

ANALYSIS OF INCENTIVE FUND ALLOCATION IN IMPROVING THE WELFARE OF RELIGIOUS LEADERS

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Kata Kunci:

*Dana Insentif;
Tokoh Agama;
Kesejahteraan
Masyarakat.*

Abstrak

Insentif merupakan peningkatan yang diberikan dalam bentuk hibah, dapat berupa imbalan dan lain sebagainya, yang bertujuan untuk membangun efisiensi perwakilan atau masyarakat umum dari organisasi atau otoritas publik. Dalil ini berbicara tentang tata cara penyaluran aset-aset motivator pada angka-angka ketat yang mana aset-aset tersebut diperoleh dari Anggaran Pendapatan dan Belanja Daerah dan mengkaji bantuan pemerintah pada angka-angka ketat yang sesuai dengan Islam. Persoalan mendasar dalam penelaahan ini adalah cara yang paling umum dalam mengalokasikan aset-aset pendorong bagi tokoh-tokoh tegas di sub-daerah Wates, Daerah Lampung dan apakah cadangan motivasi yang disebar dapat bekerja pada bantuan pemerintah terhadap para pelopor tegas di sub-daerah tersebut dalam konteks sudut pandang Islam. Strategi pemeriksaan dalam eksplorasi ini bersifat subyektif dengan pendekatan pemeriksaan yang menarik. Sumber informasi dalam pemeriksaan ini terdiri dari sumber informasi esensial dan sumber informasi pilihan. Strategi pengumpulan informasi dalam eksplorasi ini melalui persepsi, pertemuan dan dokumentasi. Penulis mengarahkan wawancara kepada pemerintah daerah, khususnya Segmen Bantuan Pemerintah Perorangan Daerah Lampung dan Segmen Bantuan Sosial Daerah Wates. Metode pemeriksaan yang digunakan adalah penurunan informasi, pertunjukan informasi, dan penentuan pencapaian. Inti dari penelitian ini adalah untuk mengetahui pendekatan dari atas ke bawah dalam membagi aset motivasi untuk angka-angka tertentu dan untuk melihat apakah cadangan daya dorong yang disalurkan kepada angka-angka tertentu dapat mengembangkan bantuan pemerintah lebih lanjut sesuai dengan sudut pandang Islam. Dari peninjauan yang telah dilakukan, terlihat bahwa cara yang paling umum dalam menyalurkan aset motivator angka ketat masih belum sesuai dengan Standar Strategi Kerja (SOP) penyampaian aset pendorong angka ketat di Peraturan Daerah. Peredaran aset motivasi bagi tokoh-tokoh ketat masih belum bisa dikatakan ideal dalam kerangka porsi tersebut. Selain itu, menurut sudut pandang Islam, hadirnya subsidi tenaga penggerak yang disalurkan oleh pemerintah telah memperluas bantuan pemerintah kepada tokoh-tokoh.

Keywords:

*Incentive
Funds;
Religious
Figures; Public
welfare.*

Abstract:

Incentives are improvements given in the form of grants, can be in the form of rewards and so on, which aim to build the efficiency of representatives or the general public from organizations or public authorities. This proposition talks about the procedures for distributing motivator assets at strict figures where these assets are obtained from the Regional Revenue and Expenditure Budget and examines government assistance at strict figures that are in accordance with Islam. The fundamental issue in this study is the most common way of allocating driving assets for assertive figures in the Wates sub-region, Lampung Region and whether the motivation reserves that are deployed can work on government assistance to assertive pioneers in that sub-region in context of Islamic viewpoint. The examination strategy in this exploration is subjective with an interesting examination approach. Information sources in this examination consist of essential information sources and selected information sources. The information gathering strategy in this exploration is through perception, meetings and documentation. The author directed interviews to local governments, especially the Lampung Regional Individual Government Assistance Segment and the Wates Regional Social Assistance Segment. The examination methods used are information reduction, information display, and achievement determination. The essence of this research is to find out the top-down approach in dividing motivational assets for certain numbers and to see whether the reserves of encouragement channeled to certain numbers can develop further government assistance in accordance with the Islamic point of view. From the assessment that has been carried out, it appears that the most common way of distributing tight number motivator assets is still not in accordance with the Work Strategy Standards (SOP) for delivering tight number motivator assets in Regional Regulations. The circulation of motivational assets for strict figures cannot still be said to be ideal within the framework of this portion. Apart from that, from an Islamic perspective, the presence of propulsion subsidies distributed by the government has expanded government assistance to figures.

