

ZAKAT FUNDS' ROLE: TRAUMA RECOVERY AND SPIRITUAL STRENGTHENING FOR INDONESIAN DISASTER VICTIMS

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ABSTRACT

Existing disaster response prioritizes physical aid, neglecting survivors' psycho-spiritual needs. This qualitative library research explores using zakat to fund psychosocial interventions, analyzing models that support trauma recovery and spiritual resilience for mustahiq in Indonesia. Data are drawn from primary sources like scholarly literature and fatwas concerning zakat and disasters, alongside secondary reports from 'āmil al-zakāh institutions documenting psychosocial practices. This study employs thematic content analysis to synthesize these materials. The analysis is guided by an integrated framework of maqāṣid al-syarī'ah (preservation of life and religion) and Islamic psychology. The research yields three principal findings. First, a robust jurisprudential (fiqh) legitimacy is established for channeling zakat funds into psychosocial support services, this involves reconceptualizing such interventions not as merely supplementary, but as integral to fulfilling the ḍarūriyyāt (essential necessities) of mustahiq (recipients) in Indonesia. Second, a distinctive zakat funded psychosocial support model is identified within the literature, one which integrates modern psychological therapies with specific spiritual reinforcement interventions, such as communal ḥikmah (remembrance) and the cognitive reframing of calamity as ibtila' (a divine trial). Third, within this framework, the role of the 'āmil al-zakāh (zakat practitioner) undergoes a significant transformation, shifting from that of a mere logistical distributor to that of a pivotal facilitator for the spiritual and social recovery of disaster survivors in Indonesia. This research offers zakat institutions a strong theoretical basis for effective, accountable PSS programs, fostering mustahiq recovery and resurgence.

Keywords : Zakat, Psychosocial Support, Disaster Victims, Trauma Recovery, Spiritual Strengthening.

I. INTRODUCTION

Positioned at the confluence of the Pacific Ring of Fire and the Alpide belt, Indonesia possesses an exceptional vulnerability to natural disasters, ranking it among the world's most hazard-prone regions. The archipelago endures recurrent seismic events, tsunamis, volcanic eruptions, floods, and landslides, which collectively inflict profound destructive consequences. In the immediate aftermath of these humanitarian crises, a rapid response is invariably mobilized by multiple stakeholders, notably governmental bodies and philanthropic organizations, prioritizing life-saving interventions and the fulfillment of essential subsistence requirements for the affected populations.

However, the primary focus of disaster crisis management in Indonesia has historically remained heavily skewed toward physical and material concerns. Intervention tends to be concentrated on fulfilling logistical requirements, namely sustenance, apparel, and temporary shelter. The conspicuous accumulation of instant noodles, blankets, and tarpaulins has become a conventional tableau, often serving as the dominant proxy for a successful emergency response. While indisputably vital, this logistically centric paradigm systematically overlooks a critical

dimension of a catastrophe's impact the intangible, yet profound, wounds of psychological distress and spiritual trauma (Alqumairah, 2020).

This logistics centric response pattern is substantially rooted in a traditional charitable paradigm that conceptualizes disaster victims (*mustahiq*) merely as passive recipients of aid. Consequently, the efficacy of humanitarian intervention tends to be gauged primarily through quantitative metrics such as the tonnage of rice supplied, the number of tarpaulins allocated, and the velocity of distribution as these indicators are tangible and readily communicable to donors for accountability (Adler and Milena, 2024). This paradigm, while indispensable during the initial emergency phase, fundamentally fails to acknowledge that survivors are not merely biological entities requiring caloric sustenance, rather, they are holistic individuals whose psychological, social, and spiritual dimensions have been concurrently devastated by the catastrophe.

Within the deeply religious milieu of Indonesian society, the shortcomings of this purely materialistic paradigm are rendered particularly acute and problematic. For a *mustahiq* in Indonesia, a major catastrophe is not merely conceptualized as a random geophysical occurrence; it is often perceived as a profound theological event that precipitates an existential crisis (Iskandar and Yunanto, 2025). Fundamental inquiries "Why has God afflicted me with this?", "Where is Divine justice?", or "Is this a form of divine retribution (*azab*)?" constitute a form of spiritual and psychic distress that is profoundly more severe than mere physical deprivation. Material aid, irrespective of its nature, is inherently ill equipped to address or heal this profound crisis of meaning and spirituality.

