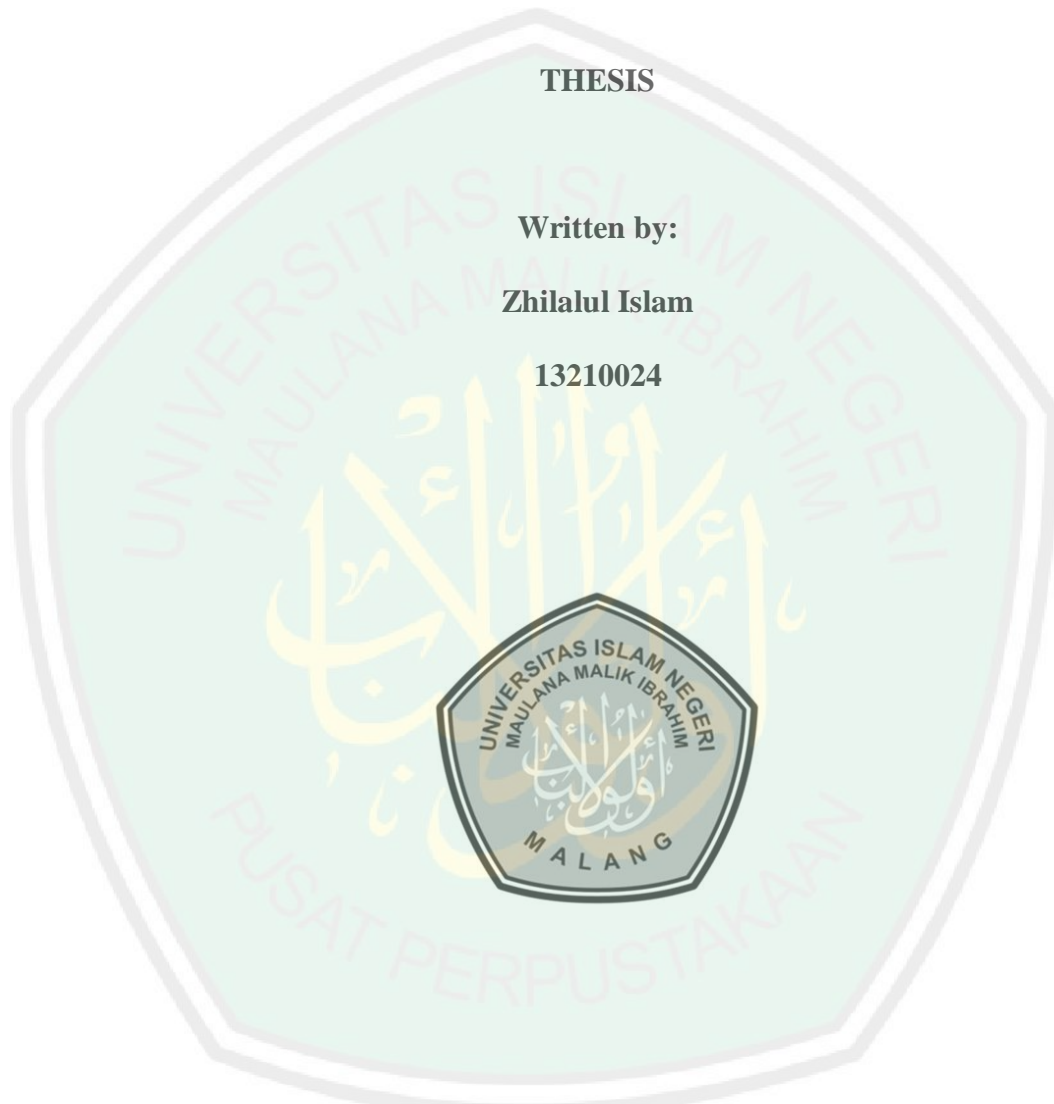
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2017

STATEMENT OF THE AUTHENTICITY

In the name of Allah (SWT)

With consciousness and responsibility towards the development of science, the author declares that the thesis entitled:

**THE EFFECTIVENESS OF ISLAMIC COUNSELOR NON-CIVIL
SERVANT IN INCREASING PUBLIC AWARENESS OF ZAKAT: STUDY
IN KUA DISTRICT MOGA, PEMALANG, CENTRAL JAVA**

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Malang, November 20th 2017

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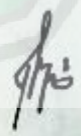
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IN KUA DISTRICT MOGA, PEMALANG, CENTRAL JAVA**

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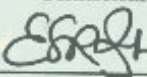
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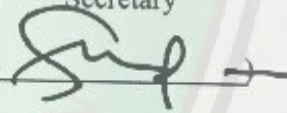
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MOTTO

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ
اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

110. *And establish prayer and give zakah, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of what you do, is Seeing.*¹



¹ QS. Al-Baqarah (2) : 110

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Alhamdulillah, with all of his grace, mercy, and guidance the thesis entitled “THE EFFECTIVENESS OF ISLAMIC COUNSELOR NON-CIVIL SERVANT IN INCREASING PUBLIC AWARENESS OF ZAKAT: STUDY IN KUA DISTRICT MOGA, PEMALANG, CENTRAL JAVA” can be done very well. *Ashalatu was salam ala Rasulillah*, for his teachings that taught us to live in the world, led our way from the darkness to the light in this life. May we are become one of those who will hashis *syafaat* in the Judgment Day.

With all of the support, effort, help, guidance, briefing, and discussion of various parties in the process of writing this thesis, the writer with his great humility expressed his thanks infinitely to:

1. Prof. Dr. Abdul Haris, M.Ag, as the Rector of the State Islamic University of Maulana Malik Ibrahim Malang
2. Dr. Saifullah, SH, M. Hum, as the Deac of Sharia Faculty of State Islamic Univesity of Maulana Malik Ibrahim Malang
3. Dr. Sudirman M.A, as the head of the Al-Ahwal Al-Syahsiyyah Department of the Sharia Faculty of State Islamic University, Maulana Malik Ibrahim of Malang.
4. Dr. Hj. Tutik Hamidah, M.Ag, as supervisory lecturer during the author’s course of study in Al-Ahwal Al-Syahsiyyah Department of Sharia Faculty of State Islamic University, Maulana Malik Ibrahim Malang, and also as the supervisor in writing this thesis. Thanks for

all time that she gave for guidance, briefing, and motivation in completing this thesis.

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7. My magnificent Mom and Dad, my beloved Sisters, and all of my family in MB 37, who gave many support during study in Sharia Faculty of State Univerisity of Maulana Malik Ibrahim Malang.
8. KH. Baidlowi Muslih, Gus Yakin, Gus Fahmi Fardiansyah who gave many knowledges during the author life in Pondok Pesantren Anwarul Huda.
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10. The ICP 2013 Family, Refi, Majid, Putra, Ihwandi, Fatur, Emi, Oci, Fariha, Ihda, Nasiha, Rafika, Fariha, Nida, Novi, Dwi, Azizah, who inpiring me to be a great student.

Hopefully, by imparting what has been learned during the course of study in the Faculty of Sharia State Islamic University of Maulana Malik Ibrahim Malang, it will benefit all readers and the author himself. Realizing the fact that

error and weakness is impartial to being human, and that this thesis is still far from perfection, the author appreciates constructive criticism and suggestions for the improvement and betterment of this thesis.

Malang, 20th November 2017

Author,



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13210024



TRANSLITERATION GUIDE

A. General

The transliteration guide which is used by the Sharia Faculty of State Islamic University, Maulana Malik Ibrahim Malang, is the EYD plus. This usage is based on the Consensus Directive (SKB) from the Religious' Ministry, Education Ministry and Culture Ministry of the Republic of Indonesia, dated January, No. 158/1987 and b/U/1987, which is also found in the Arabic Transliteration Guide book, INIS Fellow 1992.

B. Consonants

ا	= a	ز	= z	ق	= q
ب	= b	س	= s	ك	= k
ت	= t	ش	= sy	ل	= l
ث	= ts	ص	= sh	م	= m
ج	= j	ض	= dh	ن	= n
ح	= h	ط	= th	و	= w
خ	= kh	ظ	= zh	ه	= h
د	= d	ع	= ' (comma facing upwards)	ي	= y
ذ	= dz	غ	= gh		
ر	= r	ف	= f		

The hamzah (ء) which is usually represented by and *alif*, when it is at the beginning of a word, henceforth it is translated following its vocal pronouncing and not represented in writing. However, when it is in the middle or end of a

word, it is represented by a coma facing upwards (‘), as oppose to a comma (,) whic replaces the “ع”.

C. Long Vowel and Diftong

In every written Arabic text in the *latin* form, its vowels *fathah* is written with “a”, *kasrah* with “i”, and *dlommah*, with “u”, whereas elongated vowels are written as such:

Elongated (a) vowel = â example قال becomes *qâla*

Elongated (i) vowel = î example قيل becomes *qîla*

Elongated (u) vowel = û example دون becomes *dûna*

Specially for the pronouncing of *ya’ nisbat* (in association), it cannot represented by “i”, unless it is written as “iy” so as to represent the *ya’ nisbat* at the end. The same goes for sound of a diftong, *wawu* and *ya’* after *fathah* it is written as “aw” dan “ay”. Study the following examples:

Diftong (aw) = و example قول becomes *qawlun*

Diftong (ay) = ي example خير becomes *khayrun*

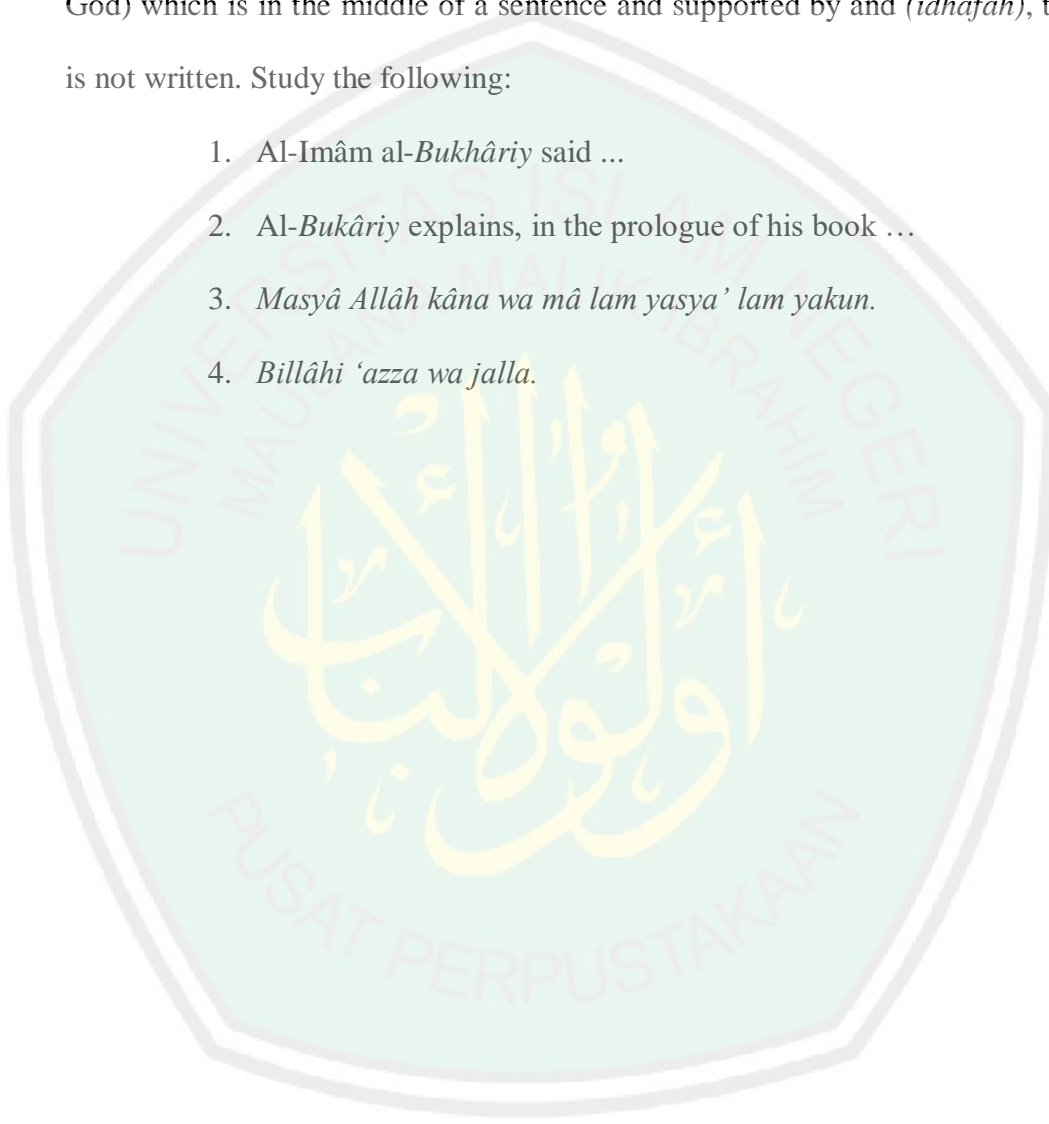
D. Ta’ Marbûthah (ة)

Ta’ Marbûthah is transliterated as “t” if it is in the middle of word, but if it *Ta’ Marbûthah* at the end, then it is transliterated as “h”. For example: الرسالة للمدرسة will be *al-risalat li al-mudarrisah*, or if it happens to be in the middle of a phrase which constitutes *mudlaf and mudlafilayh*, then the transliteration will be using “t” which is enjoined with the previous word, for example في رحمة الله becomes *fi rahmatillah*.

E. Definite Article

Arabic has only one article, “al” (ال) and it written in small letters, unless at the beginning of a word, while “al” in the phrase of *lafadh jalalah* (speaking of God) which is in the middle of a sentence and supported by and (*idhafah*), then it is not written. Study the following:

1. Al-Imâm al-Bukhâriy said ...
2. Al-Bukâriy explains, in the prologue of his book ...
3. *Masyâ Allâh kâna wa mâ lam yasya' lam yakun.*
4. *Billâhi 'azza wa jalla.*



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ABSTRAK

Zhilalul Islam, 13210024. 2017. *Efektifitas Penyuluh Agama Islam Non-PNS dalam Meningkatkan Kesadaran Zakat Masyarakat: Studi di KUA Kecamatan Moga, Kabupaten Pemalang, Jawa Tengah*. Skripsi Jurusan Al-Ahwal Al-Syakhsiyah, Fakultas Syari'ah, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Dr. Hj. Tutik Hamidah, M.Ag

Kata Kunci: Efektifitas, Penyuluh Agama Islam Non-PNS, Kesadaran Masyarakat, Zakat.

Indonesia merupakan salah satu negara potensial dalam penghimpunan dana zakat. Dinamika pengelolaan zakat di Indonesia yang terjadi saat ini adalah tidak semua tersentuh informasi terkait pengelolaan zakat secara professional melalui institusi-institusi zakat baik swasta maupun negeri. Penyuluhan Zakat merupakan salah satu upaya pemerintah agar masyarakat mendapatkan informasi terkait zakat dan pengelolaannya. Tugas penyuluhan zakat ini diberikan kepada Penyuluh Agama Islam dibawah pengawasan Direktorat Jendral Bimbingan Islam Kementerian Agama. Tugas penyuluhan zakat kemudian dibantu dengan adanya perekrutan Penyuluh Agama Islam Non-PNS. Peran Penyuluh Agama Islam Non-PNS dalam memberikan sosialisasi kepada masyarakat dengan target untuk memberikan kesadaran zakat tentu menarik untuk diteliti.

