

Zakat Management to Improve the Religious Understanding of The Poor in Baznas: Educational Perspective Islam

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ABSTRACT

This article aims to describe Zakat Management in an Effort to Improve the Understanding of the Dhuafa (Islamic Education Perspective) with the problems (1) Zakat management according to the Islamic education perspective (2) Understanding of religion for the dhuafa (3) Efforts to manage zakat to improve the understanding of religion for the dhuafa. This type of research is qualitative research with the research location of BAZNAS Wajo Regency, the approach used is an educational and sociological approach. Data collection methods are interviews, observations and documentation. The research instruments are interview guidelines, observation guidelines, and documentation guidelines. After the data is collected, it is analyzed in three stages, namely data reduction, data presentation and data verification or drawing conclusions and testing data exhaustion. The results of the study found that (1) Zakat management according to the perspective of Islamic education is through 3 stages, namely: collecting zakat through the Zakat Collection Unit (UPZ) in each Village and Sub-district in 14 Districts in Wajo Regency, then distributing zakat covering the fields of economy, education, humanity, health, preaching and advocacy. And zakat supervision is carried out through internal and external audits. (2) The National Zakat Agency (BAZNAS) of Wajo Regency in understanding religion for the dhuafa in economic welfare. Before distributing zakat, the National Zakat Agency (BAZNAS) Baznas holds a meeting with mustahik and provides religious understanding first to the dhuafa. (3) Efforts to manage zakat to improve religious understanding among the poor, namely regulations, policies, work programs of the National Zakat Collection Agency (BAZNAS) of Wajo Regency provide assistance through the Wajo Sejahtera program, providing business capital to sellers of basic necessities, food, drinks, and for motorbike service businesses (workshops), by making agreements to further improve their obedience and carry out their obligations as Muslims

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1. INTRODUCTION

Education is a process to improve human dignity, through a long process and lasts throughout life. Education occurs through human interaction, without the limitations of space and time, education may not start at school and does not end at school.

Education is a tool that has the task of preparing human resources for development. The pace of development is always in line with the demands of the times. The development of the times always raises new challenges, some of which are often unpredictable. As a logical consequence, education is always faced with new problems. The problems faced by the world of education are so broad, first because of the nature of the target, namely humans, secondly because education must anticipate a future that is not all reached by the ability of human predictability or cannot be predicted.

Today is the era of globalization, which is an era of scientific and technological advances that have led to competition in various fields that require Indonesian people to establish themselves in improving the quality and superior human resources, capable of competitiveness, mastering science and technology, having a high work ethic and willing to compete in the increasingly stringent challenges of life.

The development of information and communication technology in the industrial era 4.0 has had a huge influence on the education and teaching process, but there are various problems in the implementation of education and teaching. Various aspects often become obstacles in achieving it, such as the economic conditions of students who are less supportive and support from parents.

All religions have methods to educate their followers, including Islam. Zakat is an act of exaltation to Allah swt. by carrying out orders in the form of removing property to be given to others. In the implementation of zakat, there are movements of the heart, tongue, and limbs.

In the history of the development of zakat management at the time of the Prophet and the Companions, there are differences among Islamic historians about the time of the ordinance of zakat. Some say in the second year of hijrah which means one year before the fasting ordinance but there are also those who argue that zakat was prescribed in the third year of hijrah, namely the year after the ordinance which was prescribed one year after hijrah. Regardless of these differences of opinion, the Prophet Muhammad received the command of zakat after he migrated to Medina.

The prosperity of a country because of zakat had happened during the Umayyad Dynasty led by Umar bin Abdul Aziz, although he only led for two years before he died. The country became very prosperous with a clean and honest government, with excellent zakat management. By paying zakat, a person will work well. Thus, the Zakat-conscious movement is basically a movement to create a good work ethic that will create equitable welfare and prosperity for all communities.

LITERATURE REVIEW

Islamic teachings make worship that has social aspects as the basis for building a system that realizes the welfare of the world and the hereafter. By integrating it in worship,

it means giving an important role to the belief of faith that controls a believer in his life. This is the true function of worship known as zakat.

