

Productive Zakat Model for Livestock-Based Economic Empowerment: A *Fiqh al-Iqtiṣād* Examination of BAZNAS Livestock Centers

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Abstract

Although productive zakat has been acknowledged as an instrument for *mustahik* empowerment, there is still no comprehensive, empirically grounded conceptual model for implementing livestock-based productive zakat, including its multidimensional impact assessment—particularly regarding the transformation of *mustahik* toward sustainable economic self-reliance. This study aims to analyze the BAZNAS Livestock Center program in Barru Regency, focusing on its implementation mechanism, its contribution to poverty alleviation, and the supporting and inhibiting factors that influence its effectiveness. This qualitative research employs a case study approach, with purposively selected informants comprising *mustahik* beneficiaries and BAZNAS administrators. Data were collected through observation, interviews, and documentation, and analyzed using descriptive techniques. The findings indicate that the BAZNAS Livestock Center program effectively promotes *mustahik* economic empowerment through livestock asset provision, capacity-building training, and continuous mentoring. The program has improved beneficiaries' incomes, financial literacy, and business independence, though several challenges remain, including livestock risks and limited managerial capacity among the *mustahik*. This study implies the strategic importance of livestock-based productive zakat as a sharia-compliant social investment instrument rather than merely short-term consumptive assistance. However, this study does not measure long-term impact due to its limited scope and non-longitudinal design; future studies employing mixed-method approaches are recommended.

Keywords: Economic Empowerment; *Fiqh al-Iqtiṣād*; Poverty Alleviation; Livestock Development; Productive Zakat

Abstrak

Meskipun zakat produktif telah diakui sebagai instrumen pemberdayaan mustahik, belum tersedia model konseptual berbasis bukti empiris yang komprehensif mengenai implementasi zakat produktif berbasis peternakan beserta pengukuran dampaknya secara multidimensional, khususnya terkait transformasi mustahik menuju kemandirian ekonomi berkelanjutan. Penelitian ini bertujuan untuk menganalisis program Balai Ternak BAZNAS di Kabupaten Barru yang difokuskan pada: mekanisme pelaksanaan program, kontribusi program terhadap pengentasan kemiskinan, dan faktor pendukung dan penghambat keberhasilan program. Penelitian kualitatif ini menggunakan pendekatan studi kasus dengan informan purposive yang terdiri atas mustahik dan pengurus BAZNAS. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, lalu dianalisis menggunakan teknik analisis deskriptif. Hasil penelitian menunjukkan bahwa program Balai Ternak BAZNAS efektif mendorong pemberdayaan ekonomi mustahik melalui pemberian aset ternak, pelatihan, dan pendampingan usaha. Program ini meningkatkan pendapatan, literasi keuangan, dan kemandirian usaha, meskipun masih menghadapi tantangan seperti risiko ternak dan kapasitas manajerial mustahik. Penelitian ini berimplikasi pada pentingnya pengembangan zakat produktif berbasis peternakan sebagai instrumen investasi sosial berbasis syariah, bukan sekadar bantuan konsumtif. Namun, penelitian ini belum mengukur dampak jangka panjang karena keterbatasan cakupan dan desain non-longitudinal, sehingga diperlukan studi lanjutan berbasis mixed methods.

Kata kunci: Pemberdayaan Ekonomi; Fikih Ekonomi; Pengentasan Kemiskinan; Peternakan; Zakat Produktif

INTRODUCTION

Productive zakat within the discourse of *fiqh al-iqtisād* (Islamic economic jurisprudence) has been accepted as a mechanism for utilizing zakat funds to support *mustahik* (zakat beneficiaries) toward achieving *ignā' al-faqīr*—economic sufficiency and self-reliance (Firmansyah et al., 2024). However, classical and contemporary fiqh literature has predominantly emphasized normative dimensions—such as the legality of distribution, the prescriptions governing the *aṣnāf* (eligible zakat categories), and the principles of allocation—without providing a technical explanation of how zakat may be managed as an instrument of modern economic empowerment (Mulyawisdawati & Nugrahani, 2019). Concepts such as enterprise asset provision, managerial training, risk mitigation, and sustainability strategies have not yet been articulated operationally, creating a disparity between the objectives of the Shariah and the practical implementation requirements of productive zakat programs in the field (Nasrul et al., 2025).

This conceptual and operational gap is increasingly evident in the implementation of livestock-based productive zakat models, which have emerged as an evolving approach to community economic empowerment (Nurarofah, 2023). This approach is not limited to fulfilling short-term consumptive needs; rather, it aims to transform *mustahik* beneficiaries from aid recipients into financially independent individuals and groups (Firmansyah et al., 2024). The provision of livestock capital, technical training, entrepreneurial mentoring, and market access represents a structured effort to strengthen household economic capacity in a sustainable manner (Cahyono et al., 2023). Consequently, zakat is increasingly understood not merely as a form of charitable redistribution but also as a productive economic instrument that

can facilitate social mobility and enhance the welfare of the *mustahik* (Hosen, 2024; Humaidah & Rahim, 2024).

In Indonesia, this transformation has been accompanied by the institutional strengthening of zakat governance and the diversification of productive zakat programs implemented by various zakat management organizations. Over the past decade, zakat institutions have increasingly shifted from consumptive distribution patterns toward sector-based empowerment schemes, including agriculture, micro-enterprises, fisheries, and livestock development (Mulyawisdawati & Nugrahani, 2019). Livestock-based empowerment has gained particular attention because it aligns with rural economic structures, requires relatively accessible skills, and enables poor households to accumulate assets gradually. This trend reflects an institutional effort to integrate Islamic social finance with community-based economic development strategies (Maghfirlana & Widiastuti, 2019).

Within this national landscape, it is important to clarify that the present study examines the *Balai Ternak* (Livestock Center) program managed by the BAZNAS of Barru Regency, a regional zakat authority operating at the district level. While program guidelines, funding frameworks, and reporting systems are coordinated with National BAZNAS, the implementation, beneficiary selection, mentoring processes, and economic activities analyzed in this research are locally administered by BAZNAS Barru in collaboration with local stakeholders. This distinction is crucial because the empirical data discussed in this article derive from field-level operations rather than central-level policy formulation.

The program is designed to strengthen *mustahik* economic self-reliance through group-based integrated livestock enterprises, supported by synergy between local government, zakat administrators, and the Ministry of Religious Affairs (BAZNAS RI, 2025). Beyond increasing household income, the program is structured to expand productive value chains, generate livelihood opportunities, and facilitate the transformation of *mustahik* beneficiaries into prospective *muzakki*—zakat givers (Firmansyah, 2025). With institutional support and the involvement of multiple stakeholders, Barru Regency has been positioned as a prospective local model of measurable and sustainable productive zakat implementation (Saedi et al., 2024), creating an important space for empirical research to test the effectiveness of livestock-based zakat empowerment in real contexts.