Berdasarkan masalah tersebut, peneliti mengadakan penelitian ini dengan tujuan untuk mengetahui peran dan upaya yang dilakukan Penyuluh Agama Islam Non-PNS dalam meningkatkan kesadaran zakat masyarakat. Selain itu, penulis juga ingin mengetahui efektifitas dari Penyuluh Agama Islam Non-PNS dalam meningkatkan kesadaran zakat masyarakat.

Dalam penelitian ini penulis menggunakan jenis penelitian yang berupa penelitian empiris. Maka pendekatan yang digunakan dalam penelitian ini penulis menggunakan pendekatan kualitatif. Dalam teknik pengumpulan data, peneliti menggunakan metode wawancara yang kemudian hasilnya dianalisis disertai dengan dokumentasi sebagai bukti penelitian yang dilakukan.

Dari hasil penelitian ini menunjukkan mengenai upaya yang dilakukan oleh Penyuluh Agama Islam Non-PNS adalah menyesuaikan dengan apa yang ditetapkan oleh Pedoman Penyuluhan. Dalam hal ini, penyuluh melakukan penyuluhan terkait zakat dan menentukan warga binaan yang dijadikan objek penyuluhan. Akan tetapi, ketiadaan lembaga zakat menjadi hambatan dalam melakukan tugasnya karena mempengaruhi materi penyuluhan yang terbatas pada masalah fikih zakat. Selain itu, upaya yang dilakukan oleh Penyuluh Agama Islam Non-PNS juga belum dikatakan efektif. Hal ini dikarenakan berbagai macam faktor yang mempengaruhi tidak efektifnya Penyuluh Agama Islam Non-PNS seperti, keterlambatan pembagian spesialisasi, terlalu luasnya jangkauan penyuluhan, ketiadaan lembaga zakat sebagai elemen penting untuk mewujudkan pengelolaan zakat secara terlembaga, dan keterbatasannya materi penyuluhan yang disampaikan.

ABSTRACT

Zhilalul Islam, 13210024, 2017. *The Effectiveness of Islamic Counselor Non-Civil Servant in Increasing Public Awareness of Zakat: Study in KUA District Moga, Pematang, Central Java*. Thesis. Al-Ahwal Al -Syakhsiyah Department, Sharia Faculty, Maulana Malik Ibrahim State Islamic University of Malang. Supervisor: Dr. Hj. Tutik Hamidah, M.Ag

Keywords: Effectiveness, Islamic Counselor Non-Civil Servant, Public Awareness, *Zakat*.

Indonesia is one of the potential countries in accumulating zakat funds. The current dynamics of zakat management in Indonesia is that not all people are educated with information related to zakat management professionally through zakat institutions both private and public. Zakat counseling is one of the government's efforts to facilitate people to get information related to zakat and its management. Zakat counseling assignment is given to the Islamic Religious Counselors under the supervision of the Directorate General of Islamic Guidance Ministry of Religious Affairs. Zakat counseling tasks then assisted by the recruitment of Islamic Counselor Non-Civil Servant. The role of Islamic Counselor Non-Civil Servant in providing socialization to the public with a target to increasing public awareness of zakat is certainly interesting to be examined.

Based on the problem, the researcher conducted this research with the aim to know the role of Islamic Counselor Non-Civil Servant in raising public awareness of *zakat*. In addition, the researcher also want to know the effectiveness of the Islamic Counselor Non-Civil Servant in its role to increase public awareness of *zakat*.

In this study the author uses the type of research in the form of empirical research. So the approach that used in this study is a qualitative approach. In data collection techniques, the researcher uses interview method which the result is analyzed then along with documentation as evidence of research.

From the results of this study shows that the efforts made by the Islamic Counselor Non-Civil Servant are in accordance with what is set by the Guidance Book of Islamic Counselor. In this case, the Islamic Counselor Non-Civil Servant conducts counseling related to *zakat* and determines the assisted citizens who become the object of counseling. However, the absence of *zakat* institution becomes an obstacle in doing its work because it affects the counseling material which is limited to the issue of *fiqh* of zakat. In addition, efforts made by the Islamic Counselor Non-Civil Servant also can not be said effective. This is due to the various factors that influence the ineffectiveness of Islamic Counselor Non-Civil Servant such as the delay of specialization's selection, the extent of counseling coverage, the absence of zakat institution as an important element to realize zakat management in institutional manner, and the limitation of the counseling material which presented.

ملخص البحث

ظلال الإسلام، 13210024، 2017. فعالية مستشار إسلامي غير مدني في زيادة الوعي العام للزكاة (دراسات في KUA موجا , فيمالتق, جوى الوسطى). بحث جامعي. شعبة الأحوال الشخصية، كلية الشريعة بجامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانج. المشرف: الدكتور الحجة توتيك حاميدة، الماجستير.

الكلمات الرئيسية: فعالية، الوعي العام، مستشار إسلامي غير مدني، رجاه .

إندونيسيا هي واحدة من الدول المحتملة في تراكم أموال الزكاة. الديناميات الحالية لإدارة الزكاة في إندونيسيا هي أنه لا يتم تعليم جميع الناس بالمعلومات المتعلقة بإدارة الزكاة بشكل احترافي من خلال مؤسسات الزكاة سواء الخاصة أو العامة. تعتبر مشورة الزكاة واحدة من جهود الحكومة لتسهيل حصول الناس على المعلومات المتعلقة بالزكاة وإدارتها. يتم إسناد مهمة تقديم المشورة للزكاة إلى مستشار إسلامي تحت إشراف المديرية العامة للإرشاد الإسلامي بوزارة الشؤون الدينية. إن دور مستشار إسلامي غير مدني في توفير التنشئة الاجتماعية للجمهور بهدف زيادة الوعي العام بالزكاة أمر مثير للاهتمام بالتأكيد.

وبناء على هذه المشكلة، أجرى الباحث هذا البحث بهدف التعرف على دور وجهود الطبيب في رفع الوعي العام بالزكاة. بالإضافة إلى ذلك، يرغب الباحث أيضا في معرفة فعالية الطبيب في دوره في رفع الوعي العام بالزكاة.

في هذه الدراسة يستخدم المؤلف نوع البحث في شكل بحوث تجريبية. وبالتالي فإن النهج الذي استخدم في هذه الدراسة هو نهج نوعي. في تقنيات جمع البيانات، استخدم الباحث طريقة المقابلات التي يتم تحليل النتيجة ثم جنبا إلى جنب مع الوثائق كدليل على البحث.

من نتائج هذه الدراسة تبين أن الجهود التي يقوم بها مستشار إسلامي غير مدني يتم تعديلها إلى ما هو محدد من قبل كتاب التوجيه المشورة. وفي هذه الحالة، يقوم المستشار بتقديم المشورة المتعلقة بالزكاة ويحدد المواطنين الذين يحصلون على المساعدة والذين يصبحون موضوع تقديم المشورة. ومع ذلك، مع غياب مؤسسات الزكاة يؤثر على المواد الإرشادية التي تقتصر على مسألة الزكاة الفقيه. وبالإضافة إلى ذلك، فإن الجهود التي يبذلها مستشار إسلامي غير مدني هي أيضا غير فعالة. ويرجع ذلك إلى عوامل مختلفة تؤثر على عدم فعالية مستشار إسلامي غير مدني مثل تأخير اختيار التخصص، ومدى تقديم المشورة، وعدم وجود مؤسسة الزكاة كعنصر هام في تحقيق إدارة الزكاة في المؤسسات، والحد من المواد الإرشادية المقدمة.



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CHAPTER I

INTRODUCTION

A. Background of Research

Indonesia is one of the countries with a very large amount of zakat funds. The number of people who are predominantly Muslim, become one of the elements of zakat funds are collected in large numbers. According to BAZNAS data, the fundraising of zakat, infaq and alms (ZIS) in Indonesia has increased significantly from year 2002 to 2015.²

²Div. Publikasi dan Jaringan PUSKASBAZNAS, *Indonesia Zakat Outlook 2017*. (Jakarta: PUSKASBAZNAS, 2016). Page. 1.

Table 1.1 ZIS Collected in Indonesia

Year	Billion Rupiah	Million USD	Annual Growth (%)	GDP Growth (%)
2002	68.39	4.98	-	3.7
2003	85.28	6.21	24.70	4.1
2004	150.09	10.92	76.00	5.1
2005	295.52	21.51	96.90	5.7
2006	373.17	27.16	26.28	5.5
2007	740	53.86	98.30	6.3
2008	920	66.96	24.32	6.2
2009	1200	87.34	30.43	4.9
2010	1500	109.17	25.00	6.1
2011	1729	125.84	15.30	6.5
2012	2200	160.12	27.24	6.23
2013	2700	196.51	22.73	5.78
2014	3300	240.17	22.22	5.02
2015	3700	269.29	21.21	4.79

Note: 1 USD = Rp13.740,00, Source: National Board of Zakat (BAZNAS)

Based on the above table, zakat funds that collected by BAZNAS indicate a high level of public awareness for fulfill zakat through the organization of zakat management. It also shows the public trust towards the organization of zakat management both BAZNAS and LAZ.

However, the growth of zakat is still very far from the real potential of zakat. Indonesia has zakat potential which is very extraordinary. There are several studies that discuss the potential of zakat in Indonesia as quoted by PUSKASBAZNAS in Outlook Zakat Indonesia 2017 book, namely:³

1. The PIRAC study shows that the potential of zakat in Indonesia tends to increase every year. Based on the survey of the 10 major cities in Indonesia, PIRAC shows that the average potential of zakat each muzakki reached Rp 684.550 in year 2007, up from the previous year Rp 416.000 in 2004.

³ PUSKASBAZNAS, *Zakat Outlook*, page. 6

2. PEBS FEUI uses an approach by the number of muzakki from the Muslim population of Indonesia with the assumption that 95 percent of muzakki which pay zakat, so it can be projected accumulation of zakat fund in 2009 reached Rp 12.7 trillion.
3. Research conducted by UIN Syarif Hidayatullah Jakarta shows that the potential of national zakat can reach Rp 19.3 trillion.
4. Research Firdaus et al mentions that the potential of national zakat in 2011 reached 3.4 percent of total GDP, or in other words zakat potential in Indonesia is estimated to reach Rp 217 trillion. This amount includes the potential of zakat receipts from various areas, such as zakat in households, private companies, state-owned enterprises, as well as deposits and savings.
5. BAZNAS research mentions the potential of national zakat in 2015 has reached Rp 286 trillion. This data is generated using an extrapolation method that considers GDP growth in previous years.

Various kinds of images about the potential of national zakat certainly is not in accordance with the reality of accumulating zakat funds in the field. There is a far difference between the potential of zakat and the reality. As the fact that zakat, infaq, and sadaqah (ZIS) funding in zakat institution in year of 2015 only reached 3.7 trillion or less than 1.3 percent from its potential.

PUSKASBAZNAS or Strategic Review Center of National Zakat Agency subsequently released the factors that affect the gap between the potential of zakat with the accumulation of actual zakat funds, namely:⁴

1. The low awareness of muzakki, the low trust on zakat institution both BAZ and LAZ, and the behavior of muzakki which is still short term oriented, decentralized and interpersonal.
2. The collected base of zakat is still concentrated on certain types of zakat, such as zakat fitrah and profession.
3. The low incentive of muzakki to pay zakat, especially related to zakat as tax deduction so that muzakki not exposed double burden.

The lack of public awareness to pay zakat becomes the most serious challenge in funding zakat optimally. This phenomenon coupled with the rules of legislation in Indonesia which only indicates the obligation to pay zakat through the zakat institution is still voluntary. There is another phenomenon that has become common that people tend to pay zakat directly to mustahik they know without through formal zakat institutions, sometimes people also pay zakat through teachers, ustadz, kyai.

The challenge in optimizing zakat funds to reach the potential is a our collective task, not just the task of the zakat institution. However, both of the government institutions and the people itself. Moreover, the religious counselor or *Penyuluh Agama*. Religious counselor are the closest government officers to the community. The function of religious counselors is to guide the people and give

⁴ PUSKASBAZNAS, *Zakat Outlook*, page. 6

the enlightenment for the people. The counselor always gives understanding for the common people on issues related to religion.

Religion is an important element for Indonesian national development. The Moslem people, the Christian people, the Buddhist community, the Hindu people, the Chinese community, are all elements of the state with all its plurality. Of course, religious issues in the community will be very much emerging. Therefore, religious instructors other than as a religious guide for the community as well as the front guard in dealing with social and religious issues.

In its history, the function of Islamic Counselor was only included in certain circles only, some of them have been done by scholars, ustadz, kyai, teacher of Al-Qur'an. Unlike now, the religious ministry as the vertical institution that oversees the Islamic Counselor wants a greater role for religious counselors. In the strategic plan of 2015-2019, improving the quality of understanding and practice of religious teachings became the main points in the Ministry of Religious plan. The Ministry of Religious Affairs states that religious instructors are an important element in the effort to improve the understanding and practice of religious teachings to the people.⁵

The efforts made by religious ministries to improve understanding and practice of religious teachings is certainly a big challenge. For that reason, the religious ministry opens the religious instructor of Non-Civil Servant religion as an additional soldier in assisting the implementation of that goal. For the year

⁵ KMA RI No 39 tahun 2015 tentang Rencana Strategis Kementerian Agama Tahun 2015-2019

2015-2017, the ministry of religion has opened the recruitment of Islamic Counselor Non-Civil Servant. There are some interesting and different things in this recruitment, that is:

1. Islamic Counselor Non-Civil Servant will be given new task and function. Islamic Counselor Non-Civil Servant is divided into 8 different formations or specializations.
2. Islamic Counselor Non-Civil Servant is more reaching out to each sub-district. It is expected that Islamic Counselor Non-Civil Servant coverage will be more equitable and closer to the community.
3. There is an additional honorarium of Rp 500,000, an increase from the previous Rp 300,000.

Islamic Counselor Non-Civil Servant allocation for each district is a good step from the ministry of religion. This is an extension of the reach of Islamic Counselor Non-Civil Servant to be closer to the people. As with the recruitment in Pematang Regency, The Office of The Ministry of Religious Affairs of Pematang Regency opened the number of 112 Islamic Counselor Non-Civil Servant formations, its means that there are 8 Islamic Counselor Non-Civil Servant in each district, the following details:

1. Ampelgading District, 8 Islamic Counselor Non-Civil Servant
2. Bantarbolang District, 8 Islamic Counselor Non-Civil Servant
3. Belik District, 8 Islamic Counselor Non-Civil Servant
4. Bodeh District, 8 Islamic Counselor Non-Civil Servant

5. Comal District, 8 Islamic Counselor Non-Civil Servant
6. Moga District, 8 Islamic Counselor Non-Civil Servant
7. Pematang District, 8 Islamic Counselor Non-Civil Servant
8. Petarukan District, 8 Islamic Counselor Non-Civil Servant
9. Pulosari District, 8 Islamic Counselor Non-Civil Servant
10. Randudongkal District, 8 Islamic Counselor Non-Civil Servant
11. Taman District, 8 Islamic Counselor Non-Civil Servant
12. Ulujami District, 8 Islamic Counselor Non-Civil Servant
13. Warungpring District, 8 Islamic Counselor Non-Civil Servant
14. Watukumpul District, 8 Islamic Counselor Non-Civil Servant

Each of these eight counselor are divided into several different formations, namely:

1. Islamic Counselor of Pevention for illiterate to Al-Qur'an
2. Islamic Counselor of *Sakinah* Marriage
3. Islamic Counselor of Zakat
4. Islamic Counselor of Waqf
5. Islamic Counselor of Religious Harmony
6. Islamic Counselor of Drugs and HIV/AIDS
7. Islamic Counselor of Radicalism
8. Islamic Counselor of Halal Products

In essence, the task of Islamic Counselor Non-Civil Servant is to provide public education. The above specialization is a part of the competence that will be the object of discussion in the counseling material to the public. In this case, each

specialization has a different focus of discussion. As well as, Islamic Counselor Non-Civil Servant zakat section, then according to the manual books should focus and concentrate on their task. For example, counseling, the counseling material which presented by the counselor is about the management of institutionalized zakat as regulated in Law No. 23 of 2011 on Management of Zakat and Government Regulation No. 14 of 2014 on the implementation of Law No. 23 of 2011, and then around the fiqh of zakat, verses of al-qur'an and hadith-hadith about zakat, as well as other zakat subject in Indonesia. Likewise with other tasks and functions, it must be in accordance with the specialization.

