

**THE MUSTAHIK ZAKAT IN VARIOUS DIMENSIONS OF FIQH
IN ERA SOCIETY 5.0****Yelmi Eri Firdaus, Desi Refnita, Asep Saputra**

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ABSTRACT

This article will discuss mustahik zakat, who are the groups who will receive "mustahik" zakat, and what are the conditions for recipients (mustahik) zakat and who are not entitled to receive zakat in era society 5.0. Mustahik zakat is people who are entitled to receive zakat assets. Groups of zakat recipients, namely, needy, poor, who organize and deliver, converts, slave servants, people in debt, *fi Sabilillah*, and traveling (*Ibnu Sabil*). We conducted literature studies, and descriptive analysis approaches the theory and reality in distributing zakat from various thought reviews schools. According to Imam Syafi'i, people who are in debt are also entitled to receive zakat. However, not everyone who owes a lot is entitled to receive zakat. This paper is taken from several references on zakat fiqh, especially mustahik zakat. It is developed in the discussion of zakat recipients such as leaders with weak faith or non-Muslims who are feared that it will create chaos. Acceptance and payment of zakat are more transparent, and *era society 5.0* is in line with technological developments. It is hoped that the amount of zakat collection and distribution will be maximized.

Keywords: *Zakat, Fiqh, and Era Society 5.0.*

INTISARI

Artikel ini membahas mustahik zakat, siapa saja golongan yang akan menerima zakat "mustahik", dan bagaimana syarat penerima (mustahik) zakat dan siapa yang tidak berhak menerima zakat di *era society 5.0*. Mustahik zakat adalah orang yang berhak menerima zakat harta. Kelompok penerima zakat, yaitu fakir, miskin, yang mengatur dan mengantarkan, mualaf, hamba, orang terlilit hutang, *fi Sabilillah*, dan musafir (*Ibnu Sabil*). Kami melakukan studi literatur, dan pendekatan analisis deskriptif teori dan realitas dalam pendistribusian zakat dari berbagai tinjauan pemikiran mazhab. Menurut Imam Syafi'i, orang yang berhutang juga berhak menerima zakat. Namun, tidak semua orang yang berhutang banyak berhak menerima zakat. Tulisan ini diambil dari beberapa referensi tentang zakat fiqh, khususnya mustahik zakat. Hal ini berkembang dalam diskusi penerima zakat seperti para pemimpin yang lemah iman atau non-Muslim yang dikhawatirkan akan menimbulkan kekacauan. Penerimaan dan pembayaran zakat lebih transparan, dan *era society 5.0* sejalan dengan perkembangan teknologi. Diharapkan jumlah penghimpunan dan penyaluran zakat dapat dimaksimalkan.

Kata Kunci: *Zakat, Fiqh, dan Era Society 5.0.*

a. Introduction

Zakat is a socioeconomic harmony of the five pillars of Islam. With zakat, in addition to the pledge of tawhid (creed) and Prayer, a person is only valid in the ranks of Muslims and recognized Islam. According to the term fiqh zakat, a particular property level is given to a specific group with certain conditions. Munawir Syadzali quoted Achmad Tirtosudiro that zakat is taking some wealth from Muslims for people's welfare and by Muslims. Zakat is an asset that

must be set aside by a Muslim. Zakat a body held by Muslims by the provisions of religion provided to those who are entitled to receive it, according to Law Number 38 of 1999 on zakat management.¹²

The naming of zakat is not because it produces fertility for wealth but because it purifies society and fertilizes it. Zakat is a manifestation of the cooperation between the wealthy and the poor. Issuing zakat protects the community from societal disasters, namely poverty, weakness both physical and mental, communities preserved from these disasters into a living, fertile, and thriving society 5.0 in it.

Concerning zakat, all Muslims are obliged to issue zakat if the property has reached "Nisab." But the zakat of *Fitrah* is not determined based on Nisab except based on the adequacy of a Muzakki, meaning one who does not have sufficient basic needs of his life. He is not obliged to pay zakat *Fitrah*, even that person becomes his mustahik, but if he has little of his basic needs, he is obliged to pay Zakat *Fitrah*. Those who are entitled to zakat are only those who have been prescribed by Allah almighty; in their Qur'an, it is made up of eight groups. According to the word of Allah SWT surah At-Tawbah (9) : 60:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَةَ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ ۗ
فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

"The zakat is only for the poor and the needy, and the alms-givers, and the Mu'allafs whose hearts are persuaded, to free the slaves, and the in debt, for the way of Allah, and for them to travel, as a decree of Allah, and Allah is All-Knowing, All-Wise." (QS. At-Tawbah (9):60

This verse clearly shows whoever becomes Mustahiq zakat. But the first is poor and the poor. If zakat is not given to anyone other than the eighth class, it cannot be said that zakat has a special regulation different from sadaqah, grants, gifts, and so on. The following, the author will describe *Asnaf* or the eight groups listed in verse: The Poverty, The poor, Zakat manager, Muallaf,,Liberate slaves, Indebted persons, In the way of Allah, and Person who is on a journey that is not sinful experiences misery in his journey.

Believing in Allah almighty, thanking him for his favours, cultivating noble morals with a high sense of humanity, eliminating miserly, greedy, and materialistic, fostering peace of life while cleaning and developing wealth belong to each other, supporting other in all things. So the zakat is the right to help them and to help them. Especially the poor and the poor towards a better and more prosperous life, so that they may meet their needs properly and worship Allah almighty, to avoid disbelief and envy that may arise from them when they see the rich have amperage.

