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Islamic Epistemology

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PROCEEDING

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THEME:
“The Ethical Problem of Development and Utilization of Scientific Invention”

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Theme:

*“The Ethical Problem of Development and Utilization
Of Scientific Invention”*

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PREFACE

First of all, we would like to thank to Allah SWT. as we all know, this 2nd International Symposium on Islamic Epistemology (ISIE 2018) has been held on 30 October 2018 in the Auditorium Arifin Panigoro University Al-Azhar of Indonesia, located at Jakarta, Indonesia.

This Second International Symposium on Islamic Epistemology is conducted through the cooperation between Center for Islamic Integration on Scientific Paradigm, University of Al-Azhar Indonesia (PII-MKU) and the International Institute of Islamic Thought (IIIT) with the basis of similar mission in developing Islamic epistemology into scientific paradigm. The first symposium which has also been conducting through the cooperation of PII-MKU and IIIT as the first program and it has used the theme Islamic epistemology from the perspective of modern scientific paradigm.

We have received more than 30 abstracts. The paper selection process was based on full paper submissions. We thank to all authors who have contributed and participated in presenting their works at this symposium. We also gratefully acknowledge the important review supports provided by the scientific members of the program committee. Their efforts were crucial to the success of the symposium.

More than 250 persons from Indonesia, Thailand, and Malaysia have been participated in this symposium. About 19 presentations including 6 invited talks were presented during the symposium. From 26 abstracts submitted during the symposium, 19 papers were accepted for publication after peer reviews.

We would like to express our deepest gratitude and honor to Dr. Habib Chirzin as the co Chairman of IIIT Indonesia Chapter. Also we would like to express our respectful appreciation to all speakers, particularly to Keynote Speakers, Prof. Dr. Pakorn Priyakorn from Halal Center of the Chulalongkorn University at Bangkok Thailand, and Prof. Dr. Irwandi Jaswir from International Islamic University Malaysia at Kuala Lumpur Malaysia who has presented "Integration of Knowledge, Bio Ethics and Halal Industry", and also to the speaker, Dr. Kamaluddin Zarkasie, DVM., Ph.D from IPB Shigeta Animal Pharmaceutical Inc, Bogor, Indonesia who has presented "Bioethics Problem on the Processing of Vaccine Production" and also to host Speaker Hidayat Yorianta Sasaerila, Ph.D who has presented under the topic "Biotechnology in the 21st century: The Role of Islamic Morality and Ethics to the Future of Mankind".

Finally, we also deliver our gratitude to all who have supported this symposium. Thank to all sponsors, all participants, our Rector, all of civitas academica UAI and to all of committees who have assisted the success of this symposium.

Billahi taufiq wal hidayah.

Wassalaamu'alaikum warahmatullahi wabarakatuh,

Head of Center for Islamic Integration on Scientific Paradigm

Prof. Dr. Nurhayati Djamas, M.A., M.Si

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DISTRIBUTION OF PRODUCTIVE ZAKAT TO IMPROVE THE WELFARE OF RURAL COMMUNITY IN BANTEN THROUGH MOVEMENT OF HEALTHY LIVING BEHAVIOR PROGRAMS

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Abstract

Zakat The main purpose of zakat in Islam is the distribution of welfare evenly to all people. On the other hand, the management and distribution of zakat carried out with proper and right governance also has positive implications for community empowerment, including changes in healthy behavior. Lembaga Amil Zakat Harapan Duafa (LAZ Harfa) is one of Zakah Institute which has a community empowerment program with specific activities on changing healthy living behavior in a number of sub-districts in Pandeglang Regency. For the sake of the success of the program, in addition to using donation funds, assistance and third party cooperation, LAZ Harfa also utilizes a portion of the zakat funds they manage. This descriptive qualitative research aims to find out about the management of zakat funds for a change in healthy living behavior programs, and the implementation of their use. The practical implications are expected to be a model for zakat management in making zakat distribution programs that are right on target.

Keywords: Zakah, healthy behavior

INTRODUCTION

The existence of poor groups and rich groups is sunnatullah. Islam recognizes the difference between humans in their lives and their sustenance (An-Nahl, 16: 71). Because it is all a result of the difference in human nature in its grace and ownership, in its strength and ability. (Al-Hasyr, 59: 7) The regulation of differences and strengths does not mean that Islam allows the rich to get rich and the poor are added poor so that the wider gap between the two is greater. Precisely, Allah SWT orders to bring the distance between the rich and the poor in the form of demands in the form of distribution of wealth (Al-Hashr, 59: 7) (Az-zukhruf, 43:32).

