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Zakat role in latrine program acceleration model in Karanganyar regency

Papel del Zakat en el modelo de aceleración del programa de letrinas en la regencia de Karanganyar

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ABSTRACT

This study aims to analyze the role of Zakat managed by Amil Zakat National Agency (BAZNAS) in assisting the acceleration of the latrine program in Karanganyar Regency. The research method used in this study was field research, with a qualitative approach, and the sample was BAZNAS. This study utilized documentation and interviews for data collection, which then were descriptively analyzed based on the zakat management program of Amil Zakat National Agency of Karanganyar. This study indicated that Zakat occupied a significant role in the latrine program acceleration

Keywords: Acceleration Model, Amil Zakat National Agency (BAZNAS), latrine program, Zakat

RESUMEN

Este estudio tiene como objetivo analizar el papel de Zakat administrado por la Agencia Nacional Amil Zakat (BAZNAS) en la asistencia a la aceleración del programa de letrinas en Karanganyar Regency. El método de investigación utilizado fue de campo, con enfoque cualitativo y la muestra fue BAZNAS. Se utilizó documentación y entrevistas para la recopilación de datos que luego se analizaron descriptivamente según el programa de gestión del Zakat de la Agencia Nacional Amil Zakat de Karanganyar. Se indicó que el Zakat ocupó un papel importante en la aceleración del programa de letrinas

Palabras clave: Modelo de aceleración, Agencia Nacional Amil Zakat (BAZNAS), programa de letrinas, Zakat

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INTRODUCTION

Karanganyar Regency Government was successfully applying for the poverty reduction program, starting in 2012 with a total of 12.49% gradually decreasing by 10.01% in 2018. This indicated that Karanganyar's poverty rate was under the Central Java Province average rate of 11.32% (Statistik: 2018). However, this success was incompatible with public awareness of environmental health, especially those related to environmental sanitation. The latest data showed that there were still many open defecation practices, in which 12.40% of households remained practicing open defecation.

A poor sanitary creates negative impacts in many aspects of life such as decreased quality of community environment, polluted water springs, diseases, toddlers stunting, decreasing competitiveness of city image, and declining regional welfare. The World Health Organization (WHO) stated that of all deaths from poor quality of water and sanitation, diarrhea is the biggest impetus of death by 1,400,000 people per year. Thus, open defecation raises the need for sanitation solutions and mobilizes community movements (Pailis et al.: 2016, pp. 96-106).

To overcome such health problems, Karanganyar Regency Government had formulated a Community-Based Total Sanitation Program (STBM) with its first goal to work on Latrine Program for its Open Defecation Free target. This was a local Government commitment to support the national water and sanitation development program as per Presidential Regulation number 185 of 2014 concerning the Acceleration of Water Supply and Sanitation, as part of Indonesian Universal Access at the end of 2019, and, concurrently, as an effort to realize its 6th goal namely "Ensuring the availability and management of water and sustainable sanitation for all." This latrine program was targeted to completion in 2017, ahead of the national target in 2019. In addition, this program is urgent to implement since 2010s Basic Health Research (Rikesdas) recorded that 25% of people were using unhealthy latrines and 17.7% were still practicing open defecation.

Karanganyar Regency Government's Latrine Program was their main program to complete before 2019, thus accelerating the program was necessary. However, the government encountered several constraints, including limited access and funds of the Local Government Budget (APBD). They suffered several setbacks to service inequalities, as not all communities were qualified for fund assistance from the local government budget due to bureaucratic requirements such as land/building ownership status. Therefore, they needed to work with partner institutions for procurement and funding closely.

Provided with limitless potentials, Karanganyar BAZNAS (Amil Zakat National Agency of Karanganyar Regency), as non-structural government agency managing Zakat, Infak, and Shodaqoh (ZIS) with its good management system, became necessary to deeply involve and serve a leading role in accelerating the program.