As a result, it is essential to understand who receives zakat to avoid making a mistake when granting the Mustahiq's rights. To realize from Mustahik Zakat, for the reader can be explained in the discussion section. Arise some questions in this language, namely understanding of Mustahik Zakat? Only those who are entitled to receive Zakat (Mustahik)? What are the requirements for Mustahik Zakat?

This discussion is arranged and adds our insights for readers about Mustahik Zakat and giving knowledge to who exactly gives (Mustahik) Zakat and anyone who is not entitled to zakat

¹ Munawir Sadzali, *Zakat and Taxes Cet 2th*, (Jakarta: Bina Rena Pariwara, 1991), 160.

² Saifudin Zuhri, *Contextual Zakat*, (Semarang: CV Bima Sejati, 2000), 81.

(Mustahik). The difference between this paper and other writings is that the references used in this discussion are from previously published articles and books.

b. Method

Literature study is carried out on the status of Muzaki in this zakat management arrangement. The author compares the theoretical implementation of zakat and practices in the field and analyzes the causes of the discrepancy between theory and practice in a descriptive manner. After conducting the analysis, it can be concluded that the cause of the inconsistency of the theory is what Amil did in distributing zakat. The primary source is fiqh zakat, written by Yusuf al-Qardhawi, which describes the receipt and distribution of zakat in the modern era. He described that taking from net income or salary is intended so that debt can be paid if someone has debt and the lowest cost of living for a person and those who are dependent can be spent because the minimum cost of a person's life is a person's basic needs. At the same time, zakat is obliged on the number of people who have exceeded their basic needs. Aside from that, costs and expenses must be incurred to complete the work based on the equated with crops and dates (zira'ah) and the like, that the cost must be incurred first, and then zakat is issued from the remainder. So, based on this, the remaining salary and income for a year are obliged to be zakat when it reaches the nisab of money. In contrast, the salary and wages for a year that does not reach the nisab of money - after the costs above are issued, for example, the salaries of workers and small employees, are not obliged to do zakat. While the secondary source is quoted from an article entitled "Effective zakat management in the contemporary era in particular In the era of society 5.0. Zakat management empowerment strategy priorities that exist in a place, to show the Shiar of Islam in the spirit of Islamic governance, to facilitate coordination and consolidation of Muzakki and Mustahiq data, to facilitate reporting and accountability to the public so that that management can be managed professionally. Zakat management empowerment method is a productive and creative zakat management (distribution and utilization) system. With good management, it is hoped that it can empower people from economic, social, and moral distress, empower the poor to become Aghniya (the rich) and make Mustahiq become Muzakki.

c. Discussion

1. The Meaning of Mustahik Zakat

The discussion of the group of recipients or targets of zakat (often referred to in Arabic as *mustahik al-zakah* or *Masharif al zakah* (*Zakah Allocation*) is an essential aspect zakat. It is not surprising that the problem of Muzaki never escapes the study of zakat with its various reviews. Allah is All-Knowing, All-Wise. And Allah is all-10 0-11, all-mighty, all-important. In verse, it is mentioned that there are eight groups/Ashnaf zakat recipients who are often referred to as *Mustahiqqu al-zakâh* (مصنفات الزكاة) or *Ashnaf al-zakâh* (اصناف الزكاة): first, *Fukara* (second, *Masakin*; third, *'Amilin*; fourth, *Mu'allaf*; fifth, *ar-riqâb*; sixth, *ghârimîn*; seventh, *fî Sabîlillâh*; and eighth, *ibn-Sabil*. The epistemology (language) *Mustahiq* is derived from the word *Istahaqqa* (ا.م.) (meaning *istaujaba* استوجب) (which makes it mandatory) and *Ista'hala* (ا.ه.) (making it an expert). As for the terminology (Syara term'), *Mustahiq means* the person who has the right to receive zakat or the person entitled to the distribution of zakat funds.³ *Mustahiq zakat* is those who are entitled to zakat. Allah Almighty has determined those who are entitled to receive zakat in His words:

³ Joseph Qaradawi Et Al., *Zakat law: comparative study of the status and philosophy of zakat based on the Quran and Hadith* (Bogor, Jakarta: 19 Reviews, 13 Antar Nusa, 2007), 75.

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ ۗ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

"Indeed, sadaqah (zakat) is only for the poor, the poor, the alms-givers, the converts who are persuaded by their hearts, to free the slaves, the in debt, for the way of Allah, and those who are on the way, as a decree of Allah. And Allah is All-Knowing, All-Wise." (QS At-Tawbah (No. 9): 60)

And whosoever *disbelieves in Al-Hasr* Allah and His Messenger, he will not be wronged, and he will not be wronged. In the hadeeth narrated by Abu Dawood from Ziyad ibn al-Harits al-Shada'i, the Messenger of Allaah (peace and blessings of Allaah be upon him) said: Verily Allah does not make a will with the Prophet's Law nor by any other law until He *gives the Law in it. So Allah divided the zakat into eight parts. If you are one of them, I give you your right.*" Narrated by Abu Dawood.⁴

Besides, based on the letter at-Taubah verse 60, Rasyid Ridha divides the eight groups that are entitled to receive zakat into two parts, namely:

To individuals, there are six groups in this group of individuals, namely:

- a. The poor are displaced in life by absence.
- b. The needy who have nothing to eat
- c. A group of zakat officers ('Amilin) are in charge of regulating zakat distribution and distribution. Those who need to be comforted (*Mu'allafati Qulubuhum*) need material or financial assistance to draw their hearts to Islam.

