



ANALYSIS OF COMMUNITY UNDERSTANDING AND DISTRIBUTION OF ZAKAT IN PARANGLABUA, BULUKUNYI, TAKALAR

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ABSTRACT

This study aims to determine how the public understands the responsibility to pay zakat in the Paranglabbua setting, as well as the extent to which the government has made efforts to educate the community about the obligation to pay zakat. This study employs qualitative data to examine the situation of the inhabitants of Paranglabbua concerning their requirement to pay zakat. Data was gathered through interview instruments, observation, and documentation. Respondents in this survey included Paranglabbua community leaders and environmental priests. This study occurs in the Paranglabbua environment, including the Bulukunyi sub-district, Polongbangkeng Selatan sub-district, and Takalar district. The descriptive qualitative analysis was used to analyze the data. After obtaining the data, its validity is checked by extending the observations and triangulating the sources. According to the findings of the study, many people do not fully get the meaning and purpose of zakat; what they understand is that zakat is merely an order that must be carried out during the month of Ramadan, even though there are other zakat that must be carried out. All Muslims must acknowledge and understand Zakat to rescue assets from various forms of selfishness.

Keywords: Zakat; Islamic economics; welfare

1. INTRODUCTION

Zakat fitrah is an obligation for Muslims where its implementation is carried out once a year, namely in the holy month of Ramadan. This zakat al-Fitr already existed at the time

of the Prophet Muhammad SAW. Zakat is also included in the third pillar of Islam, zakat besides containing an element of obligation to issue it, zakat is also very useful for the economy, in terms of several groups who are entitled to receive zakat. Besides eliminating the distance between the rich and the poor, zakat is also a pillar of Islam with individual and social implications. This obligation is for the benefit and welfare of the people (Ramli, 2016:11).

Fiscal policy in Islam aims to create a society based on a balanced distribution of wealth by establishing balanced material and spiritual values. In the Islamic economy, the government continues to collect zakat from every Muslim with wealth that exceeds a certain amount (nizab) and is used for certain purposes. As explained in the hadith of mu'ads, an authentic hadith that Rasulullah SAW sent him to Yemen and ordered him to take zakat from the rich among them and then give it to the poor. Imam Malik also said that it is not permissible to distribute zakat in other areas outside of the area where zakat is collected unless many people really need it in that area.

Zakat fitrah when issued, is for himself, his family, and other dependents, both adults, small children, men and women. "Rasulullah saw obligated zakat fitrah to purify fasting people from vain deeds and vile and dirty words, as well as to feed the poor. (Narrated by Abu Dawud).

Based on the results of the meeting between the Organizers of Zakat and Waqf Office of the Ministry of Religion of Takalar Regency Together with the Takalar public relations which was held on Monday 27 March 2023 in the office of the head of the Takalar Regency Ministry of Religion office. The meeting was attended by the head of the Takalar Ministry of Religion Office, the Head of the Welfare Section of the Regional Secretariat of the Takalar Regency Government, the Industry and Trade Service, the Amil Zakat Takalar Agency and the Chairman of the Indonesian Ulema Council H. Hasid Hasan Palogai. The results of the meeting resulted in an agreement regarding the amount of Zakat based on the price of staple foods consumed daily whose value is equivalent to 1 sha' or 2.5 kg or 4 liters per person valued in money with the following details:

1. Premium quality rice : Rp. 60,000, (15,000 x 4 liters)
2. Medium quality rice : Rp. 44,000, (11,000 x 4 liters)
3. Normal quality rice : Rp. 36,000, (9,000 x 4 liters)

In addition to Zakat Fitrah, it was also agreed that the amount of infaq for Muslim households is Rp. 15,000 per family head. Meanwhile, the payment of Fidyah per day is set at Rp. 45,000 for Muslims/Muslimah who do not fast due to old Syar'i. Takalar Regency is a district in the province of South Sulawesi with 110 sub-districts. In this study, it was

located in the South Polongbangkeng sub-district, which consists of 6 sub-districts and 4 villages and the author specifically took research in the Paranglabua environment, Bulukunyi Sub-District, Takalar Regency, where the data collected comes from the Paranglabua environmental priest.

Based on this, the research can analyze the community's understanding of zakat fitrah is not very good. Some are addressed in the Paranglabua neighborhood, Bulukunyi village, but live in other areas so that some people do not pay their zakat at the priest in the Paranglabua environment, Bulukunyi village, but in the area where the community is. stay.

2. METHODS

This type of research is descriptive qualitative research, namely data collected in words, pictures, not numbers. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior. While descriptive research is a form of research aimed at describing existing phenomena, both natural phenomena and human engineering. The aim is to make systematic, factual and accurate information about the facts and characteristics of a particular population or area. This research is used to find out how people's understanding of the implementation of zakat and the distribution of zakat in the Paranglabua environment, Bulukunyi village.

