



The Phenomenon of Distribution and Impact of Zakat: How is it Practiced in Muslim Societies

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Abstract

Zakat, as an act of worship and a form of obligation for Muslims, has a crucial role in creating social justice and reducing economic inequality in Muslim communities. This research aims to provide a deeper understanding of how the zakat distribution process takes place. This type of research is empirical juridical research, namely by studying directly in the field to see directly how zakat is distributed, and the implications for the beneficiaries. The research results show that, first the majority of people tend to view zakat only as an obligation that must be fulfilled by individuals, without understanding the potential positive impact it can have on the economic recovery of their fellow citizens; second, the practice of distributing zakat is carried out through an event called *mando'a*, where zakat is distributed equally to all guests who attend the event; third, this research also found that the legal basis that requires every Muslim to pay zakat is contained in the Quran Surah At-Taubah verse 60, the words of Rasulullah SAW, and Law no. 32 of 2011 Article 25 concerning Zakat. However, even though there is a strong legal basis, the zakat funds received by *mustabik* are insufficient to meet their needs. These funds are limited to daily needs, so they cannot have a significant long-term impact on their economic recovery. Thus, this research provides a clear picture of zakat practice, identifies differences between community perceptions and Islamic law, and shows potential improvements in zakat distribution to provide greater social and economic impact for *mustabik*.

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INTRODUCTION

Human economic dynamics in the rules of life have become human nature, in fact, rich and poor have become something that cannot be denied. In this construct, the obligation to provide part of one's sustenance to other people arises, this obligation is known as zakat (Saprida & Umari, 2021). In the economic development of Muslims, zakat is an important instrument, zakat is an obligation for Muslims who can comply with Islamic law, zakat is a religious institution that aims to increase justice for society and overcome poverty, zakat must be managed institutionally following Islamic law, mandate, usefulness, justice, legal certainty, integration and accountability to increase the effectiveness and efficiency of internal services zakat

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management (Urif et al., 2019).

Zakat is obligatory by law, but not all Muslims are obliged to pay it, several conditions must be met to be able to pay zakat, namely the property that is owned has reached nishab and has reached haul. In the Quran surat At-Taubah verse 60 it is mentioned that 8 parties are entitled to zakat, namely the poor, the poor, the *amil*, the muallaf, *riqab* (*hamba sabaya*), *gharimin* (people in debt), *fiabilillah* (people who fight in the way of God), and *ibnu sabil* (one who walks in the path of God). Zakat itself consists of two types, namely zakat fitrah and zakat maal. Zakat fitrah is zakat that is obligatory for all Muslims during the month of Ramadan until before the Eid al-Fitr prayer. Zakat paid is one sha or equivalent to 3.5 liters of the staple food of the community. As for zakat maal, it is zakat that is paid at any time on property owned by Muslims (Basri, 2018; Afyana et al., 2019).

Problems that have long existed in society, especially in Nagari Damar Lapan Batang Inderapura, are regarding the determination of *Mustabik* who are entitled to receive zakat, the mechanism for distributing zakat when one of the eight *asnaf* is not available, and who should be the more entitled zakat recipient. Even though distributing zakat directly to *Mustabik* gives a sense of peace because you can see firsthand that zakat has been given to those who are considered entitled, sometimes the direct distribution carried out by *muzakki* does not always reach the right target (Retsikas, 2020; Zanita, 2022). Sometimes, people feel they have given zakat to *Mustabik*, but in reality, the recipient of zakat is not a real *Mustabik*, only for emotional reasons or personal closeness.

The results of observation in Nagari Damar Lapan batang Inderapura show that the people who pay zakat mal do it by holding an event called "mando'a event". In this event, they call *ninik mamak*, or a respected figure in their tribe, and invite neighbors and members of the same tribe. During the event, they appoint someone who is considered pious to be the recipient of the zakat. The zakat assets are then given to the zakat *amil* at the event. Then the Zakat Amil divided the Zakat assets into eight parts, even though in Nagari Damar Lapan Batang Inderapura there were only five *asnaf*. The three parts of the zakat that cannot be allocated to existing *asnaf* are distributed to everyone present at the event, regardless of age (Azhar et al., 2023). Meanwhile, another part is allocated for the construction of a Muslim prayer Owoyemi, (2020) room, the practice of distributing zakat like this has been going on for generations and continues to this day.