Nonetheless, the development of livestock-based productive zakat remains a notable gap in the academic and empirical literature. Globally, research on economic empowerment through livestock development is extensive; however, most studies focus on broader agribusiness support (Wahyuni & Wulandari, 2024), including access to microfinance, livestock management, and supply chain strengthening (Upton, 2004; Herrero et al., 2013; Galiè et al., 2019; Mahajan & Kar, 2024). Studies integrating religious socioeconomic instruments such as zakat with livestock-based development as a structured poverty alleviation strategy remain limited. Furthermore, most global program evaluations prioritize increased farmer income

rather than multidimensional assessments of economic self-reliance, including transitions from welfare recipients to autonomous economic actors—an aspect central to *fiqh al-iqtisād* (Arif et al., 2024).

At the national level, although productive zakat studies in Indonesia have expanded, they largely examine microfinance assistance, small business capital, or consumptive–productive hybrids (Rofiqoh et al., 2018; Nopiardo, 2020; Mulyawisdawati & Nugrahani, 2019; Firlina & Afriyanti, 2024; Rahmawati et al., 2023), while systematic analysis of livestock-based zakat as a distinct empowerment cluster remains underdeveloped. Existing institutional reports indicate that livestock programs are often implemented as pilot or localized initiatives, resulting in uneven documentation, varied management standards, and limited theoretical integration with Islamic economic jurisprudence (Maghfirlana & Widiastuti, 2019; Cahyono et al., 2023; Nurarofah, 2023; Kasim & Siswanto, 2014; Mandasari et al., 2024). This fragmentation has prevented the emergence of a standardized conceptual framework that explains how livestock-based zakat can serve as a scalable poverty-alleviation model.

Nationally, research on productive zakat continues to grow, demonstrating its relevance as an empowerment instrument (Nurarofah, 2023). However, studies specifically addressing livestock-based productive zakat remain fragmented. A comprehensive conceptual model outlining indicators of program success, the stages of *mustahik* economic transformation, the integration of technical–managerial–market training, and the distribution of institutional roles has yet to emerge. Existing studies have predominantly examined operational aspects such as distribution format (Nopiardo, 2020), livestock quotas (Mandasari et al., 2024), number of beneficiaries (Wahyuningsih & Makhrus, 2019), or training activities (Rofiqoh et al., 2018), while assessment of long-term outcomes and impacts remains limited (Karunia & Amir, 2024; Iswanto et al., 2023). Economic transformation dimensions—such as asset growth, household resilience, business sustainability, financial literacy, and the transition from *mustahik* to *muzakki*—have not been systematically investigated (Arif et al., 2024). Thus, there is a need to develop a more comprehensive operational and evaluative model for livestock-based productive zakat.

These gaps are even more apparent at the local implementation level, particularly concerning the BAZNAS Livestock Center program in Barru Regency. Although recognized as a strategic, productive zakat initiative, no academic study has yet thoroughly documented the program’s processes, performance, and transformative outcomes for *mustahik* economic independence. Key operational determinants—including breeding systems, disease control, group dynamics, entrepreneurial capacity, mentoring mechanisms, and market support—have not been mapped scientifically (Firlina & Afriyanti, 2024). Additionally, there remains no impact measurement framework capable of capturing multidimensional indicators—such as business continuity, economic resilience, financial literacy, and transition

prospects toward becoming *muzakki*. This situation demonstrates the need not only for academic documentation but also for the development of conceptual models adapted to local socioeconomic and institutional contexts.

Overall, the disconnection across global, national, and local scholarly findings underscores the urgency of conducting an integrative investigation of livestock-based productive zakat. The global literature has not yet linked livestock empowerment to faith-based economic instruments; the national literature has not provided a comprehensive, operational, or evaluative multidimensional model; and local implementation lacks systematic program evaluation and the formulation of contextual models. Therefore, this study is essential to develop a systematic, contextually relevant livestock-based productive zakat model oriented toward sustainable economic transformation for *mustahik*.

Based on these research gaps, this study focuses on: (1) analyzing the implementation of the BAZNAS Livestock Center program in Barru Regency; (2) assessing its contribution to poverty alleviation through indicators such as income generation, economic resilience, asset accumulation, financial literacy, business sustainability, and *mustahik-to-muzakki* transformation; and (3) identifying supporting and inhibiting factors influencing the program's effectiveness in reducing poverty. Accordingly, this research is expected to produce a relevant and effective conceptual model of livestock-based productive zakat for sustainable poverty alleviation from the perspective of *fiqh al-iqtisād*.

LITERATURE REVIEW

Productive Zakat as a Transformative Instrument of Islamic Social Finance

Contemporary scholarship on Islamic social finance reflects a growing shift from consumptive redistribution toward empowerment-oriented zakat management aimed at generating sustainable livelihoods for beneficiaries. Productive zakat is understood not merely as a charitable transfer but as a catalytic economic intervention that integrates capital provision, mentoring, and capacity building to enable *mustahik* to engage in income-generating activities (Firmansyah et al., 2024; Zakariya et al., 2024). Classical foundations for this transformation can be traced to the juridical philosophy articulated by Al-Qardawi (1991), who emphasized that zakat aims not only to alleviate poverty temporarily but to achieve economic sufficiency (*ighnā' al-faqīr*) and social justice through wealth circulation. Contemporary fiqh analyses reaffirm that the productive utilization of zakat aligns with *maqāṣid al-sharī'ah*, particularly the protection and development of wealth (*ḥifẓ al-māl*) (Daulay et al., 2022).

Zakat institutions increasingly adopt development-oriented approaches resembling microenterprise incubation, in which social finance is aligned with human capital formation and local economic activation (Saprida et al., 2024). Empirical studies show that structured financial assistance tied to productive engagement can stimulate entrepreneurship and improve welfare when combined with sustained

mentoring (Bandiera et al., 2017; Banerjee et al., 2015). These findings position productive zakat within a broader discourse of inclusive development in which redistribution is linked to long-term capability formation rather than short-term relief.