The enormous role of the Islamic Counselor Non-Civil Servant is balanced by the difference in the focus of each religious counselor is a right step from the Ministry of Religion. In the past, Islamic Counselor Non-Civil Servant who were recruited performed the same duties and functions, whereas now they had to focus on each of their duties. Of course, the authors assume that the role of Islamic Counselor Non-Civil Servant will be more effective and efficient in guiding the people and solving the problems of the people, and the benefits will be felt by the people. In relation to the problems described above, the phenomenon of low public awareness of zakat becomes a problem that needs to be addressed by the whole line, especially for Islamic Counselor Non-Civil Servant. As happened in Moga District, there are still many of them who pay their zakat through ustadz or kyai or habib. This is compounded by the fact that there is no UPZ (Zakat Collecting Unit) or other Amil Zakat Institution. Of course, it can be assumed that there is no

traffic movement of zakat in the district of moga, except zakat fitrah at the end of month Ramadan.⁶

Guiding the people to realize that zakat is obligatory and invite the people to pay zakat through zakat institution as regulated is a duty and function of Islamic Counselor Non-Civil Servant zakat section. Various kinds of counseling, or other actions is an object of research for writers who want to know the big role that is owned by the Islamic Counselor Non-Civil Servant.

Therefore, the role of Islamic Counselor Non-Civil Servant is expected to be implemented professionally and trustworthy. Moreover, to appreciate their duties, the Islamic Counselor Non-Civil Servant have also been awarded cash-bonus for the entire counselor. Based on that, the researcher feel that its necessary to do a research on the suitability and professionalism of the role carried by Islamic Counselor Non-Civil Servant with the realization of the duties and responsibilities which they owned, with the title **“The Effectiveness Of Islamic Counselor Non-Civil Servant In Increasing Public Awareness Of Zakat: Study In KUA District Moga, Pemasang, Central Java”**

B. Limitation Of Problem

Limitation of problem in this study used to avoid differences in perception that will be discussed by the author. The author in this case limit the issues on the role of Islamic Counselor Non-Civil Servant in increasing people’s zakat awareness and effectiveness of performance that carried out by the Islamic

⁶ Fakihammad, *Interview*, (Moga, Oktober 31th 2016)

Counselor Non-Civil Servant. This study was conducted on all counselor at KUA District Moga.

C. Statement of Problem

Based on the background of research above, the writer determined the formulation of the problem as follows:

1. How does Islamic Counselor Non-Civil Servant play a role in increasing the public awareness for zakat ?
2. What is the effectiveness of Islamic Counselor Non-Civil Servant in increasing the public awareness for zakat?

D. Objective of Research

The objectives to be achieved from the research are:

1. To know the role of Islamic Counselor Non-Civil Servant in increasing the public awareness for zakat
2. To know the effectiveness of Islamic Counselor Non-Civil Servant in increasing the public awareness for zakat

E. Significance of Research

Based on the above research purposes, this research is expected to benefit theoretically and practically in education and society in general. The benefits are:

1. Theoretical Benefits

To contribute to the knowledge and science especially in the field of zakat. Epecially, regarding the role of Islamic Counselor Non-Civil Servant on inreasing the public awareness for zakat. Also, providing

scientific contribution to the Department of Islamic Family Law, Faculty of Sharia, UIN Maulana Malik Ibrahim Malang.

2. Practical Benefits

To be used as a reference for further research in conducting similar research, and it is also can be used as a reference for the Islamic Counselor Non-Civil Servant in other areas related to the role and effectiveness in increasing the public awareness for zakat.

F. Technical Terms

Effectiveness: Effectiveness is doing right things, doing a job appropriately.⁷ Effectiveness indicates success in terms of whether or not the target has been achieved. If the result of the activity is getting closer to the target, then the higher the effectiveness.⁸

Islamic Counselor Non-Civil Servant: Islamic Counselor Non-Civil Servant is an employee with a work agreement appointed, assigned and given full duty, responsibility and authority to conduct guidance, counseling through religious language and people development through the Decree of the Head Office of the Ministry of Religious Affairs of the Regency / City.⁹

G. Structure of Discussion

Structure of discussion is a descriptive outlines of the content of this thesis discussion. It aims to make the thesis more directional, systematic, and connected

⁷ Wibowo, *Manajemen Kinerja: Edisi Kelima*, (Jakarta: Raja Grafindo, 2016) page. 89

⁸ Hari Suahyowati, *Manajemen: Sebuah Pengantar*. (Wilis, 2017), page. 11

⁹ Keputusan Dirjen Bimas Islam No. DJ.III/432 Tahun 2016 tentang Petunjuk Teknis Pengangkatan Penyuluh Agama Islam Non-PNS, Bab I Ketentuan Umum Nomor 1.

between chapters one with other chapters. The following systematic discussion on this research, namely:

CHAPTER I, Is an introduction. This chapter explains the fundamental reasons for the research or so-called research background. Explain the limitation, and formulation of problem that be the focus of discussion. The purpose of doing research adjusts to the problem of the research. Also explains of the benefits of the research, both theoretically and practically. The last is Operational definitio and Systematic Discussion.

CHAPTER II, Is a discussion of the reader review. This includes the previous research as a comparison and reference to the research to be prepared and the literature review consisting of the Islamic Counselor Non-Civil Servant, the duties and responsibilities of the Islamic Counselor Non-Civil Servant, the role of the Islamic Counselor Non-Civil Servant, and the study of literature about zakat.

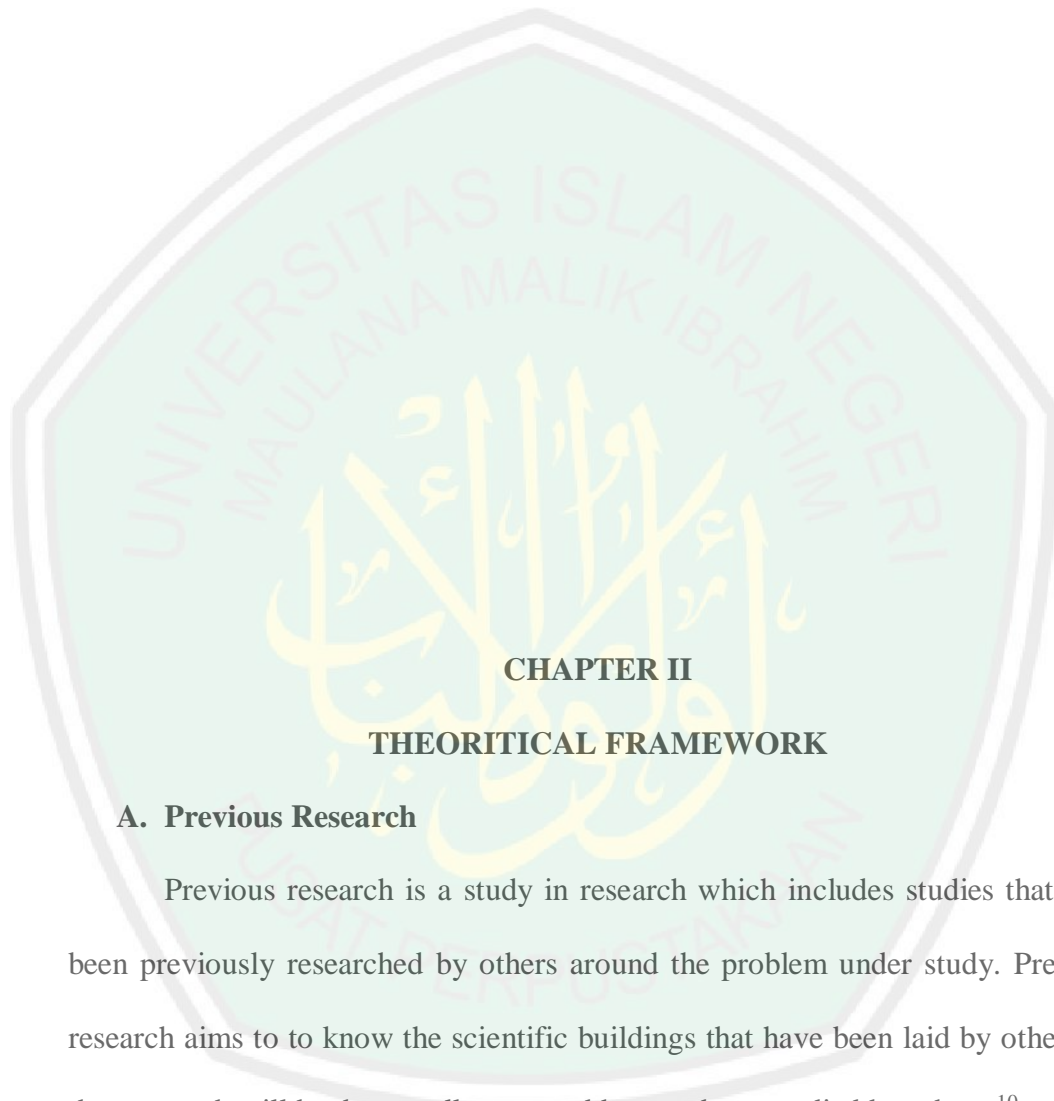
CHAPTER III, Research Method explain about research methodology, it contains type of researc, location, approach, data collection method, analyze data method, and processing data.

CHAPTER IV, Research result describe about the results which obtained from the research. Begin with description of research location, and closed with analysis of the result.

CHAPTER V, Closing , this chapter contains conclusion and suggestions about the effectiveness of Islamic Counselor Non-Civil Servant in increasing

public awareness of zakat. and for the last is bibliography and attachments of consist of the documentation of the research, such as photos or anything.





CHAPTER II

THEORITICAL FRAMEWORK

A. Previous Research

Previous research is a study in research which includes studies that have been previously researched by others around the problem under study. Previous research aims to to know the scientific buildings that have been laid by others, so that research will be done really new and has not been studied by others.¹⁰

Here are some previous studies that become the reference of researchers:

1. Riska Dewi Puspitasari

¹⁰<http://www.kompasiana.com/sudirmanhasan/kiat-menyusun-proposal-penelitian>, accessed April 18th 2017

Riska Dewi Puspitasari conducts research titled *Role of Islamic Counselor Non-Civil Servant in Religious Guidance in Non-Muslim Majority Area (Study in Dusun Kenteng, Kembang, Nanggulan, Kulon Progo)*. The result of this research is the role of Islamic Counselor Non-Civil Servant in religious guidance in non-muslim majority region as facilitator, mediator, and motivator as well as carry out read and write of al-Quran and routine recitation. Equation with studies that will be researched by writer lies in object of research that is Islamic Counselor Non-Civil Servant. The difference lies in the problems of the studies, the authors research the efforts of Islamic Counselor Non-Civil Servant in raising the public awareness of zakat, while Riska Dewi Puspitasari researchs more generally that covers the overall religious guidance. The next difference lies in the location of the study, the authors examine in the Office of Religious Affairs (KUA) in Moga District, while the research location which studied by Riska Dewi Puspitasari is the Office of Religious Affairs (KUA) in Nanggulan District.¹¹

2. Ambarokah

Ambarokah conduct research with the title, *The Role of Islamic Counselor in Morals Guidance of People in District Pangkalan Lesung Pelalawan District*. The results of this study is Islamic Counselor plays an important role in improving the quality of people's moral in Pangakalan Lesung sub-district. The Islamic Counselor played an active role as motivators,

¹¹ Riska Dewi Puspitasari. *Peranan Penyuluh Agama Honorar (PAH) dalam Bimbingan Keagamaan di Wilayah Mayoritas Non-Muslim* (Studi di Dusun Kenteng, Kembang, Nanggulan, Kulon Progo). (Skripsi Mahasiswa Fakultas Dakwah UIN Sunan Kalijaga Yogyakarta 2010)

mediators, facilitators, and lawyer in Pangkalan Lesung District. Some religious guidance programs, especially moral guidance composed by the Islamic Counselor include objects, materials and methods applied through *mauidzhah kashanah*, and discussion. Although in carrying out its duties, the Islamic Counselor got many obstacles. The equation with the research that will be examined by the writer lies in the object of research that is Islamic Counselor Non-Civil Servant.¹²

B. Theoretical Framework

1. The Obligation of Zakat

1) Definition of Zakat

Zakat comes from the word of *az-zaka* which means developing, holy, and blessing.¹³ Zakat is a worship that has two values, the *taqwa* value and social value. The *taqwa* value is zakat fulfilled based on the command of Allah swt contained in Al-Quran or hadith, and zakat is also a third pillar of Islam after prayer. While zakat in the context of social value is God gave deposit treasure to the rich person to assess their social side to the poor people through the beauty of sharing.

The suggestion of zakat to all Muslims, especially worthy Muslims, has been mentioned in several verses of the Holy Qur'an and Hadith. One of the zakat suggestions is in Surat at-Tawbah verse 103, which reads:

¹² Ambarokah, *Peranan Penyuluh Agama dalam Pembinaan Akhlak Masyarakat di Kecamatan Pangkalan Lesung Kabupaten Pelalawan*. (Skripsi Mahasiswa Fakultas Dakwah dan Komunikasi UIN Sultan Syarif Kasim Riau 2014)

¹³ Sayyid Sabiq, *Fiqh Sunnah*, terj. Mohammad Taufik Hulaimi, (Jakarta: Al-I'tishom, 2008), page. 487

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ
وَاللَّهُ سَمِيعٌ عَلِيمٌ

103. Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing..¹⁴

The verse is a suggestion of zakat as well as information that the charity is a means of purifying and cleaning property, because in every treasure obtained there is a deposit for people in need. Zakat is also a characteristic of people who believe in Allah, as contained in the letter at-Taubah verse 71, namely:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ
سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

71. The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise..¹⁵

The obligation of muzakki to fulfill his zakat will be given to *mustahiq* zakat (people who are entitled to receive zakat) commonly known as *ashnaf* namely *fakir*, the poor person, *amil*, *muallaf*, *riqob*, *gharim*, *sabilillah*, *ibn sabil*, they are entitled (*mustahiq*) to get zakat from *muzakki*. As contained in the letter at-Tawbah verse 60:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمَوْلَّاتِ لِقُلُوبِهِمْ وَفِي الرِّقَابِ
وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۗ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

60. Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and

¹⁴ QS. At-Taubah (9) : 103

¹⁵ QS. QS. At-Taubah (9) : 71

for the [stranded] traveler - an obligation [imposed] by Allah . And Allah is Knowing and Wise..¹⁶

2) Legal Basic of Zakat

The basic of the obligation of zakat, are:

1) Al-Qur'an

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

43. And establish prayer and give zakah and bow with those who bow [in worship and obedience]..¹⁷

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

103. Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing..¹⁸

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

141. And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess..¹⁹

2) Hadist Nabi

¹⁶ QS. At-Taubah (9) : 60

¹⁷ QS. Al-Baqarah (2) : 43

¹⁸ QS. At-Taubah (9) : 103

¹⁹ QS. Al-An'am (6) : 141

As for the basis of *Sunnah* is the hadith of the prophet Muhammad saw, that is: ²⁰

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ»

Ibn `Umar (may Allah be pleased with him) narrated that Allah's Messenger (peace be upon him) said: "Islam is based on (the following) five (principles): 1- To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger. 2- To offer the (compulsory congregational) Salah dutifully and perfectly. 3- To pay Zakah (i.e. obligatory charity). 4- To perform Hajj. (i.e. Pilgrimage to Makkah) 5- To observe fast during the month of Ramadan."