Whereas zakat is God's guidance for Muslims. The law is mandatory because it is in the pillars of Islam 5. As a socio-economic guide, zakat is an actualization of one of the efforts to create and maintain the benefit

(masalah) of the ummah on this earth. True benefit can be achieved by maintaining wealth (hifdz al-maal) as part of the five instruments in the maqashid as-Syariah (As-syatibi, T. tth).

Currently a model of zakat distribution is not developed that is consumptive but is productive. Productive zakat is better able to improve the welfare of mustahik compared to consumptive zakat (Ali: 2016)

Productive distribution model is the zakat given to Mustahiq as capital to carry out an economic activity that is to develop economic levels and the potential productivity of Mustahiq (Abdurachman Qadir: 2001). Productive zakat is the provision of zakat which can make the recipients produce something continuously, with the zakat that they have received.

Shinta (2016) describes in his research that there are still obstacles in the application

of an independent smile program at the Duaafa Amil Zakat Wallet Institution, because there are some mustahik who still use capital assistance as a fulfillment of consumer and health needs.

One indicator of the failure of the zakat fund program is the behavior of the community itself. Independent and creative behavior are needed. A lot of zakat assistance does not increase the welfare of mustahik because the results of daily sales are used up to meet the needs of the family such as the cost of eating and drinking and medical expenses, so that the lack of mustahiq makes savings every month. (Damanhur: 2016)

The fact that the distribution, distribution and management of zakat have not been effective enough in the welfare of the mustahiq is a common problem in Indonesia. No exception in Banten Province. BPS data states that the number of poverty in Banten Province has increased by 5.45 percent from the previous only 5.36 percent, or an increase of 0.9 percent of the total population in Banten. Whereas nationally the poverty rate experienced a decrease of 0.42%.

Various poverty alleviation efforts were carried out, both by the central and regional governments and other parties or institutions, including those carried out by the Amil Zakat Institution (LAZ).

One of LAZ who is quite concentrated in dealing with the problem of poverty in Banten Province is the Amil Zakat Hope Institute (LAZ HARFA), an amil zakat institution based and based in Banten. Since a few years ago LAZ HARFA has been continuously carrying out programs to empower the poor in a number of sub-districts in Pandeglang through a healthy life movement. The program runs quite successfully. People who in the beginning wallow in poverty and live with unhealthy patterns without sanitation, are slowly changing. Not only are the economic levels increasing, but they also have an awareness of healthy living. The success made was inseparable from the program,

management and management of zakat funds managed by LAZ HARFA and used for this purpose.

Furthermore, this research will examine how the programs carried out by LAZ HARFA are successful in improving welfare through changes in the healthy behavior of rural communities, so that a descriptive analysis needs to be done. Research is considered significant because it is very useful for other amil zakat institutions, how to change behavior is very important to get results in the form of improving community welfare through a healthy latrine program.

MATERIAL AND METHODS

The research method used in this article is a qualitative research method. The main data source in this study was the Banten Province Amil Zakat (LAZ) Institution, while other supporting data was obtained from Pandeglang District Government, Health Office, Education Agency and National Zakat Agency (BAZNAS) in the form of hard copy and soft copy. Data taken is the latest data that has been published.

The data collection procedure in this study was carried out with 2 steps, namely:

1. The first stage, carried out through library studies by collecting supporting data, literature that has relevance to this research, and also research conducted by other people who have relevance to this research.
2. The second stage is done by collecting secondary data coming to those who have data related to this study.

Data that has been received is processed based on program approval in community renewal that has been funded from zakat funds

Zakat In Productive Business

The implication of zakat is to meet the needs of people who are deficient, reduce the gap in economic disparity, reduce the number of social problems, and maintain the purchasing ability of the community to maintain the business sector. In other words, zakat maintains public consumption at a minimal level, so that the economy can continue to run. Zakat makes people grow well, zakat can boost the economy. Zakat is a special government income that must be spent on special interests such as to help alleviate unemployment, empower the poor, and so on. Zakat forms a community to work together to act as a guarantor and provider of reserve funds for Muslim communities (Sariningrum, 2011).