In its continuation, the role of the organization and power that governs and protects the community is included, with the 'Amilin and Iman or Khalifah being active in carrying out and regulating the implementation. Zakat is not the only illustration of the system displayed by Islamic teachings in realizing general welfare for the community. However, it must be recognized that zakat is very important because it is the central point of the system.

The implementation of zakat at the beginning of its history was handled by the Prophet himself by sending his officers to collect zakat from those who were designated as zakat payers, then recorded, collected, maintained and finally distributed to zakat recipients. In order to preserve this practice, Caliph Abu Bakr r.a. was forced to take harsh measures because of the temporary defiance of those who refused to hand over their zakat to the officials sent by the Caliph.

Thanks to his decisive action, the original way of implementing zakat could be maintained. It was only during the time of Caliph Uthman that a concession was made by allowing the payers of zakaah to deliver the zakaah to the recipients, namely in two types of zakaah: zakaah on precious metals and zakaah on commerce.

2. METHOD

This type of field research is qualitative. Qualitative research is research using scientific methods to reveal a phenomenon by describing data and facts through words thoroughly on the subject of research. For example, behavior, perception, motivation of action holistically in the form of words and language in a special context that is natural and by utilizing various scientific methods.

Qualitative research itself is a field research method. Qualitative research seeks to understand behavior and institutions by understanding the best of the people involved. Through this perspective, researchers will understand the various problems contained in the group. This method is used in understanding and providing analysis of Zakat Management in Efforts to Improve the Religious Understanding of the Dhuafa in Wajo Regency.

3. RESULTS AND DISCUSSION

a. Zakat Management at Baznas in Wajo Regency

Based on the results of research conducted by the author both by direct interviews with the leadership of the National Amil Zakat Agency (BAZNAS) of Wajo Regency and other leaders and by observation that the management of zakat according to the perspective of Islamic education at the National Amil Zakat Agency (BAZNAS) of Wajo Regency begins with collection then continues with the preparation of a program which will later become the basis for the utilization of zakat.

Zakat management in increasing muzakki trust in the National Amil Zakat Agency (BAZNAS) Wajo Regency is carried out in stages. The first stage is planning

as the first step in running the organization, planning is a design related to activities that will be carried out to achieve goals. Running well and the direction of the organization can be realized if the planning is well prepared and mature.

This second stage is related to the division of tasks to carry out each activity or program in the organization. Regarding organization in the form of division of tasks and authority to the management in accordance with their fields.

The third stage, namely implementation, is the implementation of the plans that have been formulated by the organization. And the last stage is supervision which is a management function. With supervision, it can minimize deviations from the planned program so that it can be in line with the desired goals.

The distribution of collected zakat is carried out by running a pre-planned program, namely the Annual Activity and Budget Plan (RKAT). The work programs of the National Amil Zakat Agency (BAZNAS) of Wajo Regency are Wajo Peduli, Wajo Sejahtera, Wajo Sehat, Wajo Cerdas and Wajo Takwa.

Technically, the management of zakat in the National Amil Zakat Agency (BAZNAS) of Wajo Regency is made Standard Operational Procedures (SOP). There are Standard Operational Procedures (SOP) for Collection, Distribution and Utilization and Distribution. So that the zakat in the National Amil Zakat Agency (BAZNAS) of Wajo Regency can be managed properly as the program has been designed, including the development of the welfare of the poor in Wajo Regency, especially through the Wajo Sejahtera program. Where in the program every year approximately % of the total zakat income in Wajo district is raised

b. Zakat Management in Improving the Religious Understanding of the Dhuafa in Wajo Regency

Based on the results of the interview above, that the management of zakat in improving the religious understanding of the poor in Wajo Regency, on the Wajo Sejahtera program at the National Amil Zakat Agency (BAZNAS) Wajo Regency all aspects support both in the form of regulations, policies and work programs. Zakat is now managed by the National Amil Zakat Agency (BAZNAS) of Wajo Regency in a modern and digital-based manner starting from planning, implementation, utilization or accountability reports.