INTRODUCTION

Incentives are extra payments given to representatives who have achievements above implementation standards. In this investigation, the motivation mentioned is prizes as monetary assets. Funding for the encouragement comes from the Lampung Regional Revenue and Use Budget which is recorded as a reward asset for the Lampung Government's assertive activists based on the official's arrangements.¹ Where the Individual Assistance Segment of the Government of the Provincial Secretariat, Lampung Regional Regulations is the implementer of this action. This Reserve for Figure Motivators in the Lampung Region is a superior program from Lampung Officials which is implemented consistently to provide appreciation for the work of religious leaders, especially areas in Central Lampung Regency, who for this situation can also work with government assistance from individuals in the Lampung Region.

One part of the improvement results is the normal condition of human resources and assets. Human progress is one of the goals of this taxpayer-supported initiative which is a commitment for individuals to achieve greater personal satisfaction. Expanded personal satisfaction implies the existence of choices to take the individual to a higher level of life. Research on driving assets and regional government assistance has been carried out by various scientists in the form of diaries and propositions. Fitri's study on zakat is useful for implementers as an instrument for further development of regional government assistance. Apart from that, through his research on the feasibility of providing encouragement to non-formal strict school staff at Madrasah Diniyyah by the Public Welfare sector.²

Based on the background described above, the problem formulation in this research regarding the focus and based on the title of the research to be conducted is as follows:

1. What is the process for allocating incentive funds for religious figures in Wates District, Central Lampung Regency?
2. Can the incentive funds distributed improve the welfare of religious leaders in Wates District, Central Lampung Regency?

The objectives that will be outlined in this research are based on the problem formulation that has been put forward, including:

- a. To find out the process of allocating incentive funds for religious figures in Wates District, Central Lampung Regency.
- b. To find out whether incentive funds can improve the welfare of religious leaders in Wates District, Central Lampung Regency.

RESEARCH METHODS

This exploration is a subjective examination that utilizes an enlightening investigative approach. Expressive examination is a technique or strategy used to see a situation with a combination of people, objects, conditions, a frame of mind or a series of events in the present. Clear exploration aims to outline an efficient or sequential examination picture. Different subjective exploration is research that hopes to gather

¹ Mu'dimah Mu'dimah, 'Kontribusi Alokasi Dana Desa Dalam Meningkatkan Kesejahteraan Ekonomi Perspektif Maqashid Syariah: Desa Pordapor Kecamatan Guluk-Guluk Kabupaten Sumenep' (Universitas Islam Negeri Maulana Malik Ibrahim, 2022).

² Yolanda Septiani Mandasari, 'ANALISIS IMPLEMENTASI PENGELOLAAN KEUANGAN DESA DALAM ALOKASI DANA DESA (ADD) DESA SAIT BUTTU SARIBU KECAMATAN PAMATANG SIDAMANIK KABUPATEN SIMALUNGUN' (Fakultas Ekonomi, Universitas Islam Sumatera Utara, 2023).

information through composition, drawing, articulation and not in the framework of thinking about numbers. Research reports present partial data to provide knowledge in the introduction of the report. The purpose of this study is to discover reality, social reality and individual understanding of their explanations which cannot be communicated realistically based on formal estimates that have been painstakingly prepared. The exploration area that will be considered is the Wates area, Central Lampung Regency. Information is a property that is utilized to a certain degree, has the ability to be represented, and is obtained from an information instrument. Information can provide an overview of an event or problem, quality information is information that can be demonstrated concretely, on time and can provide an overview of a problem as a whole.

Based on the source, research information is grouped into two, namely essential information and selected information. Essential information is information that is collected directly, namely by using information collection tools by going directly to the subject matter as the information center. Optional information is information that analysts obtain starting from existing sources. Data can also come from other research conducted by associations or institutions. The way to get it is to look for sources of information outside the subject being studied. The creator will direct the research to "Examination of Asset Allotment to Encourage Work with Government Assistance in the Wates Area, Central Lampung Regency".

Experts take information from interviews. Important hotspots for this examination are the Top Social Government Assistance for the Wates Section and the Top Individual Government Assistance for the Central Lampung Region, several firm figures who received motivator suggestions. Optional information in this search was taken from archives at the Central Lampung regional government aid office and at the Wates sub-district government social aid office. Information gathering procedures are an important approach in directing exploration, considering that the main goal of research is to obtain information. If information is not collected, it is beyond the possibility of exploration to obtain information that is in accordance with predetermined information standards.

