



Siyasah Shar'iyah Concerning Zakat Management in the Early Islamic Time

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Abstract

The fact shows that zakat is an obligation that has not been carried out properly for Muslims. This fact is due to the shortcomings that are still unresolved. Among them are the weakness of social authority, political and legal support in the implementation of zakat. So far, the implementation of zakat has been left to the will of the people. At the time of the Prophet, everything related to zakat was taken care of by his companions. As a guide and guardian of zakat worship, he always believes that zakat is not only the good of the individual, but also the embodiment of social life. With the spread of zakat, he formed a charity whose use was in accordance with the principles of the Qur'an and adapted to the situation and conditions of the people at that time. For example, finance houses of worship, soldiers.

Keywords: *Zakat; Muslims; Social Life*

Introduction

Zakat is one of the pillars of Islam, and is an obligation in religion (al-Kahlani, t.th: 120). The obligation of zakat on their assets is determined by certain rules (MD. Ali, 1988: 9). Zakat has the same value in Islam as other pillars of Islam, such as faith, prayer, fasting in Ramadan, and hajj. Denying zakat is tantamount to leaving prayer and others. As a result, the faith of Muslims is not perfect just because someone does not pay tithes (Ghazi Inayah, 1993: 36). Herein lies the importance of the obligation of Zakat for Muslims.

The problem is, there are rules that only regulate management without forcing people to pay zakat. The responsibilities of zakat leadership vary from country to country, whether it is a country that clearly states its existence as an Islamic state or a country that recognizes the existence of Islam. This situation shows that the government of each country has certain policies in managing zakat. The policy of the Indonesian government in 1999 was to adopt and pass a law on the administration of zakat, one of the aims of this law was to pursue the common good (especially for Muslims). Theologically, zakat is a factor that purifies wealth and destroys misery, but it also plays an important role in alleviating poverty. Even more than this can be considered as the main source of national income. However, so far (until 2009), with the relevant laws in place, the changes have not been so drastic.

Research Methods

This research is a literature study that only uses library materials. Library research is used considering the fact that library data remains reliable in trying to answer research questions, that literature is a rich gold mine for research, and the state of library data is not limited by space and time, making it easier to collect. The method used is descriptive-analytical, defined as an attempt to explain the *syar'iyah* concerning the administration of zakat in the early days of Islam. If so described, then analyzed to achieve the desired goals of this study. In this study, the data used are secondary data, this is because the data used are obtained from second hands, not the results of the researchers' own research.

Discussion

The fact shows that zakat is an obligation that has not been carried out properly for Muslims. This fact is due to the shortcomings that are still unresolved. Among them are the weakness of social authority, political and legal support in the implementation of zakat. So far, the implementation of zakat has been left to the will of the people. Not surprisingly, zakat expert Surahman Hidayat said that many people prefer to make voluntary donations even in large amounts, rather than spending their wealth by paying zakat as a means to purify their wealth. In addition, Surahman argues that the existence of regulatory rules related to zakat is not optimal. The problems that arise, as has been found previously, of course require the best alternative solutions. Especially if it is understood that one of the factors is the poor implementation of zakat. Of course there is nothing wrong with Allah's command to give zakat obligations.

Of course to see the error, you have to rely on how zakat is used among Muslims. Therefore, the most important step that must be taken is to review the existence of rules governing the issue of zakat leadership. This is in line with the approach of Soerjon Soekanto (1993:5), which suggests that there are five types of factors that influence law enforcement. The five factors are:

- 1) The legal factor itself (law).
- 2) Law enforcement factors, each party makes and enforces the law.
- 3) Factors of objects or objects supporting law enforcement.
- 4) Social factors, each environment in which the law exists or is applied.
- 5) Cultural factors because of the work, creativity and taste based on human initiatives in their respective social lives.

Starting from Soerjono Soekanto's statement above, it could be that all the factors he mentioned are bad problems in managing pockets. The reason is, the five factors above are closely related because they are the heart of law enforcement and are a measure of the effectiveness of law enforcement. To focus more on this context, research is being conducted to draft a law on zakat management. To find a formula that does not achieve the goal of zakat in Indonesia, it is necessary to analyze the codification of Islamic law related to zakat governance. Several things need to be addressed starting from the factors that lead to the codification of Islamic law regarding the treatment of zakat, as well as the impact of managing the codification of Islamic law on national legal policies.

At the time of the Prophet, everything related to zakat was taken care of by his companions. As a guide and guardian of zakat worship, he always believes that zakat is not only the good of the individual,

but also the embodiment of social life. With the spread of zakat, he formed a charity whose use was in accordance with the principles of the Qur'an and adapted to the situation and conditions of the people at that time. For example, financing houses of worship, soldiers, softening the hearts of infidels to convert to Islam, paying off debts and freeing slaves.

The Prophet Muhammad, as an apostle as well as a government leader, supported by his companions at the time, was very concerned about the management of zakat. Because the leadership of zakat is based on the principles of good regulation, it will clearly increase the real benefits for the welfare of the community. This is why the Prophet and Khulafa 'Rashidun, especially the Caliph Abu Bakr who controlled the government, directly regulated the implementation of zakat. Caliph Umar continued this policy, including the establishment of a public fund, baitul food.

After the Prophet's death, the caliphs believed that the choice of zakat was the authority of the state, even as an obligation. People who oppose zakat fight because zakat is an indicator of obedience. Zakat is committed to protecting people from poverty and its various dangers and to protecting the Islamic State from deceptive slander from within and without. Ibn Abidin explained that the basis for withdrawing zakat is the power of the leader to protect his people (Abu Zahrah, 1994: 135). Since the leader is responsible for collecting zakat, submission to the government and paying zakat is considered as evidence of obedience and loyalty of the people. Therefore, Abu Bakr fought those who refused zakat and prayed alone. He said, "Oh God,

Conclusion

Zakat is one of the practices of the Islamic religion whose position is no less important than prayer, with zakat it can perfect our worship. The rules of zakat in each country are different, and none of them really fights for the interests of zakat, as in the era of the leadership of the Prophet and his companions. At the time of the Prophet, everything related to zakat was taken care of by his companions. People who oppose zakat fight because zakat is an indicator of obedience. Abu Bakr fought those who refused zakat and prayed alone.

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