Every preparation of the Annual Budget Work Plan (R K AT) must include the Wajo Sejahtera program to prosper the dhuafa or poor people to get out of the poverty zone. Therefore, the National Amil Zakat Agency (BAZNAS) of Wajo Regency fully supports zakat for the economy both through regulations, work programs, SOPs. and policies. And also as a way or way to increase religious understanding to the poor, even Baznas made a covenant with them about their obedience to worship Allah SWT. because in terms of education it is still minimal about religious knowledge. Because every day they only focus on working, making a living for their living expenses and their families. So they sometimes forget about their obligations as Muslims.

With the provision of religious understanding to the poor, they will know and realize themselves to the actual situation. With devotional teachings and obligations

related to belief. For example, practicing religion, worshiping, obeying religion, and living according to religion. So with the understanding of religion and the motivations given by the National Amil Zakat Agency (Baznas) of Wajo Regency, religious awareness will emerge.

Religious awareness includes a sense of religion, experience of divinity, faith, religious attitudes and behavior, which are organized in mental attitudes and personality. Because religion involves all functions of the human body and soul, religious awareness also includes affective, conative, cognitive and motor aspects. Affective and conative aspects are seen in the experience of divinity, religious feelings and longing for God. The cognitive aspect is seen in faith and belief while the motor aspect is seen in religious deeds and behavioral movements.

c. Perspective of Islamic Education in Zakat Management at Baznas Wajo Regency

Based on the results of interviews and observations of researchers that the management of zakat in Baznas Wajo Regency from the perspective of Islamic education, the role of zakat in the economic development of the poor is very important, especially in terms of religious understanding, because the Head of Baznas and all heads within the scope of the Baznas commissariat have a syllabus of religious understanding of the poor who will be given assistance, really given religious understanding before the distribution of zakat starts from the procedures for ablution, 5-time prayers and congregational prayers, the obligation to give zakat, alms and adab about being neighbors. because in addition to the goal of cutting the chain of poverty by providing business capital to traders and entrepreneurs who have expertise in their fields, it also provides a very deep religious understanding. Because in addition to its aim to cut the chain of poverty by providing business capital to traders and entrepreneurs who have expertise in their fields, it also provides a very deep religious understanding. So that later these poor people have the awareness that zakat is an obligation for Muslims, therefore they are always given religious motivation to increase their piety to Allah SWT. and are convinced that today receiving zakat, tomorrow or in the future we will become muzaki. Therefore, the National Amil Zakat Agency (BAZNAS) of Wajo Regency for the 2021-2026 period, provides business capital for traders, both food and beverage sellers and workshop businesses.

4. CONCLUSION

The National Amil Zakat Agency (BAZNAS) of Wajo Regency continues to maximize the management of zakat in Wajo Regency baznas, especially in the field of collecting zakat from various Zakat Collection Units (UPZ) spread across all villages and sub-districts in 14 districts in Wajo Regency. Then regarding the distribution, Baznas has 5 work programs, namely: Wajo Peduli, Wajo Sejahtera, Wajo Sehat, Wajo Cerdas and Wajo Takwa. And regarding supervision, Baznas is closely monitored by the Government and carries out 2 audits or examinations, the first of which is an external audit conducted by the

Public Accounting Firm (KAP) and the second is a sharia audit conducted by the Ministry of Religion.

Zakat management in improving the religious understanding of the poor in Wajo Regency in the utilization of zakat of the National Amil Zakat Agency (BAZNAS) of Wajo Regency has been contained in the regulations, policies and work programs of the National Amil Zakat Agency (BAZNAS) of Wajo Regency so that we can see an increase in the religious understanding of the poor in every BAZNAS program of Wajo Regency, especially in the Wajo Sejahtera Program.

Zakat management in the National Amil Zakat Agency (BAZNAS) of Wajo Regency from the perspective of Islamic education regarding the religious understanding of the poor in the utilization of zakat is included in the Wajo Sejahtera program where the poor will be given business capital in the form of goods or tools that can be used to continue their business or skills. Before distributing aid, the poor are given religious lectures about the 5 daily prayers, the obligation to give zakat, the importance of giving zakat, neighborly manners, the obligation to cover aurat, and even informed that the assistance received is zakat funds from muzaki.

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