Gharimin is a group of people concerned about debt who oppose debt relief. The displaced people on the move (Ibn Sabil) need financial assistance to cover their living expenses and return to their homeland. To the public interest of the people and the state, they are entitled to receive zakat:

- a) For liberation and freedom, for each individual or a faction or a nation, called *fi al-Riqab*.
- b) For all interests, communities, and countries, it is development in all fields or the defense of struggle called *fi Sabilillah*.⁵

Meanwhile, Arif Mufraini ber opinion that the eight Asnaf zakat recipients of the Indonesian version are:⁶

1. Poor and Poverty

In general, the poor and poverty sense is not far from the indicator of the inability to meet its needs, while the poor are associated with insufficient income. See poverty indicators are used in several ways or models in mapping them, namely:⁷

- a) The consumption level model, i.e., indicators, is directed to basic needs, especially rice. The model looks at the level of consumption equivalent to rice per capita. From this, BPS

⁴ Andi Suryadi, MUSTAHIQ AND PROPERTY THAT MUST BEZAKATI ACCORDING TO THE STUDY OF SCHOLARS, Vol. 19 No. 1 TAZKIYA Journal of Islamic, Societal & Cultural, (Banten: UIN Sultan Maulana Hasanuddin Banten, 2018), 13. 2-3.

⁵ State Islamic College (STAIN) Bengkulu and Asnaini, *Zakat is productive in the perspective of Islamic law* (Student Library, 2008), 47-8,

⁶ M. Arief Mufraini and Hepi 19Reviews, 10Followers, *Accounting and zakat management communicate awareness and build a network of* (Jakarta: Kencana, 2006), 174-207.

⁷ Isro'iyatul Mubarakah, Irfan Syauqi Beik, and Tony Irawan, "Dampak Zakat Terhadap Kemiskinan Dan Kesejahteraan Mustahik (Kasus : BAZNAS Provinsi Jawa Tengah)," *Al-Muzara'ah* 5, no. 1 (February 5, 2018): 37-50, <https://doi.org/10.29244/jam.5.1.37-50>.

defines poverty as an inability to meet the minimum standards of basic needs that include food and non-food needs.

- b) BKKBN developed the family welfare model to map the stages of prosperous families.
- c) Human Development Report is *a concept that* looks at comprehensive development, where development should make human welfare the ultimate goal, not make human beings a development tool.

2. Amil Zakat Group

What is meant by *amil* zakat is all parties who act on matters related to the collection, storage, maintenance, recording, and distribution of zakat assets.

3. Riqab Group

In this group, according to Arif Mufraini, that corresponds to the condition of Indonesia from time to time ranging from slaves, colonized nations, and employees/workers basically to the power of one party to the other, and in this case, the association between the two is the condition of the economy, where one surplus and the other deficit.⁸

4. Muallaf Group

Looking at the effectiveness of distributing funds to this group does not depend on whether or not the Muslim people move to other hearts or vice versa because quantitative recording amounts is challenging. But the same is the case with Muslim people or groups that can commit crimes or Muslim minority or Muslim borders, where physically people like them can be easily detected. According to Arif Mufraini zakat, funds for this group can be channelled to areas experiencing disintegration conflict, social crime rehab centres, or correctional institutions.

5. Gharimin Group

The understanding of Gharim's condition will be very attached to poverty and poverty, while for the poor and the poor, there is already a division. In general, indebted persons can be indicated for consumptive or productive purposes. So, according to Arif Mufraini, the consumption motive is most appropriately categorized as the Gharim group.

6. Fisabilillah Group

According to the language of Sabil *means At-thariq* or street. So Fisabilillah means a spiritual or worldly journey that is attempted to achieve the Ridha of Allah SWT, both in terms of smelling belief and applying Islamic value mechanisms. As for Indonesia's condition, Fisabilillah funds can only be channeled to those who raise pens, not those who take up arms, in the sense that the prosecutor of science to fly the banner of Allah SWT. Indonesia is not experiencing war, and that the world is in a struggle for globalism that says there is no violence for all humankind.

7. Ibn Sabil Group

Ibn Sabil, according to Jumhur scholars, is an allusion to travelers (overseas), i.e., people who travel from one area to another. In today's realm of information technology, ibn Sabil is no longer illustrated in the classical Arians that travel in the jihad and fight in the way of God because it is less likely. Therefore, many institution zakat collectors categorize overseas who experience scavenging sustenance in the city or travel to other cities to study.

2. Zakat (Mustahik) Recipients

- a) Fakir (The Poverty)

⁸ Qaradawi Et Al., *Ruling on zakat*, 77.

There are differences in the interpretation of jurisprudent in defining *the poor* (*al-Faqr*, plurality *al-Fuqara*). Imam Abu Haneefah thinks the poor do not have a fixed income to meet daily life needs. Those who do not have wealth or income are eligible to meet their needs, food, shelter, and other necessities for themselves and their families and dependents. While giving zakat to poor to non-Muslims, non-Muslim get the evidence::

لا نعلم بين اهل العلم خلافا في زن زكاة الزموال لا تعزا لكافر ولا لمملوك⁹

"We do not know of any circumcision from the scientists that the zakat of wealth should not be given to the unbelievers and slaves." [Al- 2/48 Mughni

