

Strategic Model Of Poverty Reduction Through The Law As A Tool Of Social Engineering

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Abstract: This study aims to gain a deep understanding and overview of the management of zakat to reduce poverty and to analyze the implementation of the Agency in various charity and the National Zakat Institutions established by the community. The results showed that the charity is required to optimize the collection of high professionalism through several strategies give alms to the muzakki understanding, encourage mustahik for always trying to make himself into a muzakki. Zakat has dimensions of economic and social functions or equity gift of God and is also a manifestation of social solidarity, statement of humanity and justice. Law can be used as a means of overcoming the problem of poverty, the effort should be made to the coordination, consolidation and better cooperation in other fields. In the end it is said that the handling of the problem of poverty should be done in a holistic manner. Empowerment of zakat in Indonesia needs a credible zakat institutions and high transparency so that people who pay their zakat has confidence in these institutions. The new strategy is built is a triangular pattern and square pattern synergy synergy (umaro ', institutions, and regulatory and scholars) to cultivate together in the collection, management and distribution of zakat.

Keyword: Strategic Model, Poverty Reduction, Law As A Tool, Social Engineering

1 INTRODUCTION

Facing problems in your life, especially human beings Indonesian society is very complex. One of them is a problem in the field of economics, namely the problem of poverty. The face of poverty and misery that decorate everyday life of it, clearly not an "ideal conditions" that must be maintained [1]. That is why the rich-poor problem in society is sometimes seen as a problem-prone, because it may cause social inequalities that often lead to social conflict. The gap of the rich and the poor are striking in society can be seen as a state contrary to the sense of justice that should be presented by the law. Indonesia is a country of law, thus the country has a strong legal basis in the role of carrying out development. Pancasila as the ideology of the nation and as a way of life has given direction and purpose for the expected development, namely towards social justice for all Indonesian people, and the development of fully human Indonesia. Indonesia can also be classified as a welfare state (welfare state) which has an obligation to hold public welfare, namely social justice for all Indonesian people as stated in paragraph 4 of the preamble of the Constitution of the Republic of Indonesia in 1945, as follows: "..... The state to protect the people and the country of Indonesia and to promote the general welfare, the intellectual life of the nation and participate to maintain world peace".

Article 27 paragraph (2) NRI 1945 Constitution states that every citizen has the right to work and a decent living for humanity. This article gives the sense that the government is obliged to see that every citizen can live well in accordance with human dignity Indonesia, or in other words the government is obliged to overcome or alleviate poverty. One of the government's obligation to carry out the mandate that must be realized is to promote the general welfare and the intellectual life of the nation, but after more than half a century of Indonesian independence, the problem of welfare and quality of human resources of our nation is still a social problem that is difficult to overcome. Population growth rate is relatively fast in the last three decades can not be matched by adequate economic growth, so it is quite problematic in itself. The large number of poor people, high unemployment and low quality of human resources is increasingly becoming a social burden for the nation. In connection with the problem of poverty, Article 34 UUD 1945 explicitly states that the poor and neglected children are maintained by the state. Given that the purpose of the establishment of the Indonesian state is to promote the general welfare, then the consequences of state or government can not relinquish responsibility for tackling poverty. In the era of development in all spheres of life, in the realization of social welfare, the law is expected to be enabled to tackle poverty still experienced by the majority of our citizens. In this case, the law can be used as a tool or a means of social engineering (law as a tool of social engineering) in the effort to reduce poverty. Potential Muslims in the field of charity, and sadaqah infaq can not be pursued optimally. It is therefore necessary facilities and specific strategies to anticipate these issues. This strategy is one of them can be reached through legal channels. If excavation charity, infaq and sadaqah (ZIS) can be optimized, of the number of poor in the country's rich natural resources can be eradicated or at least most can be lifted out of poverty so that the life of the population of Indonesia will be lifted into a life which deserves to humanity. The reluctance of some Muslims who were able to issue a zakat, sadaqah infaq and can be caused by ignorance of its obligation to pay zakat. If this is the case, how to overcome them is not difficult, in particular by giving them the sense that the same practice regular charity with a duty to perform the obligatory prayers, fasting and pilgrimage. In addition, often also encountered some Muslims who have repeatedly perform the pilgrimage, but still reluctant