The purpose of zakat is to improve the standard of living of the Indonesian people who are still below the poverty line. This income transfer media aims to increase the purchasing power of the poor. The target of zakat is to improve living standards, education and scholarships, overcome employment or unemployment problems, and health care programs. Alms to production with the assumption that the muzakki are groups who generally work as producers, the benefits of zakat by producers will be felt through the level of consumption that is constantly maintained, due to the zakat they pay toahah to consume goods and services from producers.

So the higher the amount of zakat, the higher the consumption that can drive the economy. At present zakat can not only be utilized which is only consumptive in nature, it will be more useful if zakat can be empowered productively. Because this will help the mustahik not only in the short term but for a longer term. The existence of zakat which was originally intended to eradicate poverty created thoughts and innovations in the distribution of zakat funds itself, one of which was as an aid in productive business. With the capital of the Mustahik party, they

can increase their income through productive business with the zakat funds they receive. It is expected that the composition of society will change or with the aim of making mustahik a muzakki

Prosperity According To Several Theories

Prosperity according to the Indonesian dictionary comes from a prosperous word that has the meaning of safe, secure, prosperous and safe (apart from all kinds of disturbances, difficulties and so on (Purwadarminto: 1999). The word prosperity comes from the Sanskrit language "catera" which means umbrella. the welfare of the word "catera" is a prosperous person, namely a person who in his life is free from poverty, ignorance, fear, or concern so that his life is safe and peaceful both physically and spiritually (Adi Fakhruddin: 2012).

Indonesia is one country that makes prosperity the goal of its people. This is enshrined in the Republic of Indonesia Constitution and detailed in its Tubes namely article 33 concerning the national economy and social welfare. Bung Karno in the book Birth of Pancasila revealed that the characteristic of achieving prosperity is the absence of poverty (Sunarso: 1999).

The concept of welfare (P3EI: 2016) which is used as a purpose in life is defined with a lot of understanding. One of them is interpreted in the perspective of materialism and pure hedonism, so that prosperity occurs when humans have abundance (more than just sufficiency). This definition denies the link between human needs and spiritual elements, or makes spiritual elements as elements that are too important and merely complementary.

On the other hand, Democratic Capitalism means prosperity as a condition that makes every individual happy. Individual freedom is the main goal, which consists of political, economic freedom, freedom of thought and personal freedom. The welfare of society will manifest itself if individual

freedom and welfare can be guaranteed. On the other hand, Socialism means prosperity as a condition that makes the collective community happy. Socialism views the necessity of eliminating classes in society through the elimination of private property. (P3EI: 2016).

In the perspective of Islamic religion, welfare is the goal of Islamic teachings. Welfare intended in the Qur'an is not unconditional in obtaining it. Welfare will be given by Allah SWT if humans carry out all their orders and stay away from all restrictions. There is a verse in the Qur'an that explains welfare that is directly (explicitly) and some are indirectly (implied). In the letter an-Nakhl verse 97 is an explanation that welfare is a guarantee from Allah SWT if men and women believe in Allah SWT that is in the form of a better livelihood. The meaning of a better life is a life that is happy, relaxed, and satisfied with halal sustenance including all forms of obedience and whatever the form. In another verse, the picture of welfare is reflected in the life of Prophet Adam and his wife while in heaven. A life that has guaranteed everything in the form of clothing, food and shelter termed by not starving, not thirsty, not naked, and not overheated by the sun.

Welfare in Islam is not only contained in the concepts stated in the Koran but manifested in the behavior and practices of the Prophet Muhammad and his companions. The implementation of welfare values is not only felt by Muslims at that time but also felt by non-Muslims and is a blessing for all nature to modern times. Rasulullah SAW was able to build a giant economy that was able to penetrate out of the Arabian Peninsula. The government that was built by Rasulullah SAW at that time was able to create an economic activity that resulted in the prosperity and breadth of influence at that time.

Welfare concepts continue to be developed by the next generation of the Prophet Muhammad. For example, for

example the great ulama of al-Gazali, he revealed that the main goal of syar'I is the realization of benefit (problemah). Benefit can be realized by applying protection to the 5 main elements, namely the protection of the faith, life, reason, descent and property (Al-Gazali: 1937). If benefit can be fulfilled, it will manifest the glory and prosperity of life (al-falah) both in the world and in the hereafter.