Productive Zakat and Poverty Alleviation: Evidence from Indonesian Contexts

Empirical studies in Indonesia consistently demonstrate that productive zakat contributes to poverty alleviation through increased income, business creation, and employment opportunities among *mustahik* (Alam et al., 2022; Wahyuningsih & Makhrus, 2019). Case-based analyses further indicate that zakat-funded enterprises can improve household welfare and reduce economic dependency when accompanied by managerial training and institutional supervision (Hasan & Huda, 2024). These findings reinforce the argument that zakat effectiveness depends less on the scale of funds distributed than on governance quality, mentoring systems, and empowerment design (Efendi, 2025).

Development economics research similarly finds that relaxing liquidity constraints through productive assistance programs encourages beneficiaries to increase investment, accumulate assets, and expand self-employment, although sustained outcomes require ecosystem-level support (Banerjee et al., 2015; Bandiera et al., 2017). Productive zakat, therefore, must be implemented as a structured development intervention rather than a one-time transfer.

Livestock-Based Empowerment as an Asset-Oriented Poverty Reduction Strategy

Livestock-based assistance represents a distinctive model of productive zakat because it provides productive assets capable of reproduction, income generation, and long-term value accumulation. Asset-based poverty reduction approaches demonstrate that livestock ownership enhances household resilience, stabilizes consumption, and strengthens rural livelihoods over time (Banerjee et al., 2022). Within Islamic economic discourse, such utilization reflects zakat's developmental function in building sustainable productive capacity rather than merely addressing immediate needs (Patminingsih, 2020).

Studies on livestock development emphasize that productivity gains depend not only on asset transfer but also on knowledge diffusion, veterinary services, and institutional facilitation, underscoring the importance of continuous mentoring structures (Bandiera et al., 2017). These supports integrating livestock assistance into zakat empowerment frameworks that combine economic, social, and ethical dimensions.

Institutional Design and Capacity Formation in Zakat-Based Development Programs

Research underscores that successful, productive zakat programs depend on sound institutional management, transparent allocation mechanisms, and sustained accompaniment that enables *mustahik* to transition into independent economic

actors (Saprida et al., 2024; Zakariya et al., 2024). Effective zakat governance typically includes beneficiary selection, business mentoring, monitoring, and market integration to ensure sustainability. Without such systemic design, empowerment initiatives risk reverting to charity-oriented distribution lacking measurable developmental impact (Efendi, 2025).

Broader development literature likewise stresses that innovation adoption in rural enterprises is shaped by social organization, capability formation, and policy support, confirming that empowerment is an iterative socioeconomic process rather than a linear aid intervention (Cahyono et al., 2023).

Economic Transformation, Resilience, and Sustainability

Many zakat studies have traditionally evaluated program success using short-term indicators, such as changes in income or distribution reach. Recent scholarship, however, calls for multidimensional evaluation frameworks incorporating resilience, asset growth, financial literacy, and enterprise sustainability as markers of genuine empowerment (Alam et al., 2022; Hasan & Huda, 2024). This approach reflects the broader objective of transforming *mustahik* into economically autonomous individuals capable of eventually becoming *muzakki*, thereby realizing zakat's redistributive cycle (Firmansyah et al., 2024).

This multidimensional orientation aligns with contemporary poverty research, which conceptualizes empowerment as the strengthening of adaptive capacity, productive ownership, and long-term independence rather than temporary welfare improvement (Banerjee et al., 2022).

Synthesis of Literature and Theoretical Proposition

The reviewed literature reveals three critical gaps in contemporary discussions of productive zakat and economic empowerment. **First**, there remains limited integration between *fiqh al-iqtisād* and empirical development models. Classical scholarship conceptualizes zakat as a redistributive mechanism grounded in *maqāṣid al-sharī'ah*, yet its operationalization into measurable empowerment frameworks has not been sufficiently articulated in applied economic programs (Al-Qardawi, 1991; Sabiq, 1994). This indicates a continuing disconnection between normative jurisprudential ideals and implementable socioeconomic models.

Second, analysis of livestock-based zakat programs remains fragmented within the broader productive zakat discourse. Existing research acknowledges the importance of productive zakat for entrepreneurship and welfare enhancement (Efendi, 2025; Hasan & Huda, 2024), yet few studies conceptualize livestock initiatives as structured economic ecosystems involving asset transfer, mentoring, and value-chain integration. Development economics literature outside the zakat framework demonstrates that asset-based interventions—such as livestock provision—can increase income and consumption while strengthening livelihood capacity, although

their long-term impact depends heavily on institutional design and sustainability mechanisms (Banerjee et al., 2022; Glass et al., 2017; Argent et al., 2014).

Third, there is an insufficient multidimensional evaluation model for assessing the long-term contribution of productive zakat. Many program assessments emphasize short-term income gains while overlooking broader indicators such as resilience, asset accumulation, and sustainability (Alam et al., 2022; Wahyuningsih & Makhrus, 2019). As a result, zakat's developmental impact is often underexamined in terms of structural transformation.

Taken together, these strands of literature show that although Islamic social finance is widely recognized as a tool for sustainable development, its practical articulation as a measurable empowerment model remains underdeveloped. This fragmentation is particularly evident in sector-specific applications, such as livestock-based empowerment, where development studies highlight the importance of integrated support systems—combining productive assets, training, and market access—but seldom incorporate religious redistribution frameworks into the development architecture.

Drawing from *fiqh al-iqtisād* and contemporary development theory, this study advances the proposition that livestock-based productive zakat functions as an integrated empowerment system when institutional governance, asset transfer, mentoring, and market linkage operate simultaneously to build *mustahik* economic capability and resilience. Rather than viewing zakat solely as charitable redistribution, this proposition positions it as a *maqāṣid*-oriented development mechanism capable of generating sustainable poverty alleviation through structured implementation, asset-based empowerment, capability formation, and ecosystem support. Such an approach aligns Islamic redistributive ethics with modern inclusive development paradigms that emphasize empowerment, adaptive economic participation, and long-term welfare transformation.

RESEARCH METHOD

This study employs a qualitative case study design focusing on a single institutional context: the implementation of the Livestock Center program by BAZNAS Kabupaten Barru. A case study approach was selected because the research examines one institution in depth, with its specific program characteristics, governance structure, and dynamics of economic empowerment (Creswell, 2018). This design enables a comprehensive contextual exploration of the implementation process, mechanisms for distributing productive zakat, mentoring patterns, and their contribution to enhancing the economic independence of *mustahik*. Thus, the study does not merely describe the program but analyzes the interconnections among institutional design, empowerment practices, and the socioeconomic outcomes generated in a real-world setting.