Another problem currently being faced, both nationally and in Nagari Damar Lapan Batang Inderapura, is that funds originating from Zakat have not had a significant impact in financing community welfare development in Nagari. This is because the collection of zakat funds is still carried out separately by various institutions and different zakat amils, each of which acts as a collector of *muzakki* and distributes it to *mustabik* with a pattern that tends to be consumptive. Basri, (2018) therefore, the potential of zakat funds cannot be utilized optimally as a source of financing for productive businesses that can improve community welfare.

The pattern of distributing zakat carried out by individuals will certainly not be productive because the amount distributed is only enough to buy necessities for one day. This kind of pattern has no impact on improving the economic welfare of the community. And zakat which is carried out only to pay off obligations alone cannot help the economy of the community. Based on the reference search carried out, several previous writings are relevant to be described in this article, namely the writings of Rizal Mashudan Sabilillah, and Irvan Iswandi regarding *Zakat mal Distribution Practices Reviewed Based on Positive Law and Islamic Law (Case Study at DKM Baitur Rahman Eramas 2000 East Jakarta)* The results of this research show that the DKM Baitur Rahman Eramas 2000 mall zakat distribution process according to the provisions in Articles 25 and 26 of Law Regulation number 23 of 2011 concerning

zakat distribution, the DKM Baitur Rahman Erasmas 2000 mall zakat distribution process is following the provisions (Sabilillah & Iswandi, 2023).

Andri about distribution *Pattern of Zakat Fitrah in Aceh Singkil Regency*, The results of the research show that the pattern of distribution of zakat fitrah in Aceh Singkil Regency contains three philosophical values, namely, as a tradition that has long lived in society, to maintain benefits and high solidarity (Andri, 2020). Saprida and Zuul Fitriani Umari about *Management of Zakat Management in Prangkat Village, Abab District, Pali Regency* From this research, it was found that the collection and distribution of zakat in the village of Prangkat is carried out at the Baiturrahman Mosque every year at the end of the month of Ramadhan, the distribution system for zakat fitrah and zakat mal is collected at the Baiturrahman Mosque and there are also *muzakki* who pay directly themselves by coming to the *Mustabik's* house without going through amil (Saprida & Umari, 2021).

METHODS

This type of research is empirical juridical research, namely by studying directly in the field to see directly how zakat is distributed in Nagari Damar Lapan Batang Inderapura and the implications for the beneficiaries (Schotel, 2013; Langbroek et al., 2017; Owoyemi, 2020; Alshater et al., 2021). Data collection in this research was in the form of interviews with several traditional leaders such as Rangtuo Kaum, religious leaders, and communities who received benefits. Data analysis was carried out by examining the data obtained from interviews and the legal materials used. From the results of this analysis, conclusions were then drawn which were answers to the problems raised in this research. The data obtained is then collected and processed systematically, in the form of information which is then analyzed to describe the research results as a step in answering existing problems and then arranged systematically (Okoli, 2015; Li et al., 2019; Muka et al., 2020). The data analysis steps in this research are; First, examine the importance of zakat in Islam. Second, the legal basis for the obligation to pay zakat. Third, the impact on beneficiaries.

RESULT AND DISCUSSION

The Importance of Zakat in Islam

Zakat in Islam has a crucial role in spiritual purification and community empowerment. The word "zakat" in Arabic means growth, cleanliness and purity. The Koran mentions the word "zakat" 30 times, in three places where Allah SWT clearly orders its implementation. Zakat is sometimes also referred to as sadaqah in the Qur'an. The importance of zakat as an obligation of Muslims is emphasized in many hadiths of the Prophet Muhammad SAW. which indicates that refusing to pay zakat is an act of rebellion against the Islamic state. Therefore, zakat can be seen as an essential form of worship and spiritual purification (Al-Faizin et al., 2017).