Agung (2016) revealed that the mathematical function of Islamic welfare is $Ki=fMQ,SQ$. in this function it is known that optimal welfare can be achieved if material intelligence is controlled by spiritual intelligence. He also concluded that welfare in the Islamic perspective is the fulfillment of material and non-material needs, the world and the hereafter based on personal and community awareness to obey and obey the rules of Allah SWT contained in the Qur'an and practices that have been exemplified by the Prophet and develop through ijtihad the ulama through ijma 'and qiyas.

Healthy Behavior In Rural Communities

Health comes from the word "healthy" which is transferred from Arabic suhha which means healthy, not sick, safe. 5 According to the Big Indonesian Dictionary (KBBI), health is a good condition throughout the body and its parts, free of pain, sane.6 Law No. 23 of 1992 states that health is the state of prosperity of the body (physical), soul (spiritual), and social that allows everyone to live productively socially and economically (FIP-UPI: 20017)

Not much different from what was said above, experts also argue that defining the meaning of health includes:

1. WHO (World Health Organization, 1947), Healthy is improving human condition, physically, spiritually or intellectually, socially and not merely eradicating disease. In the WHO healthy concept, it is

- hoped that there is a harmonious balance in the interaction between humans and other living things with its environment. As a consequence of the WHO concept, what is said by healthy people is not sick, not disabled, not weak, spiritually happy, socially prosperous, and physically fit.
2. White (1977) states that health is a condition where a person at the time of examination does not have any complaints or there are no signs of a disease and disorder.
 3. The Indonesian Ulema Council (MUI) in the 1983 Ulama National Conference formulated health as “physical, spiritual, and social resilience” which humans have as a gift of God.
 4. Perkins (1983), calls the term healthy as a balanced and dynamic state between the shape and function of the body and has various factors that influence it. Based on the explanation above, it can be concluded that what is meant by health is a complete condition, both physical (physical) and non-physical (soul/spiritual), reason and social which allows one to carry out their life activities well. That is, being healthy here is not solely free from various diseases, but rather emphasizes the physical, spiritual, reasoning, and social health.

In the Big Indonesian Dictionary, health is divided into three types, including:

- a. Physical Health, what is meant by a healthy person is a person who is based on physical, laboratory and radiological examinations, is not affected by disease or there are no abnormalities. 14 A healthy body is also an indication of natural healthy life. Its characteristics include biological and physical health problems. Healthy biology if the body is healthy, such as diet and habits to support its survival (not life to eat), sleep management and restoration to restore power, discharge from the body, and maintain body weight to be ideal.

Physically healthy if the body is healthy, such as keeping breathing good, heart healthy, muscles supple with motion, and strong bones with exercise.

- b. Mental Health (psychic), Psychic Health according to Zakiah Derajat as quoted by In'amuzaahidin Masyhudi and Nurul Wahyu Arvitasari is the avoidance of a person from mental disorders and symptoms of mental illness, who are able to adapt, able to deal with the suitability of functions soul (no conflict) and feel that he is valuable, useful and happy, and can use the potential that is available to him optimally.
- c. Public Health, Public health is an effort to overcome sanitation problems that interfere with health. Activities that support the realization of public health include: clothing hygiene, food quality, perfect breastfeeding for toddlers, improvement of quality and sanitation systems

Islam has a real difference with other religions on this earth. Islam as a perfect religion not only regulates human relations with the Almighty (hablum minallah) or human relations with humans (hablum minannas), but Islam has rules and guidelines that are comprehensive, harem monic, clear, and logical. One of the advantages of Islam in managing human life is the Islamic perspective in teaching health to individuals and society.

The importance of health for humans in carrying out daily activities including the most important is to carry out five times of worship in accordance with the demands and guidance of Islam, placing health as one of the pleasures that Allah has bestowed. besides the enjoyment of faith and Islam.

Based on research, it is proven that behavior based on knowledge will be more lasting than behavior that is not based on knowledge. Rogers's (1974) study cited by Notoatmodjo (2007) revealed that before

people adopt new behaviors, a sequential process occurs, namely:

1. *Awareness*
The subject is aware in the sense of knowing the stimulus (object) first
2. *Interest*
Where the subject begins to be attracted to the stimulus that is already known and understood first
3. *Evaluation*
Considering whether or not the stimulus has been carried out and the influence on him
4. *Trial*
Where the subject starts trying to do new behavior that is already known and understood first
5. *Adoption*
Where the subject has behaved new in accordance with the knowledge, awareness and attitude towards the stimulus.