Zakat is one effort to redistribute income and social welfare in Islam. It means *al-barakatu* (blessing), *al-name* (growth and development), *at-thaharatu* (holiness), *as-salahu* (impression), and praiseworthy (Purwanti: 2020, pp. 101-107).

Zakat is a normative amount of money or goods taken from assets of those meeting the condition of *muzakki's* (Muslims who oblige to pay zakat/donors) (Hayati & Putri: 2019, pp. 95-106).

The Stoner management model comprising its planning, organizing, actuating, and controlling are applicable to zakat management activities with the concept of socialization, collection, utilization, and supervision (Owoyemi: 2020).

Yacob et al. (Yacob et al.: 2013, pp. 42-61) contended that improvements in zakat management could be by increasing supervision, procedures, and collaboration of all stakeholders with a variety of programs to reduce poverty and optimize the receipts of zakat. Ibrahim (Ibrahim: 2015, pp. 437-441) showed the importance of active participation of intellectual groups, ruling elites, and institutional leaders in giving zakat for social welfare. Zakaria (Zakaria: 2014, pp. 160-165) concluded that zakat could eliminate poverty in Muslim countries, achieve desired justice in income distribution, play important roles in improving health and sanitation (Bahri et al.: 2020; Harun & Ab Rahman: 2021, pp. 298-306).

In addition to zakat management, numerous previous researches have tended to mainly focus on zakat's role and function in eradicating poverty and increasing individual income. Nevertheless, it appears far less

common than they investigated zakat management and its role in supporting latrine programs as this study did. This study aims to describe Karanganyar BAZNAS zakat management, to examine zakat's role in accelerating the latrine program, and to identify the applicable model in realizing the latrine program acceleration.

LITERATURE REVIEW

Poverty Criteria

In general, economists argue that a person's level of welfare is reflected in his/her level of consumption. One of the most valid generalizations about the poor is that they generally live in rural areas, with their main livelihood in agriculture and other activities that are closely related to the sector of the traditional economy. Mubyarto defined poverty as a situation of all shortages of the population manifested in low income, caused by low skills, productivity and income, weak production, and limited opportunities to participate in development. Additionally, the low income of the poor leads to low productivity and increases their dependency burden in the community.

The World Bank and the UNDP (United Nations Development Program) stated that poverty comprises aspects such as basic needs, self-determined lifestyles, choices, assets, capabilities, social inclusion, inequality, human rights, housing, vulnerability, empowerment, and subjective well-being. Midgley (Midgley et al.: 2009) argued that poverty is a condition of deprivation in which some matters and social conditions could make individuals live below the adequate standard of living or the condition of individuals experiencing relative deprivation in which a person feels dissatisfaction or a subjective gap when his or her condition and groups are compared to other groups or other individuals in society.

Corporate Social Responsibility (CSR)

The definition of Corporate Social Responsibility most frequently used today is, as stated by Carroll (Carroll: 1998, pp. 1-7), that business organizations need to pay attention to four strategic areas of responsibility in economic, legal, philanthropic, and ethical fields. According to the World Business Council for Sustainable Development, CSR is a continuous commitment from business people to behave ethically and contribute to economic development while improving the quality of life for employees and their families, as well as local communities and the wider community in general. Gibson et al. (Gibson & Ivancevich: 2012) argued that CSR is no longer seen as a cost to spend, yet a profit in the future closely related to the responsibility of a company's activity. This is due to the fact that in the context of doing business, a company is inseparable from the surrounding community. For a business organization, implementing CSR exerts a positive impact on its business continuity. Pringle and Thomson (Pringle & Thompson: 1999) stated that connecting a company or a brand with a relevant charity can produce a "spirit of the brand."

In a brief implementation, CSR is grouped into four forms (Wahyudi & Azheri: 2008). They are (1) Good management of work environment, including the provision of a safe and comfortable environment, a proper compensation system and attention to the welfare of employees and their families; (2) Partnership between the company and the community, especially local communities; (3) Environmental sustainability; and (4) Social investment which is often narrowly defined as a corporate charity.

