

Distribution of *Zakat Fitrah* in Lebeng Barat Village from an Islamic perspective

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Abstract: Zakat is one of the main pillars of Islam, which is an obligation for Muslims according to the command of the Shari'a. In the Qur'an, Allah SWT equates the importance of zakat with a very great worship, namely prayer, by mentioning it in eighty-two verses, emphasizing how great the value of zakat is. The purpose of this study is to determine how the provisions for the distribution of zakat are according to Islamic teachings and how Islamic law reviews the distribution of zakat fitrah in Lebeng Barat Village. The method used is descriptive qualitative research with library research methods. The results show that the people of Lebeng Barat Village, Pamekasan are already aware of their obligation to pay zakat, the people of Lebeng Barat Village, Sumenep, from the 8 groups mentioned in the Qur'an only distribute to 4 groups. Regarding Muzakki outside the domicile, they pay zakat fitrah twice, which should be distributed to the poor in the area of the person paying zakat. Even though it is permissible to send zakat fitrah to other areas, the reason must be based on factors of need or benefit, not because of kinship or place of birth.

Keywords:

*Distribution,
Zakat Fitrah,
Islamic Perspective*

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Pendistribusian Zakat Fitrah di Desa Lebeng Barat dalam Perspektif Islam

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Abstrak: Zakat merupakan salah satu pilar utama Islam, yang merupakan kewajiban bagi umat Islam sesuai dengan perintah syariat. Dalam Al-Qur'an, Allah SWT menyamakan pentingnya zakat dengan ibadah yang sangat agung yaitu shalat dengan menyebutkannya dalam delapan puluh dua ayat, menegaskan betapa besar nilai amalan zakat. Tujuan dari penelitian ini adalah mengetahui bagaimana ketentuan pendistribusian zakat sesuai ajaran Islam dan bagaimana tinjauan hukum Islam terhadap pendistribusian zakat fitrah di Desa Lebeng Barat. Metode yang digunakan adalah penelitian kualitatif deskriptif dengan metode kepustakaan (library research). Hasil menunjukkan bahwa masyarakat Desa Lebeng Barat Pamekasan sudah menyadari akan kewajibannya dalam membayar zakat, masyarakat Desa Lebeng Barat Sumenep dari 8 golongan yang disebutkan dalam al-Quran hanya mendistribusikan kepada 4 golongan. Terkait Muzakki luar domisili menzakati dirinya 2 kali zakat fitrah, seharusnya didistribusikan kepada fakir miskin yang berada di daerah orang yang membayar zakat. Meskipun diibolehkan mengirim zakat fitrah ke daerah lain, tapi alasannya harus berlandaskan karena faktor kebutuhan atau maslahat bukan karena faktor kekerabatan atau tanah kelahiran

Kata kunci:
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INTRODUCTION

Zakat fitrah is seen as a form of spiritual zakat that must be given to those who meet the requirements as recipients. This responsibility does not only apply to adult Muslims, but also to minors, both men and women, while non-Muslims do not have similar obligations other than as an obligation of worship, zakat fitrah also has social and humanitarian aspects that can develop according to the needs of the Muslim community.¹

Zakat is carried out by all levels of society regardless of racial, regional or ethnic differences, so that everyone will have a sense of empathy to help each other. The implementation of zakat fitrah makes individuals who are able to become muzakki with the obligation to donate part of their wealth, which is

¹ Athaillah Bin Junaidy and Zulhamdi Zulhamdi, 'Hukum Zakat Profesi Dan Zakat Fitrah Dibayar Dengan Uang', *Syarah: Jurnal Hukum Islam Dan Ekonomi*, 7.1 (2018).