Zakat also plays an important role in community empowerment and poverty alleviation. It is considered as a solution to overcome social injustice and as a means to achieve economic justice (Mashur et al., 2022). Zakat is a worship that emphasizes the distribution of wealth to all Muslims and the distribution of zakat can be realized through various programs and institutions that aim to provide assistance and improve the standard of living of *mustabik* (Jalili et al., 2022; Nurjannah & Hasibuan, 2022). Through the productive distribution of zakat funds, the status of *mustabik* can change and contribute to their welfare so that the true goal of zakat is achieved.

Zakat in Islam is one of the pillars of Islam that must be fulfilled by every Muslim who meets the requirements. Zakat has an important role in people's lives,

namely; Helping reduce social inequality. Zakat functions to distribute wealth from the rich to the poor. This can help reduce social inequality and create a fairer society. Then improve community welfare. Zakat can be used to finance various activities that benefit society, such as education, health and infrastructure development. This can improve the welfare of society as a whole. As Allah SWT says in the Quran Surah At-Taubah verse 103, *Indeed, the zakat is only for the poor, the needy, the amil zakat, the mu'allaf who are persuaded by their hearts, to (free) slaves, those in debt, for the path of God and for those who is on the way (ibnu sabil). (This ruling) is a ruling from Allah, and Allah is All-Knowing, All-Wise.* Then it is also confirmed in the Hadith narrated by Bukhari and Muslim; *The Prophet sallallahu 'alaihi wa sallam said: 'Islam is built on five pillars, namely: the creed that there is no god worthy of worship except Allah and Muhammad is Allah's messenger, establishing prayers, paying zakat, fasting in the month of Ramadan, and performing the pilgrimage to the House of Allah. for people who can afford it, and confirmed by a study by the World Bank showed that zakat can significantly improve people's welfare. The study found that zakat can reduce poverty by up to 10% and increase people's income by up to 20% (Bilo & Machado, 2020). This is also stated in Law No. 23 of 2011 article 3 concerning the objectives of zakat management point b that; increasing the benefits of zakat to realize community welfare and reduce poverty.*

Zakat has a very important role in reducing poverty, overcoming social disparities, and improving community welfare (Hasan, 2020). However, this view is different from the perception of the majority of people in Nagari Damar Lapan Batang Inderapura. They tend to see zakat as an obligation that must be fulfilled by individuals who have assets reaching the nisab, without considering the potential positive impact on the economic recovery of their fellow citizens.

To overcome these differences in views, more intensive educational efforts need to be made about the nature of zakat in Islam. Zakat is not just an obligation, but an important instrument in improving the economy of underprivileged Muslims. By understanding this concept, people can be more enthusiastic and willing to give zakat consciously, because they know that zakat is not only a responsibility but also an opportunity to advance society as a whole.

Apart from that, there is also a need for effective communication about how zakat can help improve social welfare and reduce economic inequality. Depicting success stories and development projects funded through zakat can help inspire more individuals to participate in giving their zakat with a sincere intention to help others. In this way, zakat will not only be seen as a religious obligation but also as a powerful means of achieving social justice and shared prosperity in society.

Legal Basis for Zakat Obligation: Muzakki is obliged to pay Zakat

Some of the arguments which form the legal basis for the distribution of zakat are the words of Allah SWT in QS At-Taubah verse 60 which means, *Indeed, the zakat is only for the poor, the poor, the zakat managers, the mu'allaf who are persuaded by their hearts, too (free) slaves, those in debt, for the path of God and for those who are in travel, as a decree that is obligatory by God, and God are All-Knowing and All-Wise.* (QS At-Taubah: 60), the evidence from As-Sunnah or Hadith is the words of the Prophet Sallallahu Alaihi Wassalam in a hadith; From Ibn Abbas ra, that the Prophet saw once sent Muadz to Yemen, Ibn Abbas mentioned that hadith, and in that hadith, he said: *Indeed, Allah has given alms (zakat) to them from their wealth which was taken from the rich among them and returned to the poor among them.* HR Bukhary and Muslim (Bafadhal, 2021).

