



IMPLEMENTATION OF THE ZAKAT POLICY AS ONE OF THE EFFORTS TO REDUCE POVERTY IN INDONESIA

Didin Muhafidin

Universitas Padjajaran, Bandung, Indonesia

didin.muhafidin@gmail.com

Abstract

The fight against poverty is an ongoing task for emerging nations like Indonesia, which is one of those nations. The number of people living in poverty in Indonesia is increasing, despite the fact that several government programs aimed at alleviating poverty have been introduced; these programs do not appear to be trustworthy enough to solve the problems they were intended to solve. The purpose of this study is to investigate how the policy of zakat has been implemented in Indonesia in an effort to lessen the country's level of poverty. This research makes use of a qualitative descriptive approach by looking at research from libraries. According to the findings, the potential for zakat in Indonesia has reached an astounding quantity, which indicates that zakat may be utilized as an alternate method for addressing the issue of poverty in Indonesia. It is reasonable for the people of Indonesia to have hope that the country's poverty rate will begin to decline as soon as professional management is implemented. According to the findings of this study, maximizing the potential of zakat would bring economic prosperity to the community. This is something that will certainly be promoted by the participation of all aspects of the nation.

Keywords: Implementation, Policy, Zakat, Alleviation, Poverty.

Abstrak

Perjuangan melawan kemiskinan adalah tugas berkelanjutan bagi negara-negara berkembang seperti Indonesia, yang merupakan salah satu negara tersebut. Jumlah orang yang hidup dalam kemiskinan di Indonesia semakin meningkat, meskipun beberapa program pemerintah yang ditujukan untuk pengentasan kemiskinan telah diperkenalkan; program-program ini tampaknya tidak cukup dapat dipercaya untuk memecahkan masalah yang ingin mereka selesaikan. Tujuan dari penelitian ini adalah untuk mengetahui bagaimana kebijakan zakat telah diimplementasikan di Indonesia dalam upaya untuk mengurangi tingkat kemiskinan negara tersebut. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan melihat penelitian dari pustaka. Berdasarkan temuan tersebut, potensi zakat di Indonesia telah mencapai jumlah yang sangat mencengangkan, yang menunjukkan bahwa zakat dapat dimanfaatkan sebagai alternatif untuk mengatasi masalah kemiskinan di Indonesia. Wajar jika masyarakat Indonesia berharap angka kemiskinan negara ini akan mulai menurun segera setelah pengelolaan yang profesional diterapkan. Menurut temuan penelitian ini, memaksimalkan potensi zakat akan membawa kesejahteraan ekonomi bagi masyarakat. Ini adalah sesuatu yang pasti akan dipromosikan oleh partisipasi semua aspek bangsa.

Kata Kunci : Implementasi, Kebijakan, Zakat, Pengentasan, Kemiskinan.

INTRODUCTION

A country is said to be successful in development if it can reduce poverty. The level of welfare of a country will affect the international arena.¹ Therefore, fighting poverty is a challenge faced by every country. The poverty level in a country will affect whether the country is

¹ Pudjianto, Bambang, and Mochamad Syawie. "Kemiskinan dan Pembangunan Manusia." *Sosio Informa: Kajian Permasalahan Sosial dan Usaha Kesejahteraan Sosial* 1.3 (2015).

developed, developing, or poor.² In other words, the level of welfare of a country is influenced by the percentage of poverty in that country. This condition motivates competition to improve welfare, including in Indonesia.³

In Islam, there is a strong emphasis placed on alleviating the conditions of poverty and social disadvantage for those who are less fortunate. The religion of Islam continually works to reduce poverty.⁴ The concept of constructing social order on the basis of mutual assistance and cooperation is developed in Islam. It is imperative that those who are wealthy set aside a modest amount of their fortune for those who are less fortunate as well as other groups. These are the types of gifts known as zakat, infaq, and alms.⁵