Then, the second hadith is when the prophet Muhammad delegates Mu'adz to Yemen, and he said : ²¹

أَعْلَمُهُمْ أَنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تَأْخُذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ

"Let them know that Allah obligates them to shadaqah which taken from the rich people, and returned to the poor person"

3) Kinds of Zakat

The various kinds of zakat are as follows :

a. Zakat Fitrah

Zakat fitrah is zakat that must be fulfilled by every Muslim because no longer fasting after ramadhan. The obligation of zakat fitrah given on an independent Muslim who have food advantages for himself and his family.

The amount of zakat to be fulfill is 1 sha 'of wheat, dates, raisins, milk,

²⁰ Wahbah Zuhaili, *Fiqh Islam Wa Adillatuhu*. Darul Fikr, page. 168

²¹ Wahbah Zuhaili, *Fiqh Islam Wa Adillatuhu*. page. 168

rice, corn or something similar to staple food.²² 1 Sha 'is equal to 4 mud, while 1 mud is equal to one measure of adult hand, for another measure, 1 sha' is equal to 2,748 liters or equal to 2,172 kg. Usually zakat fitrah in Indonesia using the measure of 2.5 kg of rice.

b. Zakat Mal (Harta)

In addition to zakat fitrah, Islam also requires zakat on gold, silver, agriculture, and fruits, trade item, livestock, mines, treasure.

4) Zakat Recipients or Mustahiq Zakat

Zakat is distributed to eight recipients of zakat. Allah swt explain in the holy qur'an:²³

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمَوْلَّاتِ قُلُوبُهُمْ وَفِي الرِّقَابِ
وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

60. Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah . And Allah is Knowing and Wise.

The eight recipients of the zakat are:

a. *Faqir*

Faqir is a person who has no property and does not have a decent income (job) to obtain the needs of food, drink, clothing, house, and other primary needs, both for himself and for the families he is responsible for.²⁴

b. *Miskin* (the poor man)

²² Sayyid Sabiq, *Fiqh Sunnah*, page. 506

²³ Sayyid Sabiq, *Fiqh Sunnah*, page. 558

²⁴ Hamdan Rasyid, *Panduan Muslim Sehari-hari*. (Jakarta: Kawah Media, 2016), page. 383

Miskin is a person who owns property or has a business (work) that is worthy for him, but his income is not enough to obtain the minimum living needs for himself and the families he is responsible for.²⁵

c. *Amil Zakat*

Amil is a person who carry out the activities of collecting and utilizing zakat, including the people who have a role ini administrating, collecting, registering and people who distribute it to the mustahiq.²⁶

d. *Muallaf*

Muallaf is a person who intentionally approached by his heart and become soft-hearted and support for Islam, or to strengthen his heart because his Islam is still weak or to stop his interference with the Muslims, or use them to protect the Muslims.²⁷

e. *Riqab*

Riqab is a purchased slave. Zakat can be given as a fund for the liberation of a person, especially Muslim from slavery, or for the elimination of human slavery as a whole.

f. *Gharim*

Gharim is a people who are burdened with debt and unable to pay it off.

Gharim is divided into several categories, including those who bear the cost of peace (hamalah); and the person who guarantees the payment of the debt so that he must bear it and causing his property to run out; and people who owe because of urgent needs.

²⁵ Hamdan, *Panduan Muslim*, page. 384

²⁶ Hamdan, *Panduan Muslim*, page. 384

²⁷ Sayyid Sabiq, *Fiqh Sunnah*. page. 565

g. *Fi sabilillah*

Sabilillah is the way that leads to the pleasure of Allah, both in the form of science and charity. According to the jumhur ulama, the purpose of God's here is a war. The part of zakat in the way of Allah given to the volunteers who become soldiers and they do not get a salary from the state. In another interpretation, the meaning of sabilillah covers all general religious benefits and its crucial position for religion and state.

h. *Ibnu Sabil* (The Traveler)

Ibnu Sabil is those who travel far from their homes are entitled to receive zakat, as long as the supplies that they carry are insufficient, based on the balance of his poor state for a while. Some scholars require that the journey must be obedience, not a journey with the purpose of vice. The meaning of ibn sabil is divided into two classes in the syafii imam mahzab, namely:

- 1) The person traveling from his / her place of residence is still within the borders of his / her country
- 2) Foreigners who travel far and beyond the boundary area Both groups are entitled to receive Zakat, even though in his home they still has enough wealth.

2. Zakat Management in Indonesia

Management according to KBBI is the effective use of resources to achieve the targets; or the chairman's responsible for the operation of the company and the organization.²⁸ In this case, the meaning of zakat management is the managing the resources or zakat's funds effectively and responsibly in order to appropriate and right on the targets.

Management of zakat in Indonesia has been regulated under Law no. 23 of 2011 on Management of Zakat and Government Regulation No. 14 of 2014 on the Implementation of Law No. 23 of 2011 on the Management of Zakat. These rules encourage the zakat to be managed in an institutional manner in accordance with Islamic rules in order to increase the utilization of zakat. Zakat management in this case is the activity of planning, executing, and coordinating through the collection, distribution, and utilization of zakat..²⁹

The task of zakat management in Indonesia submitted by two institutions, namely Badan Amil Zakat Nasional (BAZNAS) and Lembaga Amil Zakat (LAZ). BAZNAS was formed by the government, while LAZ was formed by the community.³⁰ The task of zakat fundraising, BAZNAS is assisted by the *Unit Pengelola Zakat* (UPZ). UPZ can be established at government agencies, state-owned enterprises, regional-owned enterprises, private companies. In addition, UPZ can be established at the district, sub-district or village level.

3. Islamic Counselor Non-Civil Servant

²⁸ <http://kbbi.web.id/manajemen>, accessed Juni 14th of 2017

²⁹ Undang-Undang No 23 tahun 2011 tentang Pengelolaan Zakat, Pasal 1.

³⁰ Didin Hafidhuddin, *Zakat dalam Perekonomian Modern*. (Jakarta:Gema Insani, 2002) page. 130

1) Islamic Counselor Non-Civil Servant

Islamic Counselor Non-Civil Servant is an employee with a work agreement which appointed and assigned by the state through the Decree of the Ministry of Religious Affairs. They given duty, responsibility and authority to conduct guidance, counseling through religious language and also people development.

2) Task and Responsibility of Islamic Counselor Non-Civil Servant

Islamic Counselor Non-Civil Servant coordinates with functional penyuluh to create mapping activities and maps of defendants in the target areas of work. In accordance with the scope of duty that there are 8 main areas that need to be observed:³¹

- a. Pemberantasan Buta Huruf Al-Qur'an
- b. Marriage and Family sakinah
- c. Zakat
- d. Waqf
- e. Religious Harmony
- f. Drugs and HIV/AIDS
- g. Radicalism
- h. Halal Products

Each field has its own job description, also in the field of zakat,³²

- a. Creates mapping about the potential of zakat in the target area
- b. List the number of *mustahiq* in the target area

³¹ Keputusan Direktur Jenderal Bimbingan Masyarakat Islam Nomor 298 tahun 2017 tentang Pedoman Penyuluh Agama Non-Pegawai Negeri Sipil

³² Draf Buku Pedoman ISLAMIC COUNSELOR Non-PNS, page. 2-3

- c. List the number of *muzakki*
- d. Create a group of zakat activist
- e. List the number of muzakki in the target area
- f. Socializing about the material of zakat includes definition, kinds o zakat and function of zakat
- g. Cooperate with the stakeholder in the region such as UPZ district to conduct sozialisasi and mentoring activities

3) Work Guidelines of Islamic Counselor Non-Civil Servant

Islamic Counselor Non-Civil Servant as the apparatus of the Ministry of Religious Affairs in carrying out the duties as religious counselors should always be oriented to the work guidelines as follows:³³

- a. Create a program at the district with the *Penyuluh Agama Fungsional*
- b. Creates a mothly plan
- c. Contacting guidance and counseling targets to agree on time and place of confusion
- d. Doing bingluh with the completeness of the admistratiluave doctor.
- e. Makes a weekly plan
- f. Evaluate the implementatio of bingluh in every month
- g. Report all of the work actifities as Islamic Counselor Non-Civil Servant in every month to the authorized official.

4. Theory of Effectiveness

³³ Draf Buku Pedoman Penyuluh Agama Islam Non-PNS, page. 10-11

Effective means successful in producing a desired or intended result; qualify to accomplish a purpose (eg. effective teaching methods; effective steps toward peace); actually in operation or in force or functioning (eg. The law becomes effective at midnight).³⁴ The definition of the word effective is a goal achievement appropriately or choosing the right goals from a series of alternatives or choice of ways and making choices from several other options.³⁵ Popular scientific dictionaries define effectiveness as a useful, appropriately or purposeful.³⁶

The effectiveness of the law is closely related to the question of the extent to which a rule of law is obeyed and the answer leads to the conclusion of the effective or ineffective the rule of law. According to Soerjono Soekanto, the theory of legal effectiveness determined by 5 factors, namely: ³⁷

- a. The legal factor itself (the law).\
- b. The law enforcement factors, namely the parties that form and apply the law.
- c. The facility factors that support the law enforcement.
- d. The society factors or environmental factors to which the law applied.
- e. The cultural factors, namely as a result of work, inventiveness and sense based on human initiative in the social life.

The effectiveness of a law is often also associated with legal awareness.

Soerjono Soekanto made legal awareness as an element of the effectiveness of a

³⁴ www.dictionary.com/browse/effective, accessed Mei 26th of 2017

³⁵ Hari Sucahyowati, *Manajemen*. page. 11

³⁶ Windy Novia, *Kamus Ilmiah Populer*. (Surabaya: Wacana Intelektual, 2008) page. 179

³⁷ Soerjono Soekanto, *Faktor-Faktor Yang Mempengaruhi Penegakan Hukum*. (Jakarta: Rajawali Press, 2016). page. 8

law as mentioned above. Legal awareness can determine the success of legal functions, and the function of law is also related to the effectiveness of the law. That is, all three are interrelated elements.

Effectiveness in management also be interpreted as a measure of success in achieving the goals that have been determined. According Sondang P. Siagian, effectiveness is the utilization of resources, facilities and infrastructure in a certain amount which consciously set before, to produce a number of items for services activities that obtained. Effectiveness indicates success in terms of whether or not the target has been achieved. If the result of the activity is getting closer to the target, then the higher the effectiveness.³⁸

To determine a program, organization, or performance whether effective or not, then needed a measuring instrument. According Siagian, criteria to measure effectiveness are as follows:³⁹

- a. Clarity of purpose to be achieved
- b. Clarity of goal achievement strategy
- c. The process of analysis and formulation of a solid policy
- d. Matured Planning
- e. Preparation of the right program
- f. Availability of facilities and infrastructure
- g. Supervision and control system

In this case, to measure the effectiveness of Islamic Counselor Non-Civil Servant can use these criteria. How the objectives to be achieved by the Islamic

³⁸ Hari Sucahyowati, *Manajemen*, page. 12

³⁹ Hessel Nogi S, *Manajemen Publik*. (Jakarta: PT Grasindo, 2007) page. 14

Counselor Non-Civil Servant, how to strategize for the goals to be achieved, develop analysis related to the goals and strategies used to formulate policies to generate best planning, and start to develop together the targeted programs and appropriated programs. In addition, the factors that supporting the effectiveness of Islamic Counselor Non-Civil Servant is the availability of facilities and infrastructure, supervision and control system as an evaluation tool for the programs that have been done by Islamic Counselor Non-Civil Servant.

This research can also be obtained how a legislation applies in the community, especially the zakat management law, then can be obtained how the people law awareness, or how the people's response to the law, or how the implementation of the law, facilities for the community to pay zakat ie with the establishment of UPZ, and others.

5. Zakat Counseling

Efforts to increase public legal awareness are through enlightenment and legal counseling. Legal counseling aims to get people to know and understand certain laws.⁴⁰

Penyuluhan is the meaning of the English word “*Counseling*” which is often translated by advocating or advising.⁴¹ In ordinary language, the term counseling is often used to refer to the provision of information. Such as agricultural counseling is to provide information to farmers, about everything

⁴⁰ Zainuddin Ali, *Sosiologi Hukum*. (Jakarta: Sinar Grafika, 2015) page. 69

⁴¹ Muhajirin (eds), *Pedoman Penyuluhan Zakat*. (Jakarta: Direktorat Pemberdayaan Zakat Dirjen Bimas Islam, 2012) page. 20

related to agriculture, such as how to improve the quality of crops, fertilizers that should be used, how to protect plants from pest attacks, and so forth.⁴²

Law according to Borst is the whole rule for human behavior in a society. The implementation of the law can be enforced and the aim is to obtain a justice system. Meanwhile, according to Utrecht, law is a set of life guidance, a set of public order that should be obeyed by members of the community. It can be concluded that the law is a rule that contains life guidance and a public order and it should be obeyed by the people.⁴³ In this case, legal counseling is giving information related to the current regulations, giving knowledge related to the functions and the objectives of the regulation, giving advice to the people to obey, and so forth.

Islamic Counselor Non-Civil Servant is the officer appointed to perform the duties, responsibilities, and functions of the counseling. In terms of legal counseling, the Islamic Counselor Non-Civil Servant gives knowledge and information related to current regulations, such as zakat. So, Islamic Counselor Non-Civil Servant gives enlightenment not only limited to the basic zakat materials, but also the current legal regulation of zakat. Islamic Counselor Non-Civil Servant also should give knowledge to the people regarding the existence of zakat law which stipulates that zakat should be on zakat organization or institution and other materials.

The actual purpose of zakat counseling is to provide a modern view of the issue of zakat, while providing a new paradigm for the Indonesian people,

⁴² Muhajirin (eds), *Pedoman Penyuluhan*, page. 20

⁴³ Soeroso. *Pengantar Ilmu Hukum*. (Jakarta: Sinar Grafika, 2015), page. 23

especially for some people who still have a conventional understanding of zakat. Zakat counseling is helpful to give an understanding to the people associated with the role of zakat in the economy of the ummah if managed institutionally, managed by professionals and trusted, so that can be obtained optimal utilization.

Maximum and well programmed zakat counseling can provide benefits, which are as follows:⁴⁴

- a. People can understand and develop their knowledge and perception about zakat, starting from various paradigms about zakat and everything related to zakat.
- b. People can understand the importance of the productive zakat management in a modern way, to provide great benefits for the people and the achievement of social welfare and justice.
- c. Increase the public awareness of zakat.
- d. Socialized the law of zakat and various programs planned by the government.