The research data consist of both primary and secondary sources. Primary data were collected through in-depth interviews with purposively selected informants,

including the leaders and administrators of BAZNAS Barru Regency, as program implementers, field facilitators, and *mustahik* beneficiaries who received productive livestock assistance. These informants provided information regarding the planning process, beneficiary selection, aid distribution, mentoring systems, and the program's impact on income improvement, household economic resilience, livestock asset accumulation, financial literacy, and business sustainability. To ensure research ethics, the identities of informants were anonymized. Secondary data were derived from official institutional documents, program reports, statistical data, and relevant scholarly literature to strengthen the conceptual and contextual analysis.

Data collection was conducted through field observation, semi-structured interviews, and document analysis. Observation was used to directly understand the *mustahik*'s livestock business activities and the program's mentoring patterns. Semi-structured interviews allowed for in-depth inquiry while maintaining flexibility to explore participants' experiences and perspectives. Documentation was used to examine administrative records, activity reports, photographs, and institutional archives as triangulation materials. The combination of these techniques was intended to produce rich, contextual, and complementary data (Creswell, 2017).

Data analysis employed the interactive model of Miles and Huberman, which includes data condensation, data display, and conclusion drawing carried out in a cyclical and iterative process (Miles et al., 2014). The collected data were selected, categorized, and coded according to the research focus, then presented in thematic narratives and analytical matrices to identify patterns linking program implementation to economic empowerment outcomes. The final stage involved formulating substantive findings regarding the effectiveness of livestock-based productive zakat and its supporting and inhibiting factors.

Data validity was ensured through source, method, theoretical triangulation. Source triangulation was conducted by comparing information across informants and institutional documents. Method triangulation tested the consistency of findings derived from observation, interviews, and documentation. Theoretical triangulation interpreted the data through the perspectives of *fiqh al-iqtisād* and community empowerment theory so that the findings achieved credibility, consistency, and analytical validity (Creswell, 2018). Based on the methodology described above, this research systematically followed the stages illustrated in Figure 1.

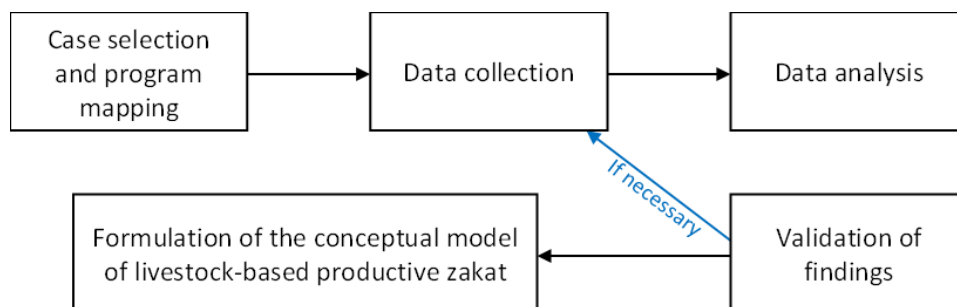


Figure 1. Research Flowchart

Figure 1 shows that the research process was carried out in an integrated sequence consisting of: (1) case selection and mapping of the program context; (2) field data collection through observation, interviews, and documentation; (3) interactive and iterative data analysis; (4) validation of findings through triangulation; and (5) formulation of a conceptual model of livestock-based productive zakat as an instrument for mustahik economic empowerment. This sequence ensures alignment among the research objectives, the data collection process, and the analytical framework to achieve an in-depth understanding of the case.

RESULTS AND DISCUSSION

The BAZNAS Livestock Center Program

Overview of Program Implementation

According to the Head of BAZNAS Barru Regency, the primary objective of the Livestock Center Program is to develop the economic independence of *mustahik* through measurable and sustainable management of productive assets. He stated:

"This program does not merely provide livestock capital, but establishes an empowerment ecosystem. Mustahik are not left to work independently; rather, they are guided through technical assistance, business management training, and marketing facilitation. The ultimate goal is not only income improvement but the transformation of beneficiaries from mustahik to muzakki." (Interview with the Head of BAZNAS Barru Regency)

Furthermore, he emphasized that the program structure is collaborative and institution-based:

"This livestock center is managed through coordination between BAZNAS Barru Regency, the local government, and livestock extension officers. The center functions as a breeding, training, and quality-control hub, ensuring standardized livestock management and enterprise development processes." (Interview with the Head of BAZNAS Barru Regency)

Field observations and interviews with beneficiaries confirm that the BAZNAS Livestock Center Program in Barru Regency is implemented as an integrated intervention combining livestock capital provision, technical mentoring, managerial assistance, and market facilitation. Institutionally, the program is managed by BAZNAS Barru Regency in partnership with local government agencies and trained livestock advisors, while the livestock center serves as the breeding and training facility.

Observation shows that routine activities at the livestock center include: reception of breeding livestock, fattening or breeding processes, technical training (feed preparation, cage sanitation, disease handling), and group meetings for collective business management. Program documentation—including beneficiary lists and activity reports—indicates that funding originates from National BAZNAS and BAZNAS Barru Regency. The total zakat allocation for the program amounted to IDR 716,230,550, comprising 48 cattle distributed to 14 beneficiary households. Two livestock centers were established in the initial stage, each consisting of 7 group

members managing 14 cattle. Training sessions were held twice weekly on feed preparation, disease handling, cage sanitation, and business management.

Selection Mechanism and Distribution Procedures

1. Beneficiary Selection

According to the verification team of BAZNAS Barru Regency:

*“Administrative eligibility alone—such as confirmation of *asnaf* status from the village authorities—is not sufficient. The verification team must interview the candidate *mustahik* to evaluate their commitment to participate as a member of the Livestock Center. Commitment and motivation are essential to ensure the sustainability of productive zakat. The expectation is that *mustahik* can eventually become *muzakki* and, ideally, establish new livestock centers that benefit more recipients.”* (Interview with the Verification Team of BAZNAS Barru Regency)

The interview findings indicate that beneficiary selection involves a combination of administrative criteria (including *asnaf* classification), village recommendation, and field verification conducted by BAZNAS and livestock extension officers. Therefore, key selection criteria include asset limitations, household commitment, and group readiness. Accordingly, the BAZNAS Livestock Center Program functions not only as an asset distribution scheme but as a character- and capacity-building empowerment model aligned with the principles of zakat jurisprudence and contemporary Islamic economic development approaches.

The findings demonstrate that beneficiary identification in productive zakat programs is based not only on administrative eligibility and *asnaf* category but also on psychological and behavioral factors such as commitment, motivation, and readiness to undertake entrepreneurship. This aligns with the concept of *tamkīn* in Islamic economic jurisprudence, which asserts that empowerment requires psychological readiness and entrepreneurial capacity to ensure that zakat serves as a transformative mechanism rather than a consumptive subsidy (Al-Qardawi, 1991; Zakariya et al., 2024).