Every Muslim who is competent and has satisfied the criteria of Islamic law is required to pay zakat. Even one of Islam's five pillars. It cannot be argued that zakat has the potential to be an efficient means of enhancing the economy of the people.⁶ Zakat is a required right (excluded from property) according to syara'. Zakat is a specific amount (measurement/value) that must be deducted from property (the like).⁷ The implementation of zakat worship requires the state's role to manage optimally and realize the goals of zakat worship, one of which is to alleviate poverty.⁸ Zakat is not a personal matter, but the task of the Islamic government.⁹ Zakat is not a personal matter whose implementation is left only to personal awareness, and zakat is a right and an obligation.¹⁰

Legally, the existence of zakat is regulated; beginning in 2011, a new law, Law Number 23 of 2011, about Zakat Management, which aims to assist the poor and needy, came into effect. The government has put Baznas and Bazda in charge of administering zakat, infaq, and charity in

² Ningrum, Shinta Setya. "Analisis Pengaruh Tingkat Pengangguran Terbuka, Indeks Pembangunan Manusia, dan Upah Minimum terhadap Jumlah Penduduk Miskin di Indonesia Tahun 2011-2015." *Jurnal Ekonomi Pembangunan* 15.2 (2017): 184-192.

³ Endrayani, Ni Ketut Ani, and Made Heny Urmila Dewi. "Analisis Faktor-Faktor yang Mempengaruhi Tingkat Kemiskinan Kabupaten/Kota di Provinsi Bali." *E-Jurnal Ekonomi dan Bisnis Universitas Udayana* 5.1 (2016): 63-88.

⁴ Aqbar, Khaerul, and Azwar Iskandar. "Kontekstualisasi Ekonomi Zakat dalam Mengentaskan Kemiskinan: Studi Kebijakan Zakat Umar Bin Khattab dan Perzakatan di Indonesia." *Laa Maisyir: Jurnal Ekonomi Islam* 6.2 (2019): 226-245.

⁵ Buchari, Ahmad. "Potensi Zakat dalam Pemberdayaan Masyarakat Miskin." *Jurnal Masyarakat dan Filantropi Islam* 2.1 (2019): 1-9.

⁶ Irawan, Edi. "Potensi Zakat dalam Pengentasan Kemiskinan." *Nusantara Journal of Economics* 2.1 (2020): 7-24.

⁷ Muliati, St Cheriah Rasyid. "Persepsi Masyarakat terhadap Kesadaran Muzakki dalam Membayar Zakat di Kabupaten Pinrang." *DIKTUM: Jurnal Syariah dan Hukum* 17.1 (2019): 128-150.

⁸ Sofyan, Adi. "Peran Bazda dalam Pendistribusian Zakat untuk Mewujudkan Kesejahteraan Umat di Kabupaten Bima." *Al-Ittihad: Jurnal Pemikiran dan Hukum Islam* 3.1 (2017): 28-50.

⁹ Qaradhwani, Yusuf. "Spektrum Zakat." Jakarta: Zikrul Hakim. (2005).

¹⁰ Solihah, Cucu, and M. Budi Mulyadi. "Realisasi Tujuan Pengelolaan Zakat Berdasarkan Undang-Undang No. 23 Tahun 2011 Melalui Program Zakat Community Development (ZCD) pada Masyarakat Desa Sindanglaka Kabupaten Cianjur." *Masalah-Masalah Hukum* 47.3 (2018): 241-251.

order to promote the application of this law.¹¹ Zakat is a religious institution that aspires to improve justice, community welfare, and poverty alleviation. To increase efficiency and effectiveness, zakat must be institutionally handled in accordance with Islamic law, trust, benefit, justice, legal certainty, integration, and accountability. Zakat. Considering that the majority of the Indonesian population is largely Muslim, zakat has the potential to flourish as an economic sector.¹²