Consequently, a perilous vacuum emerges within the humanitarian intervention framework. Traumatized psyches, fragile spiritual convictions, and ruptured social relations fail to receive the requisite first aid. This lacuna subsequently functions as a fertile environment for the proliferation of protracted trauma, acute anxiety, and collective hopelessness. An aid model predicated solely on material relief is thus fundamentally incapable of fostering genuine resilience. This failure stems from the recognition that authentic resilience for a *mustahiq* (recipient) is not constructed upon external logistics; rather, it is contingent upon the internal spiritual-psychological fortitude and the capacity for meaning-making that originates from within (Lalani, et al., 2021).

Catastrophes inflict consequences that extend far beyond the destruction of property, they fundamentally devastate the mental health and psychosocial fabric of survivor populations. Disaster victims, identified in this context as *mustahiq* (aid recipients), must subsequently contend with profound trauma, acute anxiety, depression, and Post-Traumatic Stress Disorder (PTSD). They are often bereft of their assets, livelihoods, and even family members. This multifaceted loss engenders a profound void, a sense of despair, and an existential crisis of meaning that cannot be remedied solely through the provision of logistical aid (Sunny, et al. 2025).

Herein lies the critical imperative for Psychosocial Support Service (PSS). Psychosocial Support Service is conceptualized as a spectrum of non-material interventions meticulously engineered to facilitate mental health restoration, mitigate the pervasive impacts of trauma, and systemically foster the reconstruction of resilience at both the individual and communal levels. Fundamentally, Psychosocial Support serves as the essential conduit that transitions survivors from a phase of mere survival to one of authentic recovery. This recovery is defined not by simple existence, but by the survivors' regained capacity to resume normal, productive functioning and reintegrate fully into the social fabric.

Concurrently, Indonesia possesses what is arguably the world's most significant potential for Islamic philanthropy, principally actualized through the instrument of zakat. Official zakat management bodies, such as Lembaga Amil Zakat (LAZ) and Badan Amil Zakat Nasional (BAZNAS), consistently position themselves at the vanguard of disaster response efforts. Nevertheless, mirroring the secular approach, the prevailing paradigm for the allocation of zakat funds in disaster contexts remains predominantly charitable and consumptive in nature. Zakat disbursement is frequently operationalized as direct cash transfers (*Bantuan Langsung Tunai* or BLT), the distribution of staple food packages, or minor housing reconstruction. While undeniably essential, these interventions fail to address the core, underlying imperative of psycho-spiritual recovery (Aulia, 2024).

This situation precipitates a fundamental theoretical and jurisprudential (*fiqh*) inquiry regarding the permissibility of allocating zakat funds which are textually earmarked for specific *aṣnāf* (beneficiary categories), often in material form toward non-material interventions such as Psychosocial Support Services (PSS) (Azwar and Nazir, 2025). This research contends that psychological trauma constitutes a profound form of vulnerability, tantamount to a 'poverty of the soul', which critically impedes a *mustahiq's* (recipient's) capacity for recovery and self-reliance. Employing the *maqāṣid al-syarī'ah* framework, it is argued that psycho-spiritual restoration (*hifḍ al-nafs* or the preservation of self) functions as an absolute prerequisite that must precede the objective of wealth protection (*hifḍ al-māl*). Consequently, the allocation of zakat for PSS is rendered not only legitimate but also fundamentally essential.

Moreover, Psychosocial Support Service (PSS) interventions underwritten by zakat manifest a distinctive attribute inherently absent in their secular counterparts. This approach does not terminate with the application of modern psychological therapies; rather, it necessitates their profound integration with spiritual fortitude enhancement. From the perspective of a *mustahiq* (recipient), a catastrophe is not perceived merely as a stochastic natural phenomenon but is fundamentally conceptualized as an *ibtila'* (a divine trial) ordained by Allah SWT. Consequently, the trauma remediation process within this zakat based framework invariably involves the cognitive reframing of the calamity's meaning, the utilization of supplicatory therapy (prayer), communal *ẓikr* (remembrance), and the bolstering of *tawakkal* (absolute reliance on God) elements that collectively serve as the primary impetus for their spiritual resilience.