Islamic Counselor both Functional and Non-Civil Servant in giving counseling about zakat must have the object of counseling or anyone who will get zakat counseling. The following counselling object is targeted for giving zakat counseling:⁴⁵

- a. *'Amil Zakat*

'Amil zakat is an officer who has a great mandate from the muzakki. *'Amil* is not limited to receive zakat funds, but also maintain the funds, make the

⁴⁴Muhajirin (eds), *Pedoman Penyuluhan*, page. 32

⁴⁵ Muhajirin (eds), *Pedoman Penyuluhan*, page. 33-37

funds productive, and distribute the funds to the truly *mustahiq* to receive and use the fund as their right. They need to be given continuous direction and knowledge to stay professional in work and transparent in acceptance, use, also utilization of zakat funds. *Penyuluh* also entitled to invite each individual from 'amil zakat to pay their own zakat, how can the person who receives the fund of zakat from others, but himself does not pay zakat.

b. Government Apparatus

The government apparatus actually has the authority to participate in giving counseling or participating to invite the people to fulfill their zakat. However, they must explore the issues surrounding zakat first.

c. Public Figure

The issue of zakat in ancient times was zakat often handed over to a religious figure or public figure, without going through the applicable administrative procedure. So it is often and easily happened the problems that led to the lack of people trust to pay zakat. Because of that, there must be socialization to all public figures who do not know the development of zakat through institution.

d. Politicians

The politicians also need to be given counseling about zakat considering their strategic position. They can also be used as co-partners to help counseling, because they often meet face to face with the people.

e. *Muzakki*

Muzakki candidates are given counseling about the obligation of zakat. For muzakki who have not Islamic Counselor zakat through the institution also to be given counseling about the recent rules, the benefits and functions of organized zakat, and so forth.

f. General People

Counseling needs to be submitted and socialized to the entire people without distinguishing the background of social strata, culture, education, economics and so forth. For the general public that needs to be emphasized is the public awareness for zakat.

Islamic Counselor Non-Civil Servant certainly needs to have materials that are agreed upon and made for the main reference in giving counseling. As in Zakat Guidance Handbook, the material of zakat counseling in general is to build awareness of the managers of zakat funds and also the people about the importance of zakat management which need to be productive, effective and successful. The productivity of zakat will have a major contribution in the development of people's economy and the building of Islamic ummah. The zakat counseling material consists of basic materials and supporting materials, along with the subject matter:⁴⁶

1). The Subject Matter Consists of:

a. The importance of zakat management, the subject matter:

- 1) What is meant by zakat
- 2) What property that can be used as zakat

⁴⁶ Muhajirin (eds), *Pedoman Penyuluhan*, page. 58-59

- 3) Why zakat property is important to manage, and
 - 4) How to manage the property of zakat in order to be efficient
- b. Build awareness of the amil and the people for the management of zakat
- 1) encourage awareness of amil and people in managing and empowering zakat
 - 2) Motivate people to pay zakat
 - 3) Who is entitled to manage and empower the wealth of zakat
- c. Management strategy of productive zakat
- 1) How is the strategy of zakat management
 - 2) Strategic efforts to manage productive zakat
 - 3) where the direction of productive zakat management
- d. Management of productive zakat
- 1) What is management
 - 2) How to manage zakat
 - 3) How the management of zakat funds to be more productive
- e. Contribution of zakat productivity in the economic development of Muslims
- 1) What are the productivity contribution of zakat funds for Islamic society
 - 2) The extent to which the productivity of zakat property develops the people's economy
 - 3) How does the contribution of zakat in helping the poor
- f. The benefits of zakat productivity in Muslim's development

g. The Professional '*Amil*

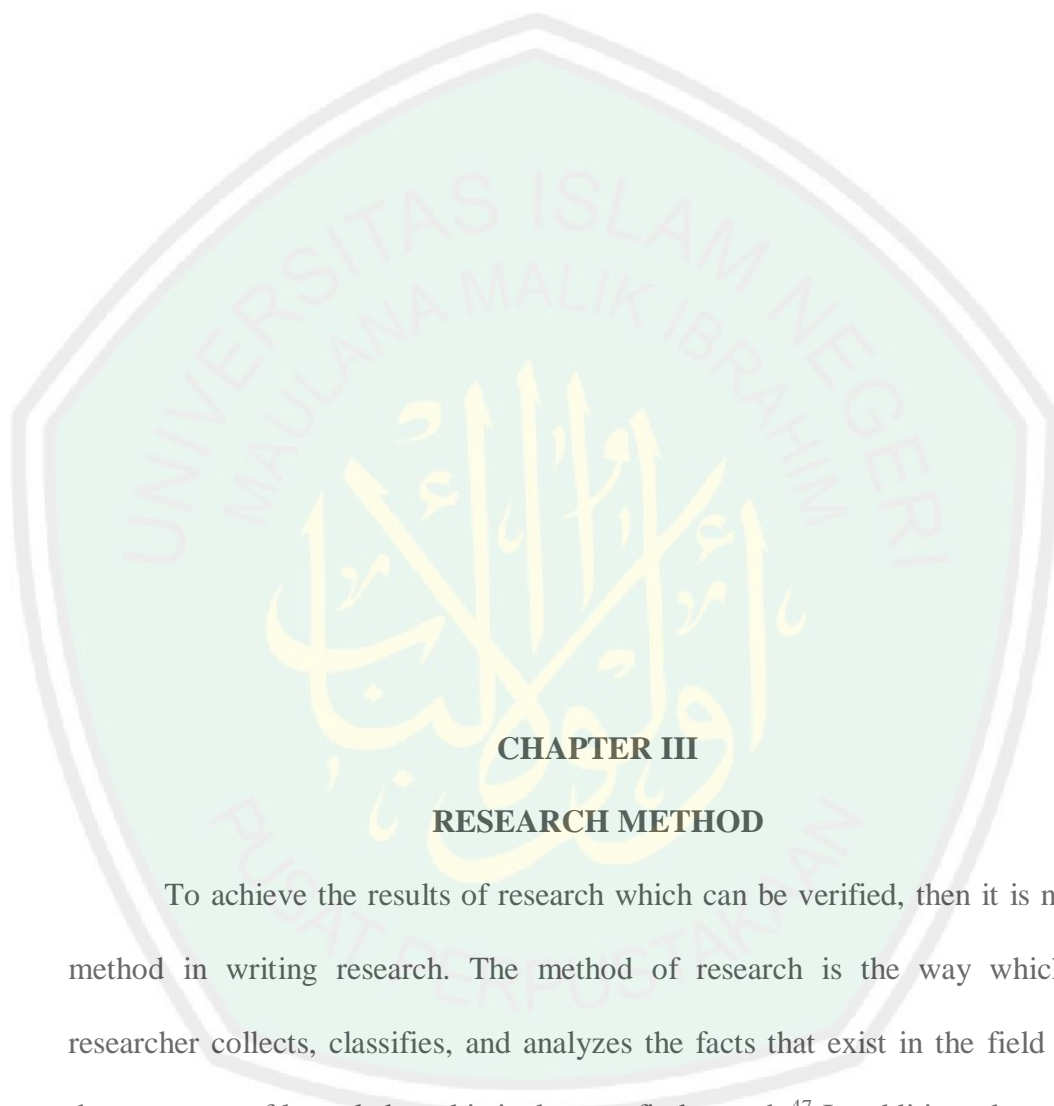
- 1) What is meant by '*amil*
- 2) Who is entitled or can be '*amil*
- 3) What knowledge an '*amil* should possess

2). Supporting materials consist of:

- a. Fiqh of Zakat in various perspectives
- b. Obstacles and solutions to the problem of zakat in Indonesia
 - 1) Problems faced by the '*amil* and zakat institutions
 - 2) Obstacles in the development of zakat funds
 - 3) Solutions to overcome

g. Zakat law, technical management of zakat

- 1) Background of the formation of zakat law
- 2) Socialization of zakat law
- 3) How technical guidance in zakat management
- a. The history of zakat in the world of Islam and Indonesia
 - 1) The history of zakat in the Islamic world
 - 2) The history of zakat in Indonesia
- b. Zakat profession
 - 1) The new paradigm about zakat profession
 - 2) The excellence of zakat profession, etc



CHAPTER III

RESEARCH METHOD

To achieve the results of research which can be verified, then it is need a method in writing research. The method of research is the way which the researcher collects, classifies, and analyzes the facts that exist in the field using the measures of knowledge, this is done to find a truth.⁴⁷ In addition, the success of a study can also be influenced by the accuracy and suitability of the research methods that used. Therefore, the authors use the research method as follows :

⁴⁷ Hamidi, *Metodologi Penelitian Kualitatif*, (Malang, UMM Press, 2004) page.100

A. Type of Research

This research includes the type of field research (*empirical research*), namely research to obtain the field data (*empirical data*).⁴⁸ This type of research is conducted to study intensively about the background of situation, condition of society, interaction of individual, group, institution, and others. In terms of character, this research includes qualitative descriptive research. The purpose is to describe the situation of the subject or the object of research (a person, institution, community, etc.), while the author's purpose in this study is to determine the effectiveness of the performance and role of Islamic Counselor Non-Civil Servant in raising public awareness of zakat.

B. Research Approach

Research approach is a method or a way to help and ease the author to achieve the maximum results of his research. The approach used in this study is a qualitative approach.

A qualitative approach is an approach that refers to a research procedure that produces descriptive explanations, such as people's words and observed behaviors.⁴⁹ The data that produced with the qualitative approach is descriptive explanations from Islamic Counselors Non-Civil Servant by using in-depth interview and the behaviors that will be observed like counseling routines.

C. Location of Research

This research was conducted at the Office of Religious Affairs (KUA) District Moga, Pemalang, Central Java. The determination of location of this study

⁴⁸ Soerjono Soekanto, *Pengantar Penelitian Hukum*, cet 111 (Jakarta: UI Press, 1986) page. 51

⁴⁹ Lexy J Moleong, *Metodologi Penelitian Kualitatif Edisi Refisi*. (Bandung: Remaja Rosdakarya, 2010) page. 11

is based on the phenomenon of the lack of zakat practice except *zakat fitrah*. This phenomenon is due to lack of awareness from the people to pay zakat in District Moga. Another interesting point is the absence of the Zakat Collection Unit (UPZ) in District Moga.

D. Types of Data

Researcher use the primary and secondary data. Primary data is a data that obtained directly from the first source, that is through observation of performance in the field and direct interview with Islamic Counselor Non-Civil Servant, the head of KUA, and people. Secondary data is additional or complementary data from primary data. Secondary data usually in the form of an official documents, research support books, previous research results, and others. In this case, researcher use the documents contained in the KUA related to such counseling guidebook, monthly work plan, journal extension and others.

E. Method of Collecting Data

This method of data collection describes the working order, the tools and methods of collecting primary and secondary data that are adapted to the research approach, because each approach has different procedures and techniques.⁵⁰ In this case, researcher collect data which needed for the research through the following stages:

a. Observation

Direct observation is a method of data collection by conducting observations of ongoing activities. The kinds of observations are as active

⁵⁰ Fakultas Syari'ah UIN Maliki Malang, *Pedoman Penulisan Karya Ilmiah 2012*, (Malang, Fakultas Syariah UIN Maliki Malang, 2012), page. 29

participant, where researcher are involved in the activities that observed, in this case the researcher learns a situation that has been familiar before. Researchers also act as passive participation where researchers come to the observed place but not involved in the activity. In this process, researcher participate in the implementation of zakat counseling to the people conducted by Islamic Counselor Non-Civil Servant.

Observation aims to obtain data in the field. The researcher will know the problems that influence the people to fulfill their zakat, researcher also can obtain data of *mustahiq or muzakki* zakat in entire sector of counseling, furthermore researcher will know the methods of counseling that used by Islamic Counselor Non-Civil Servant.

b. Interview

Researchers at this phase use an open interviews, in which case the subjects know that they are being interviewed and also know what the intent and purpose of the interview.⁵¹ Interviews will be conducted such as Islamic Counselor Non-Civil Servant and Head of KUA Sub-district of Moga.

Table 2.1 List of Interviewees

NO	NAME	REGISTRATION NUMBER	STATUS
1	Nur Jihan	3327014801780003	Islamic Non-Civil Servant
2	Mubaroh	3327015310590001	Islamic Counselor Non-Civil Servant
3	Ahmad Nawawi	3327010901780009	Islamic Counselor Non-Civil Servant
4	Farid Khasani	3327011704790005	Islamic Counselor Non-Civil Servant

⁵¹ Lexy J Moleong, *Metode Penelitian*, page. 189

5	Ahmad Fajar	3327112710880003	Islamic Counselor Non-Civil Servant
6	Agung Hidayat	3327010707840006	Islamic Counselor Non-Civil Servant
7	Linatin Izzawati	3327016511890007	Islamic Counselor Non-Civil Servant
8	Muhammad Irfan	3327013001800001	Islamic Counselor Non-Civil Servant

c. Documentation

Documentation is a record of past events collected in the form of writing, drawing, or work. Documentation in writing such as history, biography, policy. Documentation in the form of images such as photos, pictures, sketches, and others.

This research procedure aims to collect data through archives or documents from the Office of Religious Affairs and Islamic Counselor Non-Civil Servant. Such as: Guidebook of Islamic Counselor, Job description, handbook of zakat, journal, data of *mustahiq/muzakki* and photographs.

F. Method of Processing Data

Data processing methods explain the procedure of processing and data analysis in accordance with the approach used, in this study the approach used is a qualitative approach..⁵² The following data processing will researchers do, as follows :

a. Data Editing

Editing is researching the data that has been obtained, especially from the completeness of answers, readability of writing, clarity of meaning, conformity

⁵² Fakultas Syari'ah, *Pedoman Penulisan*, page. 29

and relevance to other data.⁵³ In this case, the researcher will do the editing process to the result of interview from the informant.