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to spend zakat. This can be made possible because of the lack of awareness of them to pay the zakat, while they have not seen a real and immediate benefits of the benefits of charity, including charity profession. Laws in Islamic perspective was able to base and directing change, because Islamic law there is diyani alone and there are diyani and qada'i the same time. Diyani called because it relies heavily on the obedience of individuals who are the subject of law. The entire Islamic law essentially diyani because it depends on the individual's awareness of its implementation, so that one feels bound religiously. In addition to the nature diyani also be qada'i which means a court or a court decision. Qada'i Islamic law that is no longer limited to a person's decision, but it has touched the interests of others and therefore must be implemented by the community through the power of the state. Therefore, besides charity is diyani also be qada'i. Zakat is closely linked to economic issues. In the economic system of Islam, zakat is one of the instrumental value very strategic and economic influence the behavior of a Muslim, community and economic development in general. Therefore, if the charity can be implemented with full awareness and responsibility by the Muslims, the charity can be a source of funding remains considerable potential to support the success of national development, especially to help improve the incomes and welfare of the community that lead to the efforts to reduce poverty. Countries must undertake the management of zakat through zakat institutions become absolute provision for Indonesia, because Indonesia is a developing country which has a poverty rate that is quite large, but on the other hand, also has the potential for significant charity. Based on the above considerations, the Indonesian government continues to strive to realize the Act charity as a juridical basis zakat management field. Finally, these efforts can be realized with the release of Indonesian law. No. 23 of 1999 dated jo Act 23 of 2011 on Zakat Management. Previous regulations remain in force as long as not contrary to and / or replaced by regulations based on this law (It previously has issued a number of sheets of the State, either in the form of circulars, regulations, instructions, and the regulation of the Minister of Religion. But all is not the maximum impact for managers zakat good. Some of the rules include : (A / VII / 17 367 of. 1893; 2) Bijblad No. 6200 of 1905; 3) Circular Minister for Religious Affairs). To prove the seriousness of the government in the management of Amil Zakat charity established at provincial level regions, districts / cities in districts in Indonesia. In fact, the national level, the government set a Presidential Decree No. 8, 2001, on National Zakat Agency (BAZNAS) (BAZNAS established by Presidential Decree # 8 2001, January 17, 2001. The main tasks are: 1). Increasing awareness of the people to tithe; 2). Directing the community achieve physical well-being and non-physical through utilization of zakat; 3). Improving the status mustahik be muzakki through restoration, improvement of quality of the human resources and economic development of society; 4). Developing a culture of "giving better and take" among mustahik; 5). Developing trust management, professional and transparent in managing zakat; 6). Reaching muzakki and mustahik widest; and the advance of network strengthen charity organization (See www.baznas.go.id) Not only that, in the private sector are also given the opportunity to establish the Institute as an institution of Zakat charity managers. Therefore, the author would raise the research entitled "Function Alms To Eradicate Poverty Through Law As A Tool

Of Social Engineering"

2. RESEARCH METHODS

a. Types Of Research

This research is research that is socio-juridical that focuses on aspects of normative legal basis upon which the management of zakat.

b. Location Research

Site selection in this study BAZIS South Sumatra, because the province is a vast area and has a high potential of natural resources, and the majority of the population is Muslim. South Sumatra Province has established BAZ before Zakat Law made so BAZ in this province has different characteristics with BAZ formed after the Law 23 of 2011 on the management of Zakat. This location was chosen also based on the potential excavation charity and community empowerment is the potential to be used as an instrument of poverty alleviation.

c. Data Collection Technique

Techniques used only three techniques, namely: interview (interview), observation (observation), and documentaries (secondary sources).