Healthy behavior can be formed due to various influences or stimuli in the form of knowledge, attitudes, experiences, beliefs, social, cultural, physical means, influence or stimuli that are internal. Then according to Green in Notoatmodjo (2003) classifies into factors that influence health behavior, namely:

1. *Predisposing factors*
Is an internal factor that exists in the individual, group and society that makes it easier for individuals to behave. Like, knowledge, attitudes, beliefs, values and culture. Factors related to behavior one of them is knowledge. Knowledge or cognitive is a very important domain in shaping one's actions or over behavior.
2. *Enabling factor*
It is a factor that allows individuals to behave as manifested in the physical environment. This factor includes the availability of facilities and infrastructure. This factor essentially supports or enables the realization of public health behavior
3. *Reinforcing factor*

This factor includes the attitudes and behavior of community leaders, religious leaders and health workers. Also included here are laws and regulations from both the central and regional governments.

In the process of changing the behavior, it is necessary to make health promotion efforts designed to provide changes to people, organizations, society and the environment. This effort is intended to improve people's ability to control and improve their health. To achieve a healthy state, a person or group must be able to identify and realize aspirations, be able to meet needs and change or control the environment.

Islam is very concerned about health issues by way of inviting and advocating to maintain and maintain the health that everyone has. The recommendation to maintain health can be done with preventive and repressive measures (elimination of disease or treatment). Preventively, the attention of Islam to health can be seen from the earnest suggestions for the maintenance of cleanliness.²² The Messenger of Allah said: ²³ Meaning: "From Ibn 'Abbas, he said that the Prophet Muhammad said: 'Many people lose because of two favors; health and free time'. (H.R. Bukhari). In the statement of another hadith, the Messenger of Allah said:

Which means: "Rasulullah SAW prayed: O Allah I take refuge in You from the loss of Your blessings, from the health changes that

You have given, Your sudden response, and from all Your wrath ". (HR. Muslim)24

Based on the explanation of the hadith above, there are two pleasures that Allah has given to His servants and are often forgotten by humans, namely the blessings of healthy and enjoyable free time. It is really a loss for someone who is a servant of Allah, when he is not grateful for what God has given him. Therefore, it is fitting for us to give thanks to Allah, because we are still given the blessing of being healthy and enjoying our free time. From this hadith, we can take the willing to keep our health, so that we can carry out God's commands as well as possible and stay away from what is forbidden by Allah in accordance with the provisions that Allah has in the Qur'an and the Hadith . In addition, we are also required to always take advantage of free time in terms of goodness. One of them is by always praying to Allah and always istighfar (ask forgiveness) for Him.

DISCUSSION

LAZ HARFA or Harapan Dhuafa is a Provincial Scale Zakat Institution established in 2004. One of the foundations of this institution is to be an institution that collects and manages zakat, infaq, shodaqah, waqf and Fidyah (ZISWAF), as well as grants and CSR more professional with emphasis on coaching and social empowerment. LAZ Harfa was inaugurated in 2016 with the Decree of the Director General of BIMAS, Ministry of Religion of the Republic of Indonesia: DJ.III / 651 of 2016.

LAZ HARFA has 3 Pillar Programs, namely Education, Advocacy and Rehabilitation-Recovery. The institution has 4 working principles, namely: 1. Changing technology thinking, attitudes and behavior of the community to be more effective and efficient, 2. Mandiri, the community can help itself, 3. Continuous improvement, and 4. Giving hooks not fish.

Currently LAZ HARFA assisted residents are underdeveloped villages, poor

people who are still struggling about daily eating problems. Most residents still defecate carelessly. In addition to economic problems, basic health behavior is also a serious problem. Most villages have access roads that are difficult to reach. Low level of health, if they are sick, the creative economy mentoring process is hampered because the funds are used for treatment and the cost of daily living. LAZ Harfa has made various efforts to participate in environmental health. Every year, on average, it can change the behavior of 5,000 people to become better, including healthy behavior.

Change in Healthy Behavior Program Through Healthy Toilets

The program carried out by LAZ Harfa is a preliminary activity that is very important for the success of the next activity. If the community is healthy, then the potential to carry out an increase in the economic level through the development of a creative economy will run in line with expectations.