The purpose of this process is to make sure there is no mistakes in obtaining data. Then, the writer make sure the suitability of the data obtained with the research, that is The Effectiveness of Islamic Counselor Non-Civil Servant in Increasing Public Awareness of Zakat.

b. Classifying data:

Classifying is the process of grouping all the data, whether derived from the results of interviews with the subjects of research, or observation and recording directly in the field. All the data which obtained are read repeatedly and reviewed in depth, then classified as needed.⁵⁴

In this case, the collected data will be sorted based on the parts that have the suitability. So that data which obtained are truly contain the informations that needed by the research.

c. Verifying data

The next step that researcher do is verifying data. Verifying data is the process of checking the suitability of data which obtained in the field. The researcher make a re-check for the data which obtained, both from the results of interviews, documentation, and observations that have been done. It aims to the suitability of the data and be responsible for its truth.⁵⁵

d. Analyzing Data

⁵³ Abu Achmadi dan Cholid Narkubo, *Metode Penelitian*, (Jakarta: PT. Bumi Aksara, 2005) page. 85

⁵⁴ Lexy J Moleong, *Metode Penelitian*, page. 104-105

⁵⁵ Lexy J Moleong, *Metode Penelitian*, Page. 324

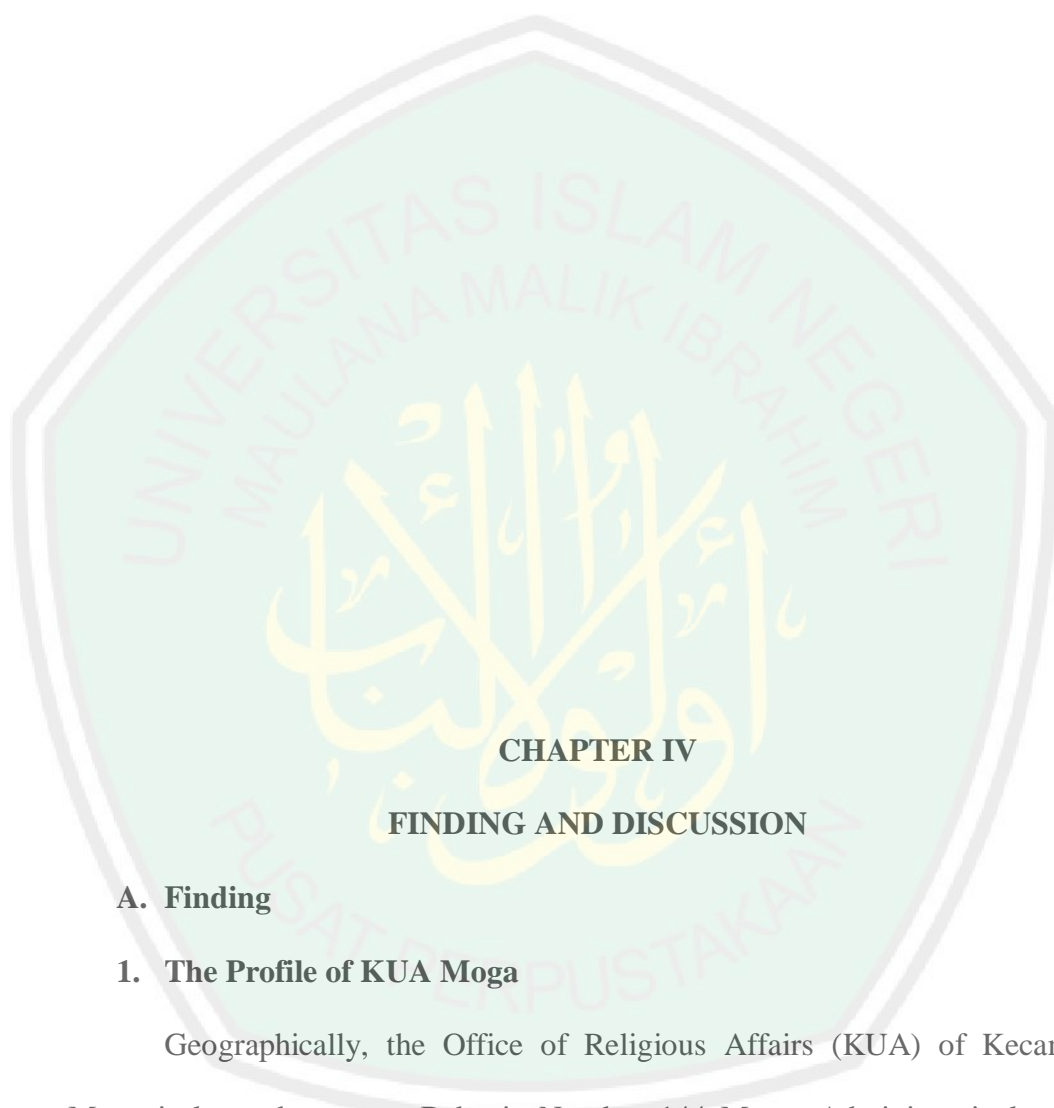
After the verifying data, the researcher make an analyze to the data which obtained from the interview with the instrument of the research. The purpose of the analysis data is the data which obtained becomes easier to be understand. The data analysis must adjust to the methods and approaches used. In this study the method of analysis used is descriptive qualitative, ie researchers describe the data in a sentence which is good and true, so that could be easy to read and given some interpretations.⁵⁶

In this case, the data obtained from the research instrument conducted by the researcher is an interview with the Islamic Counselor Non-Civil Servant and the observations. Furthermore, the data developed to be more appropriate and can be more easily understood that is about the effectiveness of Islamic Counselor Non-Civil Servant in increasing public awareness of zakat.

G. Conclusion

Conclusion is the last phase of data processing which consists of the previous process, namely: editing, classifying, verifying and analyzing. Furthermore, the researcher make some conclusions from the results about what has been obtained and described above as the answer of the statement of problem.

⁵⁶ Fakultas Syariah, *Pedoman Penelitian*. Page. 48



CHAPTER IV

FINDING AND DISCUSSION

A. Finding

1. The Profile of KUA Moga

Geographically, the Office of Religious Affairs (KUA) of Kecamatan Moga is located at street Bahagia Number 144 Moga. Administratively, KUA Moga included in the area of Banyumudal Village, Moga District, Pemalang Regency. The location of the Office is very strategic because it is located in Moga District Office Complex. KUA District Moga stands on the land of Hak Guna

Pakai of the Government of Pematang District with an area of approximately 169 m² and a building area of 120 m², located at an altitude of 650 m above sea level.

The boundaries of the working area of the Office of Religious Affairs (KUA) of District Moga are as follows:

- North : Warungpring District
- East : Randudongkal District
- South : Pulosari District
- West : Bojong District

2. Vision and Mission of the KUA

Vision :

“Terwujudnya masyarakat Moga yang beriman, bertakwa, rukun, cerdas, mandiri dan sejahtera lahirbatin”

Mision :

- a) Meningkatkan kualitas kehidupan beragama
- b) Meningkatkan kualitas pemahaman beragama
- c) Meningkatkan kualitas kerukunan umat beragama
- d) Meningkatkan kualitas pendidikan agama dan pendidikan keagamaan
- e) Meningkatkan kualitas pelayanan nikah, rujuk, ibadah haji, zakat, wakaf dan ibadah sosial lainnya
- f) Mewujudkan tata kelola Kantor Urusan Agama Kecamatan Moga yang bersih dan berwibawa

3. Organizational Structure of KUA District Moga

Table 4.1 Organizational Structure of KUA District Moga

No	Name/NIP	Position	Rank/Class	Address
1	Fakihuddin NIP. 197807212008011 010	Kepala/PPN	Penata III / c	Mandiraja
2	Ariful Umam, S.Ag NIP. 197807212008011 010	Penghulu	Penata Muda Tk.1 III / b	Kajene
3	Aminuddin NIP. 197005052007011 55	Pengelola Urusan Agama	Pengatur Muda Tk. 1 II / b	Karangsari
4	Siswati NIP. 197310102009012 004	Pengadministrasian Umum	Pengatur Muda Tk. 1 II / b	Karangsari
5	Aris Mudyanto NIP. 198106092009101 002	Pengolah Data	Pengatur Muda Tk. 1 II / b	Karangtengah
6	Jaziroh NIP. 198204202009102 002	Pengadministrasian NR	Pengatur Muda Tk. 1 II / b	Walangsanga
7	Shofan NIP. 197007192007011 024	Pengelola Administrasi dan Dokumentasi	Juru Tk 1 I/ d	Walangsanga
8	Akhmad Nasrudin	Wiyata Bakti		Pamulian
9	Ihyaual Arifin, S.Hi	Wiyata Bakti		Mereng

4. General Description of Moga District

1) Geographical Condition

Moga district is one of the districts located in the highlands of Pemalang Regency. Has an area of 41.41 km² which is 3.71% of the total area of Pemalang Regency. Located ± 41 km on south of the capital District Pemalang. The district of Moga has the following boundaries:

- North : Randudongkal District
- East : Belik District
- South : Pulosari District
- West : Bojong District, Tegal Regency

Within the scope of Moga district, there are 10 administrative areas of village. From 10 villages in Moga Districts, Banyumudal village is the widest village among other villages with area of 850 Ha, then Sima village with wide of 655 Ha. While the area with the smallest area is Pepedan village with an area of 83 Ha, followed by Kebanggan village with an area of 121 Ha. Here are the details of the village with the total area:

- Banyumudal village, with an area of 850 Ha
- Gendowang village, with an area of 464 Ha
- Kebanggan village, with an area of 121 Ha
- Mandiraja village, with an area of 529 Ha
- Moga village, with an area of 314 Ha
- Plakaran village, with an area of 455 Ha
- Pepedan village, with an area of 83 Ha
- Sima village, with an area of 655 Ha
- Walangsanga village, with an area of 313 Ha

- Wangkelang village, with an area of 357 Ha

2) Governance Condition

In terms of governance, administrative areas under Moga District there are 10 villages headed by a village head. While for the structure under the village consists of 3 levels of territorial units namely Dusun, Rukun Warga (RW), and Rukun Tetangga (RT). The total in Moga District consists of 33 Dusun, 59 Rw and 304 RT. Here are the details:

Table 4.2 The Number of Administrative Units/Village in Moga District

No	Name of Village	Dusun	Rukun Warga	Rukun Tetangga
1	Plakaran	3	3	20
2	Mandiraja	4	4	32
3	Walangsanga	3	9	38
4	Sima	5	14	46
5	Banyumudal	5	10	82
6	Moga	4	10	30
7	Wangkelang	2	2	10
8	Kebanggan	2	2	8
9	Pepedan	1	1	8
10	Gendowang	4	4	30
Total		33	59	304

Source : Kecamatan Moga dalam Angka 2017

3) Population Condition

The number of inhabitants in Moga District is 63,476 people, with 31.501 males and 31,975 females. Population density in Moga District reach 15,745 inhabitants / km².

Table 4.3 Population by Sex per Village in Moga District in 2016

No	Name of Village	Male	Female	Total
1	Plakaran	2.076	2.148	4.224
2	Mandiraja	2.666	2.698	5.364
3	Walangsanga	3.295	3.337	6.632
4	Sima	5.546	5.664	11.210

5	Banyumudal	7.645	8.008	15.653
6	Moga	4.127	4.067	8.194
7	Wangkelang	1.180	1.130	2.310
8	Kebanggan	907	876	1.783
9	Pepedan	859	813	1.672
10	Gendowang	3.200	3.234	6.434
Total		31.501	31.975	63.476

Source: Kecamatan Moga dalam Angka 2017

Banyumudal Village became the most populous village with 15,653 inhabitants, with 7,645 male and 8,008 female population, then Sima Village with 11,110 people. While the village with the smallest population is Pepedan, which is 1,672 people..

4) Education Condition

The number of schools from elementary to senior high school level in Moga District is 57 schools, with 45 schools as elementary school (SD), 9 junior high school (SMP), 2 high school (SMA) and 2 vocational schools (SMK). Here are the details of the schools in Moga District:

Table 4.4 The Numbers of Shool by Level per Village in Moga District

No	Name of Village	Type of School			
		SD	SLTP	SLTA	SMK
1	Plakaran	4	-	-	-
2	Mandiraja	4	2	-	-
3	Walangsanga	6	1	-	-
4	Sima	8	1	-	-
5	Banyumudal	10	3	1	1
6	Moga	4	1	1	-
7	Wangkelang	2	-	-	-
8	Kebanggan	1	-	-	-
9	Pepedan	1	-	-	-
10	Gendowang	5	1	-	1

Source : Kecamatan Moga dalam Angka 2016

There are 15 schools in the village of Banyumudal, consisting of 10 elementary schools (SD), 3 junior high schools (SMP), 1 high school (SMA), and 1 vocational school (SMK) and this is the most among other villages. The high school level is only found in Banyumudal and Moga villages, whereas SMK is only available in Banyumudal and Gendoang villages. There is only one school in Kebanggan and Pepedan villages, which is each elementary school level.

5) Economic Condition

The livelihoods of the people of Kecamatan Moga are predominantly as a merchant, farmers or farm-workers. This is influenced by the geographical condition of moga sub-district which is fertile, plateau, the amount of land. In the agricultural sector, farmers produce a lot of clove, rice, and vegetables, and selling it to the market around the districts. The following is the livelihood data of the people in Moga District:

Table 4.5 The Livelihood of The People by Type per Village in Moga District

No	Name of Village	Livelihood			
		Farmer	Farm-worker	Fisherman	Industrial worker
1	Plakaran	1.628	2.253	0	98
2	Mandiraja	816	71	0	98
3	Walangsanga	716	943	0	234
4	Sima	541	621	2	0
5	Banyumudal	1.175	2.420	2	1320
6	Moga	1.171	1.871	0	667
7	Wangkelang	203	501	0	50
8	Kebanggan	46	195	0	182
9	Pepedan	218	1.180	4	138
10	Gendowang	827	1.055	8	173
Total		7.341	11.110	16	2.960

Source : Kecamatan Moga dalam Angka 2017

No	Name of Village	Livelihood			
		Construction Worker	Merchant	Driver Transportation	Others
1	Plakaran	171	235	30	0
2	Mandiraja	342	255	22	51
3	Walangsanga	171	1.754	24	0
4	Sima	901	12.014	34	1221
5	Banyumudal	668	1.332	166	161
6	Moga	371	1.107	120	178
7	Wangkelang	501	98	23	1690
8	Kebanggan	97	365	4	30
9	Pepedan	396	118	71	35
10	Gendowang	159	2.115	48	0
Total		3.777	19.393	542	3.366

Source : Kecamatan Moga dalam Angka 2017

Agriculture became the main sector of Moga District people in working. In addition, the people emphasizes work as a merchant. Merchants became the first largest after farmer and farmer-worker. This is coupled with the fact that in Moga District there is only 1 public or big market, located in Banyumudal Village. Agricultural produce allows for sale in the market, goods, and everyday necessities becomes a commodity for sale.

6) Religious Condition

The people in Moga are almost Muslim majority with 62,847 inhabitants. Then there were 618 Protestant, 11 Catholic. While other adherents, such as Hinduism, Buddhism, Tionghoa almost none.

Here are the data of the people with their religion :

Table 4.6 Number of adherents of Religion per Village in District Moga

No	Name of Village	Islam	Protestant	Catholic	Others (Budha, Hindu, thionghoa)

1.	Plakaran	4.224	-	-	-
2.	Mandiraja	5.364	-	-	-
3.	Walangsanga	6.632	-	-	-
4.	Sima	11.210	-	-	-
5.	Banyumudal	15.025	617	11	-
6.	Moga	8.193	1	-	-
7.	Wangkelang	2.310	-	-	-
8.	Kebanggan	1.783	-	-	-
9.	Pepedan	1.672	-	-	-
10.	Gendowang	6.434	-	-	-

Source: Kecamatan Moga dalam Agka 2017

B. Discussion

1. The Role of Islamic Counselor Non-Civil Servant in Increasing Public Awareness of Zakat

Public awareness for zakat becomes an important issue in the world of zakat. The extraordinary potential is inversely related to the reality of the collected funds. Regarding the condition of zakat awareness of the community in Moga District, according to Head of KUA of District Moga, Mr. Fakhuddin:

“Masalah zakat ya sebenarnya di masyarakat sudah jalan dengan baik dari dulu, zakat di kampung saya misalnya, juga sudah baik, para petani sehabis panen mereka juga berzakat, atau orang-orang ketika mudik ramadhan, mereka juga banyak yang membayar zakat, hanya ya belum ada lembaga yang mengkoordinir zakat tersebut. LAZISNU dulu ada di mandiraja tapi kan ya gitu itu tidak jalan, cuma ya bukan lembaga, cuma ada aktifis lazisnu, tapi ya tetep aja wong kepercayaan masyarakat kurang.”⁵⁷

"The problem of zakat actually in the community has gone well from the first, zakat in my village for example, also been good. After the harvest, the farmers also pay zakat, or people when going home in month ramadan, they also pay a lot of zakat, it's just there is no institutions that coordinate or manage the zakat. LAZISNU used to exist in mandiraja but it's not that

⁵⁷ Fakhuddin, *interview* (Moga, November, 14th 2017)

way, just yes it's not an institution, just a lazisnu activist, but the people still lack of trust "

From the explanation of Mr. Fakiहुddin it can be concluded that with the background of the Muslims majority, the people of Moga are conscious to pay their zakat. The main problem is the absence of zakat institutions as an instrument to pay zakat. As a result, the government's mission of institutionalized zakat has become unsuccessful. People still pay zakat through religious leaders. This is also expressed by Mr. Muhammad Irfan:

"Iya, jadi masyarakat disini biasanya lewat kyai, habib, ustadz, atau ke panitia-panitia zakat kalo pas bulan ramadhan, walaupun sebenarnya mereka bukan amil zakat."⁵⁸

"Yeah, so the people here is usually pay zakat through kyai, habib, ustadz, or to the committees of zakat during the month of ramadhan, although in fact they are not zakat amil."