This study aims to obtain a clear, complete description and information and enable and easy for researchers to conduct observational research and interviews. Therefore, the author determines the research location is a place where research is about people's understanding of the implementation of zakat and the distribution of zakat in the Paranglabua environment, Bulukunyi village.

The primary data source in this study is in the form of words through interviews with predetermined informants which include various matters relating to understanding the people of the Paranglabua environment about zakat fitrah. The informants interviewed were community leaders and environmental priests of Paranglabua. Meanwhile, the source of secondary data is data about people who pay zakat and recipients of zakat.

Data collection in this study was carried out by being directly at the research object so as to obtain valid data. The method used in this study is the method of documentation, interviews and documentation. In direct observation, researchers besides actors are full observers who can make observations of symptoms or processes that occur in actual situations that observers directly observe. The researcher saw directly the process of implementing zakat in the Paranglabua environment, Bulukunyi village. The interview method was carried out using a structured direct interview technique, namely by first

compiling a number of questions to be conveyed to the informant. This is intended so that the conversation in the interview is more directed, focused on the intended purpose, and avoid speaking too broadly. The documentation method is used to obtain data and records about the number of people who pay zakat and the number of people who receive zakat.

Test the validity of the data in this study was carried out by using an extension of the observation. The researcher stayed at the research location until the saturation of data collection was reached. By extending this observation, the researcher re-checks whether the data that has been provided so far after checking back on the original data source or other data sources turns out to be an error, the researcher makes further, broader and in-depth observations to obtain data that is definitely true. In this study the researcher extended his observations by returning to the field to ascertain whether the data obtained was correct or there were still errors.

In addition, researchers also use source triangulation techniques. Source triangulation is used to check data about its validity, compare interview results with the contents of a document by utilizing various sources of information data as material for consideration. In this case the author compares data from interviews with community leaders with the results of interviews with priests from the Paranglabbua area.

Data analysis in qualitative research was carried out before going to the research location, while in the field and after finishing in the field. The flow of data analysis activities are data reduction, data presentation, and concluding. Data reduction was carried out since data collection, starting with making summaries, coding, tracing themes, writing memos, etc. to eliminate irrelevant data or information, then the data is verified. Data is presented in the form of narrative text, designed to combine structured information in a coherent and easy-to-understand form. Drawing conclusions or verification is the final activity of qualitative research. Researchers must arrive at conclusions and verify both in terms of meaning.

3. RESULTS AND DISCUSSION

Zakat is a certain part of the assets that must be issued by every Muslim when it reaches the specified conditions. As one of the pillars of Islam, Zakat is paid to be given to those who are entitled to receive it (asnaf). According to the terms in the book of al-Hâwî, al-Mawardi defines zakat by taking certain names from certain assets, according to certain characteristics and to be given to certain groups. People who pay zakat are called Muzaki. While people who receive zakat are called Mustahik. Zakat is the fourth pillar of Islam, public awareness of zakat is very important. 32 verses in the Qur'an command prayer and zakat simultaneously.

This is not in line with what happened. The research location shows that the people of the Paranglabbua neighborhood only know the zakat needed to understand zakat, but many people do not understand the function, purpose and benefits of zakat fitrah. Respondents' answers to questions asked to residents prove this. Among them are: what do you understand about the meaning, purpose, benefits, and types of zakat?

Table 1. Data from environmental interviews in Paranglabbua

Answer Choices	Voters
Understand and know the purpose or function	10
Not really understand	9
Just knowing	29
Don't know	11
Amount	49

Source: Processed by researchers, 2023

The data shows that people's understanding of zakat is quite weak, this can be seen from the respondents who many voters gave answers a, b, and c as many as 48, namely understanding until they know. This is certainly a problem because of the lack of knowledge about zakat. The public's understanding of knowing zakat is not enough if it is not balanced with knowledge so that it affects the implementation of zakat. With a situation like this, the low understanding of people who are already productive requires the right strategy or effort to understand the substance of zakat, which can solve poverty alleviation.

Like the explanation from one of the residents of the Paranglabbua neighborhood who stated that he knows zakat is an obligation but to be able to apply and implement it feels normal because it feels like giving something to other people is like zakat. So it can be concluded that the community fully understands that zakat is an obligation, but its implementation is still not optimal.