The verses and hadith above guide us regarding how to collect zakat and how to distribute it, namely taking it from the rich and giving it to the poor, in detail the people who are entitled to receive zakat are; First, namely people who are in need and do not get what they need. This group is called the faqir. Second, people who have assets but not enough to meet their daily needs are known as poor. Third, the 'amilin takes care of the collection, distribution and utilization of zakat. Fourth,

Muallaf (people who have just converted to Islam). This aims to soften their hearts so that they are at peace in Islam. Fifth, someone in ancient times wanted to free themselves as slaves, or the zakat money was used to free slaves, this is because Islam rejects the practice of slavery. Sixth, are those who go bankrupt because their company goes bankrupt or suffers from a disaster which results in an accumulation of debts that must be paid. Seventh, namely every Muslim who is on a journey and runs out of provisions, of course, this journey is not to disobey Allah (*ibnu sabil*). Eighth, *Fi sabilillah* (people who strive in the way of Allah). This definition of *fi sabilillah* thinks of the ulama as those who are fighting jihad in the way of Allah, but this does not rule out the possibility for those who are struggling to seek knowledge or schools that study religious knowledge. Mulyana, (2020) Then it is also confirmed by law no. 23 of 2011 article 25 regarding zakat which says that *Zakat must be distributed to mustahik by Islamic law*. So it is clear that the guidelines and rules regarding who has the right to receive zakat are clearly stated in the The Quran and the words of the Prophet Muhammad SAW regarding *asnaf* who have the right to receive zakat and are emphasized by law that zakat must be by Islamic law. Therefore, there is no room for interpretation, other than what has been explained in the Qur'an. Apart from that, for every Muslim who has reached his nisab, paying zakat becomes an obligation because it contains other people's rights that must be fulfilled.

Distribution of zakat

Zakat distribution is an important aspect of Islamic practice and aims to alleviate poverty and increase social responsibility. Various strategies and programs have been implemented by zakat institutions in various regions to channel zakat funds effectively. In Malaysia, zakat funds are distributed to various categories of beneficiaries, with priority given to poor groups and travelers (Menghayati, 2022). In Gorontalo Province, Indonesia, zakat funds are distributed through programs such as productive economic programs, health programs, education programs, humanitarian programs, and location fees (Azhar et al., 2023). In South Sumatra, the distribution of productive zakat funds is still dominated by consumptive zakat, however, various efforts continue to be made to convert *mustahik* into muzaki and encourage independence (Bahsoan et al., 2023). In Greater Malang, Indonesia, the strategy for collecting and distributing zakat funds includes direct and indirect approaches, with a focus on prioritizing certain categories of beneficiaries (Tlemsani et al., 2023). The distribution of zakat funds is very important in ensuring justice, equality and meeting the needs of eligible recipients (Shamid et al., 2023).

The process of distributing zakat in Nagari Damar Lapan Batang Inderapura can be said to be slightly different. The process of distributing zakat in several areas generally gives zakat to institutions and that institution will later manage the zakat funds so that they can be productive. In Nagari Damar Lapan Batang Inderapura zakat is distributed through an event called a mando'a event, in this event a zakat amil is appointed from a person who is considered pious then the zakat assets are handed over to the Amil in the form of money then the zakat amil divides the zakat assets equally into eight parts, even in Nagari Damar Lapan Inderapura trunk only has five *asnaf*. The three parts of the zakat that cannot be allocated to existing *asnaf* are distributed to everyone present at the event, regardless of age. Meanwhile, another part is allocated for the construction of a Muslim prayer room, and this has become a mutual agreement (Narkowicz & Pędziwiatr, 2017).