DISCUSSION

Analysis of Community Welfare for Religious Figures According to Imam Al-Ghazali

As stated by Imam Al-Ghazali, government assistance to community groups is the achievement of a benefit that can be achieved if the objectives of sharia can be implemented well. Benefits or inner harmony can be felt by understanding the government's genuine assistance to everyone, especially by fulfilling all needs, both material and profound. To understand the goal of sharia to achieve success, Al-Ghazali defines the sources of success, specifically: religious support, soul, brain, lineage and wealth. According to several firm figures who received motivation funds from the Central Lampung Regional government, they are of the opinion that government assistance for firm figures is not only from the money or property distributed, but extraordinary fulfillment in being able to distribute information, very tight information, to the local area.³ They also feel perceived by public authorities by circulating these encouragement suggestions. As in the meeting with Kyai

³ Ika Agustina and Eko Joy Prananta Sembiring, 'Implementasi Pengelolaan Alokasi Dana Desa Dalam Meningkatkan Kemandirian Desa Di Desa Patumbakkampung Kecamatan Patumbak Kabupaten Deliserdang Provinsi Sumatera Utara', *Jurnal Otonomi & Keuangan Daerah*, 2018, pp. 19-37.

Izzuddin that: "Alhamdulillah, Kulo's views on the finances of Her's training really helped me in purchasing my Koran reading needs. Accidentally, Teng Riki Mboten won the nopo installments so it was very beneficial, apart from that, I am as the Koran teacher felt satisfied that he had provided an understanding. "Considering the circulation of assets, received so much attention and consideration from public authorities that firm figures and Kulo Nggih felt they were important in educating the nation's children because they were ethical." Kyai Izzudin said that the assets distributed by the government to assertive figures, especially Koran tutors, were very useful because they could buy necessities for school needs. Reciting the Koran, because there are no installments at all at the majlis, I also feel satisfied being able to provide information, especially rigorous information, and feel accepted and appreciated because I feel important to society. authority in educating the country's young generation about religion and ethics.

Kyai Izzuddin also added that as a Koran teacher he experienced several miracles in showing the Koran. One of them was a senior student who had a stroke in 2019 who was able to restore his health by using the Koran learning technique given by Kyai Izzuddin, called the Bengbeng strategy. Old student, Mrs. Sa'atin, is currently in the recovery period and can complete daily activities as usual and can speak and read the Koran fluently thanks to the charm of the Koran. The above assertion shows that his point of view is in accordance with Al-Ghazali's government assistance hypothesis that the source of prosperity is the maintenance of religion, soul, reason, genealogy and abundance. where abundance is merely a medium or means, despite the fact that it is essential in recognizing human satisfaction.⁴

Analysis of Community Welfare for Religious Figures from an Islamic Perspective

In Islam, all financial activities have the main goal, namely to create a decent life for all mankind with all its components and supports. Apart from that, financial training in Islam has a goal, namely to raise government assistance to the community by meeting material and non-material needs. Humans are the target of monetary action in Islam, especially humans as a means and entertainer using information that has been educated. The idea of maqashid sharia touches on five basic needs to achieve prosperity, these five conditions are religion, soul, reason, heredity and abundance. To understand these five fundamental requirements, Islamic monetary standards must be implemented within them.⁵

Islamic financial standards according to Muhammad Nizar include the following:

a. Principle of Monotheism

The standards of monotheism here contain the standards of monotheism uluhiyyah and rububiyyah, where the guidelines of monotheism uluhiyyah are the belief in the oneness of Allah SWT as the creator of everything in the universe and will return to its creator at a later date. Meanwhile, the standard of monotheism of rububiyyah is the belief that Allah has arranged and determined all types of food for each of His servants. According to a handful of firm figures who are known to be humble, they definitely accept that all their food has been arranged by Allah and do not feel that the motivational subsidies provided by public authorities are installments for their perseverance in showing themselves. strict information

⁴ L E O NARDU, 'ANALISIS KESESUAIAN PENGGUNAAN ALOKASI DANA DESA TEPAT SASARAN PADA PROGRAM DESA DALAM PERSPEKTIF EKONOMI SYARIAH' (Universitas Islam Kalimantan MAB, 2021).