These findings also reinforce the study by Asya'bani et al. (2025), which concludes that the success of productive zakat programs is strongly influenced by character-based beneficiary selection and work motivation. Programs that rely solely on administrative verification, without assessing entrepreneurial readiness, have higher failure rates, particularly in livestock-based initiatives that require technical discipline and continuous management.

2. Livestock and Capital Distribution Procedure

Following verification, BAZNAS distributes a standardized assistance package typically consisting of at least a pair of cattle (one bull and one cow), starter feed, and basic equipment such as temporary housing materials or sanitation tools. The distribution process includes an orientation session and a schedule for routine technical assistance.

3. Mentorship System

BAZNAS Barru Regency and livestock officers jointly carry out the assistance and supervision process from the Barru Regency Livestock Agency. Mentorship occurs twice weekly through a group-based approach. Training content includes livestock care, financial management, business record-keeping, and marketing strategies. Observations of group meetings indicate active participation in case discussions (e.g., disease outbreaks, feed purchase decisions, marketing strategies), though managerial capacity varies among participants.

The findings show that the program applies a distribution model supported by initial capital, structured training, and ongoing mentorship consistent with the asset-based empowerment approach rather than a direct-transfer model. This approach aligns with the productive zakat framework developed by Beik and Arsyianti (2016), which asserts that physical capital provision must be accompanied by capacity development to ensure sustainable productive use of the assets. The paired livestock model (bull and cow) also reflects the sustainability-based livestock model outlined by Devendra (2016), emphasizing the role of reproductive cycles in asset growth.

The intensive, twice-weekly mentorship reflects a strong capacity-building component, a key determinant of successful economic empowerment. This finding aligns with Santoso et al. (2024), who note that technical and managerial support is essential because most *mustahik* initially lack financial literacy, risk management skills, and business experience. The group mentorship method is also strategic because it strengthens social capital—knowledge sharing, cooperation, and collective identity—which research by Wiratanaya (2011) identifies as crucial in community-based livestock production. However, variations in managerial competence among participants, as observed in the field, confirm the findings of Wahyuningsih and Makhrus (2019), demonstrating that program outcomes are influenced by individual readiness and internal motivation.

Value Chain and Market Access

The program attempts to connect community-level livestock production with local and regional markets (intermediary traders, slaughterhouses, and traditional markets). Interviews with *mustahik* indicate that some groups have successfully accessed local buyers through program-facilitated networks. In contrast, others still face constraints such as transportation costs, market fluctuations, and compliance with livestock quality standards.

The findings show an ongoing effort to connect production with external markets, indicating that the program extends beyond asset transfer toward value-chain integration consistent with a market-driven empowerment model. According to Azis et al. (2025), market access is a critical determinant of small-scale livestock enterprise success because without stable buyers, *mustahik* remain economically vulnerable even when livestock assets increase. Barriers identified—such as pricing volatility, transportation challenges, and quality control—support FAO (2019)

findings that small livestock farmers require supply-chain facilitation, standardization, and price protection mechanisms to maintain income stability.

Overall, the analysis demonstrates that the BAZNAS Livestock Center Program has evolved into a comprehensive empowerment model integrating capital support, capacity development, and market access. However, its long-term success remains dependent on the effectiveness of mentorship, supply chain strengthening, and the readiness of *mustahik* to manage livestock enterprises professionally.

Contribution of the Program to Poverty Alleviation

Field observations and in-depth interviews demonstrate that the *Balai Ternak* (Livestock Empowerment Center) program has generated measurable socioeconomic improvements among *mustahik* in Barru Regency through productive livestock-based zakat management. The impact is reflected across several key dimensions as follows:

1. Income Improvement

Most *mustahik* reported an increase in income after joining the program. Income is derived from the sale of livestock products, particularly goats and sheep, through both routine sales and seasonal sales during religious events such as *Eid al-Adha*. Based on interview data, *mustahik*, who previously had no stable source of income, now earns between IDR 700,000 and IDR 2,000,000 per month, depending on the production cycle. Observations also indicate an improvement in participants' capacity to manage their income independently.

These findings align with Moser's (1998) asset-based empowerment framework, which posits that economic transformation at the household level begins with access to productive assets that can be developed sustainably. This result also corroborates the findings of Maghfirlana and Widiastuti (2019), who concluded that livestock-based productive zakat has the potential to significantly improve *mustahik* income through production cycles and market value increments during seasonal demand, particularly the *Idul Adha* period.

2. Economic Resilience

The program has also strengthened household economic resilience. Livestock serves as a form of "living savings" that may be liquidated to address urgent needs such as education expenses, healthcare, and other sudden financial demands. *Mustahik* reported reduced dependency on debt or social assistance programs, as they now possess independent income sources and emergency asset reserves.

This evidence reinforces Upton's livestock-saving model, which argues that livestock assets serve as long-term savings and risk-mitigation instruments that protect low-income households from falling into a vulnerability trap, such as debt dependency. This pattern is also consistent with Nurarofah (2023), who found that productive Islamic finance programs improve household resilience and reduce financial vulnerability.

3. Asset Accumulation

Observational data show that most *mustahik* experienced livestock asset growth—from an average of two animals at program entry to six to ten animals after more than one year of mentoring. Beyond livestock assets, several beneficiaries have begun constructing private barns, purchasing livestock tools, and improving their housing conditions using business profits.

The observed livestock accumulation and improvement of agricultural infrastructure align with Herrero's et al. (2013) staged empowerment model, which emphasizes that successful empowerment is reflected not only in income growth but also in the expansion of physical, financial, and social assets. Similar results were recorded in studies by Nurarofah (2023) and Mandasari et al. (2024), where BAZNAS livestock-based empowerment programs led to two to three times asset growth within two years of coaching.

4. Financial Literacy

Capacity-building activities conducted by BAZNAS Barru have generated positive behavioral changes in financial management. *Mustahik* began applying basic bookkeeping for feed costs, animal care, sales revenue, and net income. There was also a notable improvement in their ability to differentiate business capital from household expenses. Many participants reported setting aside funds for savings or reinvestment.

The improvement in financial literacy is consistent with the financial capability-building model proposed by Sherraden (2010), which states that financial education can reshape spending behavior, strengthen business discipline, and enhance the sustainability of asset-based empowerment programs. Hasan and Huda (2024) further emphasize that the most successful, productive zakat programs incorporate financial recording training and structured monitoring.