Building a zakat-based poverty reduction system is not an easy task; there must be cooperation amongst multiple stakeholders to optimize zakat's contribution in reducing poverty.¹³ This responsibility extends beyond the government and the agencies that oversee zakat. Our joint obligation as Muslims is to assist fellow Muslims in need. The development of a zakat management system that involves the social structure closest to the community itself must still be carried out and developed even though it takes a short time.¹⁴ Exploring and developing the potential of zakat does take a long time. However, the community must be optimistic that this zakat system can solve the protracted problem of poverty. The existing potential of zakat must be maintained, and awareness of paying zakat must be increased so that the role of zakat in alleviating poverty becomes increasingly recognized and gains the trust of the wider community.¹⁵

The completion of poverty alleviation must be carried out immediately, and zakat is expected to have a contribution to the poor, particularly those who require attention from all parties.¹⁶ The potential and role of existing zakat are expected to be a means to alleviate poverty and get significant attention.¹⁷ For example, the efforts that have been made in developing the potential of zakat through efforts for business capital loans, fish breeding, agricultural breeding, livestock, and the utilization of zakat for the poor empowerment of Muslim families as well as training and skills, so that in the future the underprivileged will have the provision of experience that can be used to change their lives improve your situation.¹⁸

¹¹ Amalia, Amalia, and Kasyful Mahalli. "Potensi dan Peranan Zakat dalam Mengentaskan Kemiskinan di Kota Medan." *Ekonomi dan Keuangan* 1.1 (2012).

¹² Suhaib, Abdul Quddus. "Contribution of Zakat in the Social Development of Pakistan." *Pakistan Journal of Social Sciences* 29.2 (2009): 313-334.

¹³ Aulia, Mulvi. "Penghimpunan Dana Zakat dan Faktor Penghambatnya." *Al-Mizan: Jurnal Hukum dan Ekonomi Islam* 4.1 (2020): 32-53.

¹⁴ Rahayu, Nurul Widyawati Islami. "Lembaga Amil Zakat, Politik Lokal, dan Good Governance di Jember." *KARSA: Journal of Social and Islamic Culture* 22.2 (2014): 207-223.

¹⁵ Firmansyah, Firmansyah. "Zakat sebagai Instrumen Pengentasan Kemiskinan dan Kesenjangan Pendapatan." *Jurnal Ekonomi dan Pembangunan* 21.2 (2013): 179-190.

¹⁶ Hafidhuddin, Didin. *Zakat dalam Perekonomian Modern*. Gema insani, 2002.

¹⁷ Beik, Irfan Syauqi. "Analisis Peran Zakat dalam Mengurangi Kemiskinan: Studi Kasus Dompot Dhuafa Republika." *Jurnal Pemikiran dan gagasan* 2.1 (2009): 1-11.

¹⁸ Setiyowati, Arin. "Analisis Peranan Pengelolaan Dana Ziswaf oleh Civil Society dalam Pemberdayaan Ekonomi Umat (Studi Kasus Lazismu Surabaya)." *Jurnal Masharif al-Syariah: Jurnal Ekonomi dan Perbankan Syariah* 2.1 (2018).

In light of the information presented above, the purpose of this study is to investigate the effect that the application of zakat has on initiatives to fight poverty. This study is still very important since Indonesia, despite its abundance of natural resources, is still plagued by the issue of poverty, which serves as a roadblock to the country's overall growth and progress.

RESEARCH METHOD

This research is a qualitative-descriptive analysis using literature data techniques or library research (library study). The approach method in this study uses a normative approach and the sociology of knowledge. Normative research is used to examine the ideality of the concept of zakat and its correlation with sound economic logic and then analyze how the potential of zakat can be optimized and empowered so that it is clear what processes need to be done to alleviate poverty.¹⁹ At the same time, the sociology of knowledge approach is used to observe and analyze empirical facts in the field obtained from library materials relevant to the subject matter.

The data analysis used in this study was descriptive qualitative. Problems and facts will be described descriptively, then analyzed to obtain a complete picture of the problems studied, including by conducting content analysis. Qualitative descriptive research seeks to reveal a natural state in a holistic manner.²⁰ Qualitative research describes single variables and can reveal the relationship between one variable and another. From the analysis of the relationship between the variables above, a relevant conclusion can be drawn to be applied without harming other variables, and it is hoped that it can make an excellent contribution to each of the analyzed variables.