The program to change healthy behavior is carried out by implementing a healthy latrine program. This is very difficult and requires a short amount of time to change their behavior which has become a habit of descending, namely defecating in the garden or rice fields around the house. Because the habits that have been passed down through generations they feel uncomfortable if they have to throw water in the toilet where the place is closed.

This healthy latrine activity program is conducted to give awareness to the community that their behavior is wrong behavior and certainly not part of a healthy lifestyle. Because after all, patterns or procedures for open defecation will be the cause of various diseases such as diarrhea and others.

In this context LAZ HARFA carries out intense assistance to the community for 24 hours. In addition to campaigning and educating healthy lives and the importance of

having toilets, in an effort to change the entrenched behavior, LAZ HARFA also invites and actively discusses and goes down to locations where ordinary people defecate.

During the campaign session and discussion, LAZ HARFA conducted education. One of the educational messages that they always convey is the invitation to think that if they are sick due to exposure to viruses and diseases originating from feces, then they will not be able to work and therefore cannot make money to support their own and family's economy. In fact, even further, they will need substantial funds to seek treatment, considering that health care institutions are far enough and require no small cost.

In practice, this assistance program was carried out by sending 1 companion to one village. The companions then appointed one leader to lead 10 family heads. Healthy latrine campaigns are carried out continuously through lectures at the majlis ta'lim, education and habituation for children in school, explanations to certain communities and other forms of socialization.

The method and method of assistance are carried out in accordance with the working principles based on the efforts:

1. Changing technology thinking, attitudes and behavior of the community to be more effective and efficient
2. Independent - People can motivate themselves
3. Continuous improvement
4. Give "hook" not "fish"

Management of Zakat Funds for Change in Healthy Life Behavior

For the sake of sustainability and the success of the program, funding support is of course needed. One source of funding for the running of the program is through the collection of zakat funds from the community. Because of the productive nature of the program and in order to change the behavior

of healthy living, the nature of the management and distribution of collected zakat funds is not consumptive, but also productive.

The productive zakat funds that have been collected are then managed and distributed in the form of costs needed for the operational costs of the pandamping who assist the community in changing healthy behavior. In the context of this program, at least Rp 1.2 billion has been disbursed to as many as 11 villages, 1,100 heads of households and around 4,500 people.

In addition, the zakat funds are also used to procure infrastructure facilities to support the success of this program to change healthy behavior. For example the cost of procuring clean water by flowing clean water from its sources at the foot of the mountain. Costs are also issued for the provision of public toilets at public facilities such as mosques/mushalla and schools.

This zakat fund is not issued to make healthy latrines for houses that do not have these facilities. On the contrary, each house is recommended to own and build latrines according to their abilities and needs. If the family is only able to make latrines by digging holes in the ground and making used sacks or other cloth as a toilet wall, then the team must still be appreciated. Therefore, even though latrines made or owned are made from very simple ingredients and endeavored independently without funding from other parties, it is considered as a form of their success to survive defensively from unhealthy patterns and behaviors, in this case defecation behavior carelessly. Furthermore, for their convenience in procuring healthy latrines, based on the wishes of the LAZ HARFA community, they also initiated the holding of latrines as well as mutual cooperation activities among the community in making simple but functional toilet closets.

The assistance program carried out by LAZ HARFA has been going on for a long time and has also succeeded in alleviating

dozens of villages in Pandeglang Regency from the behavior of people who defecate carelessly with healthier life behaviors, namely doing what is called toiletization.

CONCLUSION

Based on the explanation as mentioned above, it was concluded that first, in the context of community empowerment programs for healthy living behavior, the use and management of zakat funds used for the ongoing program is considered effective enough due to the nature of management and its use for something that is productive and not consumptive. Second, the management and distribution of productive zakat funds are felt to be more effective and has a positive impact on changes in people's lifestyles, because their use and management are more as a supplement or companion to the program, rather than given and managed directly by the community. In addition to being more efficient, funds managed and used can meet accountability requirements that can be accounted for.

Based on the explanation as it is clearly discussed in the findings, it was concluded that first, in the context of community empowerment programs for healthy living behavior, the use and management of zakat funds used for the ongoing program is considered effective enough due to the nature of management and its use for something that is productive and not consumptive. Second, the management and distribution of productive zakat funds is felt to be more effective and has a positive impact on changes in people's lifestyles, because their use and management are more as a supplement or companion to the program, rather than given and managed directly by the community. In addition to being more efficient, funds managed and used can meet accountability requirements that can be accounted for.

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