Accordingly, the present library research is specifically intended to address this aforementioned gap in the scholarship. This study will undertake a rigorous analysis of the jurisprudential (*fiqh*) legitimacy and the *maqāṣid* based rationale underpinning the allocation of zakat funds for Psychosocial Support Services (PSS). Subsequently, the research will identify and synthesize the diverse, spirituality integrated PSS practical models that have been documented by zakat institutions. Ultimately, this inquiry endeavors to formulate a conceptual framework that articulates the ideal role of zakat, positioning it not merely as a conventional socio economic safety net, but as a pivotal instrument for trauma remediation and the spiritual reinforcement of post disaster *mustahiq*.

II. LITERATURE REVIEW

In this section, several prior scientific works discussing the same theme as this research are presented, and the differences between this research and those prior works are explained. One of its purposes is to ensure that this research has an aspect of novelty compared to existing research that discusses the same theme as this research.

First, a journal article written by Hulwati *et al.* titled “Zakat for Humanity in Disaster Mitigation” in 2023. The article discusses the role of zakat in disaster mitigation with a case study of the 2018 Lombok earthquake (Hulwati, et al., 2024). The difference with this research is that this study emphasizes specific psychosocial support aspects and the spiritual strengthening of *mustahik* as part of zakat services.

Second, an article in the Proceedings of the 8th ICONZ written by Kardiana Engelina Siregar and Deny Afrita Siregar titled “The Role of Zakat in Social Welfare and Community Development: A Literature Review on the Contribution of Islamic Education” in 2024. The article discusses zakat programs for psychosocial support for victims of conflict trauma (Siregar and Siregar, 2024). The difference with this research lies in the context of natural disasters and spiritual strengthening as its main focus.

Third, a journal article written by Siska Novra Elvina *et al.* titled “Penyembuhan Trauma Berbasis Spiritualitas Islami: Model Konseling Pasca-Bencana” in 2025. The article discusses trauma recovery interventions based on Islamic spirituality through several stages involving the spiritual and psychological strengthening of victims (Elvina, et al., 2025). The difference with this research is that trauma therapy is directly linked to zakat funds and zakat support models for disaster victims.

Fourth, a journal article written by Titi Hendrawati titled “Digital Philanthropy and Community Empowerment Model: An Analysis of the Role of the Sedekah Rombongan Movement in Indonesia” in 2025. The article discusses the role of digital philanthropy in post-disaster community empowerment (Hendrawati, 2025). The difference with this research is that this study focuses on the role of zakat in psychosocial support and spiritual strengthening of *mustahik* through an integrative zakat and Islamic psychology model.

III. RESEARCH METHODS

This research is a library research that uses literary sources as its data sources. The collected data is analyzed using thematic content analysis. The approaches used in this research are the *maqāṣid al-syarī'ah* approach, social approach, and psychological approach. The collected data is analyzed using thematic content analysis to obtain scientifically accountable results.

IV. RESULT AND DISCUSSION

Contextual Zakat Jurisprudence related to Disasters in Indonesia

Historically, the jurisprudential (*fiqh*) understanding of zakat within Indonesian Muslim society has remained heavily imbued with a materialist and consumptive orientation. Zakat, particularly *zakāh al-mal* (alms on wealth), is predominantly conceptualized as a direct transfer of physical assets, such as cash, staple commodities, or logistical aid. Within the context of Indonesian disaster response, this paradigm is clearly manifested in the programmatic priorities of ‘*āmil al-zakāh* (zakat management) institutions, which invariably focus on the provision of tents, blankets, potable water, and communal kitchens. While these interventions are undeniably vital, the extant literature on disaster impacts consistently demonstrates that this logistics-centric approach fundamentally fails to address the most profound wound: psychological trauma.

The Indonesian context, defined by its precarious position within the Ring of Fire, necessitates a routine confrontation with devastating natural disasters, exemplified by the 2004 Aceh Tsunami, the 2006 Yogyakarta earthquake, and the catastrophic 2018 Palu earthquake and liquefaction events. This persistent vulnerability has compelled 'practitioners and ‘*ulamā*’

(scholars) to engage in significant *ijtihad* (juristic reasoning). A review of the extant literature indicates a discernible shift within contemporary Islamic jurisprudence (*fiqh*) in Indonesia. Notably, scholars and the Shariah advisory boards of zakat institutions (LAZ) have begun to employ a more dynamic application of *maqāṣid al-syarī'ah* (the higher objectives of Islamic law) to adequately address the complex, multifaceted consequences of these catastrophes (Rohklinasari and Widagdo, 2023).