RESULT AND DISCUSSION

A. Overview of Zakat as Poverty Alleviation

Zakat is one of the fundamental tenets of Islamic doctrine. Etymologically, zakat signifies growth (*an-namaa*), purification (*atthaharatu*), and blessing (*al-barakatu*). Similarly, in terms of language, zakat refers to the distribution of particular assets under specific conditions to specific groups (*mustahik*) in accordance with specific requirements. Sociologically, zakat donations will be of great assistance to people who get them (*mustahik*). With zakat, social inequality will decrease, the gap between the rich and the poor will narrow, and the importance of kinship and brotherhood will increase.

¹⁹ Sugiyono, Prof. "Metodologi Penelitian Kuantitatif Kualitatif dan R&D." *Alpabeta, Bandung* (2011).

²⁰ Anggito, Albi, and Johan Setiawan. *Metodologi Penelitian Kualitatif*. CV Jejak (Jejak Publisher), 2018.

The zakat distribution system is a remedy to social problems like as unemployment, poverty, and others, which is the main goal of zakat worship. It helps the poor regardless of race, color, ethnicity, or other distinguishing characteristic. Zakat can drastically redistribute wealth and income in Muslim nations. In his study, Pramanik argued that in a macroeconomic environment, zakat may be used as an incentive to raise output and investment.²¹

Zakat is the most effective social transfer method. El-Din has conducted one of the analyses on the distributive and stabilizing effect of zakat in the economy. The distributive purpose of zakat was expressed as a tool or instrument for combating poverty. In contrast, zakat is distributed not just in the form of consumer products but also in the form of productive commodities. When the mustahik has the capacity and ability to process and carry out production activities, this is done. In addition, he advocates the distribution of zakat in the form of equity, which is anticipated to have a greater influence on economic situations.²²

The revenues from zakat should be adequate to ensure an equitable distribution of wealth and income for the benefit of those who are less fortunate.²³ If not, it could lead to an issue of equity among the lower-income people. The most important goal of zakat is to elevate the position of those who are impoverished, who previously only received zakat, to that of zakat donors. In theory, zakat should be distributed to the needy in the form of a cash donation or other form of direct transfer. The goal of this redistribution of income is not just to boost the low-income population's income and the amount of capital that is available to them, but also to improve their capacity to make responsible choices regarding how they spend their income.

Despite their limitations, a number of studies have been carried out to investigate the empirical effects of zakat on the alleviation of poverty and the creation of employment opportunities. Jehle makes an effort to conduct an investigation into the effect that zakat has on the unequal distribution of wealth in Pakistan.²⁴ Jehle was able to generate two different forms of income by using data from 1987-1988 and the AKS Gap Index (Atkinson, Kolm, and Sen). The first type of income data was income data without zakat, and the second type of income data included zakat. He discovered that zakat has the potential to redistribute income, albeit in insignificant amounts, from the upper group to the lower group.

²¹ Beik, Irfan Syauqi. "Analisis Peran Zakat dalam Mengurangi Kemiskinan: Studi Kasus Dompot Dhuafa Republika." *Jurnal Pemikiran dan gagasan* 2.1 (2009): 1-11.

²² Romdhoni, Abdul Haris. "Zakat dalam Mendorong Pertumbuhan Ekonomi dan Pengentasan Kemiskinan." *Jurnal Ilmiah Ekonomi Islam* 3.01 (2017): 41-51.

²³ Ahmed, Habib. *Role of Zakah and Awqaf in Poverty Alleviation*. Jeddah: Islamic Development Bank, Islamic Research and Training Institute, 2004.

²⁴ Jehle, Geoffrey A. "Zakat and Inequality: Some Evidence from Pakistan." *Review of Income and Wealth* 40.2 (1994): 205-216.