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then managed by amil through various institutions, both private and government, the assets managed will be distributed to people in need who are called Zakat recipients (*mustahik*).² Allah SWT says in QS. At-Taubah verse 103

Meaning: *Take zakat from some of their wealth, with which you cleanse and purify them and pray for them. Verily your prayer is for them a comfort, and Allah is All-Hearing and All-Knowing*

The verse has a significance that is more than just collecting wealth and paying zakat to the amil, but zakat also has a role in cleansing the body and soul. Zakat collected by the amil and distributed to the *mustahik* will provide happiness for all parties, especially in welcoming the Eid al-Fitr holiday. In Indonesia, as a country with the largest Muslim population in the world, zakat has an important role in efforts to improve the welfare of the less fortunate. This is due to the focus of zakat in Islamic teachings which give priority to individuals who are economically vulnerable, such as the poor and people living below the poverty line.³ This principle is reflected in the following verse of the Qur'an, Surah At-Taubah verse 60

Meaning: *Indeed, zakat is only for the poor, the needy, the administrators of zakat, the converts whose hearts are persuaded, for (freeing) slaves, those in debt for the cause of Allah, and for those who are on a journey, as a provision that is required by Allah, and Allah is All-Knowing and Wise*

The verse explains that the wealth collected by zakat administrators must be distributed to eight groups in need (*mustahik*), according to the teachings of Allah SWT. Speaking of Indonesia, there is one village, namely Lebeng Barat Pasongsongan Sumenep Village, which has its own uniqueness

² Dian Adi Perdana, 'Fenomena Manajemen Zakat Fitrah Di Desa Molalahu Kecamatan Pulubala Kabupaten Gorontalo', *At-Tasri': Jurnal Ilmiah Prodi Muamalah*, 13.1 (2021), pp. 1–10, doi:<https://doi.org/10.47498/tasyri.v13i1.433>.

³ Muhammad Awwad, 'Tradisi Pendistribusian Zakat Fitrah Di Masyarakat Desa Batujai Kecamatan Praya Barat Kabupaten Lombok Tengah', *Mudabbir: Jurnal Manajemen Dakwah*, 3.2 (2022), pp. 364–73, doi:<https://doi.org/10.20414/mudabbir.v3i2.6090>.

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in the distribution of zakat fitrah, namely they distribute it personally without going through amil zakat and the matter of mustahik chooses itself. The community also does zakat twice, namely the first is zakat at home by their parents, they are also zakated themselves abroad. So that it can be known the distribution of zakat fitrah in Lebeng Barat Village, one of which is collected from Indonesian citizens who are in Malaysia and other countries based on the wishes of the people of Lebeng Barat Village Pamekasan. In this case, do local people already know how the provisions for distributing zakat are according to Islamic teachings? Isn't zakat fitrah distributed to the poor in the area that pays zakat? Then what is the Islamic legal review of the distribution of zakat fitrah in Lebeng Barat Village? So it is necessary to know the explanation related to the distribution of zakat according to Islamic teachings from various literatures so that it can be understood by the Indonesian people in general and the Lebeng Village community in particular. This article aims to find out how zakat fitrah is in Lebeng Barat Village from an Islamic perspective, the concept is explained by referring to the sources of knowledge of Muslims, namely the Qur'an and Hadith which are then supported by articles that have been written by several people

LITERATURE REVIEW

1. Definition of Zakat Fitrah

Zakat fitrah in language comes from the word "زكاة" whose masdar is *زكاة* which means increase, blessing, growth and development, purity and cleanliness (Al-Manzhuri, 1997: 358). Meanwhile, zakat fitrah in terminology is zakat that is obligatory for every Muslim, male or female, old or small, free or slave who has excess food for themselves and their families on the 1st of Shawwal.⁴

⁴ K Khairuddin, 'Implementasi Pendistribusian Zakat Fitrah Di Desa Kuta Tinggi Aceh. JURIS (Jurnal Ilmiah Syariah), 19 (2), 203' (JURIS (Jurnal Ilmiah Syariah), 2020), doi:<http://dx.doi.org/10.31958/jisrah.v2i3.4727.>," *Jurnal Ilmiah Syari'ah*, Volume 19, Nomor 2, Juli-Desember 2020

2. Types and Amounts of Zakat

Regarding the amount of zakat fitrah, Imam Malik, Imam Syafi'i, Imam Ahmad, and other scholars agree that zakat fitrah must be distributed as much as one sha' (equivalent to 2.8 kg) of dates, wheat, rice, or other staple foods that are common in the country. Meanwhile, according to Imam Hanafi, it is permissible to pay zakat fitrah with a monetary value equivalent to local staple foods. However, according to Imam Hanafi's view, one sha' has a higher value than the views of other scholars, which is 3.8 kg.⁵

3. Distribution of Zakat

Allah SWT says in Qs. At-Taubah verse 60

Meaning: Indeed, zakat is only for the poor, the needy, the administrators of zakat, the converts whose hearts are persuaded, for (freeing) slaves, those who are in debt for the way of Allah, and for those who are on a journey, as a provision that is required by Allah, and Allah is All-Knowing and All-Wise. Based on the verse above, it is clear that there are 8 groups of people who are entitled to receive zakat, namely the poor, the poor, the amil zakat, the converts, slaves, gharim (people who are burdened with debt), fisabilillah, and ibnu sabilillah.