Visser et al. (Visser et al.: 2010) added that managers of business organizations have four responsibilities, including Economic Responsibility (i.e., producing valuable goods and services for society), Legal Responsibility (i.e., the company is expected to obey the law determined by the government), Ethical Responsibility (i.e., the company is expected to follow general beliefs about how people should act in a society), and Freedom of Choice Responsibilities (responsibilities assumed to be voluntary).

Zakat

Etymologically, zakat comes from the word "zakat," which means holy, good, blessing, growing, and developing. Contextually, it refers to an effort to purify oneself from miserliness and sin and to nourish merits through the expenditure of personal assets for the needy. This amount of property out from someone's wealth is called zakat. It is believed that it will increase in number, make it more meaningful, and protect the wealth from destruction. It is a number of assets issued from certain types of assets and handed over to people who are entitled to receive them on predetermined conditions.

It has been legally provisioned in Law Number 23 of 2011 concerning the management of zakat. To bolster the law, the government has accommodated the settlement of Amil Zakat National Agency, Amil Zakat Regional Agency, and other private agencies, including Dompot Dhuafa, Rumah Zakat, and LAZIZ. Being a major population in Indonesia, Muslims have limitless potentials to unlock (Abdoeh: 2019, pp. 143-157). This significant measure enables the collected zakat to bear down on wider communities and allows dreams to alleviate poverty and help people get a decent life are obvious to realize in no time (Azani & Basri: 2018, pp. 12049-12055; Jannah et al.: 2020, pp. 869-875).

Moreover, Abdullah and Suhaib (Abdullah & Suhaib: 2011, pp. 85-91), analyzing several influencing factors of preferences for a tax deduction in Indonesia, argued that trust and motivation have a positive and significant effect on preferences for zakat as a tax deduction. This motivation highly influenced respondents to pay zakat, while age, education, and income level have a positive relationship with the ability to pay zakat (Khasandy & Badruddin: 2019; Suprayitno: 2020, pp. 1-7).

Research conducted by Yaacob et al. (Yaacob et al.: 2013, pp. 42-61) examining zakat management in the Johor region on its distribution of zakat receipts through the involvement of social development programs argued that zakat management could effectively run if there is participation from the community by active involvement in various social development programs. Abdelbaki (Abdelbaki: 2013, pp. 1-12), conducting a study to examine the effect of zakat on poverty alleviation and income inequality in Bahrain, concluded that zakat could reduce poverty in Muslim countries and increase income distribution, thus requiring regulations for zakat collection from different sectors, organizations, institutions, and individuals.

METHODOLOGY

This study is describing research variables of a dynamically interacting social problems. Therefore, the researcher opted to use a qualitative approach method to recognize clear patterns of social interactions through in-depth interviews. Moleong (Moleong: 2010) explained that qualitative research methods are to holistically figure out the phenomena experienced by research subjects such as behavior, perception, motivation, and action by means of descriptions in words and language on a special and natural context by making use of various natural methods.

This research is a qualitative case study, selecting one or more social events or symptoms to examine by applying a cluster of research methods. A case study is research examining intensively or in-depth one member of the target group such as latrine program beneficiaries in an object of research. Through this strategy, researchers could scrutinize the latrine program with a pattern of cooperation among Karanganyar Regency Government, Karanganyar BAZNAS, and Bank Jateng CSR. However, due to limited time, the researchers simply gathered complete information and data using various methods based on a predetermined time.

This research was conducted at Karanganyar BAZNAS, which has been established in January 1993. The agency has been active in collecting, utilizing, and distributing ZIS (Zakat, Infaq, Shodaqah). It is the largest ZIS fund collector nationally for the Regency/City level, with substantial numbers of donors scattered in various regions in the Regency. Additionally, in collaboration with Karanganyar Regency Government and Bank Jateng CSR, it has excellently designed a program to change negative attitudes and behaviors of the community in the

open defecating through the latrine program and distributing private latrine assistance for the needy.