In this process, there appears to be a gap in the distribution of zakat which creates a discrepancy with Islamic rules. This practice is somewhat different from the Islamic rules which are clearly stated in the Quran and the Hadith of the Prophet Muhammad. Here, two main issues need attention. First, the distribution of zakat to

all people present at the "mando'a" event, regardless of whether they fall into the specified *asnaf* category, could result in non-compliance with the principles of zakat. The principle of zakat requires distribution to people who meet the criteria for *asnaf* set out in Islam, such as the needy, poor, and so on. Second, the allocation of one part of the zakat for the construction of the people's prayer room, while this is not included in the rules for distributing zakat as stated in the Quran and the Hadith of the Prophet Muhammad, raises questions regarding the legality of the use of zakat funds.

To ensure compliance with Islamic principles in the distribution of zakat, it is necessary to provide better education and understanding of zakat laws and regulations in Islam. This can help local communities to better understand the correct principles of zakat and accommodate local practices that are by Islamic teachings. In this way, the practice of distributing zakat can be carried out more following religious teachings and provide greater benefits for *mustahik*.

Impact on Beneficiaries

Zakat has a positive impact on its recipients, especially in terms of economic growth and their welfare. Research shows that zakat empowerment programs and business assistance contribute to business growth and improve the welfare of *Mustahik* (zakat recipients) (Nayak & Hegde, 2023). An effective zakat program has been proven to improve the economy of zakat recipients, with most of their businesses being able to develop (Mawardi et al., 2023). However, there needs to be increased supervision and training to ensure optimal use of zakat funds (Alam et al., 2022). The distribution of zakat funds is proven to make a significant contribution to social welfare through education but is inadequate through income levels (Sharofiddin et al., 2019). Overall, zakat has a good impact on improving the economic conditions and welfare of the beneficiaries.

Welfare for zakat recipients can be realized through efficient and appropriate management of zakat funds. However, if zakat funds are used consumptively, the resulting impact will be minimal. In Nagari Damar Lapan Batang Inderapura, the practice of collecting and distributing zakat is directly to the appointed Amil and is not like zakat collection institutions in general and the zakat funds will be distributed by the amil even though the zakat funds are only collected in small amounts. This causes the zakat funds received by *mustahik* to be insufficient to meet their needs, limited only to daily needs. Utilizing zakat funds, which are only enough for daily needs, of course, presents many challenges. However, it needs to be acknowledged that zakat funds received in small amounts will not be able to improve the welfare of the *mustahik* without proper management (Yasni & Erlanda, 2020). Improper management of zakat can include a lack of understanding of the procedures, rules and objectives of zakat itself.

To overcome this problem, greater efforts are needed to increase Amil's understanding of the procedures, rules and objectives of zakat. Apart from that, it is also important to educate the public about the importance of zakat in improving social welfare. This can be done through training programs, seminars and publications that clarify the concept of zakat and how these funds should be used to empower *mustahik*. In addition, collaboration between zakat organizations, government and financial institutions can help improve the management of zakat funds. By working together, they can develop more efficient mechanisms to collect, distribute and monitor the use of zakat funds in a transparent manner. In this way, zakat funds can be used more effectively to improve the welfare of *mustahik* and fulfill the true purpose of zakat, namely helping those in need.

CONCLUSION

Zakat has a very important role in reducing poverty, overcoming social disparities, and improving community welfare. However, this view is different from the perception of the majority of people in Nagari Damar Lapan Batang Inderapura. They tend to see zakat as an obligation that must be fulfilled by individuals who have assets reaching the nisab, without considering the potential positive impact on the economic recovery of their fellow citizens. Every Muslim who owns the property and has reached his nisab is required to pay zakat because his property contains the rights of others that must be fulfilled. So that it can improve the well-being of people who are not yet able and that should also be accompanied by efficient and accurate management of zakat funds.

There are gaps in the distribution of zakat which creates inconsistencies with Islamic rules. This practice is different from Islamic rules which are clearly stated in the Quran and the Hadith of the Prophet Muhammad. First, the distribution of zakat to all people present at the "mando'a" event. The principle of zakat requires distribution to people who meet the criteria for *asnaf* set out in Islam, such as the needy, poor, and so on. Second, the allocation of one part of the zakat for the construction of the people's prayer room is not included in the regulations in the Quran or the Hadith of the Prophet Muhammad.

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