METHOD

The method used is descriptive qualitative research with library research methods. The resulting data will be presented in descriptive form to provide a comprehensive picture of the research results. This qualitative approach aims to find the truth about a phenomenon that requires in-depth attention to aspects that are considered important. In this case, the author will describe the distribution of zakat in Lebeng Barat Village and how Islamic law views the distribution of zakat fitrah in Lebeng Barat Village, Sumenep. The author uses primary sources from the Qur'an and hadith as well as direct

⁵ Khairuddin.,” *Jurnal Ilmiah Syari'ah*, Volume 19, Nomor 2, Juli-Desember 2020

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interviews to obtain in-depth data on views and experiences related to a topic, and secondary sources from books and scientific articles.’

RESULTS AND DISCUSSION

The payment of zakat fitrah in Lebeng Barat Village, Sumenep, is carried out well every year without any pressure, because of the very high public awareness. All residents voluntarily pay their zakat fitrah. In this case, it indicates that the people of Lebeng Barat Village, Pamekasan are aware of their obligation to pay zakat. As Muslims, we are obliged to pay zakat, because zakat is one of the main pillars of Islam, which is an obligation for Muslims according to the command of the Shari'a. In the Qur'an, Allah SWT equates the importance of zakat with a very great worship, namely prayer, by mentioning it in eighty-two verses, emphasizing how great the value of zakat is.⁶ As the word of Allah SWT,

Meaning: And perform prayer, pay zakat and bow with those who bow. Based on the verse above, we can see that Allah equates the importance of zakat with a very great worship, namely prayer and the obligation as a Muslim to pay zakat.⁷

In addition, the distribution of zakat fitrah in Lebeng Barat Village, Sumenep is carried out directly by individuals who pay it on the day before Eid al-Fitr, the size is one sha' or 3 kg. In addition, in its distribution it is only given to mustahik they choose themselves, namely the poor, needy, amil, and religious teachers by visiting their homes. When viewed from the letter At-Taubah about people who are entitled to receive zakat, there are 8 groups that must be fulfilled in the distribution of zakat, as in the letter At-Taubah verse 60

Meaning: Indeed, zakat is only for the poor, the needy, the administrators of zakat, the converts whose hearts are persuaded, to (free)

⁶ Nadila Nadila, Ahmad Syaripudin, and A Hawariah, 'Sistem Penyaluran Zakat Mal Ke Palestina Di Wahdah Inspirasi Zakat Makassar Perspektif Hukum Islam', *Al-Qiblah: Jurnal Studi Islam Dan Bahasa Arab*, 2.1 (2023), pp. 20–38, doi:<https://doi.org/10.36701/qiblah.v2i1.865>.

⁷ Departemen Agama, 'Al-Qur'an Dan Terjemahannya', *Bandung: Cordoba*, 2019.

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slaves, those who are in debt for the way of Allah, and for those who are on the way, as a provision that is required by Allah, and Allah is All-Knowing, All-Wise

The verse explains that the wealth collected by the zakat administrator must be distributed to eight groups in need (mustahik), according to the teachings of Allah SWT. However, there are 4 groups that are run by the people of Lebeng Barat Village, Sumenep from 8 groups.

First, the poor group, namely the group of people who are in misery in life both economically and physically. Such as people who are sick, physically deficient and so on. The people of Lebeng Barat Village, Sumenep have a high level of empathy for people who are physically ill or physically disabled. Therefore, many people distribute zakat fitrah to neighbors who are sick or mentally disabled or physically disabled. As the purpose of zakat is (1) to raise the status of the poor and help them out of life's difficulties and suffering.⁸

Second, the poor. In general, the people of Lebeng Barat Village, Sumenep prioritize the poor as recipients of zakat. In this context, the Batujai community prioritizes families who are in a weak economic condition. The family relationship referred to in this case is a relationship through bloodlines. Such as siblings, uncles, grandfathers and so on.