This research was conducted from August 2017 to August 2019. This study population was deliberately chosen from all people in Karanganyar Regency who remained practicing open defecation and received latrine procurement services from the government, heads of Karanganyar BAZNAS, and Heads of Bank Jateng CSR, with a total of 100 people as the sample.

Data Collection Technique

The data used in this study are primary and secondary data. The secondary data were obtained through literature studies on reports and documents related to research topics. The primary data were obtained by observation, interview, and FGD (Focus Group Discussion). The samples were obtained by purposive sampling, based on certain considerations, for the research needs. The selected informants were individuals able to provide the required data and information, such as STBM Workgroup members, Community Latrine Program Teams, Heads of Karanganyar BAZNAS, Heads of Bank Jateng CSR managers, zakat donors, and beneficiaries.

Data Validation

Data validity is crucial to determine the research result's degree of trust. Therefore, it is necessary to confirm the data validity so that research results can be accounted for (Moleong: 2010).

In general, the steps taken in maintaining and increasing credibility in qualitative studies are extending the participation of researchers in research and triangulation settings.

Given the importance of finding methods for implementing qualitative research on Karanganyar BAZNAS management performance in empowerment through the latrine program, determining data sources, and collecting data for the in-depth analysis, the validity of the data must be verifiable. This study made use of two triangulation techniques in the data collection. They are:

(1) Technical Triangulation

According to Sugiyono (Sugiyono: 2008), technical triangulation is that researchers use different data collection techniques to obtain data from the same data source. In practice, we observed, interviewed, asked for documents, and took notes in the field. Afterward, the data were compiled and reconfirmed to the main source regarding both authenticity and correctness.

(2) Source Triangulation

Source triangulation is to get data from different sources with the same technique. We directly visited different resource persons and conducted in-depth interviews about (1) their participation in the latrine program, (2) the effectiveness of Karanganyar BAZNAS management and the effectiveness of government policies with the involvement of Bank Jateng CSR, (3) Latrine Program beneficiaries' responds, (4) community empowerment implemented through Karanganyar BAZNAS, and (5) community empowerment model applied in the program. Additionally, the interview inquired beneficiaries' participation level, and the results were confirmed with the main sources or those directly involved in handling the program, which was then documented in voice recordings, pictures, tables, lists, and statements.

Data Analysis Technique

This study used qualitative analysis techniques to produce a comprehensive model of the Karanganyar BAZNAS management model in community empowerment. The stages of qualitative analysis used in this study are as follows:

(1) Data Collection

The researchers collected data at the research location (Karanganyar BAZNAS office and other Government Offices) to obtain complete information and data by observation, interviews, and document tracking.

(2) Data Reduction

The researchers selected, focused, abstracted, and transformed the whole data in the direct field and continued it after the data were collected. Thus, data reduction was carried out since the researcher focused on areas in Karanganyar BAZNAS, Karanganyar Regency, and other related objects.

(3) Data Presentation

The researchers organized information that allows this research to carry out. The data presented were obtained from various types of networks, activity linkages, or implementation of tasks and functions in the program.

(4) Conclusion Drawing

Subsequently, the researchers needed to know the response upon research objects in the field by compiling patterns of beneficiaries' behavior and community participation.

RESULTS

The researchers had carried out in-depth interviews with stakeholders, documentation, and observations in 17 districts comprising 162 villages and 15 sub-districts. We highlighted that the cooperation existing among various parties facilitates the sustainability and acceleration of the program, particularly the community, as the main target. One indicator of the success of the program is a change in the positive attitude of the target. It implies the perceived benefits and achievement of the objectives. Table 1 shows how the community behaves towards the latrine program in Karanganyar Regency.

Table (1). Community Behavior towards Latrine Program in Karanganyar Regency

No.	Community Behavior	Condition before 2014	The condition between 2015 – 2018
1	Practicing Open Defecation	8.8%	0%
2	Using Shared Latrines	12%	1.6%
3	Independently Building Private Latrines	181,740 Households	271,992 Households
4	Doing Independent Fecal Suction	227 Households	345 Households

Sources: Department of Health and Environment Office of Karanganyar Regency, September 2018 (processed).