"Muallaf Qulubuhum there are two, Muslim and non-Muslim, they are all masters who are role models in his group as we have said. Non-Muslims, there are two. The one who anticipated Islam is first given zakat, which strengthens his desire to convert to Islam and sway his heart to convert to Islam. Indeed the Prophet at the liberation of Mecca gave security guarantees to Shofwan ibn Umayyad.¹⁰ Shofwan tested the Prophet for four months to see his attitude and came out with the Prophet in the war of Hunain. When the Prophet gave him some gifts, Shofwan said, what is this?. He said, "This is for you. Shofwan replied this is the gift of people who are not afraid of faqir. And if you fear that Allah will not be able to do so, he will not be able to do so. Ibn 'Abbaas narrated that a group came to the Prophet if the Prophet had given them, so they praised Islam and said, this is a good religion. If the Prophet does not give, they denounce."

b) The Poor

In defining the poor (*al-Miskin*, plural *al-Masakin*) and the two scholars differed. According to Imam Abu Haneefah, the poor have permanent jobs but can not meet their daily needs. Jumhur scholars say that the poor have the property or income to meet their personal needs and dependents, but the payment is insufficient. However, Imam Abu Yusuf and Ibn Qasim (d. 918 AD; fiqh of the Maaliki sect) did not distinguish between the two groups (poor and needy). They say, "The poor and the poor are the same.

Islam is very concerned about the fate of the poor and the poor. The verses of the Qur'an, Hadith of the Prophet, which tell Muslims to pay heed to their fate, demonstrate this. Even the Qur'an sees those who do not regard the fate of the poor as religious liars, as mentioned in Surah Al-Ma'un verses 1-3. The efforts of Islam to improve the welfare of the poor include giving zakat to them. And the poor are the most entitled to zakat among the eight Asnaf.

c) Amil (Agent)

He is appointed to collect the zakat, save it, give it to the righting, and do his book. They are the completeness of personnel and finances to manage zakat.

- 1) They are appointed by the government and obtained permission from it or chosen by authorized government agencies or by the Islamic community to collect and distribute other duties related to zakat. Such as awareness or counselling of the public about the Law of zakat, explaining the properties of property owners affected by the obligation to pay zakat and those who mustahik, divert, store and maintain and invest zakat by the provisions

⁹ "I'm not going to be a good one," he said. Ibn-Aḥmad Ibn-Qudāma al-Maqdisī, "I'm not going to be a good one," he said. Ibn-ʿAbd-al-Muḥsin at-Turkī, and Abd-al-Fattāḥ Muḥammad al-Ḥulw, *Al- Muḡnī. Ġuz' 2: ...*, at-Ḥaba 1 Edition (al-Qāhira: Haḡar, 1986), 487.

¹⁰ Adamu Ummulkhayr, Musa Yusuf Owoyemi, and Rafidah Binti Mohammed Cusairi, "Determinants of Zakat Compliance Behavior among Muslims Living Under Non-Islamic Governments," *International Journal of Zakat* 2, no. 1 (May 19, 2017): 95–108, <https://doi.org/10.37706/ijaz.v2i1.18>.

set out in the first recommendation of the 3rd International Contemporary Zakat Problem Seminar, in Kuwait. Today's institutions and zakat managers' institutions are a contemporary form for institutions authorized to administer zakat stipulated in Islamic sharia. Therefore, officers (amil) working at the institution must meet the specified requirements.

- 2) The duties entrusted to amil zakat are the granting of power (because it relates to the primary responsibilities and leadership) that must meet the requirements set by the jurist;) scholars, among other Muslims, men, honest, and know the Law of zakat. Other secondary tasks can be handed over to people who only meet some of the above requirements, namely accounting, storage, and maintenance of assets owned by the zakat management agency, knowledge of the science of zakat jurist;
- 3) The amil zakat is entitled to a share of the zakat of the quota given by the party who raised them, with the record of that part not exceeding the proper wage, even though they are the poor. With the emphasis so that the total salary of the amil and administrative costs is not more than one-eighth zakat (13.5%), please note, it is not permissible to appoint more officers than necessary. It is recommended that the officers' salaries be determined and taken from the government budget so that zakat money can be distributed to other mustahik.
- 4) It is not permissible for the zakat to accept bribes, gifts, or grants, either in the form of money or goods. He is completing the building and administration of a zakat body with all necessary equipment if somebody cannot be obtained from government coffers, grants, or other donations. It can be derived from the amil quota by simply stating that the means must be directly linked to the collection, storage, and distribution of zakat or an increase in the amount of zakat.

The institution that appoints and issues a license to operate a zakat body is obliged to carry out supervision to exemplify the Sunnah of the Prophet PBUH in performing the task of control over the zakat amil. A person must be honest and responsible for the zakat in his hands and be responsible for replacing the damage caused by his recklessness and negligence. Zakat officers should have general ethics of Law. For example, guidance and friendship to the obligatory zakat (Muzaki) and always pray for them. As well as the mustahik, they must explain the importance of zakat in creating social solidarity. In addition, to distribute zakat as soon as possible to the mustahik.¹¹

d) Muallaf (New to Islam)

Those who have been forced to accept, be embraced, and have their hearts verified because of their shaky faith, or to deny the calamity they may have caused on Muslims or to profit from what they may have profited from. Then according to Umrotul Khasanah, the Mf here there are four kinds of namely:

- 1) Muslim Muallaf is a person who has converted to Islam, but his intentions or faith are still weak, so it is strengthened to give zakat.
- 2) Those who entered Islam and his intentions were strong enough, and he was prominent among his people, he was given zakat in the hope that his comrades would be interested in Islam.

¹¹ Meirison Alizar Sali, Saharuddin Saharuddin, and Darni Yusna Darni, 'Ottoman Trade Policy and Activities In Europe and Asia', *Al-Falah: Journal of Islamic State Economics*, vol. 5, no. 1 (2020), 1.