5. Business Sustainability

Regular mentoring provided by BAZNAS Barru has proven essential in ensuring business continuity. Field data indicate that *mustahik* have become increasingly autonomous in managing feed supply, livestock health, and marketing strategies. Some groups have begun planning business diversification, including organic fertilizer processing from livestock waste and scaling livestock fattening operations through external partnerships.

These findings support capacity-building theory (UNDP, 1997) and Kolb's experiential learning framework, which underscores that sustainable empowerment requires not only capital provision but also continuous technical, managerial, and field mentorship. The increasing managerial independence among *mustahik* reflects the development of economic agency, as noted by Mandasari et al. (2024), in which program participants gradually shifted toward independent decision-making.

Planned diversification efforts indicate the program is transitioning toward the enterprise development phase, in line with the ladder of empowerment framework (Chen & Dunn, 1996) and Porter's value chain strengthening approach. This is

supported by findings from Beik & Arsyianti (2016) and Maghfirlana & Widiastuti (2019), showing that productive zakat models with structured mentorship achieve higher sustainability and business growth than direct capital transfers without technical support.

6. Transformation from *Mustahik* to *Muzakki*

Although not yet occurring across all participants, early signs of transformation from *mustahik* to *muzakki* have emerged. Some participants stated that they have begun voluntarily giving charity and *infāq*, while two respondents expressed their goal of paying full zakat from livestock income within the next two years. This demonstrates a gradual shift in economic identity and spiritual consciousness.

This finding confirms Al-Qardawi's (1991) assertion that one core objective of zakat is to establish an economic cycle in which former beneficiaries eventually become zakat contributors. Comparable outcomes were observed in Nurarofah (2023) and Mandasari et al. (2024), where livestock-based empowerment enabled some participants to attain muzakki status within 2 to 5 years.

Overall, the empirical findings indicate that the structure of the BAZNAS Livestock Center program in Barru Regency is aligned with asset-based empowerment theory, capacity development frameworks, and contemporary models of productive zakat that emphasize a systemic approach combining capital access, mentoring, market linkage, and behavioral-economic transformation.

Based on these field findings, a systematic overview of the program's impact is presented in Table 1.

Table 1. Impact of the Balai Ternak Program on *Mustahik* Economic Empowerment

Impact Dimension	Field Findings	Indication of Economic Transformation
Income	Additional income of IDR 700,000–2,000,000 per month	Transition from a subsistence to a productive economy
Economic resilience	Livestock functions as a “living savings” in emergencies	Reduced dependence on debt
Asset accumulation	Livestock ownership increased from 2 to 6–10 head	Formation of asset-based development
Financial literacy	Introduction of simple business record-keeping	Emergence of rational economic behavior
Business sustainability	Diversification into organic fertilizer and fattening	Movement toward community-based micro-enterprises
Social transformation	Some <i>mustahik</i> have begun giving charitable donations (<i>infāq</i>)	Indication of transition from <i>mustahik</i> to <i>muzakki</i>

Source: Authors' data

Table 1 demonstrates that productive zakat functions as a **local economic enabler**, not merely as social assistance, but as a community-based economic development mechanism.

Supporting and Constraining Factors of the Program

1. Supporting Factors

Based on field observations and interviews with key informants, the success of the BAZNAS Livestock Development Program is supported by several interconnected key factors.

- a. **Institutional Commitment and Support:** BAZNAS of Barru Regency demonstrates strong institutional commitment through regular mentoring, sustained funding allocation, and continuous supervision. This commitment is reinforced by local government regulatory support encouraging the optimization of zakat as an instrument for community-based economic empowerment.
- b. **Technical Assistance and Capacity Building:** Beneficiaries (*mustahik*) received intensive technical mentoring related to livestock management, animal health, self-produced feed formulation, and business administration. This training significantly enhanced their professional competencies in managing livestock enterprises. Field observations indicate measurable improvement in technical capacity following participation in the program.
- c. **Productive Capital Through Livestock Assets:** The distribution of productive zakat in the form of livestock provides long-term economic value, as livestock reproduce and generate continuous economic benefits. These assets serve both as a source of income and as productive savings. *Mustahik* expressed increased confidence due to ownership of tangible assets with clear economic value.
- d. **Group Solidarity and Partnership Mechanism:** The program is implemented through livestock groups, enabling cooperation in livestock maintenance, marketing, and collective problem-solving. This group-based system fosters a sense of belonging, shared responsibility, and mutual trust, which strengthens program sustainability.

2. Constraining Factors

Despite its significant potential in poverty alleviation, the program faces several challenges identified through interviews and observations.

- a. **Limited Managerial and Financial Literacy:** Some beneficiaries still experience difficulties in financial record-keeping, separating household consumption from business capital, and designing long-term business plans. As a result, asset growth and business turnover have not yet reached optimal levels for several participants.
- b. **Dependency on Facilitators:** A portion of *mustahik* have not achieved full independence and remain highly dependent on BAZNAS facilitators, particularly when making strategic or technical decisions such as feed selection, vaccination scheduling, or marketing strategies.
- c. **Livestock Mortality and Disease Risk:** Field observations indicate vulnerability to livestock diseases, which may reduce herd size. Informants reported that climate changes, limited access to veterinary medicine, and lack of early experience contributed to livestock mortality during the first year of the program.

d. **Unstable Market Access:** Market price fluctuations, especially outside the Eid al-Adha demand cycle, pose a challenge to income stability. Several *mustahik* noted that marketing access remains limited to the local scale and has not been integrated into broader commercial networks.

Research findings regarding the supporting and constraining factors of the BAZNAS Livestock Program in Barru Regency indicate that the distribution of productive assets does not solely determine the effectiveness of productive zakat, but is also influenced by institutional design, the quality of mentoring, and the readiness of *mustahik* to manage the program. This aligns with the theory of productive zakat within Islamic economic jurisprudence, which emphasizes the objectives of *tamkīn* (empowerment) and *ignā' al-faqīr* (economic independence) rather than short-term consumptive fulfilment (Yunita, 2024; Isman & Isman, 2024; Rahman et al., 2020). Thus, a holistic intervention model integrating productive assets, training, and institutional strengthening represents an operationalization of *maqāṣid al-zakāt* in contemporary socioeconomic practice (Akbar et al., 2023; Ambariyani et al., 2025).

Supporting factors such as institutional commitment and inter-agency synergy reflect the application of *tadbīr al-māl* (zakat asset governance) principles (Baco & Raehana, 2025). Mentoring is also a critical component due to existing capability gaps in livestock management and financial literacy. Mentoring functions not only as a technical knowledge transfer but also as a mechanism of oversight, evaluation, and entrepreneurial mindset development (Alam et al., 2022). Meanwhile, livestock-based asset distribution demonstrates that zakat has long-term potential in generating a sustainable economic cycle (economic multiplier effect), particularly when managed with a sustainability-based approach (Arif et al., 2024; Minarni et al., 2025).