3. RESULTS AND DISCUSSION

Strategic Model Of Poverty Alleviation Through The Law As A Tool Of Social Engineering

In accordance with the purposes of this study, then that needs to be explained is the function of law in social engineering perspective or the use of law as a means to change society. One function of the law is as a tool to change society, in the sense that the law is very likely used as a tool by the pioneers of change (agent of change). Agent of change or the agent of change is a person or group of people who gained the confidence of society to lead one or more social institutions. Pioneers of change lead society in changing social systems and in running it directly stuck with pressures for change. Each social changes desired or planned, always under the control and supervision of the pioneers of such changes. Therefore, ways to influence people with systems that are planned and organized in advance so-called social engineering or social planning [2]. In addition there are a few things to note, that the public perception of the law and the most awarded part of society, there are several conditions that must underlie a legal system that can be used as a tool to change society (a tool of social engineering). These conditions are:

- (1) The law is the general rules are fixed; so it is not an ad hoc rules;
- (2) The law should be clear to and known by the community citizens whose interests are governed by the law;
- (3) Should avoid the application of the rules is retroactive;
- (4) The law must be understood by the public;
- (5) There are no regulations to the contrary;
- (6) The establishment of law should note the ability of citizens to obey the law;
- (7) Should be avoided too many, legal changes, therefore the community citizens can lose size and grip for activities
- (8) There is a correlation between the law enforcement or application of the law [2]

In most legal systems many influential community and support the social institutions that have been there. A government that was in power can use the law to change social institutions that form the patterns of behavior that have been there. Changes in the institutions that form patterns of behavior are expected of law to some extent able to direct the behavior to be able to serve as a means to eliminate or reduce poverty. It depends on two factors: first, the ruler must be willed to conduct changes and secondly, the changes can only occur when there is no difference of opinion between the political authorities with a control group of economic as well as the economically strong communities. [3] In terms of implementation of development, religious life must be improved implementation, both in private life and public life. Subsequently determined that the Muslims of Indonesia has a great potential to participate in the development in order to improve the lives and welfare of the community or in other words to eradicate poverty. Thus coaching Agency National Zakat which is one vehicle for Muslims to organize the implementation of Zakat, Sadaqah infaq and make it more efficient and effectively to improve the lives of Muslims in particular and society in general. In other words, the existence of the Agency for National Zakat as expected work laws to address the problem of poverty. Therefore coaching Infaq Amil Zakat and alms by the government are required both at the central and regional (Joint Decree (SKB) The Minister of Interior and Minister of Religious Affairs, 29 of 1991/47 1991). In the era of industrialization as typical third world, the reality of poverty is still a real figure that covers a large part of the population. Poverty may occur caused by the institutions that make up the community, namely the behavior repeated from community members. Legal regulations establish norms of behavior. The regulation of everything that is allowed and at the same time limit, in addition to also determine the norms that should not be made citizens who are subject to the regulatory objectives. Furthermore Seidman argues, if the authorities in the third world was about to change the institutions of society, they must use the legal system to establish norms of a new behavior with respect to the institutions in question and improve the means to encourage appropriate behavior. Social institutions, politics and the economy in the third world can generate poverty to use the legal system in order to transform the institutions that require a capital that explains how the law gives effect to the behavior-behavior and then use that knowledge to encourage the creation of new behavior that reduce poverty. [4] The legal system may cause or influence the behavior of citizens. This role can only be done with the requirement that the rule of law as determined by the will of the independent variables (independent variables). While the factors that influence the selection and identification of the legal system and as an operational variable or explanation. Operation of law in society involves some elements or aspects which are interconnected as a system. Some of these aspects are : Author Institution Law (Law Making Institutions) - consisting of Parliament (D), President, etc., Institute implement Sanctions (Sanction Activity Institutions) - Local Government, Holder Role (Role Occupant) - muzakki and mustahiq and societal Personal Strength (Personal Societal Force) - Culture Law (Legal Culture) [5], as well as elements of Feedback (Feed Back) of the workings of the ongoing legal. Reduction strategy poverty by using a model-Seidman Chambliss working of the law can be described by the following figure 1:

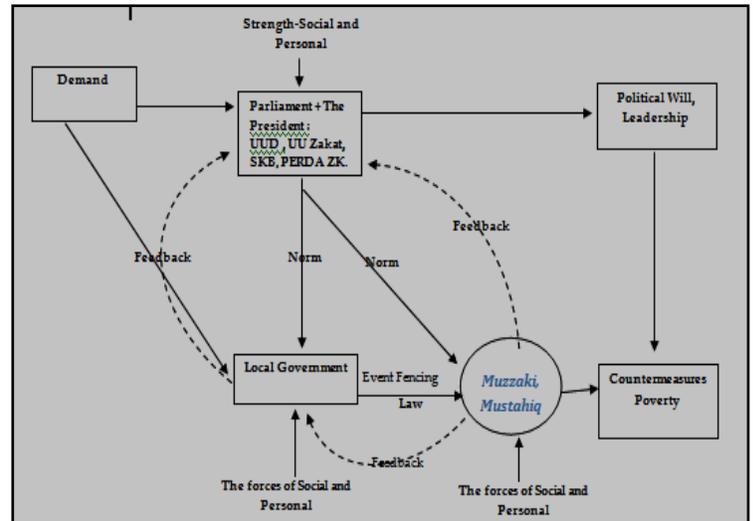


Figure 1. Reduction Strategy Poverty By Using A Model-Seidman Chambliss Working Of The Law

Furthermore, the stated reasons muzakki and mustahiq as stakeholders behave as they actually do, based on certain norms by the manufacturer indicated in their laws, namely :

1. Holders of role do the behavior of some alternative choice behavior when they understand the behavior; means that the muzakki are generally not aware of Law No. 23 of 2011 on the management of zakat so that what is done in giving alms are still using the old ways, namely directly on mustahiq (Personal interview with Muhidin, (one muzakki), dated 5/11/2014) as submitted by Fathurrahman a one muzakki. Likewise, one mustahiq that he did not know which way to get funding from BAZ productive southern Sumatra, which he knew was getting gift in the form of money or rice from one of the benefactors. (Interview with Ahmad farobi, (one mustahiq), dated 11.05.2014)
2. Behavior in anticipation of the other party is a part of each holder alternative role in the process of law-making and enforcement;
3. The role of stakeholders is determined by the norms in force; has been done to muzakki pay their zakat because they are bound by and adhere to the norms in force composed of state law, religious and customary law but the most dominant as the basis muzakki issued charity is religious law, in the opinion of Hadawi muzakki Sukron remain in BAZ South Sumatra.
4. The legal system is composed of norms enacted by the state; according herarchy legislation is premised zakat management in South Sumatra are :
 - (a) Constitution NRI 1945, Preamble Alenia to 4 and section 27, 34 Constitution 45. Law No. 17 Year 2000 on Third Amendment Act 7 of 1983 on Income Tax.
 - (b) Law No. 23 of 2011 on the management of zakat
 - (c) The Director General of the Islamic Community Guidance and Hajj Affairs No. D / 291 of 2000 on Technical Guidelines for Management of Zakat.
 - (d) South Sumatra Provincial Regulation No. 6 of 2005 on Zakat Management.