⁵ Ulil Albab, 'Pemberdayaan Masyarakat Melalui Pengelolaan Sampah (Studi Di Bank Sampah BANGKIT Pondok 1 Widodomartani, Ngemplak, Sleman DI Yogyakarta)', *Mu'amalatuna: Jurnal Ekonomi Syariah*, 2.1 (2020), pp. 47–59, doi:<https://doi.org/10.36269/v0i0.90>.

to the general public. Likewise, in a meeting with Mrs. Rosyidah as a teacher at Madrasah Diniyyah Darut Taqwa, Wates Region, that:

"Alhamdulillah, as a teacher, Madin wontene distributed incentive funds because the government was so generous, sanes was so nominal, but thank God, Saged joined Kalih, the government, Kangge, educated Lare-Lare, because of the aspect of religious knowledge, even though Her's funds were very generous, Saged helped Kagem, the severance pay, Kangge Fasting, yes, because it was shared by him. He is usually the same as the month of Ramadan."

Mrs. Rosyidah said that displaying strict information is everyone's commitment to meet each other, both for children and individuals who actually do not know strict information. The existence of backup motivation conveyed by the Central Lampung Regency Government does not change his hopes of displaying this

knowledge. This confirmation shows that their qualities as firm figures are in accordance with the monotheism guidelines in Islamic financial matters.

b. Caliphate Principles

The principle of the caliphate in economic activities explains that all of us in this universe are God's representatives on earth, whose aim is to live and worship God, as well as the welfare and well-being of the creatures around us. Religious figures in this case must provide a good example or *uswah* to the community in any case. So in this case all humans, especially religious figures, have the responsibility to fulfill all their obligations in teaching religious knowledge. In this case, the researcher interviewed Mr. Aqil as Da'I in Wates District as follows:

"Having incentive funds distributed to religious figures is a very positive thing for all components, it will more or less give an award to religious figures, even though the value is not much, but there is an award in itself. I'm as da'In this case, I really prioritize the quality of my delivery when preaching because it is my job"

c. Principle of Justice or balance

Islam firmly urges its followers to focus on love, including work. Financial training must also be balanced with love, and the principles of carrying out financial training in Islam must be in accordance with Islamic rules. As a Muslim, it is mandatory to comply with sharia guidelines in various aspects of life.

d. Maslahah

The *maslahah* alluded to in this situation is goodness or success in this world and the hereafter. Fiqh experts interpret it as everything that contains elements of benefit, great benefit, goodness and avoids mischief and evil. True success must be felt by everyone, everyone must get it. One important point of view that must be acknowledged is that of government social assistance. Success is the meaning of security, harmony and prosperity, as well as being protected from various disturbing influences and problems. From several meetings led by experts, it can be assumed that the strict pioneers are happy with the arrangement of these assets because the presence of these assets is an honor from the government for the pioneers who have added to educating the country's young generation about strict information.

CONCLUSION

After the discussion outlined above, it can be concluded as follows: That the most common way of channeling motivational funds for assertive figures in Wates, Lampung Region Middle is still not ideal from several points of view, including: there are delays in gathering information on tight activists in several areas, there is confusion between information in the city and the truth of the number of tight figures in the field (the legitimacy of the information sent and information in the field is unique), the absence of HR (SDM) in conveying motivator reserves is disseminated on the grounds that these assets are in the form of real money so that the Government assistance segment generally feels less helpless if by luck the representative is working, and the final deterrent is the time required. This has not been planned and is still undergoing changes because it needs to be adjusted to the activities of officials.

The cycle for determining motivational assets for assertive figures in the Central Lampung Regional Wates is as follows: 1. There is a letter containing a collection of information from the Regional Secretary (Setda); 2. Letters were sent to the city to obtain information on the strict figures; 3. The city solves the need for strict numbers; 4. Inspection and approval have been completed; 5. Modified verbal information, invitations given to beneficiaries of motivational power assets; and 6. Implementation of direction/payment of encouragement subsidies by officials or their proxies. That with the encouragement subsidies distributed by the government to Wates figures, the Central Lampung Government has sought government assistance to the community according to Islamic views, because harmony or harmony has been achieved in every firm figure. As interpreted, sources of prosperity include the maintenance of religion, soul, reason, inheritance and abundance.

The strict numbers here have been made in such a way that it can be ascertained that the religion is highly respected, the spirit and brain protect every individual around him, and relatives or ancestors are certainly not far from childhood. firm figures because of course every effort made by the firm figures is solely to educate future generations about ethics and religion, and abundance which is the final source of growth because of the fact that all the energy used by the firm figures is for educate, educate and direct the local area only for Allah SWT.

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