In the distribution of environmental zakat, Paranglabbua is only distributed to local communities or mosques, as the results obtained through interviews with Paranglabbua residents who work as farmers gave statements, including "Where have you been distributing agricultural zakat?". There was an answer from dg Sialle as follows: "I just found out that zakat comes from trade, so far I have paid zakat fitrah which is carried out in the fasting month before Eid Al-Fitr. For zakat fitrah, I usually distribute it to the closest neighbors who are felt to be less able. Followed by one of the administrators of the mosque with the following question: are there residents who tithe other than zakat fitrah, and where do zakat funds collected from the community go? With the answer "There are still many residents who do not understand zakat, but there are already residents who distribute zakat fitrah with rice and zakat maal in the form of money. Some of the funds collected will be distributed again to residents who are not yet well off, some other funds

are saved for the needs of this mosque. Among them are: What Zakat has been done by the community?

Table 2. Data from environmental interviews in Paranglabbua

Answer Choices	Voters
Zakat fitrah	40
Zakat mal	9
Amount	49

Source: Processed by researchers, 2023

From the statements in the table it shows that some people understand that there are other people's obligations from the assets they own, but in practice only 11 people understand and issue zakat maal and there are also people who give charity if their business is progressing or getting more sustenance. Some people are in the capable category. This shows that public awareness of zakat is still very low. So it can be concluded that people only understand zakat fitrah because this is always done every month of Ramadan.

After interviewing one of the residents, some residents will certainly distribute their zakat in the form of basic daily necessities, such as rice, sardines, sugar and syrup, and some even use mukenas, sarongs and Eid clothes. As the results of interviews with local residents who work as clothing sellers responded, "After I sold clothes and turned around I bought staples for me to distribute to my family or some neighbors who needed it especially before Eid. Then, the residents who received the distribution of zakat money with proper clothes commented, "This year I got an allowance from residents who were in the affluent category in the form of money and Eid clothes for our family.

Another problem that cannot be denied is the absence of a special committee that manages the implementation of community zakat. This is what causes people to not understand about zakat so that many people only know the obligatory zakat. The residents' skills in issuing zakat maal in calculating the amount of assets that must be distributed as zakat have not been fully realized and the calculation of zakat is speculative. It can be seen that the respondents' answers to the questions asked to insiders proved this. Among them: how to calculate the amount of assets that must be issued as zakat.

Table 3. Data from environmental interviews in Paranglabbua

Answer Choices	Voters
Ask the priest to calculate the amount of zakat that must be issued	20
Estimating the amount of zakat that must be issued	22
c. Count the numbers yourself	7
Amount	49

Source: Processed by researchers, 2023

The table above explains that people's understanding of zakat is still weak. This is evidenced by the number of respondents choosing answer b. as many as 22 people. From the informants' answers it is clear that the people in the Paranglabbua area really need deeper insights about zakat in order to be able to carry out this order seriously. Due to their ignorance, many people pay zakat only by guessing the amount given and even asking for a person's or institution's services to calculate their assets and zakat. They understand that zakat is a mandatory order but its distribution has not prioritized the 8 groups. This is not in line with Islamic law and sharia. In surah at-Taubah/9:60 with the translation:

"Indeed, zakat is only for the needy, the poor, amil zakat, whose hearts are softened (converts), to (liberate) slaves, to (free) people who are in debt, for the way of Allah and for people who are on their way, as an obligation from Allah. Allah is All-Knowing, All-Wise.

The verse explains that the group of people who are obliged to receive zakat and including the main basis for the implementation of zakat, if carried out responsibly, will become a permanent source of potential funding to support the success of the nation, especially increasing the income and welfare of the population. As said by Ibn Taymiyah, giving zakat can make the soul clean and increase wealth.

Based on the explanation from the sources above, the awareness in carrying out the obligation of zakat is good by giving directly to the nearest mosque or neighbor, even though there are residents who are normal about this problem, even though one of the meanings of implementing zakat is the establishment of friendship between the rich and the poor. In order to establish relationships and foster citizen obedience in paying zakat, it is necessary to foster and socialize the benefits and functions of zakat.

Implementation of Zakat in the Paranglabbua Environment

Good business is not always smooth, but it may require extraordinary effort and sacrifice, namely the sacrifice of time, energy and mind. This means that obstacles and problems in the implementation of zakat will always occur, but it is possible to obtain

assistance, such as opportunities to encourage the implementation of a good plan, of course it can also be carried out.

The Office of Religious Affairs in the Polongbangkeng Selatan sub-district in collaboration with the environmental priest of Paranglabbua has endeavored to build public awareness in paying zakat to increase awareness. The response from the community can be said to be quite good because the people who use this consulting service are important enough to discuss various issues related to zakat. The most frequently asked question is how to calculate the assets to be issued as zakat and requires people's services to calculate the assets they spend at that time.