The effects of zakat and user on the initiatives that have been taken in Pakistan to fight poverty.²⁵ He determined that in 1990-1991, 38 percent of households in Pakistan were living below the poverty line by using the FGT (Foster, Greer, and Thorbecke) Index. This information was gathered. In contrast, if the zakat transfer mechanism does not take place, this percentage will be reduced to 38.7 percent. In addition, he reached the conclusion that a voluntary zakat distribution system brought to a reduction in the poverty gap from 11.2 percent to 8 percent.

Ibrahim made an effort to investigate how the practice of zakat can help alleviate poverty and address income disparities in the Malaysian state of Selangor.^{26,27} He determines, with the use of the Lorenz curve and the Gini Coefficient, that the poorest ten percent of the population share in ten percent of the total wealth of the society as a result of zakat. When the zakat transfer was not carried out, this figure was only 0.4 percent, but it has since increased. In the meantime, the top 10 percent of society enjoyed a wealth that was 32 percent, which was a decrease from the previous position, which was 35.97 percent. This suggests that there is room for improvement in bridging the gap between the groups. He also came to the conclusion that zakat has the potential to lower the number of families with low incomes, hence alleviating the severity of poverty in Selangor.

B. Zakat Policy in Alleviating Poverty in Indonesia

The role of zakat in alleviating poverty cannot be questioned, both in Muslim and non-Muslim contexts. The average population is merely aware that the objective of zakat is to reduce poverty and assist the needy; they lack a complete understanding. The function of zakat is not confined to alleviating poverty. However, it tries to address additional community issues. One of the functions of zakat is to assist other Muslim nations by unifying the hearts of their residents to be faithful to Islam, as well as to assist with all of its difficulties.²⁸

Islam considers poverty to be a threat to aqidah, morals, rational reasoning, family, and society. Also, Islam considers it an emergency that requires prompt attention. Every Muslim is therefore encouraged to become a muzakki. This means that everyone is required to contribute to the fight against poverty. This hope is directed at both the capable and the destitute. This

²⁵ Shirazi, Nasim Shah. "Providing for the Resource Shortfall for Poverty Elimination through the Institution of Zakat in Low-Income Muslim Countries." *International Journal of Economics, Management and Accounting* 14.1 (2006).

²⁶ Ibrahim, Patmawati. "Pembangunan Ekonomi melalui Agihan Zakat: Tinjauan Empirikal." *Jurnal Syariah* 16.2 (2008): 1-23.

²⁷ Anirwan, Muhammad Akmal Ibrahim, and Suryadi Lambali Hasniati. "Street-Level Bureaucrats: The Dilemma between Professionalism and Pressure in Poverty Reduction in Makassar." *Turkish Journal of Computer and Mathematics Education (TURCOMAT)* 12.14 (2021): 292-297.

²⁸ Qomari, Nur. "Zakat: Solusi Pengentasan Kemiskinan." *Iqtishodia: Jurnal Ekonomi Syariah* 2.2 (2017): 15-25.

demonstrates the unity in addressing the issue of poverty. Please assist in describing and implementing goodness and piety in economic life.

On the basis of this notion, Muslims are supposed to support one another so that firms in the economic arena can grow despite fierce and unrestricted competition. When the firms controlled by the people are still weak and unable to compete owing to numerous constraints, this idea becomes even more crucial. This support involves selecting the items manufactured and employing the services provided, as well as facilitating the development of a robust and extensive business network. To eliminate poverty, one must adopt a frugal and basic way of living.

This lifestyle is anticipated to increase among all citizens, but especially the wealthy or those with high incomes. In today's culture, the divide between the wealthy and the impoverished is fairly pronounced. By encouraging increasing charitable giving among the wealthy and discouraging wasteful conduct, the gap can be reduced.

Every Muslim is required to keep the Islamic religion's pillars, one of which is zakat, and Indonesia is one of the countries with the highest Muslim population in the world. Zakat is one of the numerous Islamic social precepts geared at the betterment of humanity. *Maaliyah ijtimaiyyah*, a type of worship, plays a crucial role in the effort to improve the underprivileged. In Indonesia, the potential for zakat an sich from Muslims who pay zakat amounts between 286 trillion dollars. In addition to infaq, sadaqah, and waqf money, the optimum potential is 286 trillion dollars every year, which is a substantial amount. If the potential is properly gathered, it is expected that there would be no individuals begging at every junction in Jakarta, no people whose job it is to generate money for the poor in urban transit, and no reports of people dying of hunger (BAZNAS Strategic Study Center Data).