3) Converts who can stop the unbelievers' evil. Converts who can put a stop to the evil of those who refuse to pay zakat.

e) *Fi Riqab* (Liberating Slaves)

He said, "O my people, I do not believe in Allah and the Last Day, and I do not believe in Allah and the Last Day, and I do not believe in Allah and the Last Day, and i.a. Slaves are called Raqaba or Riqab because his master completely controls him so that by being given the zakat his purpose so that they can escape the shackles of slavery. Zakat can be used to free those who are slaves, namely by:¹²

Helping *Mukatab* slaves, namely slaves in installments of a certain amount, free themselves from their masters to live in freedom. They are entitled to get it from zakat. Or by buying slaves then liberated in this day and age, since the abolition of the system of slavery in the world, they no longer exist. Still, according to some Maliki and Hanbali sects, the liberation of Muslim prisoners from the enemy's hands with zakat is included in the chapter of slavery. Thus, this mustahik will remain as long as there is still a war between the Muslims and their enemies. Even Mahmud Syaltut (Egyptian fiqh figure) stated that the zakat section to free slaves could be used to avoid a State from economic, thought, and political slavery.¹³

f) *Gharim* (debt-in debted person)

These are the people who are burdened by debt. There are two kinds of *Gharim*, one who is in debt for personal benefit that is permissible by the Shayara' and one who is in debt for society 5.0 's benefit, such as to join two hostile parties. Al *Gharimin* (those who owe) are stuck people (have) obligations—because of their actions in matters of public interest, resolving family disputes, preserving Muslim unity, serving Islamic preaching activities, and so on. According to Elsi Kartika Sari in his book *Introduction to the Law of Zakat and Waqf*. They are entitled to a share of the zakat. At the same time, those in debt because of their morals and mental health have been corrupted. As they owe because of narcotics, liquor, gambling, etc., they are not entitled to a zakat share.

g) *Fisabilillah* (For God's sake)

1) *Fisabilillah*, According to the Scholars, according to the Hanafi sect, is a fakir fighter who plunges into war. They will be given the wealth of zakat to help what is needed in the struggle. So the rich soldiers are not given zakat. According to al-Qurtubi, one of the Maliki Mufasssirs, the meaning of *Fisabilillah* in the Maliki sect is: "*Fisabilillah* are fighters who have ties, given to be their needs in battle whether they are rich or poor." The understanding of *Fisabilillah* given by Malikiyah shows that it does not distinguish between rich and poor. All fighters who are involved in the war are given a zakat allowance. This grant is only because it is involved in warfare rather than others.¹⁴ The Shafi'i sect is in line with the Maliki sect specializing in the targeting of zakat on *Fisabilillah*. It allows giving mujahideen who can help him in jihad, even though rich, and can give zakat to fulfill the absolute necessity, such as weapons and other equipment. However, the Shafi'i sect differed from the Maliki sect: they required that the volunteer

¹² Meirison Meirison, "Sejarah Kepemimpinan Wanita Di Timur Tengah Dalam Tinjauan Hukum Islam (Analisa Terhadap Syajar al Durr)," *Kafa'ah: Journal of Gender Studies* 9, no. 1 (July 30, 2019): 50, <https://doi.org/10.15548/jk.v9i1.231>.

¹³ Meirison Alizar Sali, Saharuddin, and Rosdialena Rosdialena, 'Takhrij Fiducian and Contemporary Problems', *Al-Istinbath : Journal of Islamic Law*, vol. 5, no. 1 (2020), p. 51.

¹⁴ Meirison Meirison, 'Riba and Justification In Practice In Scholars' Views', *Transformative*, vol. 2, no. 1 (2018), 348.

fighters not get the state's share or salary budgeted. And Allah is All-Knowing, All-Wise. According to them, the fortress' guard was also named part of the war, although there were no attacks, nurses, cooks, and others related to the war.¹⁵

- 2) Fisabilillah According to Modern Scholars Sayid Rasyid Ridha, the author of Tafsir al-Manar, expressed his opinion in interpreting Fisabilillah, namely: all means (*al-Thariq*) are used in maintaining belief and charity to achieve the ness and recompense of God. The public benefit of Muslims, with which is upheld religious affairs and government, is not personal interest. Hajj is not a standard benefit because it is obligatory for the unable and not obligated to those who are incapable.¹⁶ This worship includes Fardu 'ain, which has certain conditions such as Prayer and fasting, including the benefits of religion that is common. But for the sake of hajj and the importance of carrying it out, such as road safety, meeting the needs of water and food, and the health of worshippers, then such activities may be used from the Fisabilillah section if there is no other source of funds. The most important thing is prioritizing war preparation, such as buying weapons and preparing armies (this is in Islam's battle and upsize Allah's word alone).¹⁷
- 3) Similarly, Mahmud Syaltut equates Fisabilillah with a public benefit that does not belong to an entity, is not only used by a person, and is owned solely for the benefit of God. His being, the most important of which is to prepare for war to reject the wicked and maintain the glory of religion. And those¹⁸ the preachers who wish to vilify And destroy Islam will not be able to help them, nor will they be helped.¹⁹

Yusuf al-Qaradawi mentioned in "Contemporary Fatwas" that the need for troops and defence today is a shared responsibility. He needs a large fund that cannot be met with zakat alone. Therefore the funds for this benefit are not taken from zakat but *rather from Fa'i* money (spoils), *Kharaj* (taxes), and so on.²⁰ Zakat results are complementary only, for example, to make a living to the volunteers and so on. The distribution of zakat for the benefit of fi Sabilillah in this day and age is more appropriate if directed at jihad Tsaqafi (struggle in the field of culture), education, and information. In this form, jihad is more important because it must be Islam's true jihad (struggle).²¹