However, the constraining factors—including limited financial literacy, reliance on facilitators, and external biological risks—highlight a gap between the normative jurisprudential framework of zakat and operational realities in the field (Rahmawati et al., 2023; Handayani et al., 2023; Kasim & Siswanto, 2014). This condition demonstrates that productive zakat implementation is not yet fully accompanied by structured risk mitigation, supply chain management, and enterprise protection schemes, which are essential in modern Islamic economic empowerment models (Safar & Fahlevi, 2024). Market instability also highlights that program success is highly influenced by the beneficiaries' market access capacity, strategic marketing, branding, and integrated production networks (Hilmiati et al., 2024).

Overall, these findings reinforce those of Alam et al. (2022), who argue that livestock-based productive zakat has substantial potential for poverty reduction when implemented through a systemic, capacity-oriented approach. Program success relies not only on capital and training but also on behavioral transformation—from passive recipients to productive economic actors, then to asset managers, and eventually from *mustahik* to *muzakki* (Minarni et al., 2025; Siregar & Siregar, 2023).

Thus, the BAZNAS Livestock Program in Barru Regency may be positioned as a relevant applied model in strengthening the role of zakat as an instrument of Islamic socioeconomic development and as a reference for developing productive zakat policy at the regional and national levels.

Conceptual Model of Livestock-Based Productive Zakat

Based on analyses of research findings, Islamic jurisprudential perspectives, and the program implementation context, the conceptual model proposed in this study integrates Sharia principles, economic empowerment approaches, and governance mechanisms. This model was developed to address the conceptual gap between the normative theory of productive zakat in Islamic jurisprudence and the operational needs of modern livestock-based implementation, as illustrated in Figure 2.

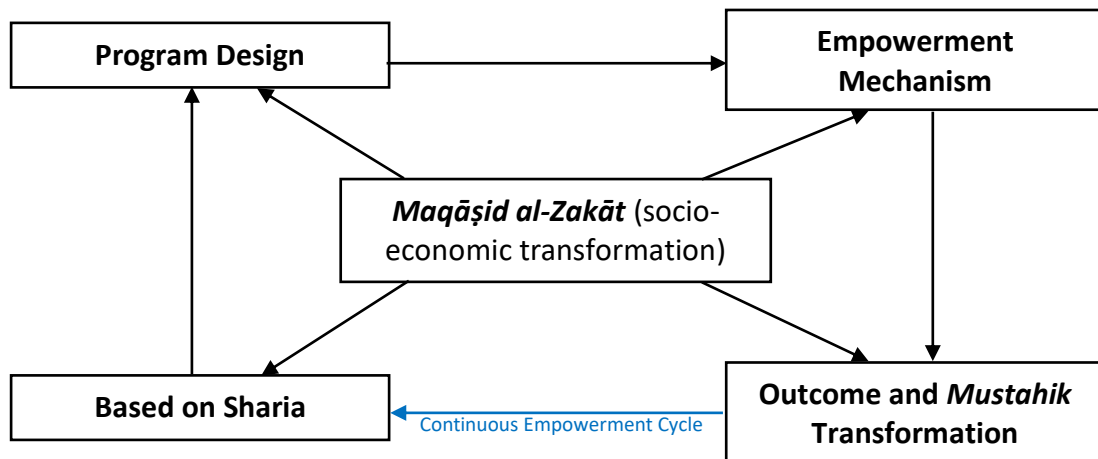


Figure 2. Livestock-Based Productive Zakat Model

This model originates from the core concept of *maqāṣid al-zakāt*, which aims to achieve socioeconomic transformation by elevating *mustahik* toward becoming *muzakki* (Isman & Isman, 2024). Accordingly, the model integrates four interrelated pillars: (1) Sharia foundation, (2) program design, (3) empowerment mechanism, and (4) outcome and *mustahik* transformation. These pillars are interconnected and form a sustainable empowerment cycle.

1. Sharia-Based Pillar

This pillar affirms that program implementation is grounded in fiqh principles of zakat, particularly the concepts of: (a) *Tamlīk al-māl* (transfer of asset ownership to beneficiaries), (b) *Tamkīn* (empowerment enabling *mustahik* to achieve economic independence), and (c) *Ignā' al-faqīr* (lifting beneficiaries out of poverty) (Ambariyani et al., 2025). This normative dimension ensures that the program operates within the boundaries of Sharia while fulfilling its transformative mission as emphasized in *maqāṣid al-zakāt* (Isman & Isman, 2024; Yunita, 2024).

2. Program Design Pillar

This pillar encompasses the technical stages formulated based on field experience and implementation evaluation, namely: (a) *Mustahik* selection based on economic characteristics, commitment, and motivation—not merely administrative eligibility under poor and needy categories; (b) Allocation of productive assets (livestock) accompanied by capacity-building training; (c) Structured mentoring covering livestock technicalities, financial literacy, and entrepreneurial character formation; and (d) A monitoring system based on performance indicators including business productivity, income level, asset growth, and *mustahik* economic decision-making capacity.

3. Empowerment Mechanism Pillar

This pillar outlines the operational strategy connecting zakat resources, beneficiaries, and the local economic ecosystem: (1) Continuous mentoring as the *intervention backbone*, rather than limited facilitation; (2) Strengthening group-based institutional structures to support solidarity, collective risk management, and bargaining power in marketing; (3) Access to markets and supply chains through multi-stakeholder partnerships (BAZNAS, local government, livestock extension officers, market actors, and Islamic financial institutions); and (4) Risk mitigation schemes including livestock health management, business diversification, and the establishment of a group reserve fund.

4. Outcome and Mustahik Transformation Pillar

The outcomes of this model are not evaluated solely based on short-term income improvement, but through broader structural and multidimensional impacts, including: (a) Increased business capacity and productive asset accumulation; (b) Household economic resilience and reduced financial vulnerability; (c) A mindset shift from dependency toward *spiritual entrepreneurship*; and (d) Transformation from *mustahik* to *muzakki* as the ultimate program outcome.

This transformation indicates that productive zakat serves not only as financial assistance, but also as a catalyst for spiritual, economic, and social independence within the framework of the Islamic economic system (Alam et al., 2022).