In essence, discussing the reasons of poverty alleviation is poverty alleviation. For someone to pay zakat to alleviate poverty, it is required for him or her to understand the reasons of poverty for individuals or for a group. Each source of poverty is addressed using a distinct method, including:

- a) Poverty caused by physical weakness is a barrier to him getting a significant income.
- b) Poverty is caused by the inability to find work, due to the closing of lawful doors according to the circumstances of the poor.
- c) Even if he has a stable salary, he is impoverished because his income is insufficient to cover his necessities.

There are provisions for the amount of zakat that is distributed to those who are considered to be poor, with the goal of making zakat as effective as possible in its mission to alleviate poverty. When discussing this topic, Yusuf Qaradawi cited the opinion of Imam Ghazali and mentioned three different schools of thought. These schools of thought include giving the

needy a certain amount of zakat, giving the needy their needs for a year, and giving the needy their needs for the rest of their lives. How does one qualify to receive zakat in Indonesia, and what are the requirements for doing so.

Law Number 23 of 2011 concerning the Management of Zakat, in essence, has begun to be able to force zakat obligors to distribute their zakat; this is also related to the emergence of implementing regulations number 14 of 2014 on zakat management. We can feel the potential for zakat, which is still 286 trillion, which we can already feel; this is also reinforced by the BAZNAS Regulation, which requires every level of leadership to form a Zakat Collecting Unit (UPZ) to grow public trust in the collection and distribution of zakat.

The obligation to withdraw zakat has become the government's authority, so it is hoped that the collection of zakat from muzakki can be maximized, which of course, will be followed by a maximum distribution level as well. Poverty arises because of the vulnerability and powerlessness of the poor on an ongoing basis because of the social construction that has shaped them. This construction is the result of a disproportionate and impartial policy of economic, political, and cultural structures. From the collection of zakat, which has begun to be maximal, the distribution is also automatically maximized; along with that, poverty is increasing yearly, and it will decrease. The number of poor people in Indonesia in 2019 reached 22.77 million people (10.64 percent of the total population in Indonesia).

Based on this, the correct policies must be implemented to combat poverty. Without the proper policies, initial efforts to reduce poverty are likely to fail. Herein lies the significance of a government institution in combating poverty, as a country's policy is determined by the "power" in charge. At least three key variables led to a surplus of zakat as an indicator of poverty reduction in Muslim society during that time.²⁹ First, asset redistribution increases the wealth of individuals. Second, the expansion of the market is the primary cause of domestic wealth. Third, enhancing the nation's security.

The increase in the wealth of the poor mainly started from the policy of redistribution of assets carried out on a large scale from the wealth of the caliphate's family and officials who were considered illegally obtained. Wealth earned illegally by the caliphate's family and officials, primarily through corruption and collaboration, was immediately confiscated by the government and restored to the people. As far as the lesson for Indonesia is concerned, the concept of redistribution of assets is extremely taboo within poverty reduction efforts. Even the state does not seize the assets of public officials that are revealed in KKN results. To date, only the question of

²⁹ Kahf, Monzer. "The Performance of the Institution of Zakah in Theory and Practice." *International Conference on Islamic Economics towards the 21st Century*, Kuala Lumpur. 1999.

how to raise the productivity of the poor has been addressed, not how to give them access to production assets that will allow them to increase their output.