In essence, the availability of facilities and facilities that can support the success of zakat management in the Paranglabbua environment is good, but the Amil Zakat Institution as an activator has not yet operated to overcome poverty. Of course, more attention must be given to this so that implementing zakat can potentially overcome poverty in the Paranglabbua environment.

Efforts to be made to increase the understanding of the Paranglabbua community

Based on the results that have been described, some matters should be applied regarding the management of zakat as an effort to build an understanding that has not been understood about the management of zakat. So that the community needs guidance that religious leaders can carry out through local instruments, including:

1. Coaching through the theme of the sermon of Ramadan

One of the ways to play an important role in facilitating the implementation of zakat is to provide understanding by proposing topics related to zakat in Friday sermons and lectures during the month of Ramadan. Because Ramadan means taking into account the magnitude of the reward when sharing, then there is the right motivation to issue zakat.

This can be seen from the results of interviews with the people of the Paranglabbua neighborhood who are included in the category of having a middle to upper class economy, by attending last year's Friday sermon with the theme of zakat can change one's awareness and motivate them to carry out zakat orders properly according to the Shari'a. As an example of daily life as follows:

Interview with one of the residents of the Paranglabbua neighborhood,

"Last year, before the month of Ramadan, I heard an ustadz giving a lecture at the mosque explaining that those who have more assets must be counted in full so that it is correct that after that, give alms to those who cannot afford around you because

that is your responsibility to Allah. Next, give him motivation with productive zakat so that next year you will be among the zakat recipients, not zakat recipients. This made me realize that assets are only entrusted and not entirely mine, so when I enter Ramadan, I have issued zakat fitrah and zakat maal for my assets.

It can be seen by providing excerpts of lectures on the theme of zakat which are delivered with rational delivery and understanding that can educate and motivate citizens to pay zakat.

2. Formation of Zakat Management Organization as Community Activator

Zakat as a religious institution aims to benefit and provide justice for the people, so it needs to be regulated to obtain the expected results. This is also regulated in the Legal Basis of Law 23 of 2011 concerning Management of Zakat, namely Article 20, Article 21, Article 29, and Article 34 paragraph (1) of the 1945 Constitution of the Republic of Indonesia. There are also several reasons why an area needs to the existence of Zakat Institutions, including: (1) collected funds can be distributed optimally, because it will not materialize if zakat is allocated as the economic foundation of the people; (2) setting an example for those who don't know about zakat, because zakat institutions will remind and increase the spirit of giving zakat among Muslims; (3) this will make it easier for the community, because the institutional system will make the distribution of zakat funds easier and safer than the distribution separately; and (4) closer to zakat management through institutions in Islamic history, because it is an alternative to the zakat management system of past Islamic governments. If you look at the history of zakat, zakat is jointly managed by an Islamic government institution called Baitul Maal.

This is where the importance of zakat for Muzakki and Mustahik, because most of the poor need fair assistance through the development of the zakat economy so that it is easier to set fair goals. This goal must be used as an effective allocation of zakat, of course, if a relationship is implemented that can unite the parties involved in it, especially the residents of Paranglabbu and the mobilizers in the community, such as the ulemas or village officials who are the main movers for the establishment of zakat institutions for the Paranglabbu community, then this this is certainly achievable.

In the Paranglabbu area, they still use their habit of issuing zakat and giving it directly to neighbors who want to be helped. The amount of the gift is an expression of gratitude and happiness for the sustenance received, but the lack of awareness in paying zakat is due to low knowledge and outreach to the community itself as well as habitual factors that cause zakat payments to be sufficient by paying zakat fitrah and alms.

In the implementation of zakat, many misunderstandings occur in the Paranglabbu community, generally they carry out the pilgrimage more than other worship services such

as zakat. This occurs because they prioritize relationships with God rather than good relations with humans and lack knowledge of zakat's values in social life. According to Muhammad Daud Ali, who defined that zakat is part of the assets that must be given by every Muslim who meets the requirements to certain people with certain conditions.

The results at the research location show that the potential of the community in the Paranglabbua environment does not fully understand and understand the meaning of zakat, they only understand that zakat is only a mandatory order that is carried out in the month of Ramadan. According to Muhammad Daud Ali, there is a similarity that occurs in society, namely that the assets owned have been distributed to those who cannot afford and lack according to religion, but the problem is that the zakat that has been distributed has not been according to the measure and is still guessing, even though Jumhur Ulama has explained that the wealth division zakat according to the Shari'a. Allah SWT has said that the obligation to tithe and prayer are equally important, and the meaning of zakat itself is very broad, one of which is cleaning up wealth to avoid self-rage.

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