Ibn Sabil, what is meant by this post is the giving of zakat to someone who travels in a foreign area. If he is wealthy, he takes the property as a Qard Hasan (loan), which will be returned after returning to his place, and if he is insufficient, he does not replace it. The person is

¹⁵ Wahba az-Zuhaili, *Al-Fiqh al-islami wa-adillatuhū: aš-šāmil li-I'm not sure i'm going-adilla aš-šarā'iyā wa-a-ārā al-maḥabīya ahamm wa-ahamm an-naarīyāt al-fiqhīya wa-tahqīq al-aḥādīa an-nabawīya wa-taḥrīghīhā Saeed A Saeed A saeed a alfābā'īya Saeed A li-I'm not sure i'm going-mauaū'āt wa-a-masāail al-fiqhīya. Ġuz' 11: al-Fahāris al-Ōmma: saeed a alfābāa Saeed A li-I'm not sure i'm going-Saeed A wa-aḥādīa wa-a-mauaū'āt al-fiqhīya*, Nachdr. Der Vierten verbs. Ausg Edition (Dimašq Bairūt: Dār al-fikr, 2002), 77/5.

¹⁶ Dr. Anwar, "The Law Of Productive Zakat In Islam And Its Impact Towards Economy," February 1, 2017, <https://doi.org/10.5281/ZENODO.293800>.

¹⁷ Yusuf Qaradawi et al., *Hukum Zakat: Studi Komparatif Mengenai Status Dan Filsafat Zakat Berdasarkan Quran Dan Hadis* (Bogor, Jakarta: Litera Antar Nusa, 2007), 311.

¹⁸ Meirison Meirison, 'Mashlahah and its Application in Siyasaḥ U.s Shar'iyah', *19 Reviews*, *13Followers*, vol. 32, no. 1 (2019), <http://journal.fs.uinib.ac.id/index.php/ijtihad/article/view/32>, 10/ Sep 5, 2020.

¹⁹ محمود شلتوت، الإسلام عقيدة وشرعية (2007، دار الشروق للنشر والتوزيع)، 45.

²⁰ S.H.I.M.H.I. Ani Nurul Imtihanah and S.A.M.H. Siti Zulaikha, *DISTRIBUSI ZAKAT PRODUKTIF BERBASIS MODEL CIBEST* (Gre Publishing, 2019), <https://books.google.co.id/books?id=N2acDwAAQBAJ>.

²¹ Meirison Meirison, 'Legal Drafting In the Ottoman Period', *Scientific Journal of Al-Sharh'ah*, vol. 17, no. 1 (2019), 39.

given an amount of zakat as much as possible until he returns to his hometown.²² He said: 'It was a journey that was not for sin, and on that journey, they ran out of supplies. Yusuf-Qardawi, following a discussion of several verses, said that the Qur'an mentions the so-called "journey" sent and stimulated by Allah SWT that is:²³

- a) Those who travel in search of sustenance (QS:67:15),
- b) Prosecutors (QS: 29:20, 3:137, and 22:46),
- c) Jihad/war in the way of Allah SWT (QS: 9:41 – 42 and 121),
- d) Hajj to the House of Allah (QS: 3:97 and 22:27 – 28).

Therefore Yusuf al-Qardawi argues that ibn Sabil concerning zakat is a complete form of travel made for a public benefit that benefits Islam or Islamic society 5.0 5.0. Ibn Sabil, who is entitled to receive zakat according to the fiqh scholars, must be qualified: In a state of need and Not a sinful trip²⁴

3. Zakat (Mustahik) Recipient Requirement

The conditions of mustahik zakat according to Wahbah Zuhaily quoted by Ani Nurul Imtihanah and Siti Zulaikha are as follows:²⁵

- a. Faqir
- b. Zakat recipients must be Muslim
- c. The recipient of zakat is not of the descendants of the children of Hasyim
- d. Zakat recipients are not people who are usually given zakat recipients should be toddler, Akil, and independent

According to the Qur'an,[60) the scholars agreed that it is not permissible to give zakat except to the Asnaf Al-Tsamaniyyah (eight factions), according to the four sects:²⁶

The	Hanafi	Maliki
Fakir	A person who has less than Nisab or more but is exhausted by his needs	He who has property, and whose property is not sufficient for his needs within a year, he who has an income and is insufficient, is given zakat only enough
Poor	People who don't have anything	One who has nothing.
Amil	He who is appointed to take care of zakat	Zakat managers, writers, dividers, and so on who work for the benefit of zakat. The condition of amil: be fair and know all the laws related to zakat.
Converts	People who are expected to be Muslim or new as	Infidels who are expected to convert to Islam, others say

²² Musa Yusuf Owoyemi, "Zakat Management: The Crisis of Confidence in Zakat Agencies and the Legality of Giving Zakat Directly to the Poor," *Journal of Islamic Accounting and Business Research* 11, no. 2 (January 2, 2020): 498–510, <https://doi.org/10.1108/JIABR-07-2017-0097>.

²³ Qaradawi Et Al., *Ruling on zakat*, 79.