A central thesis emerging from the scholarly literature is the fundamental reconceptualization of vulnerability as it pertains to the *mustahiq* (recipient). It is posited that trauma, severe depression, and disaster induced mental paralysis, effectively incapacitate an individual's capacity for normative functioning, productive labor, and spiritual observance (*'ibādah*). Under such circumstances, the afflicted individual is rendered *fāqir* (destitute) or *miskīn* (poor) in the most essential sense of the terms, irrespective of whether their immediate physical needs have been temporarily satisfied by logistical relief. Modern Indonesian jurisprudential (*fiqh*) literature consequently argues that the fundamental objective of zakat is the alleviation of this very vulnerability, identifying the impairment of the self (*nafs*) as the paramount priority for intervention (Solihin et al., 2023).

Consequently, Psychosocial Support Services (PSS) are definitively reframed, transcending their conventional classification as merely secondary (*hajiyiyāt*) or tertiary (*taḥsiniyyāt*) needs. Within the specific Indonesian disaster context, Psychosocial Support Services is elevated to the status of an absolute essential or necessity (*darūriyyāt*). This jurisprudential elevation is predicated upon the cardinal objective of *maqāṣid al-syarī'ah* known as *ḥifḍ al-nafs* (the preservation of life and self). The body of disaster psychology literature pertinent to Indonesia corroborates this, asserting that absent such psychosocial interventions, many survivors experience a catastrophic loss of hope and the will to live, constituting a direct threat to their existence. Thus, psycho-spiritual restoration is posited as the foundational prerequisite enabling individuals to subsequently fulfill other *maqāṣid*, such as the preservation of wealth (*ḥifḍ al-māl*) or the proper observance of religion (*ḥifḍ al-dīn*).

This jurisprudential validation is further substantiated by a more expansive hermeneutic applied to the *aṣnāf* (canonical zakat beneficiary categories). Survivors afflicted with acute psychological trauma are argued to be cogently classifiable within several of these established categories, as *fāqir* (the destitute), owing to the comprehensive loss of their productive capacity, as *miskīn* (the poor), following the destruction of their assets, as *ibn al-sabīl* (the stranded wayfarer), having been rendered homeless and displaced by the catastrophe, or even as *gārim* (those bearing heavy burdens), given the overwhelming liabilities incurred as a direct consequence of the crisis. Therefore, all expenditures associated with PSS provision encompassing professional psychologists' fees, volunteer training costs, and therapeutic materials can be legitimately allocated from the funds designated for these respective *aṣnāf* (Muzaki, 2023).

The literature review further reveals that *fatwa* issuing bodies in Indonesia, including the national shariah council (DSN-MUI) and the internal shariah supervisory boards of various LAZ (zakat institutions), have provided jurisprudential sanction for this allocation. They conceptualize PSS not as a mere gratuity, but as a service or benefit (*manfā'ah*) possessing tangible economic value and deemed critically necessary for *mustahiq*. This endorsement signifies a pivotal paradigm shift, transforming zakat from the mere disbursement of cash into a strategic investment in human capacity restoration, which is recognized as crucial for sustainable post-disaster recovery (Lunjanto. et al., 2023).

This justification is further elaborated through robust analogical reasoning (*qiyās*) referencing the established *aṣnāf* (beneficiary category) of *al-gārimīn* (those heavily indebted). Classical jurisprudence (*fiqh*) explicitly permits the utilization of zakat to discharge an individual's material financial liabilities, thereby liberating them from severe, debilitating encumbrances. Within the modern Indonesian context, profound psychological trauma is cogently analogized as a non-material debt a profound psychic liability that incapacitates productivity and severely encumbers the *mustahiq*'s life. Consequently, the allocation of zakat funds to remunerate PSS therapists is posited as essential for discharging this mental burden, effectively emancipating the victim from the debilitating grip of trauma (Mashroom, 2022).