- (e) Decision of the Governor of South Sumatra 592 / KPTS / V / 272 Determination The amount Infaq and Shodakoh in the Government of South Sumatra Province.
 - (f) The decision of the Chairman of the South Sumatra Province Zakat 38 / BAZ Province South Sumatra / Sculpting-2002 on the declaration of the Executive Committee of Conscious Movement Zakat.
5. Any legislation aimed at changing the behavior of stakeholders alternative means changing behavior by changing the choice of law rule itself and by changing the anticipation behavior by other parties;
 6. In the process of administration of justice, the role holder will act in accordance with legal regulations on grounds approved by them and behavior directed at them and because of the fact that they occupy a role in law enforcement agencies;
 7. In the process of law-making, the role holder will act in accordance with legal regulations on the grounds that they agree and because of behavior that is directed at them from the participants in the process of law-making role within the institution; [6].

From the foregoing it would be understood that in reviewing the legal relations and poverty can not be separated from the concept or model of the operation of the law in society. Based on the model boundaries proposed by Seidman, it can be seen in the role of law in a changing and directing the behavior or patterns of behavior of stakeholders (muzakki and mustahiq), in this case the citizens of the Islamic community. If these behavioral changes can be implemented in the workings of the law can serve as a means to change society (a tool of social engineering). Thus to a certain extent the law is expected to be able to cope with even eliminate poverty, particularly through charity, donation and shadaqoh. Meanwhile, according to Satjipto Rahardjo, the Indonesian state based on this law, legal ways management holds its role in other areas of life, such as social and economic. These ways will eventually bring relief poverty efforts with law. Furthermore Satjipto Rahardjo shows how complex and complicated legal issues interaction with social problems, in this case poverty. May be less desirable managed to do it. Even sociologically also be found circumstances, how the law actually an obstacle in efforts to overcome poverty. For the law itself, if everything has been carried out in accordance with legal procedures, then the problem has been resolved [7]. By paying attention to this fact in advance, if the law is expected to be used as a means of overcoming the problem of poverty, the effort should be made with the coordination, consolidation and better cooperation in other fields. Countermeasures legally without any problems together with other fields will undoubtedly reduce the results achieved, even may arise as a result of the opposite. In the end it is said that the handling of the problem of poverty should be done in a holistic manner. Along Satjipto Rahardjo in advance, then the existence of Amil Zakat and Sadaqah Infaq expected to integrate the fields in the life of the community to participate in tackling poverty. The areas include the areas of law, in the form of positive legal rules governing Infak Amil Zakat and Charity, the economic sector economically rich community care, and religious fields who was instrumental in providing awareness of citizens who can afford to pay zakat and sadaqah infaq. Likewise, no less important is the field of

government personnel who manage, collect and organize utilization of zakat and sadaqah infaq.

1. Images Zakat Institutions Dhuafa Wallet Republika

Amil zakat institutions republika poor wallet is one of the many charity management institutions in the country that has a credible and accountable in managing zakat. With good management skills republika poor wallet religious task at once social sake of the dignity of man to hold his life in the world. In carrying out its activities to collect zakat to be managed wallet orphans republika do networking with the various ways in which the system pick up the ball, so the muzakki not be difficult to implement the zakat payment. Up to this time the poor wallet republika has been able to help the mustahiq with various programs that are set are: health, education, stocking sacrificial animals and so on. In case of withdrawal charity fundraising program that campaigns do seek new muzakki and give the card as a member of functioning Automated Teller Machine that allows muzakki pay zakat "2008 then we raise Rp 80 M, 2009 Rp 105 M, 2010 Rp 210 M, 2011 Rp 220 M. of these 60 per cent comes from charity," said Ismail. Ismail explained the funds are then channeled into programs Dhuafa Wallet. As a community service program Wallet Dhuafa help directly, or by providing free education, scholarships to 600 students from leading universities across Indonesia, the establishment of 39 clinics and 1 Integrated Health Hospital in Pa-, Bogor, West Java with a capacity of 60 beds , as well as the provision of capital for economic empowerment.