²⁴ *Ibid.*

²⁵ S.H.I.M.H.I. Ani Nurul 19 Reviews , 13Followers and S.A.M.H. Siti Zulaikha, *DISTRIBUTION OF PRODUCTIVE ZAKAT BASED ON CIBEST MODEL* (Gre Publishing, 2019), p. 34, <https://books.google.co.id/books?id=N2acDwAAQBAJ>.

²⁶ G. Arifin, *Zakat, Infak, Alms* (Elex Media Komputindo, 2011), 158–61,

	Muslims. They have not been given zakat since Caliph Abu Bakr al-Siddiq	Muslims who have just restored.
Sahaya's servant	He who has promised his master that he may redeem himself with other money/property	Muslim servants who are bought with zakat income and freed
Gharim	The one who has debt, while his property is out of debt, is not art enough. Given zakat to pay the debt.	He is in debt, whose wealth is not sufficient to pay the debt, is paid by zakat if he is in debt, not for something evil.
Fi Sabilillah	Soldiers to fight in the name of God.	Soldiers and spies to buy weapons, horses, etc., for war in the way of God.
Ibn Sabil	On the way, there was a man who had broken up with his property.	The person who is on the trip and he hopes for support for the cost of returning to his country, provided his trip is not for sin.

The	Shafii	Hanbali
Fakir (Poverty)	He has no property and no effort, and no one is obliged to spend it.	He who either has no property or just has enough property to meet half of his needs.
the poor	One who has property or business as much as 1/2 of his/her adequacy/ more, but not enough. That is because of adequacy, according to the usual age of 62 years, then enough in that time is called "rich," it should not be given zakat when rich with wealth. The adequacy of the wealthy with efforts, such as those with a fixed daily or monthly income, is measured on a daily basis. If one day his income is insufficient, he may receive zakat. The absence of houses, household furniture, clothes, etc., that need to be worn every day does not count as wealth, meaning it does not prevent it from being considered flawed.	Who has half of his needs or more but is insufficient.

Amil (Agent)	The man works for zakat, and he has no wage other than it.	Zakat managers are given zakat just the wages of their work.
Converts	(a). A man who has just entered Islam, while his faith is not yet strong. (b). The Muslim who is influential in his people is still unbelievers, and it is expected that if he is given zakat, others will enter Islam. (c). Muslims who influence disbelievers if they are given zakat will be preserved from the evil of disbelievers under his influence. (d). The person who denies the crime.	The person who influences him is hoping that he will enter Islam or fear his evil, or the Muslim who expects his faith to grow firmer or another hope of Islam because of his influence.
Fi Sabilillah	The army volunteered, received no salary, nor was it a share of the wealth provided for war purposes. He was given zakat, though rich, as much as he needed for war, buying weapons, horses, and other war tools.	Soldiers who do not get salaries from the (government) leadership.
Ibn Sabil	The traveler who goes from the land where zakat (Balad al-Zakah), or passes through it, is given zakat to get to his destination or to get to the place where he has wealth, if any, provided that he needs it when traveling or passing through the land, and his journey is not for sin.	He who decrees shopping on a lawful trip is permissible. Travelers are given just enough fare to go home.

According to the Imam of Shafii, those who are in debt are also entitled to zakat. But not everyone who owes a lot is entitled to zakat. That is to owe a lot if the debt is used for the benefit of Muslims. And Allah is all-owed, all-important. The Shafi'i also states in his book al-Majmo that those who are in debt are in debt to reconcile those who are in conflict and to better themselves and their families. Gus Arifin, in his book on Zakat, Infak, and Alms, decriminalizes those who are not entitled to zakat are:²⁷

²⁷ Meirison Alizar Sali, 'Distinction of Justice and Fairness during Umar ibn Abdul Aziz s Reign', *AJIS: Academic Journal of Islamic State Studies*, vol. 4, no. 2 (2019), 127.

- a. The rich, the wealthy.
- b. A strong man can strive to meet his needs, and if his income is insufficient, then it is permissible to take zakat.
- c. Infidels under the protection of the Islamic state unless they are expected to enter Islam.
- d. He is responsible for the living of his parents, grandparents, and children and the wives of those who give zakat.

It is permissible to give zakat to others, such as brothers, sisters, uncles, and aunts when they are in need.²⁸ Abdul Muid emphasized topics related to Ziswaf management. Especially based on the experience of Baznas Karanganyar, which is listed as one of the best Baznas in Central Java.

4. Baznas (National Amil Zakat Agency) Management and Activity in Society 5.0

The ZIS funds collected by Baznas Karanganyar continued to increase. In 2018 Baznas Karanganyar managed to raise ZIS funds of around Rp. 15 billion. This success could be achieved, and he continued, thanks to the community's trust in 'amil (manager). Belief in 'amil, according to him, must always be built. This can be done, among others, by introducing the existence of Baznas to the public.²⁹

"In the past, people often couldn't tell the difference between Baznas and Basarnas. Then we will socialize the existence of Baznas. For example, through a signpost sentence thoyyibah on a city street. We also do question and answer zakat in the newspapers. Over time the people also know," he explained.³⁰ According to him, Baznas had bought two ambulances for the services of corpses and sick people. Non-Muslim communities can even use the car. That way, the public increasingly recognizes the existence of Baznas. Belief in 'amil, explained Muid, is also carried out through useful programs. Among them are programs related to intelligence in the form of scholarships, from elementary to tertiary education. Other programs are related to health. In this case, Baznas conducts mass circumcision activities and polyclinics.