A further compelling justification prominent within Indonesian scholarship derives from the significant semantic expansion of the *fi sabīlillāh* (in the path of Allah) category. Modernist Islamic organizations in Indonesia, as reflected in their collective institutional *ijtihād* (juristic reasoning), no longer adhere to the narrow, classical interpretation of *fi sabīlillāh* as being restricted to physical warfare. Instead, they embrace a broader hermeneutic, one that encompasses all endeavors contributing to the public welfare (*al-maṣlahah al-'ammah*) (Muzaki, 2023). Post-disaster Psychosocial Support Service programs, which are explicitly designed to restore community-wide mental health and safeguard social cohesion, are unequivocally identified as falling within this vital domain of *maṣlahah al-'ammah*. Consequently, the allocation of funds from the *fi sabīlillāh* share for these interventions possesses a substantial and robust jurisprudential foundation.

From the perspective of *uṣūl al-fiqh* (principles of Islamic jurisprudence), the allocation of zakat for PSS is further substantiated by the legal maxim of *sadd al-zarā'i* (the preclusion of detriment). The scholarly literature pertaining to disaster psychology in Indonesia demonstrates a robust correlation between unmitigated trauma which is recognized as a *mafsadah* (a state of harm) and the subsequent genesis of greater, derivative social pathologies. These secondary harms frequently manifest as domestic violence, child neglect, and profound crises of faith (*īmān*) (Harefa, 2025). Zakat, therefore, functions as a prophylactic instrument; by underwriting PSS interventions, zakat institutions are proactively obstructing the pathways that lead to these more severe and compounding societal harms.

In conclusion, the body of jurisprudential (*fiqh*) literature and the established operational practices of zakat in Indonesia demonstrate a robust and emerging consensus regarding the legitimacy of allocating zakat funds for Psychosocial Support Services (PSS). The high frequency of catastrophic events, compounded by a dynamic and nuanced application of *maqāṣid al-syarī'ah*, has precipitated a critical reconceptualization of PSS. Consequently, such interventions have been elevated from their prior status as merely supplementary (*taḥsiniyyāt*) to that of a fundamental necessity (*ḍarūriyyāt*), deemed indispensable for the holistic recovery of *mustahiq* within the Indonesian context.

Psychological Support Services as A Synthesis of Psychology and Indonesian Spirituality

The Psychosocial Support Services (PSS) models identified within the practical literature of Indonesian zakat institutions exhibit a fundamental uniqueness. These interventions are not limited to the mere adoption of secular PSS frameworks promulgated by global humanitarian organizations, instead, they are distinguished by a profound integration of these frameworks with indigenous local wisdom and the tenets of Islamic spirituality (Jacob, et al., 2024). Within the deeply religious milieu of Indonesian society, this spiritual approach is

consequently not conceptualized as a mere ancillary add-on, but is rather positioned as the veritable core of the trauma recovery process itself.

The literature indicates that prominent zakat institutions in Indonesia, including Dompot Dhuafa, Rumah Zakat, and BAZNAS, have substantively professionalized their PSS provision. Zakat funds are allocated to equip volunteers and ‘*āmil* (practitioners) with standardized competencies derived from modern psychology. Specifically, Psychological First Aid (PFA) is widely adopted, functioning as the foundational framework or vessel (Kusuma, et al., 2024). This methodology is employed for initial emotional stabilization, the application of active listening techniques, and the critical triage process of identifying survivors who require subsequent referral for specialized clinical intervention.

The substantive content that fills this PFA vessel is fundamentally permeated by the values of Islamic spirituality. Whereas conventional, secular PFA endeavors to establish physical and emotional safety, the zakat based PSS model is oriented toward the cultivation of *sakīnah*, a profound state of inner tranquility derived explicitly from faith (*īmān*). One of the most salient core spiritual interventions consistently documented is the practice of cognitively reframing the *muṣībah* (calamity). This cognitive-theological shift, as evidenced in the literature, proves demonstrably potent in restoring hope and precluding the onset of protracted depression (Hartanto, et al., 2024).

Zakat funds are strategically allocated to revitalize social-spiritual spheres, exemplified by establishing provisional mosques, communal kitchens accompanied by religious exhortations (*tauṣīyah*), and Cheerful Schools. These distinctively Indonesian PSS interventions function to restore normalcy and social cohesion, operating explicitly within a comprehensive Islamic values framework. This Psychosocial Support Services (PSS) model distinctively integrates and underwrites local wisdom, leveraging the *gotong royong* (communal mutual assistance) value as a form of social therapy. Zakat funds are also allocated to facilitate cultural-religious rituals, such as *tahlilan*, which function to socially validate grief and provide collective catharsis (Direktorat Kajian dan Pengembangan Badan Amil Zakat Nasional, 2024).