2. Images Baznas South Sumatra

National Zakat Agency of South Sumatra Province (Baznas South Sumatra) expects Rp 600 million for financing operations in 2014, following the last three years, the South Sumatra provincial government assistance stalled without any explanation. government assistance stalled without any explanation. Whereas previously the government to provide financial assistance amounting to Rp 300 million per year. "But since the last three years, we did not get the help that again, we went every year to submit a proposal to the government but there was no response from the government," said Chief Executive of South Sumatra Baznas Drs. H. Robinson Malian, M.Pdi to As Sajidin in his office. Therefore, continued Robinson, it's 2014, has proposed operating budget in the local budget (budget) South Sumatra Rp 600 million. Funds for it, he said, for operational costs and other needs, while for employee salaries alone in allot of amyl. Robinson, who had been a lecturer at the Institute for Islamic Studies (IAIN) Raden Fatah Palembang, tell since the first establishment Baznas South Sumatra in 2001, "the first year we were assisted by the Governor for operational costs, but of no help service agencies". After days of Governor Syahrial Oesman, there is a new instruction letter to the Head of the Agency in order to issue a charity of the salary is deducted directly by treasurer of 2.5%. Since the days of Governor Syahrial Oesman signed by the Deputy Governor Mahyudin, since that's Heads of Department are based on a governor had ordered the treasurer of each in order to cut charity of each eligible employee, said Robinson. He expressed Agency National Zakat not get longer operational funding from the Government of South Sumatra Province, while in Act zakat, firm Robinson, operational funds National Zakat Agency assisted the local budget, anyway in Regulation (Regulation)

No. 6 2005 operating Baznas costs allocated from the local budget. Regarding funding becomes important for the sustainability Baznas, Robinson cites an explanation in the Act - Act No. 23 Year 2011 on Management of Zakat, which is listed in Article 31 paragraph (1), "In performing its duties, Baznas Province and district / city referred to in Article 16 paragraph (1) financed by the Budget and Revenue Expenditure and Amil Rights". Regarding the development of the institution he leads this, Robinson revealed to the target charity funds collected in this year of Rp 1.8 billion. "Until now the funds have been collected Rp 800 million and has not entered the end of the year. If for targets in 2013 it amounted Rp1,7 million yesterday," said Robinson. However, the performance was encouraging Baznas South Sumatra, said Robinson. It can be seen from the enthusiasm of Muslims in this area in the discharge of their zakat. "Thank God this time the development of charity in the province of South Sumatra very good acceptance, and the public also has to believe with our performance, so that there is confidence in our work. That is, people also are familiar with and understand the importance of issuing charity," said the former lecturers. Baznas South Sumatra has 5 programs. Where zakat is increasing from year to year, we can gather that much more, of course 5 program we have set will be many more, and in the form of assistance may also be greater," he said. Animo (muzakkis) in the holy month ago, is on the rise, when compared with other months, including zakat from institutions, organizations and service agencies such as the Provincial Government (Provincial), Head of Department of Public Works (PU), Head Department of Health, Head of Education and others. While there are individual entrepreneurs, doctors, other professions. "We routinely get charity each month of the agencies was because they were deducted directly from the wages of employees who air-plugs, but there are also some employees who are not cut from the agencies concerned," said Chief Executive Baznas South Sumatra. Of the funds collected will be disbursed on the program 5 South Sumatra Sehat,, South Sumatra Cerdas, South Sumatera Makmur, South Sumatra Taqwa, South Sumatra Peduli, which has been set. But in the program 5 as all the people that it is impossible that people who are poor, indigent, converts, people in debt, slaves, Ibn sabil, displaced persons and fisabilillah. In accordance with the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 118 Year 2014 on the Establishment of National Zakat Agency Province, each of the agency responsible to Baznas and provincial governments. Baznas province Baznas duties and functions at provincial level in accordance with the policies Baznas, said Minister of Religion Lukman Hakim Saifuddin in his decision letter, dated 14 July 2014. In carrying out the duties and functions of provincial Baznas required to do three things. First, do the planning, execution, and control over the collection, distribution, and utilization of zakat at the provincial level. Second, coordination with the Regional Office of the Ministry of Religious and related agencies at the provincial level in the implementation, collection, distribution, and utilization of zakat. Third, reporting and management responsibilities charity, donation, charity and other religious and social funds to Baznas and governor. Religious Affairs Minister Lukman Hakim Saifuddin zakat set 33 national agencies at the provincial level.