Replicability of the Model for Other Zakat Institutions

The Livestock-Based Productive Zakat Model, formulated from practices at BAZNAS Kabupaten Barru, is inherently adaptive and modular, allowing it to be replicated by other zakat institutions through adjustments to local contexts without altering its core conceptual framework. Replication should not be understood as copying the program identically, but rather as adopting an empowerment design that integrates Shari'ah principles, institutional arrangements, and a productive economic ecosystem.

1. Preconditions for Replication (Institutional Readiness)

For the model to be implemented effectively, zakat institutions must ensure three fundamental forms of readiness: (1) **Regulatory and Shari'ah readiness**,

reflected in internal guidelines that position productive zakat as part of an empowerment strategy rather than merely an aid distribution mechanism. (2) **Institutional capacity**, including field facilitators, monitoring systems, and accountable program governance. (3) **Local potential mapping**, covering land availability, community livestock culture, access to feed, and market opportunities. Without this preparatory stage, programs risk reverting to charitable approaches and failing to generate long-term impact.

2. Replicable Implementation Stages

This model can be operationalized through five cyclical stages, as illustrated in Figure 3.

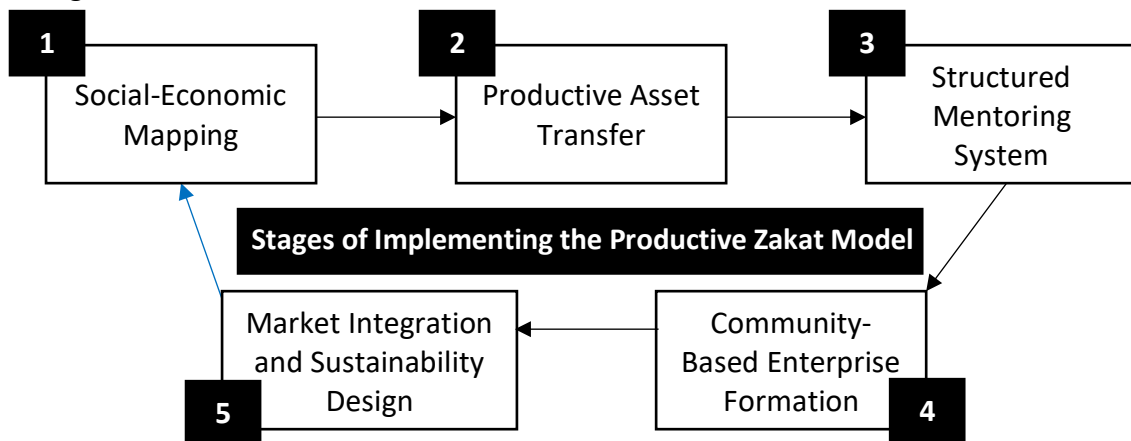


Figure 3. Stages of Implementing the Livestock-Based Productive Zakat Model

- a. **Social-Economic Mapping.** Institutions identify prospective mustahik based on economic conditions, willingness to engage in productive activities, and support from family or community environments. This approach ensures that assistance is directed toward the *productive poor*, namely, mustahik who possess the potential to grow economically.
- b. **Productive Asset Transfer (Productive *Tamlik*).** Zakat is distributed in the form of productive, reproductive livestock assets rather than cash. These assets function as sources of income, living savings, and tools for entrepreneurial learning.
- c. **Structured Mentoring System (*Tamkīn* Process).** Mentoring constitutes the core of the model through technical livestock training, basic financial literacy, and the development of an entrepreneurial mindset and work ethic. At this stage, zakat functions as an empowerment instrument rather than merely social assistance.
- d. **Community-Based Enterprise Formation.** Mustahik are organized into business groups to strengthen economic solidarity, reduce collective business risks, and improve bargaining positions along the market chain. A group-based model produces more stable empowerment outcomes than individual approaches.
- e. **Market Integration and Sustainability Design.** Zakat institutions facilitate access to livestock buyers, distribution networks, and government or private-sector partners, enabling mustahik to participate in a real economic ecosystem rather than remaining in subsistence-level production.

3. Management Instruments That Must Be Standardized

This standardization enables the model to be transferred without sacrificing implementation quality. Therefore, zakat institutions seeking to replicate this model need to prepare operational instruments as outlined in Table 2.

Table 2. Standardization of the Productive Zakat Program

No	Instrument	Replication Function
1	SOP for Selecting Productive Mustahik	Ensures accurate targeting
2	Mentoring Curriculum	Standardizes the empowerment process
3	Mustahik Performance Indicators	Measures business development
4	Periodic Monitoring System	Safeguards program sustainability
5	Risk Mitigation Scheme	Anticipates livestock mortality and price fluctuations
6	Local Partnership Model	Aligns the program with regional economic potential

Source: Authors' data

CONCLUSION

This study concludes that the BAZNAS Livestock Center Program in Barru Regency has served as an effective model of *mustahik* economic empowerment through productive zakat. Through the provision of livestock assets, technical training, business mentoring, and strengthened financial management capacity, the program has not only supported beneficiaries in meeting short-term economic needs but also facilitated the development of sustainable income-generating activities focused on income enhancement, asset growth, and financial independence.

Overall, the program demonstrates positive outcomes, including increased household income, improved financial literacy, and enhanced business management capability. However, several challenges remain, such as livestock mortality risk, limited managerial experience among beneficiaries, and unstable market access. Strengthening institutional governance, mentoring systems, and market linkages may enhance the model's effectiveness and scalability as a strategic instrument for poverty alleviation and *mustahik*-to-*muzakki* transformation in alignment with the objectives of zakat from both a Sharia and sustainable development perspective.

Based on these findings, the study underscores the importance of developing livestock-based productive zakat models, positioning zakat not merely as charitable relief but as a Sharia-compliant social investment mechanism capable of generating a sustainable welfare cycle. By integrating *fiqh* principles, empowerment strategies, and livestock-based program governance, this model provides a strategic framework for optimizing zakat as a systematic, transformative tool for poverty alleviation. Theoretically, the model contributes to expanding the conceptual understanding of productive zakat from a purely legalistic interpretation toward an applicable framework grounded in Islamic development economics. In practice, the model may

be adapted and replicated by BAZNAS, zakat management organizations (LAZ), and local governments as a measurable, sustainable guideline for implementing productive zakat programs.

Nevertheless, this study has limitations related to its restricted geographic scope and non-longitudinal research design, which constrain the measurement of long-term outcomes such as business continuity and the transformation of *mustahik* into *muzakki*. Additionally, the assessment of economic impact remains qualitative, making it unable to present numerical changes in income and asset growth. Therefore, further research employing mixed-methods and long-term evaluation is required to strengthen the findings and enhance the generalizability of the model.

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