The model’s emphasis is on capacitating local figures. Zakat allocations are utilized to train informal leaders, such as *ustāz* (clerics) and Qur’anic tutors in essential Psychological First Aid (PFA) skills. This approach cultivates a highly trusted, culturally congruent PSS cadre, ensuring the provision of sustainable, long term community support (Afandi, et al., 2023). In essence, Indonesia’s zakat based PSS model is a holistic synthesis. It does not eschew modern PFA, but rather augments it with deeply embedded, culturally-specific spiritual interventions. This integrative framework offers maximal relevance for *mustahīq* (recipients).

The Transformation of Zakat Collectors from Distributors to Facilitators of the Community

Traditionally, the societal perception of the ‘*āmil al-zakāh* (zakat practitioner), particularly at the grassroots or mosque level has been largely confined to an administrative capacity. This role has historically entailed the meticulous collection, recording, and subsequent disbursement of zakat assets (most notably *zakht al-fīṭr*). Consequently, within the conventional disaster response paradigm, this function is frequently transposed, operationalizing the ‘*āmil* as little more than a logistics manager or a transactional distributor of material aid.

However, the application of a holistic Psychosocial Support Services (PSS) model inherently and automatically mandates a fundamental transformation of this conventional role. The scholarly literature on Islamic philanthropy management in Indonesia indicates that

professional zakat institutions can no longer viably rely on *‘āmil* (practitioners) who function merely as distributors of aid. Disaster survivors grappling with trauma do not require logistical transactions, they necessitate profound, relational human interaction. The perfunctory act of handing a box of material aid to a survivor exhibiting a vacant gaze is recognized as fundamentally insufficient to resolve the underlying psycho-spiritual crisis (Hamzah and Umrah, 2020).

Consequently, the on the ground role of the *‘āmil* has undergone a substantive transformation, evolving into that of a recovery facilitator or more precisely, a community companion. Within this new capacity, the *‘āmil* is defined not by the act of distributing provisions, but by the imperative to be emotionally present. Practical reports from LAZ across Indonesia consistently depict the *‘āmil* as fulfilling the function of a primary listener, a source of profound tranquility, and the tangible embodiment of the *ummah*'s (global community's) solidarity. This solidarity is explicitly framed as holistic, demonstrating a concern that extends beyond the *mustahiq*'s immediate physical sustenance to encompass their fundamental psycho-spiritual well-being (Alimuddin, et al., 2024).

This facilitative role is identified as possessing two principal dimensions, spiritual and social. In the capacity of a spiritual facilitator, the *‘āmil al-zakāh* in Indonesia is mandated to exhibit not only unimpeachable integrity and trustworthiness (*amānah*), but also a requisite and profound capacity for religious scholarship. These practitioners are subsequently relied upon to lead congregational prayers within displacement shelters, guide communal *ẓikr* (remembrance rituals), and deliver *tauṣīyah* (religious exhortations) designed to impart spiritual tranquility. They effectively function as front line spiritual therapists, tasked with the critical role of reinforcing the community's destabilized foundations of faith (Aziz, 2023).

In the capacity of a social facilitator, the *‘āmil*'s function is deeply consonant with the salient Indonesian socio-cultural value of communal mutual assistance. The practitioner effectively operates as a community organizer. Eschewing a solitary interventionist model, they strategically identify and collaborate with indigenous community leaders, such as local *ustāz* (clerics), educators, and neighborhood administrators (RT heads) to galvanize a collective recovery effort. Zakat funds are consequently allocated in a participatory manner, underwriting activities explicitly designed to re-weave the community's social fabric. Such initiatives frequently include communal work projects, child focused healing programs, and communal kitchens managed collaboratively by the survivors themselves (Sulistyowati, 2021).

This functional metamorphosis carries profound implications for the Human Resource Management (HRM) paradigms within Indonesian zakat institutions. The extant literature addressing zakat and empowerment explicitly indicates a definitive shift in the competency benchmarks required of an *‘āmil* (practitioner). Consequently, modern zakat institutions in Indonesia increasingly seek personnel possessing a multifaceted skill set. This requisite expertise now extends beyond traditional proficiencies in zakat jurisprudence (*fiqh*) and financial accountability, demanding concurrent competencies in empathetic communication, foundational counseling principles, and strategic community development (Supriyadi, 2020).