The basic objective of zakat is socioeconomic fairness. The economic aspect of zakat attempts to produce positive effects on multiple dimensions, including aggregate consumption, savings, and investment, the aggregate supply of labor and capital, poverty reduction, and economic growth. From a macroeconomic standpoint, zakat enables the economy to function at a minimum level. Zakat has a favorable effect on the economy. Because in Islamic economics, all non- or low-productivity assets are subject to zakat. Consequently, the zakat instrument will promote investment and discourage the accumulation of wealth.³⁰ Zakat will motivate both direct and indirect investment. With the imposition of zakat on wealth, all savings will be instantly invested or utilized. Indirectly, as a result of the increased income of the poor as a result of zakat, the demand for vital goods and services will grow. The rising demand for these goods and services will boost their production, leading to an increase in investment, particularly in vital goods and services.

In terms of consumption, the excess assets of the mustahik group can be translated into consumption if they are not subject to zakat. However, the potential for consumption is more significant if the excess wealth (in the form of zakat) is in the hands of the mustahik group. Because the excess wealth in the hands of the muzakki group is relatively for the purchase of secondary or luxury goods, while if the property is in the hands of the mustahik group, it is almost certain that the property will be spent on necessities. So when viewed from the potential for consumption of zakat, the excess of zakat assets is very effective or has the potential to be in the hands of mustahik rather than *muzakki*. In other words, the most dominant group affected by zakat is the mustahik group. Their consumption figures are highly dependent on the distribution of zakat, so it can be concluded that zakat will affect consumption positively. Those who receive zakat will issue it back to meet their consumption needs, both in the form of goods and services. This usually speeds up the flow of consumption. In economic problems, increasing consumption leads to business production.

In Islam, the responsibility of the wealthy toward the poor is structured in this manner. In every Muslim's property, the rights of the poor must be met, as Islam mandates zakat and other forms of social charity. The basic goal of zakat is to resolve social issues such as poverty, unemployment, natural catastrophes, forests, and unequal income distribution, among others. Consequently, the zakat distribution system is a solution to the problem of poverty and aid for the needy, regardless of race, color, or ethnicity. The institution of zakat aids in eradicating the

³⁰ Metwally, M. M. "Teori dan Model Ekonomi Islam." *Jakarta: PT. Bangkit Daya Insana* (1995).

poverty that causes unimaginable agony.³¹ As Islam opposes begging, poverty will push a person to engage in it. Thus, it is not anticipated that poverty will be a significant issue in Islamic economics. Similarly, analysts agree that eliminating poverty is a greater zakat priority. Zakat is a very effective approach to help poor people escape poverty, hence zakat collection and distribution must be efficient.³²

Thus, Islam requires zakat and determines the nisab intending to equalize social security so that more and more of the rights of the poor are fulfilled and thus reduce the differences between classes in society. Islam hates glaring class differences because these differences lead to resentment and hatred, such as unrest and upheavals, which are often the cause of societal divisions. If all people understand zakat as an obligation and realize the importance of zakat in various aspects of life, then the national economic recovery will be realized shortly. Thus, we can expect Indonesia to achieve prosperity.

CONCLUSION

Poverty is one of the most fundamental issues facing the Indonesian people today. Community perception of government programs remains suboptimal. Other instruments, like as zakat, are necessary for the success of government efforts and policies, which cannot work without them. The publication of the Republic of Indonesia Law Number 23 of 2011 concerning Zakat Management, bolstered by the Government Regulation Number 14 of 2014 concerning the Implementation of Law Number 23 of 2011, and bolstered by the mission of zakat to eradicate poverty will further clarify the government's authority to combat poverty. Using zakat to alleviate poverty is a means of achieving socioeconomic justice. Regarding the economic dimension, zakat aspires to produce positive effects on multiple dimensions, including aggregate consumption, savings, and investment, the aggregate supply of labor and capital, poverty reduction, and economic growth. Thus, zakat can help the Indonesian government relieve poverty.

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³¹ Sadeq, Abu al Hasan. *A Survey of the Institution of zakah: Issues, Theories and Administration*. No. 41. The Islamic Research and Teaching Institute (IRTI), 1994.

³² Abdullah, Naziruddin, Alias Mat Derus, and Husam-Aldin Nizar Al-Malkawi. "The Effectiveness of Zakat in Alleviating Poverty and Inequalities: A Measurement using a Newly Developed Technique." *Humanomics* (2015).

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