Meanwhile, in the field of da'wah, Baznas, among others, has a mosque building program, TPQ (al-Qur'an Reciting and Memorize School), and TPQ teachers.³¹ In the field of concern, Muid continued, Baznas has programs related to disaster relief. Meanwhile, in the economic sector, Baznas has programs such as compensation for small city traders.³²

The second speaker, Ardhianto Murcahya, emphasized materials related to Ziswaf technology and development. According to Ardhi, in the context of Ziswaf, the industrial era 5.0 was marked by a shift in faster, easier and cheaper services. "Usually, if you want to pay zakat, people come to amil zakat at the Ziswaf secretariat or the mosque. Now, they need to log in to a certain trusted page," he explained. According to him, Muzakki now wants to be faster, on time,

²⁸ Muḥammad Ibn-Aḥmad as-19 Reviews , 13 Sarasī, Abū-Abū-Abdallāh Muḥammad I'm not going to do that. Muḥammad I'm not going to do that. Ismā'īl aš-Šāfi'ī, and Kamāl 2012-2015: The New Year's Day al-ŌInānī, *Kitāb Al- Mabṣūḥ Fi 'l-fiqh al-ḥanaḥī* (Bairūt: Dār Al-Poles al-Ailmīya, 2009), 77.

²⁹ Rina Murniati and Irfan Syauqi Beik, "Pengaruh Zakat Terhadap Indeks Pembangunan Manusia Dan Tingkat Kemiskinan Mustahik: Studi Kasus Pendayagunaan BAZNAS Kota Bogor," *Al-Muzara'ah* 2, no. 2 (December 26, 2014): 135–49, <https://doi.org/10.29244/jam.2.2.135-149>.

³⁰ Fatchur Rohman, Aan Zainul Anwar, and Subadriyah Subadriyah, "Analisa Potensi Zakat UMKM Mebel Melalui BAZNAS Untuk Peningkatan Kesejahteraan Masyarakat Jepara," *Perisai : Islamic Banking and Finance Journal* 1, no. 3 (December 28, 2017): 200, <https://doi.org/10.21070/perisai.v1i3.1068>.

³¹ Ani Nurul Imtihanah and Siti Zulaikha, *DISTRIBUSI ZAKAT PRODUKTIF BERBASIS MODEL CIBEST*.

³² Mubarakah, Beik, and Irawan, "Dampak Zakat Terhadap Kemiskinan Dan Kesejahteraan Mustahik (Kasus.)"

and target in carrying out their Ziswaf. And IT development supports that. He gave an example, in DT care, for example, there are zakat service applications such as Zains. Through this application, the officer ('amil) is only provided with a cellphone, then the input and notification processes. At DT care, Ziswaf can also be served through WhatsApp services to pick up zakat, transfers, etc. Zakat services can also be done through online donation portals such as pedulinegeri.com or dpudt.core. The existence of this technology, he continued, had brought about a shift (disruption) in Ziswaf's practice. "Usually, if you want to help others through amil zakat, people are asked to photograph the data and other accessories. Nowadays, even anyone can act as' amyl. One of them can be through the Kitabisa.com platform," he explained. "Thanks to technology, the practice of Infak boxes in mosques is now beginning to shift using barcode attachments. Just open the cellphone, then scan the barcode. Donation is faster and more effective.

e. Conclusion

Epistemologically (language) Mustahiq comes from the word Istahaqqa (اَسْتَحَقَّ) (which means Istaujaba (اَسْتَوْجِبُ)) (which makes it mandatory) and Istahala (اَسْتَأْهَلَهُ), (makes him an expert). The terminology (the term Shara ') Mustahiq means a person who has the right to receive zakat assets or people entitled to a distribution from zakat funds.

Regarding who is entitled to receive zakat, Allah has explained his words of the At-Taubah verse 60. And this verse is the only authoritative source of the allocation of zakat distribution, in which there is no conflict among majority scholars'. In this verse, there are eight groups / Ashanaf zakat successors who are often referred to as Mustahiqqu al-zakâh (مُسْتَحِقُّو الزَّكَاةِ) or ashnaf al-zakâh (اصناف الزكاة), namely: first, Fukara; second, Masakin; third, 'Amilin; fourth, Mu'allaf; fifth, ar-riqâb; sixth, ghârimîn; seventh, filillâh; and eighth, ibn-Sabil. The scholars agree that if zakat is not given to other than group eight, it cannot be zakat because zakat has regulations, which are specifically different from sadaqah, grants, gifts, etc. People who are not entitled to receive zakat are: Rich people, namely people who are well off or have assets up to the same class. A strong person who can make ends meet, and if his income is not sufficient, he may take zakat. Unbelievers are under the protection of an Islamic state unless they are expected to convert to Islam. Father, mother, and grandparents up to the top or children down to the bottom of the zakat payer's wife. Because their income is under their responsibility.

It is permissible (recommended) to distribute zakat to other than them, such as brothers, sisters, uncles, and aunts, when they are in need. "Carrying out Ziswaf through religious figures from a legal point of view could be subject to criminal sanctions. Especially for 'amil who have no legality. Actually, it is permissible to make it through religious figures, but more importantly through 'official amil,' he explained further. we emphasized that in the midst of IT development, Mazawa scholars could play a role as a 'professional amil'. Because in the future, 'amil must have a professional certificate. In other words, its existence counts. However, with the advancement of technology, according to him, the function of 'amil is more of a role as a data verifier and less in the field. In addition, theologically, he continued, you don't need to worry because the 'amil profession' will never "end". Regarding the mode of technology, he stated, Muzakki needed to be careful. "When raising donations, it is recommended that you go through a platform that already has a legal basis. And usually each platform has a data verification system, thus providing protection to muzakki from negative mode

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