Table 1 indicates that the program acceleration had managed to reach the target, as before 2019 it 100% completed working on one of the pillars of sanitation, namely Open Defecation Free, by the end of 2017. The practice of defecation significantly diminished from 8.8% to 0%. Those who used shared latrines decline by 10,4%, from 12% to 1.6%. Additionally, after the program, 90.252 more people independently made their own latrine, and 118 more households independently carried out scheduled fecal suction. However, further research on community behavior is necessary since this study highly focused on zakat management and its role in bringing about the program acceleration.

The interviews with five BAZNAS Heads, seven members of Local STBM Workgroup, Head of Bank of Jateng, and some informants (program beneficiaries) showed that out of 15 sub-districts 76% (2.229 households) had independently built their private latrines, and the rest (24% (704 households)) got the assistance from the Government, Karanganyar BAZNAS and Bank Jateng CSR. Out of 162 villages, 47% (6.763 households) had independently provided their private latrines, while 53% (7.627 households) got assistance from the Government, Karanganyar BAZNAS, and Bank Jateng CSR.

In addition to that, we found some people remained defecating outside (in open spaces) since they did not have their own latrines. Some were inconvenient to use their neighbor's shared latrines. Those (men) who smoking while defecating felt uncomfortable using their newly built latrines, although they fully realized that they should have put the assistance to good use. The 1,6% of the beneficiaries defecating in the rivers for their own reasons.

Karanganyar BAZNAS allocated their zakat fund to promote the latrine program and the provision of grant aid by collaborative coordination with the local Workgroups to achieve fair grant distribution to the respective targets. Table 2 shows zakat development and contribution to total sanitation in Karanganyar Regency.

Table (2). Zakat Development and Contribution Karanganyar Total Sanitation

No	Built Infrastructures/ Provided Service	Before 2014	After 2014			Total
			Government Fund	BAZNAS Fund	CSR Fund	
1	Communal Latrine	970 Households	2,006 Households	-	-	2,006 Households
2	Private Latrine	1,000 Households	6,365 Households	443 Households	523 Households	8,331 Households
3	Wellbore Sanitation	214 units	171 units	12 units	-	397 units
4	Fecal Suction Service	-	2,000 Households	1,700 Mosques	-	3,700 Households

Sources: Karanganyar Regency Health Office and Environment Office (September 2017)

Table 2 emphasizes Karanganyar consistency as the mediating facilitator between the government and the beneficiaries of the latrine program. It completely supported the program acceleration as during 2015-2018 provided private latrines for 6.37% (443 households). It built 12 wellbores or 7.02% of 171 wellbores built by the government. Additionally, it gave free fecal suction service for 1700 households/mosques or 85% of the government service.

Additionally, data compiled from the interviews and documentation highlighted several surprising findings of Karanganyar BAZNAS zakat management, zakat's role in the latrine program acceleration, and the applied model in realizing the program acceleration.

Karanganyar BAZNAS Zakat Management

Interestingly, we found BAZNAS zakat collection and distribution for community empowerment were increasing over the years. In 2017 it collected IDR 13,260,551,131 exceeding the target of IDR 12,000,000,000 (110.50%), the highest in Central Java. It was proportionally distributed according to plans and approval upon annual coordination meeting with the distribution composition, (1) Karanganyar Peduli (Karanganyar Care) 25%; (2) Karanganyar Sehat (Healthy Karanganyar) 10%; (3) Karanganyar Pintar (Smart Karanganyar) 20%;

(4) Karanganyar Makmur (Prosperous Karanganyar) 10%; (5) Karanganyar Taqwa (Piteous Karanganyar) 35%; and (6) Operational funds 10% (see Table 3).

Table (3). Distribution Allocation (Percentage).

