

Communication and Society Empowerment Through *Zakat* Management

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INTRODUCTION

The existing perspectives on the capital (Putnam, 1993, 1996, 2000; Coleman, 1994; Portes, 1995; Fukuyama, 1999) focus on the form of interrelated qualities between the community, organization, and the society based on trust, norms, and social networking. Other perspectives view the phenomena of the capital could be differentiated into financial capital, physical capital, human capital, and symbolic capital with which the capital is not merely involved in the material exchanges (Bourdieu, 2009; Kawachi and Berkman, 2005; Coleman, 1988).

The explanation by interactionist perspectives could be known by the researches of Putnam (1993), Zak and Knack (2001), Rothstein and Stolle (2003) (in Rothstein and Uslaner, 2005). In these perspectives, the capital (especially social capital) emphasizes more to the trust and networking. In the meso level, it is known that those who have trusts, have also better jobs in political and governmental institutions, they are also more welfare and they are hardly involved in the crimes and corruption.

Regarding the organizer and management of zakat, the previous researches reveal that there are 3 (three) kinds of zakat institutions leading in Indonesia. Firstly, the institutions managed by the community stressing more to the asceticism and altruism. Secondly, the institutions managed