In this case, it can be concluded that actually there is zakat traffic in the people of moga. But the people still pay their zakat through religious leaders whom they believe they are trustworthy. People also flocked to pay their zakat during Ramadhan month for zakat fitrah. This is proved by many emerging zakat committees, in every mosque, *mushalla*, or *majlis*. Public awareness for zakat is limited to their obligations as Muslims. However, the people may not yet arrive at the conscious stage that zakat should actually be fulfilled through zakat institutions as the law regulates..

There should be efforts to increase legal awareness of the people. Legal awareness in this case is that people know that zakat has been regulated in law. The existence of the zakat regulation invites the people to pay zakat to zakat

⁵⁸ Muhammad Irfan, *interview* (Moga, November, 15th 2017)

institutions like BAZ or LAZ. Zakat funds then managed in order to obtain results and more optimal utilization of zakat.

Regarding law enforcement, it should be done through enlightenment and legal counseling with the good planning. In this case, the enlightenment and counseling of zakat is the task and function of Islamic Counselor Non-Civil Servant zakat specialty.⁵⁹

Regarding to the efforts of Islamic Counselor Non-Civil Servant of Moga District according to Mr. Muhammad Irfan:

“Untuk penyuluh KUA kecamatan moga kan berjumlah 8, ada bagian masing2. Kaitannya dengan zakat, memang dari KUA menghimbau agar kalo bisa nanti dibentuk zakat dkumpulkan, tapi praktiknya sulit, saalnya didesa-desa ada kepanitiaan tersendiri, jadi paling tugas penyuluh cuma mengisi materi-materi tentang zakat. apalagi untuk kecamatan moga belum ada UPZ, maupun lazis swasta. Jadi penyuluhan belum sampai kepada zakat harus lewat lembaga zakat. paling cuma sekilas materinya tentang fikih-fikih zakat, pemahaman fikih yang dasar. Nah untuk perkembangan materi penyuluhan baru nanti kalo kemenag atau baznas atau lembaga lain sudah menyediakan sarana lembaga zakat tersebut.”⁶⁰

"For KUA extension workers amounted to 8, there is a part of each. The connection with the zakat, indeed from the KUA appealed that if can be formed zakat collected, but the practice is difficult, so in the villages have their own committee, so most task extension only fill material about zakat. Moreover in the District there is no UPZ, nor private lazis. So the extension has not reached the zakat must pass the zakat institution. The material is only about the jurisprudence of zakat, the basic understanding of jurisprudence. Now for the development of new extension materials later if kemenag or baznas or other lembaga already provide facilities such zakat institutions. "

According to Mr. Muhammad Irfan, actually the Islamic Counselor Non-Civil Servant has made efforts in increasing the public awareness of zakat through counseling about zakat. However, he regretted the absence of zakat institutions

⁵⁹ Zainuddin Ali, *Sosiologi*, page. 69

⁶⁰ Muhammad Irfan, *interview* (Moga, November, 15th 2017)

such as UPZ in Moga district, or private LAZ. Because, it affects to the material of zakat counseling which is only limited to the basic materials of zakat such as fiqh zakat.

While doing the counseling, each penyuluh has a targeted citizen as a target of counseling in accordance with the guidance manual book. Likewise with Islamic Counselor Non-Civil Servant Zakat specialists have their own targeted citizen. But precisely with the existence of the targeted citizens, the function of Islamic Counselor Non-Civil Servant becomes not optimal. Islamic Counselor Non-Civil Servant are even too focused on the targeted citizens, as presented by Mrs. Mubaroh :

“Masing-masing itu, kalo penyuluhan. Setiap penyuluh punya warga binaan, misal saya megang majlis taklim ini, penyuluh lain megang tpq, atau yang bagian zakat megang majlis taklim mana, tidak secara macro, padahal hati kecil saya penginnya secara macro atau secara umum, tapi kan disini belum. sementara kan yang membutuhkan perlu penyuluhan kan bukancuma warga binaan, tapi beberapa warga desa, semestine kan angger ati kecil saya, 8 orang kita menyebar, sehingga dakwanya luas, tidak terikat dengan warga binaan.Tapi kan ya harus terikat dengan warga binaan, seperti yang harus dilaporkan. Mustinya bareng-bareng, nanti jadi satu materinya.”⁶¹

"If the counseling had each targeted citizen. Every penyuluh has a targeted citizen, for example I take responsibility in this Majlis Taklim, other penyuluh take responsibility in TPQ, or the zakat specialist take responsibilty in other Majlis Taklim, it is not macro, but personally, i want to macro or in general, but right here yet. while the one who needs counseling is not just the targeted citizens. but all of the people in District of Moga, we should spread, so the dakwah is wide, and it should not tied to the targeted citizens. But in the end we must be tied to the targeted citizens, as reported. It must be together, and make the material into one material . "

In line with Mrs. Mubaroh, Mr. Muhammad Irfan also stated that in this time, the counseling only focus on the targeted citizens. Targeted citizens in this

⁶¹ Mubaroh, *interview* (Moga, November, 15th 2017)

case for example: *TPQ*, *Madrasah*, or *Majelis Taklim*. The counseling still not evenly distributed to the all people in District of Moga.

“Iya mas, saya berarti Cuma di Pepedan sama Wangkelang. Itu pun disini saya megang TPQ sama Madrasah, kadang kalo ke majelis taklim lain agak nggak enak juga sebenarnya.”⁶²

"Yeah mas, I just take the responsibility in Pepedan and Wangkelang. That's all here, I hold TPQ and Madrasah, sometimes i feel uncomfortable if it is not on my area."

The absence of the Zakat Collection Unit (UPZ) as a means or media for the people to pay zakat in District of Moga also recognized by the Head of KUA of Moga District, Mr. Fakiuddin, he said:

“UPZ tidak ada di kecamatan Moga. Lembaga zakat juga belum ada sama sekali. UPZ adanya di Dinas Instansi, hanya saja yang jalan Cuma di wilayah kementrian agama dan dinas instansi apa ya saya lupa, jadi seluruh PNS di wilayah itu langsung dipotong gaji untuk masuk zakat, dan itu cukup potensial, sampek hampir milyaran satu tahun.”⁶³

"There is no UPZ in Moga district. Other zakat institution also does not exist at all. UPZ is exist in the Office of the Agency, but it's just that it runs only in the area of the ministry of religion and the agency that I forgot its name, so all the PNS Officer in the region immediately cut the salary for zakat, and that is quite potential, until almost billions in a year."

2. The Effectiveness of Islamic Counselor Non-Civil Servant in Increasing Public Awareness of Zakat

Effectiveness in management interpreted as a measure of success in achieving the goals that have been determined. According Sondang P. Siagian, effectiveness is the utilization of resources, facilities and infrastructure in a certain amount which consciously set before, to produce a number of items for services activities that obtained. Effectiveness indicates success in terms of whether or not

⁶² Muhammad Irfan, *interview* (Moga, November, 15th 2017)

⁶³ Fakiuddin, *interview* (Moga, November, 14th 2017)

the target has been achieved. If the result of the activity is getting closer to the target, then the higher the effectiveness.⁶⁴

To determine a program, organization, or performance whether effective or not, then needed a measuring instrument. According Siagian, criteria to measure effectiveness are as follows:⁶⁵

- a. Clarity of purpose to be achieved
- b. Clarity of goal achievement strategy
- c. The process of analysis and formulation of a solid policy
- d. Matured Planning
- e. Preparation of the right program
- f. Availability of facilities and infrastructure
- g. Supervision and control system

So, in this discussion of the problem, the researcher made an analysis of the effectiveness of Islamic Counselor Non-Civil Servant in increasing public awareness of zakat by using the measuring instrument that according to the theory of Sondang Siagian.

The *first* instrument is the clarity of purpose that will be achieved. The clarity of purpose mean that all Islamic Counselor Non-Civil Servant know the purpose of their job. They must know what the purpose, duty, responsibility of the Islamic Counselor Non-Civil Servant. The basic thing is that all of them have different role, different duty, different purpose, also different target. Special in this case is, the Islamic Counselor Non-Civil Servant of Zakat Section.

⁶⁴ Heri Sucahyowati, *Pengantar Manajemen*. page. 11-12

⁶⁵ Hessel Nogi S, *Manajemen Publik*. (Jakarta: PT Grasindo, 2007) page. 14

According to the Book Draft of Islamic Counselor Non-Civil Servant year 2017⁶⁶, the first step after the decree are established is Islamic Counselor Non-Civil Servant must coordinate with the Islamic Counselor Functional to make a activity mapping and *da'wah* plan in their targeted work area. Then they discuss to split the duty to eight section according to the Draft Book. But, the reality is the late of discussion and lack of coordintaion between Islamic Counselor Non-Civil Servant and Islamic Counselor Functional in the beginning. As stated by Mr. Fakihuddin:

“Masalah penyuluh Non-PNS terus terang saja untuk awal awal diangkat, mereka cara penyuluhan hanya bertugas sebagaimana basic mereka, misal di tpq, madrasah-madrasah, begitu saja. Belum ada semacam petunjuk tentang laporan kegiatan, awal-awal belum ada. Tapi akhir-akhir ini, mulai bulan apa itu yaaa, setelah beberapa pembinaan, mereka suda mulai ada spesialisasi masalah bidang-bidangnya, ada 8 bidang spesialisasi, tapi ya baru awal-awal ini, ya mudah-mudahan dengan spesialisasi masalah penyuluhan ini terutama masalah zakat bisa mulai, padahal potensi kan ya sangat besar di kecamatan moga, yang mayoritas muslim, ada beberapa desa yang aghniya'nya juga banyak, sebenarnya potensi luar biasa lah untuk potensi yang bisa digali. Apalagi dengan penyuluh agama yang sudah memiliki kekuatan hukum, ada SK. Jadi mereka bisa masuk kedalam semua lini, ya yang penting penyuluh jangan pelo lah, penyuluh oprak-oprak zakat, tapi dianya sendiri tidak berzakat. Ya mudah-mudahan nanti, tapi ya belum terasa perannya.”⁶⁷

"About the Islamic Counselor Non-Civil Servant to be honest in the beginning of the appointment, Penyuluh only served as their basic, in tpq, madrasah-madrasah, just like that. There has not been any clue about the activity report, early on yet. But lately, what month is that?, after some coaching, they started to specialize in their fields of counseling, there are 8 areas of specialization. but it's very early, so hopefully with this specialization it can be start soon especially for zakat, whereas the potential of zakat is very large in District of Moga, plus the people's majority is Muslims, and there is a lot of muzakki, actually the potential is very unusual if it can be extracted.. Especially with Islamic Counselor who already have the power of law, they have SK. So they can enter into

⁶⁶ Draf Buku Pedoman, page.1-3

⁶⁷ Fakihuddin, *interview* (Moga, November, 14th 2017)

all the parties, yes, the important is the Islamic Counselor must pay their zakat while providing the counseling of zakat to the people. Yes hopefully later, but yet their role are not felt. "

Associated with the delay of selection of field specialization, it is also

expressed by Ms. Mubaroh:

*"Ya jadi untuk tahun ini ada spesialisasi nya, ada bagian baca tulis qur'an, keluarga sakinah, trus zakat, narkoba dan katah malih. Dan itu aja pembagiannya baru sekarang, jadi memang efektifitas kegiatannya ya belum, malah fokus pelaksanaanya belum terarah."*⁶⁸

"Yes, so for this year there is specialization, each penyuluh have own specialization, example qur'an, sakinah family, zakat, drugs, and many more. Even it just like yesterday, so there is no effectiveness of their activities, even the implementation is not focus"

From the above statement, the researcher conclude that the Islamic

Counselor Non-Civil Servant are know their purpose of their role. They know the duty and responsibility of the Islamic Counselor Non-Civil Servant each of them.

But unfortunately, the lack of coordination make a huge impact to the retardment of their performance or duty as the Islamic Counselor.

Especially for the Islamic Counselor Non-Civil Servant Zakat Section must know their role as a consultant of zakat. In principal, the public especially for *mustahiq*, *muzakki*, and *amil* need an update infromations about zakat especially the newest information, both the legal, policy, or management, and development of zakat. From the background, they need an instrument that always update and give them some of information and learning about zakat by socializing and doing counseling in awareness for zakat.⁶⁹

The *second* instrument is the clarity of the goal achievement strategy. Instead of knowing the target or the purpose that will be achieved, the Islamic

⁶⁸ Mubaroh, *interview* (Moga, November, 15th 2017)

⁶⁹ Muhajirin (eds), *Pedoman Penyuluhan*, page. 2

Counselor also must know the strategy to achieve. The counseling strategy is an approach related to ideas, planning, and execution of the counseling activity.⁷⁰

According to the Book Draft of Islamic Counselor Non-Civil Servant year 2017, there are several strategy that may help the Islamic Counselor to achieve the goal, namely:⁷¹

- a. Analyzing the needs of the group target related to counseling aspects which covers to the typology of the group target and selecting the materials, medias, methods, also techniques in islamic counseling.
- b. Determining priority scale which cover to material and counseling target, as well as Islamic Counselor resources which competent by involving the public participation, both in formal or informal ways.
- c. Coordination gradually and comprehensively by all parties related to substansion of the Islamic counseling, both related to the policy and Islamic counseling program, or the alocation of each responsibilities.
- d. Setting up the main device and supporting device of the Islamic counseling and the action plan for the counseling optimalization.
- e. Performing the Islamic counseling (dissemination of information, socialization, and internalization from the substance of Islamic counseling) by responsibly and involving all related parties to participate actively.

From the Draft Book, the Islamic Counselor should apply above strategy from the first point until the last to get the maximal result. Islamic Counselor Non-Civil Servant should analyzing the needs of group target, selecting the

⁷⁰ Lampiran Keputusan Dirjen Bimas Islam Nomor 298 Tahun 2017 tentang Pedoman Penyuluh Agama Islam Non-PNS, chapter I

⁷¹ Lampiran Keputusan Dirjen Bimas Islam Nomor 298, chapter IV

material, determining the priority scale, involving public participation, coordination gradually with all of parties, optimizing the main device or supporting device of counseling, and the final is performing the Islamic counseling. But unfortunately, the discussion and coordination between the parties are delayed. So, it can be impact to the performance of Islamic Counselor Non-Civil Servant. The important thing is the Islamic counseling was conducted before by Islamic scholars such as *Kyai, Habib, Ustadz*. So, it can be concluded that the strategy by involving the people to participate actively was cleared.

The *third* instrument is the process of analysis and formulation of a solid policy. Eventhough there was a late discussion and lack of coordination, the process of analysis and formulating the solid provicy was started. The Islamic Counselor Non-Civil Servant has conducted the first meeting or the opening coordination with the Islamic Counselor Functional and Chief of KUA District Moga to make an analysis, formulation, and also determining the activities forward.

The Islamic Counselor Non-Civil Servant has been selected in each different section. The Islamic Counselor Non-Civil Servant also has been coordinated about the group target. The Islamic Counselor Non-Civil Servant **must** have two group target minimum each of them as the object of Islamic counseling.

As stated by Muhammad Irfan :

“Iya mas, saya berarti Cuma di Pepedan sama Wangkelang. Itu pun disini saya megang TPQ sama Madrasah, kadang kalo ke majelis taklim lain agak nggak enak juga sebenarnya.”⁷²

⁷² Muhammad Irfan, *interview* (Moga, November, 15th 2017)

"Yeah mas, I just take the responsibility in Pepedan and Wangkelang. That's all here, I hold TPQ and Madrasah, sometimes i feel uncomfortable if it is not on my area."