3. Images Baznas Yogyakarta

Management By Amil Zakat Zakat District / City Se Yogyakarta Special Region: Study Against Implementation Act No. 38 Year 1999 on Zakat Management found the following results : Implementation of Act No. 38 of 1999 on Zakat Management conducted by the Agency for National Zakat committee District / City of Yogyakarta Special Region in the context of organizing, collecting and distributing zakat are as follows :

a. Organizing

In terms of organization, in general, the management structure of the Agency National Zakat in each District / City of Yogyakarta Special Region in accordance with the provisions of Law No. 38 of 1999 on the Management Zakat. Although Thus Spake, there is a National Zakat Agency that do not have Zakat collectors unit, this indicates that the mandate of the Act has not been implemented properly.

b. Collection Of Zakat

Agency National Zakat district / city in the province in terms of collecting zakat has two alternatives, namely actively approach the muzakki to take zakat and passively wait for the muzakki come give alms. In general, muzakki priority target new National Zakat Agency on Civil Service, while other communities have not been given serious attention. From the analysis, it can be concluded that in terms of the collection, not to implement the rules and regulations contained in the Act No. 38 of 1999 well.

c. Distribution of Zakat

In terms of the distribution of zakat, from the data and discussion, it is known that the distribution of charity funds raised have been directed to the eight groups with varying percentage, but adapted to the objective conditions in each region, preceded by a board meeting. Although inadequate and continues, there is limited effort of National Zakat Board to provide guidance and assistance for the mustahiq that is productive Zakat received. To account for its obligations to stakeholders, each National Zakat Agency has conducted internal audits and submission of reports on the work in the form of pamphlets and books. Thus, in terms of the distribution can be concluded that the implementation is done by the National Zakat Board District / City of Yogyakarta enough to be covered in accordance with the mandate of Act No. 38 of 1999. There are some constraints faced by the management Board National Zakat districts / cities in DIY in carrying out programs, which can generally be divided into two categories, namely:

Constraints in terms of origin, there are two constraints, namely internal and external. Internal constraints include lack of professional management is the management of the National Zakat, the lack of definitive emoluments for the board, there are many members of the board who makes his job at National Zakat Agency only as a side job and the lack of a representative office. While the external constraints include lack of full awareness of the muzakki to submit their zakat on Agency National Zakat and more happy channeled directly to mustahiq, the absence of regulation, particularly in the form of a Local Regulation on Zakat, and still levies zakat internally in government agencies. Of performance specifications, the organization experienced problems in the

field of operations management, due to the busyness and lack of professionalism of the managers attitude. Likewise, the process in the body refreshment National Zakat Agency officials were not going well. In the field of collecting, target untapped muzakki perfect and their institutions as a unit exofficio Zakat collectors in government agencies and private sector is also an obstacle in the process of collection. While the distribution field, the obstacles encountered mainly is not recorded properly mustahiq so alms given can not be utilized optimally, especially in the productive utilization of zakat.

4. CONCLUSION

1. In order to optimize the collection of zakat required high professionalism through several strategies give alms to the muzakki understanding, encourage mustahiq to always try to make himself into a muzakki.
2. The law can be used as a means of overcoming the problem of poverty, the effort should performed with coordination, consolidation and better cooperation in other fields. In the end it is said that the handling of the problem of poverty should be done in a holistic manner.
3. Empowerment of zakat in Indonesia needs a credible zakat institutions and high transparency so that people who pay their zakat has confidence in these institutions.
4. The new strategy is built is a triangular pattern and square pattern synergy synergy (umaro ', institutions, and regulatory and scholars) to cultivate together in the collection, management and distribution of zakat.

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