Allocation (%)	Program	Beneficiaries
26%	Karanganyar Peduli	The Poor, The Needy, The Debt-Ridden, The Wayfarer, New Converts
7%	Karanganyar Sehat	The Poor, The Needy, New Converts
14%	Karanganyar Pintar	The Poor, The Needy, New Converts, In The Cause Of God
16%	Karanganyar Makmur	The Poor, The Needy, New Converts, In The Cause Of God, The Wayfarer
37%	Karanganyar Taqwa	New Converts, In The Cause Of God

Source: BAZNAS Karanganyar Regency, Work Program, September 2016

BAZNAS program was synergic with the Karanganyar Regency Government program in their planning, organization, implementation, and control. BAZNAS program covered five fields with distribution structure, as shown in the table above. The tables confirm that BAZNAS programs of zakat management to accelerate the latrine program consistently has become its sustainable program.

The researchers used four indicators as Subarsono (2008) prescribed to assess the latrine program management since they could make a difference in how the latrine program may result. Table 4 shows the zakat management implementation process and its measurement on the latrine program.

Table (4). Matrix Analysis of Zakat Management Implementation in the Karanganyar Latrine Program

No Criteria	Analysis Results
1. Communications	<p>a. Karanganyar Regency established a community latrine program in 2017 along with Indonesia Universal Access to complete by 2019 through a joint commitment. The program was initiated by organizing teams of Local Workgroups.</p> <p>b. Local Workgroups of Regency, Districts, Villages/Subdistricts, and Hamlets began to socialize, collect data, verify, monitor, and report the signs of progress.</p> <p>c. Data of existing private latrines and prospective beneficiaries were collected.</p> <p>d. The awareness of clean conduct started to rise by maintaining existing private and communal latrines.</p>
2. Resources	<p>a. Field reports are verified in stages.</p> <p>b. Group and personal visits were carried out to have people (with good financial capabilities) independently make private toilets.</p> <p>c. The needy were given assistance.</p> <p>d. Alternative sources of funds from Local Government Budget, zakat funds, and Bank Jateng CSR were created.</p>
3. Disposition	<p>a. The Regent made a complete commitment to complete the 2017 Universal Access supported by BAZNAS, Bank Jateng CSR, and STBM Workgroups.</p> <p>b. The District Team in stages continued to coordinate the funding, develop the sanitation/latrine supply chain, and provide capacity-building support.</p> <p>c. Results and constraints in the field were reported.</p>

4. Structures	a. Regulation
Bureaucracy	<ul style="list-style-type: none">- Karanganyar Regent Decree Number, 440/529 of 2017 concerning the Establishment of Implementation Teams for Latrine Building Activities, sourced from Corporate Social Responsibility Funds- Karanganyar Regent Decree Number 440/540 of 2017 concerning the Formation of Community-Based Total Sanitation Working Group and Karanganyar Regent Circular Number 440 / 1545.13 / III / 2015 mandating Heads of Districts and Sub-districts/Villages to strive to improve the achievement of ODF in their respective areas.
	b. Institutional: STBM Workgroup District Team, STBM Workgroup Sub-district Teams, Assistance Teams of Province, Regency, District and Sub-districts/Villages
	c. Target: Providing access to adequate sanitation and achieving Open Defecation Free by 2017

Source: Primary data analysis, 2018

The explanation of Subarsono's four criteria of good management are as follows:

1) Communication

Karanganyar BAZNAS's consistency of its zakat management was supported by Regent and all stakeholders in formulating a program with potential targets to exceed the national target achievement of Universal Access to sanitation and water by 2019. Karanganyar Regency was partial to accomplish the latrine program in 2017. This commitment and target were continually communicated to the teams in stages by scheduling outreach programs to encourage broader participation of all social levels. The preliminary data revealed maps of qualified beneficiaries and those who practiced open defecation. In terms of attitudes and behavior, the community had begun to have an increasing awareness of clean conduct.

2) Resources

The existing resources and potentials were optimally utilized. Under this criterion, several analysis tools were produced, including (1) regular outreach programs and community behavior mapping; and (2) group and personal approaches to the uncooperative and unreached communities. This field analysis found an interesting fact that the approach to financially stable urban people was more challenging to encourage their participation in the outreach programs due to their high level of prestige and a low sense of indifference.