Third, the mosque and mosque administrators. The mosque is the Baitullah or holy place for Muslims in carrying out prayer. Community.

Fourth, zakat fitrah is distributed to ustaz (TPQ teachers) and religious leaders (Tuan Guru). One of the reasons the people of Lebeng Barat Village, Sumenep distribute zakat fitrah to religious leaders is as a form of their respect and to seek blessings.

In Surah at-Taubah verse 60 it explains about people who have the right to receive zakat, one of the groups who have the right to receive zakat is *fi sabilillah*, *fi sabilillah* are the mujahids who fight in the way of Allah SWT. Some scholars define *fi sabilillah* as someone who fights for the religion of

⁸ Zulhamdi Zulhamdi, 'Urgensi Lembaga Amil Zakat & Perkembangannya Di Aceh', *Al-Muamalat*, 1.2 (2016), doi:<https://doi.org/10.32505/muamalat.v1i1.607>.

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Allah SWT in the form of practicing his knowledge for the advancement of Islam. Yusuf Qaradawi defines *fi sabilillah* as jihad, as interpreted by the madhhab. However, the jihad he means is jihad in written, verbal, thought, educational, social, cultural and political forms, all of which are used for the welfare and progress of Islam.⁹ Included in this category is providing support for teachers who teach religious knowledge or other knowledge for the benefit of the people, as long as they are still actively teaching knowledge by leaving work to earn their living. Zakat *fi sabilillah* is not given to rich people who teach their knowledge even though it benefits people.¹⁰

Another phenomenon, zakat collected from other than domicile residents, meaning that muzakki also comes from outside the domicile of the muzakki or Indonesian citizens who live abroad. Muzakki outside the domicile pays zakat on themselves twice as much as zakat fitrah. The details are as follows:

1. Muzakki outside the domicile pays zakat on his own behalf by distributing zakat fitrah in his own homeland. The reason Muzakki outside the domicile practices this is because of kinship or it has become a hereditary custom, those who live or work abroad will pay zakat fitrah in their homeland.
2. Muzakki also pays zakat on his own behalf by distributing zakat fitrah in his current residence or Malaysia

For the number one phenomenon, it is not appropriate when viewed from its original law, namely that zakat fitrah should be distributed to the poor in the area of the person paying zakat. Although it is permissible to send zakat fitrah to other areas, the reason must be based on factors of need or other benefits, not because of kinship or homeland. Shaykh Abdul Aziz bin Baz rahimahullah was asked about the law of transferring zakat fitrah. He replied: It is permissible to transfer it, and its zakat is valid, according to the opinion of the strongest scholars. However, paying zakat fitrah in the area where you live

⁹ Zulhamdi Zulhamdi, 'Problematika Pengelolaan Zakat Pada Baitul Mal Aceh', *Sarwah: Journal of Islamic Civilization and Thought*, 16.1 (2017).

¹⁰ sayid sabiq, *Fikih Sunnah* (dar hadis).

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is better and more careful in doing charity. (Majmu' fatawa of Shaykh Ibn Baz, 14/215). As for the second phenomenon, it is appropriate if seen from the original law, namely that zakat fitrah should be distributed to the poor in the area of the person who pays zakat.

CONCLUSION

The payment of zakat fitrah in Lebeng Barat Village, Sumenep is carried out well every year without any pressure, because of the very high public awareness. All residents voluntarily pay their zakat fitrah. In this case, it indicates that the people of Lebeng Barat Village, Pamekasan are aware of their obligation to pay zakat. In addition, the distribution of zakat fitrah in Lebeng Barat Village, Sumenep is carried out directly by individuals who pay it on the day before Eid al-Fitr, the size is one sha' or 3 kg. In addition, in its distribution it is only given to mustahik they choose themselves, namely the poor, needy, amil, and religious teachers by visiting their homes.

Regarding muzakki outside the domicile who pay zakat twice as much as zakat fitrah, if viewed from the original law, zakat fitrah should be distributed to the poor in the area of the person paying zakat. Although it is permissible to send zakat fitrah to other areas, the reason must be based on factors of need or other benefits, not because of kinship or place of birth.

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