According to Mabruroh the minimum of group target that must have by each of the Islamic Counselor Non-Civil Servant make the performance of the Islamic counselor is not wide. The Islamic Counselor are limited by the policy when it should be wide and reaching to the all people in District Moga. As stated by Mabruroh :

"Masing-masing itu kalo penyuluhan, setiap penyuluh punya wag binaan, misal saya megan majlis taklim, penyuluh lain megang tpq, atau yang bagian zakat megan majlis taklim mana, tidak secara macro, padahal hati kecil saya penginnnya secara macro atau secara umum, tapi kan disini belum. Lah iya, sementara kan yang membutuhkan perlu penyuluhan kan bukancuma warga binaan, tapi beberapa warga desa, semestine kan angger atikecil saya, 8 orang kita menyebar, sehingga dakwanya luas, tidak terikat dengan warga binaan. Tapi kan ya harus terikat dengan warga binaan, seperti yang harus dilaporkan. Mustinya bareng-bareng, nanti jadi satu materinya."⁷³

"If the counseling had each targeted citizen. Every penyuluh has a targeted citizen, for example I take responsibility in this Majlis Taklim, other penyuluh take responsibility in TPQ, or the zakat specialist take responsibility in other Majlis Taklim, it is not macro, but personally, i want to macro or in general, but right here yet. while the one who needs counseling is not just the targeted citizens. but all of the people in District of Moga, we should spread, so the dakwah is wide, and it should not tied to the targeted citizens. But in the end we must be tied to the targeted citizens, as reported. It must be together, and make the material into one material."

From the explanation above, the researcher are conclude that the policy are limiting the Islamic Counselor to do socializing to the all people. The Islamic Counselor think that all the people are need an information, need some learning about the religious teaching, especially for the public awareness of zakat.

The *Fourth* instrument is matured planning. The planning as stated in Draft Book, one of them is to coordinate and integrate with the work plan which created by Religious Affairs in central, provincial and regency level. In this case,

⁷³ Mubaroh, *interview* (Moga, November, 15th 2017)

Islamic Counselor Non-Civil Servant must coordinate and integrate with the Islamic Counselor Functional that became subordinate of the Religious Affairs of Pemalang.

Especially, the Religious Affairs of Pemalang are serious in zakat section with the fact that Religious Affairs of Pemalang make a huge impact by doing counseling started since 2015 in every *jum'ah* in every week in every mosque in region of Pemalang.⁷⁴ The Religious Affairs of Pemalang with the help of Islamic Counselor Functional and all of parties are distributing the zakat from the government apparatus, also make an education to the people in order to pay their zakat.

In this case, the Islamic Counselor Non-Civil Servant must always coordinate and integrate with the Religious Affairs and Islamic Counselor Functional. Eventhough, the fact is there is lack of coordination in the beginning. For this moment, the Islamic Counselor Non-Civil Servant are still doing their counseling limited to the basic education of zakat (*fiqh zakat*). As stated by Muhammad Irfan :

“Untuk penyuluh KUA kecamatan moga kan berjumlah 8, ada bagian masing2. Kaitannya dengan zakat, memang dari KUA menghimbau agar kalo bisa nanti dibentuk zakat dkumpulkan, tapi praktiknya sulit, soalnya didesa-desa ada kepanitiaan tersendiri, jadi paling tugas penyuluh cuma mengisi materi-materi tentang zakat. apalagi untuk kecamatan moga belum ada UPZ, maupun lazis swasta. Jadi penyuluhan belum sampai kepada zakat harus lewat lembaga zakat. paling cuma sekilas materinya tentang fikih-fikih zakat, pemahaman fikih yang dasar. Nah untuk perkembangan materi penyuluhan baru nanti kalo kemenag atau baznas atau lembaga lain sudah menyediakan sarana lembaga zakat tersebut.”⁷⁵

⁷⁴ pemalang.kemenag.go.id/berita/read/potensi-zakat-kabupaten-pemalang-sangat-besar, accessed March 27th of 2018

⁷⁵ Muhammad Irfan, *interview* (Moga, November, 15th 2017)

"For KUA extension workers amounted to 8, there is a part of each. The connection with the zakat, indeed from the KUA appealed that if can be formed zakat collected, but the practice is difficult, so in the villages have their own committee, so most task extension only fill material about zakat. Moreover in the District there is no UPZ, nor private lazis. So the extension has not reached the zakat must pass the zakat institution. The material is only about the jurisprudence of zakat, the basic understanding of jurisprudence. Now for the development of new extension materials later if kemenag or baznas or other lembaga already provide facilities such zakat institutions. "

The *fifth* instrument is preparation of the right program. The preparation in is spell out the programs that agreed by the parties and will be conducted later. In this case, same with the above explanation that the Islamic Counselor Non-Civil Servant just started they role as a counselor in their group target. Especially for the zakat section, they still focus on their group target by giving the material.

The *sixth* instrument is availability of facilities and infrastructure. Facilities and infrastructure are the supporting tools to the success of the program. Related to this program, there must some facilities and infrastructure that lead the Islamic Counselor Non-Civil Servant to the success in Islamic Counseling, especially in zakat section. Facilities and infrastucture that already given by the goverment is the cash reward or salary Rp 500.000, per month. The Islamic Counselor Non-Civil Servant receive the salary for the operational activities.

One big problem is the absence of zakat institutions, such as UPZ or private LAZ as a important facility and infrastructure. Zakat institution is a professional organization of zakat management, and become the most important element of the implementation or the realization of zakat management in institutional manner. The absence of thhe institution of zakat makes Islamic Counselor zakat section think twice to provide counseling related to the

management of zakat. How could the main target of increasing the public awareness of zakat are actualized if there is no zakat institution there at all. This causes the Islamic Counselor Non-Civil Servant to limit their counseling only to the basic materials about zakat and related zakat jurisprudence like fiqh zakat. As explained by Mr. Muhammad Irfan:

“Iya untuk kecamatan moga belum ada UPZ, maupun lazis swasta. Jadi penyuluhan belum sampai Islamic Counselor kepada zakat harus lewat lembaga zakat. paling Cuma sekilas materinya tentang fikih-fikih zakat, pemahaman fikih yang dasar. Nah untuk perkembangan materi penyuluhan baru nanti kalo kemenag atau baznas atau lembaga lain sudah menyediakan saran lembaga zakat tersebut.”⁷⁶

“Yes, for District of Moga there is no UPZ, or other institution like LAZ. So, the counseling is not yet reaching to the importance of the zakat management. It’s only about the fiqh of zakat and the basic knowledge of fiqh. Then, for the development of the materials it depends on Kemenag or BAZNAS or other for giving the facility (zakat institution).”

The last instrument is supervision and control system. The Religious Affairs must make sure to control and supervise the Islamic Counselor Non-Civil Servant in doing their activities through Islamic Counselor Functional and Chief of KUA. In this moment, the Draft Book requires all of Islamic Counselor Non-Civil Servant to make a monthly report in writing addressed to the Chief of KUA District Moga and the Islamic Counselor Functional. Eventhough the fact is the delay make all thing and all activities of Islamic counseling are work in slow progress.

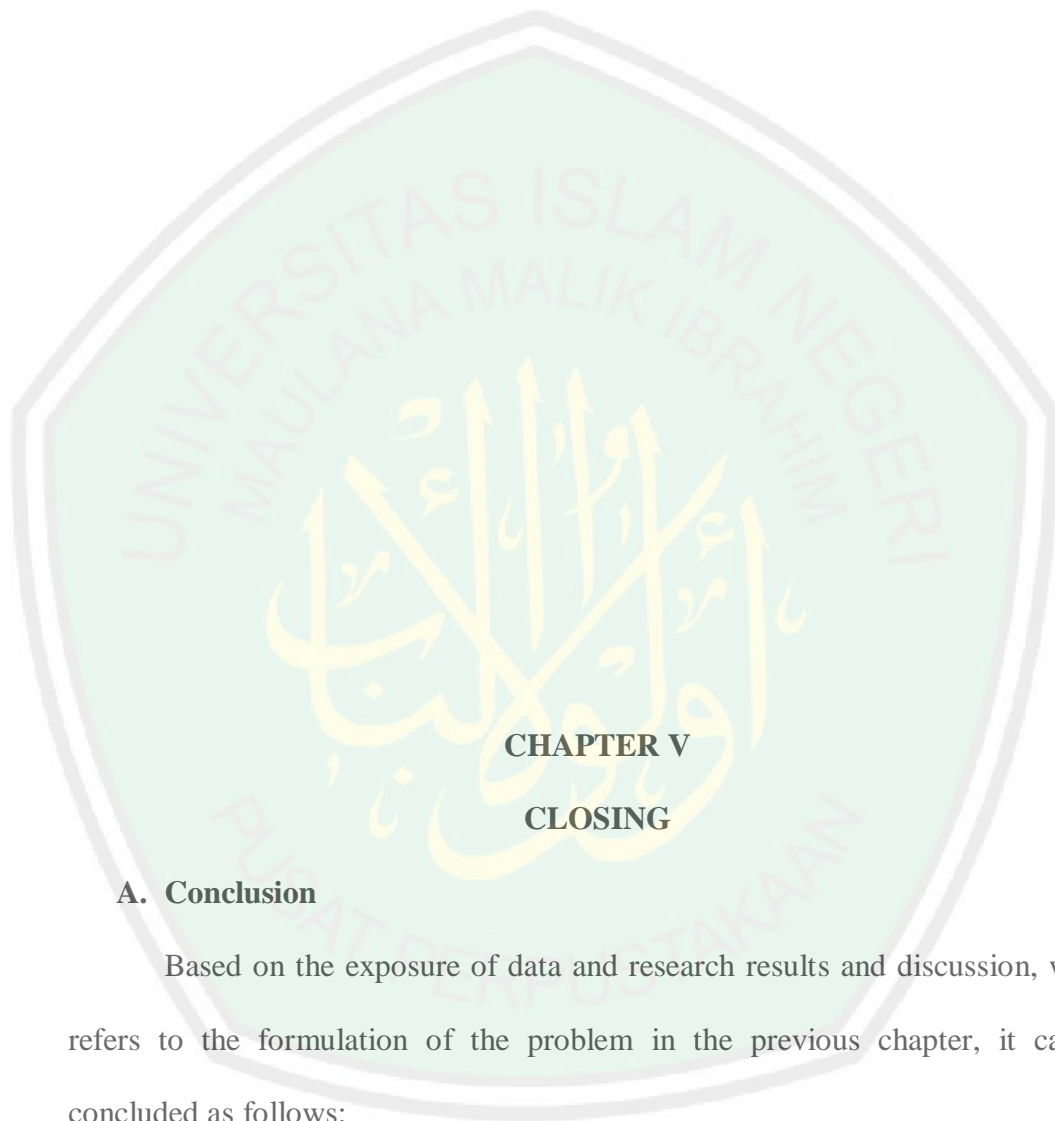
By those criteria to measure the effectiveness, the researcher may conclude that the Islamic Counselor Non-Cervant in increasing public awareness of zakat are not yet effective. Effectiveness indicates success in terms of whether or not the target has been achieved. If the result of the activity is getting closer to the target,

⁷⁶ Muhammad Irfan, *interview* (Moga, November, 15th 2017)

then the higher the effectiveness.⁷⁷ There are so many reasons that target not yet obtained by the Islamic Counselor Non-Civil Servant especially from government side. The big problem that government made in this case is there are no preparation in make sure the Islamic Counselor Functional and Chief of KUA District Moga to coordinate and discuss each other. The absence of the institution of zakat became the next reason that lead to the lack of performance of Islamic Counselor.



⁷⁷ Heri Sucahyowati, *Pengantar Manajemen*. page. 11-12



CHAPTER V

CLOSING

A. Conclusion

Based on the exposure of data and research results and discussion, which refers to the formulation of the problem in the previous chapter, it can be concluded as follows:

1. The Islamic Counselor Non-Civil Servant in increase the public awareness of zakat play a role as the counselor by giving a counseling related to zakat. The counseling materials are adjusted to the manual, the main material in the counseling is related to the importance of zakat

management, and *fiqh* zakat. So, the people know that zakat has been regulated by the government to be managed professionally to obtain more optimal results. Furthermore, with this education, public awareness to pay zakat through professional zakat institutions can grow.

2. The efforts made by Islamic Counselor Non-Civil Servant in increasing the public awareness of zakat is not yet effective. This is due to various things. *First*, the delay in the selection of tasks and functions among the Islamic Counselor Non-Civil Servant make the lack of clarity about the purpose that will be achieved, also the lack of clarity about the goal achievement strategy. *Second*, non-matured planning by the fact that the counseling coverage is too wide and not adjusted to the condition of Islamic Counselor, also lack of preparation on the right program. *Third*, the absence of zakat institutions either UPZ or LAZ as an important infrastructures in realizing the zakat management. *Fourth*, the lack of supervision and control system.

B. Suggestion

Based on the conclusions that have been described above, there are some things that writers can convey as suggestions, among others::

1. For Islamic Counselor Non-Civil Servant to keep doing the best in counseling even there are so many weakness.
2. For the Ministry of Religious Affairs, KUA, Islamic Counselor Fungsional to keep supervising and coordinating each other with the Islamic Counselor Non-Civil Servant.

3. For the people to participate actively in increasing public awareness to pay zakat.
4. This research is expected to provide benefits and input to science in the field of law in general and Islamic law in particular. This research is include to the field of law in particular.



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Keputusan Direktur Jenderal Bimbingan Masyarakat Islam Nomor 298 Tahun 2017 tentang Pedoman Islamic Counselor Non-Civil Servant.



APPENDIXES



Interview with Islamic Counselor Non-Civil Servant
Ms. Mubaroh



Interview with the Head of KUA
Mr. Fakiहुddin



Interview with Islamic Counselor Non-Civil Servant of Zakat Specialization



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03 Oktober 2017

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Kepala Kantor Urusan Agama Kec. Moga
Jl. Bahagia No 144, Kec. Moga, Kabupaten Pematang

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Dengan hormat, kami mohon agar :

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diperkenankan mengadakan penelitian (*research*) guna menyelesaikan tugas akhir/skripsi, tentang **The Effectiveness of Penyuluh Agama Islam Non-PNS in Increasing Public Awareness of Zakat (Studies in KUA Moga)**

Demikian, atas perhatian dan perkenan Bapak/Ibu, kami mengucapkan terima kasih.

Wassalamualaikum wa Rahmatullah wa Barakatuh



- Tembusan :
1. Dekan
 2. Ketua Jurusan Al-Ahwal Al-Syakhshiyah
 3. Kabag. Tata Usaha.

Telah melakukan wawancara
pada hari Selasa 14-11-2017
di KUA Kec. Moga



KUA Kec. Moga.

Fakihudin

CURRICULUM VITAE










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Judul : The Effectiveness Of Islamic Conselor Non-Civil Servant in
Increasing Public Awareness of Zakat: Study in KUA District
Moga, Pemalang, Central Java

No.	Day/Date	Subject of Consultation	Signature
1.	Januari 10 th 2017	Konsultasi Proposal 1	
2.	Januari 20 th 2017	Konsultasi Proposal 2	
3.	Agustus 4 th 2017	Revisi Proposal	
4.	Agustus 7 th 2017	Pasca Seminar Proposal	
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7.	September 21 th 2017	Keseluruhan isi skripsi dan ACC skripsi	

Malang, November 22th 2017

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