3) Disposition

Karanganyar BAZNAS leaders orderly implemented excellent zakat management, as well as the Regent highly committed to accomplishing the Universal Access by 2017. Karanganyar BAZNAS, Bank Jateng, and STBM workgroups continually collaborated regarding the program's financial management by developing the latrine supply chain and providing capacity-building support to all institutions. The program was continually improved by monitoring the resulting progress and constraints in the field. The hierarchical order/disposition mechanism was properly implemented and evaluated to ensure the program manageable and achieve the targets by the end of 2017 for Open Defecation Free declaration.

4) Bureaucratic Structure

The implementation of zakat management through the empowerment of the latrine program continued to run, and all effectively function with:

a. Regulation

Legal products were issued as a work basis towards the end target Karanganyar Regency to declare Open Defecation Free in 2017.

b. Institutional

STBM Workgroup teams were established with their respective main duties and functions.

c. Implementation

One of the keys to the success of the program was at the implementation level by scheduled outreach activities, data collection, data verification schedule for the potential beneficiaries, and their data grouping.

d. Target

BAZNAS consistency and Regent's commitment to accomplish universal access by the end of 2017 was both a challenge and an opportunity. Given the available resources, high commitment, and good cooperation, the targets will certainly be realized.

e. Results

The latrine program showed outstanding results and was realized by the end of 2017 as Karanganyar Government completely achieved one pillar of sanitation by Open Defecation Free. The local government was able to realize sanitation development (private latrines) by 98.4%, exceeding the target of Central Java Province, which on average merely reached 90%. This augmented the success of zakat management through the latrine program as Karanganyar Regency Government got the 2019 Drinking Water and Environmental Health (AMPL) Award.

This research object has ontological value as all stakeholders collaborated and were involved in the program policy-making process. In addition to highly satisfied workgroup teams, the beneficiaries found the latrine program from zakat, Local Government Budget, and Bank Jateng CSR was helpful. The zakat donors (*muzakki*) sincerely believed that the agency properly disbursed and distributed their zakat in harmony with their work program and Islamic teachings. This one more time confirmed the critical role of zakat not only as a religious obligation but also as social protection.

Zakat Role in Karanganyar Latrine Program Acceleration

According to Levinso and Soekanto (Soekanto: 2009), there are three types of zakat roles in supporting Karanganyar Latrine Program. Compiled data from interviews and the disclosure of data in the field confirmed those three beneficial roles. They are:

1. Active Role

Karanganyar BAZNAS, as an organization that collected and distributed zakat funds for the latrine program, has disbursed zakat funds for triggering/outreach programs, coordination, and direct assistance to beneficiaries for the development of healthy latrines. BAZNAS management directly involved in the establishment of workgroups, triggering, and home visits reaffirmed the importance of the active zakat role.

2. Participatory Role

Karanganyar BAZNAS periodically participated in activities beyond the local workgroup's schedule, such as during natural disasters (by building/repairing resident houses/latrines) and other circumstances demanding urgent financial assistance.

3. Passive Role

Karanganyar BAZNAS passively occupies a vital role in the distribution of zakat when the beneficiaries and other community members are in need of emergency assistance due to their survival or health (e.g., free fecal suction for poor families, communal latrines, mosque, and school latrines).

These all emphasize zakat mediating position and role, enabling social-oriented programs, such as Karanganyar Latrine Program, were right on target. For Karanganyar Regency Government, the zakat agency played as the bridge addressing disparities in the latrine program service gap. It assured all the program beneficiaries get assistance without convoluted procedures. In addition, Bank Jateng expressed their satisfaction as they were actively involved in ascertaining their CSR programs achieve desired targets. This has fostered donors' trust since their zakat had been properly managed. Ontologically, understanding the role of Karanganyar BAZNAS in the latrine program grows the value of "who does what," developing harmonious relationships among donors, zakat agency, local Government, Bank Jateng, and beneficiaries.

With its constructive roles, on 12 November 2017, together with the 100th anniversary of the Karanganyar Regency, "Open Defecation Free" was declared. In 2019, Karanganyar Regency Government rolled out 2,000 free fecal suction services targeting the poor, while Karanganyar BAZNAS provided the same service for 1,700 mosques. This program became a model and was under review to be a pilot program of the Indonesian Ministry of Health.

The Application of Triggering Model

To achieve the universal access targets, there are several areas that must be proportionally synergized and integrated. One of them is that people's behavior should be intervened through a triggering program to grow their sense of need for proper sanitation.

In addition to developing a collaborative model, Karanganyar Regency Government applied a triggering model to achieve the target as well as to change the behavior of the community practicing open defecation. Ir. Santoso, Head of Waste Management and Capacity Development of Karanganyar Environment Office, said,

Gerakan secara menyeluruh akses STBM di Kabupaten Karanganyar dengan melibatkan semua instansi terkait ada peran BAZNAS dan peran CSR. Cara kerja bareng sangat guyub yang lewat sosialisasi dan pemecuan terprogram, terkoordinasi, motivasi warga untuk merubah sikap perilaku cukup baik dan efektif.

[Karanganyar STBM, BAZNAS, and Bank Jateng CSR has occupied their leading role in their collaborative and thorough movement. The way they harmoniously cooperated through well-coordinated outreach and triggering programs could successfully motivate the community and effectively change their behavior.] (Santoso, personal communication, May 13, 2019).

DISCUSSION

Triggering is creating a state or condition as a stimulus to initiate a reaction. AS for Community-Based Total Sanitation (STBM) approach, triggering is carried out by skilled facilitators to trigger people's profound emotions against the habit of open defecation. This could generate their demand for comprehensive solutions to sanitation problems as well as mobilize community movements.

Karanganyar Regency Government applied such triggering model in collaboration with Karanganyar BAZNAS and Bank Jateng CSR to formulate institutional patterns, work platforms, and operational activities, including:

- a) Establishing of POKJA AMPL (Workgroup for Drinking Water and Environmental Sanitation),
- b) Establishing POKJA STBM of Karanganyar Regency,
- c) Letter of Karanganyar Regent No. 440 / 1545.13 / III / 2015, concerning the implementation of STBM,
- d) Regent Regulation No 80/2016 concerning Movement Towards Access to Total Sanitation,
- e) Declaring healthy life movement and initiating a triggering program,
- f) Validating data by name and address,
- g) Constructing facilities (communal and private latrines, wellbores), providing services, and supervision of fecal suction with State Budget, Local Government Budget, zakat funds, CSR funds, and or private contribution.

The success of raising funds, and accomplishing the latrine program, was followed by the achievements of the local Government to change the practice of open defecation. It is evident they could realize proper sanitation access by 98.4%, exceeding Central Java Province and the National target. This implies that the triggering model was able to bring changes in open defecation behavior from 8.8% before the program in 2014 to 0% after the program. Following its subsequent success, Karanganyar Regency was awarded the Sustainable Community-Based Total Sanitation Award from the Indonesian Ministry of Health.

CONCLUSION

The research findings conclude that Karanganyar BAZNAS is able to implement excellent zakat management, ontologically creating a novelty value, namely the involvement of all stakeholders. The active collaboration could successfully assist the latrine program acceleration and exceed the provincial and national targets.

The consistency of the Karanganyar BAZNAS collaborative program strengthened the zakat mediating position and role in social-oriented programs. Ontologically, understanding the role of Karanganyar BAZNAS in the latrine program particularly grows the value of "who does what." This highly will develop a harmonious relationship among donors, zakat agency, local Government, Bank Jateng, and beneficiary communities.

Additionally, the notable success asserts triggering model excellence as it could contribute to eliminating the number of open defecation practices. On top of this, zakat, along with its agency's excellent management and synergistic collaboration of local government and other parties, is worth maintaining to address social issues.

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BIODATA

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