This human resource implication engenders a pronounced competency gap. The literature underscores that a preponderance of *‘āmil al-zakāh* in Indonesia, particularly at the sub-national level, possess educational backgrounds predominantly centered on Shariah or financial management, rather than the social sciences and humanities (Maktub and Yandri, 2025). Consequently, *zakat* institutions (BAZNAS/LAZ) now face a critical imperative to allocate a portion of the designated *‘āmil* funds (the operational share of zakat) toward intensive

capacity-building initiatives. These programs are essential for equipping their practitioners with critical soft skills, such as empathetic listening, Non-Violent Communication (NVC), and incipient trauma detection.

This evolved function as a recovery facilitator invariably carries a significant corollary the imposition of substantial emotional labor upon the *‘āmil* (practitioner). This stands in stark contrast to logistical distribution, a finite task that concludes upon the successful delivery of material goods. Conversely, the relational engagement required to support trauma survivors mandates that the *‘āmil* must be prepared to absorb and process the profound grief, anger, and hopelessness articulated by the *mustahiq* (Foo, et al., 2023). Indeed, the scholarly literature addressing the mental well-being of humanitarian workers in Indonesia indicates a significantly elevated risk of *‘āmil* experiencing both occupational burnout and secondary traumatic stress (vicarious trauma). This phenomenon presents a novel managerial imperative for LAZ (zakat institutions), necessitating the urgent development of internal psychosocial support systems for their own practitioners.

This functional metamorphosis of the *‘āmil* (zakat practitioner) is inextricably linked to the critical issue of public trust in Indonesian zakat institutions. Within an increasingly competitive philanthropic landscape, Indonesian *muzakki* (donors) particularly the ascendant urban Muslim middle class are no longer placated by mere reports of logistical distribution. They increasingly demand substantive evidence of demonstrable impact and sustainable transformation. The *‘āmil* who capably functions as a recovery facilitator is, therefore, the pivotal mechanism for documenting and communicating this very impact. This capacity is consequently essential for reinforcing the public’s confidence in the institution’s mandate (*amānah*) and bolstering its overall reputational standing.

Furthermore, the *‘āmil*’s function as a spiritual facilitator strategically repositions the zakat institution as a highly effective agent of *da’wah bil ḥal* (propagation through tangible action, rather than mere exhortation). Within the deeply religious Indonesian context, the practitioner’s presence characterized not only by the provision of material sustenance but also by the capacity to impart spiritual tranquility (*sakīnah*) and reinforce faith (*īmān*) possesses immense propagational value. This function precipitates a significant shift in the societal perception of the institution, elevating it from the status of a conventional social agency to that of a holistic social-*da’wah* institution. This evolved paradigm is one that concurrently addresses both the physical and the spiritual exigencies of the *ummah* (Nasution and Syawaluddin, 2025).

This facilitative capacity further necessitates a functional evolution of the *‘āmil* (practitioner) into that of a vital intermediary or network broker. The scholarly literature indicates that the efficacy of a Psychosocial Support Service (PSS), *‘āmil* is contingent upon their ability to operate beyond an isolated institutional framework. They function as critical liaisons, systematically connecting *mustahiq* (recipients) to ancillary support services that fall outside the permissible scope or immediate capacity of zakat financing. This role includes, for instance, the crucial triage function of identifying survivors manifesting severe trauma and facilitating their formal referral to qualified clinical psychologists or psychiatrists, often affiliated with the regional Public Health Office (Dinas Kesehatan). Concurrently, this function may involve undertaking advocacy efforts, interfacing directly with local governmental apparatuses to secure the survivors’ statutory rights and entitlements. In this capacity, the *‘āmil* operates as the central integrative node, adeptly converging and mobilizing disparate recovery resources on behalf of the affected community.

In conclusion, the *'āmil al-zakāh* (zakat practitioner) functions as the critical vanguard, the linchpin upon which the operational success of *zakat*-based Psychosocial Support Services (PSS) in Indonesia is contingent. The established jurisprudential (*fiqh*) legitimacy and the holistic PSS models, however robust, remain purely conceptual constructs absent their execution by competent practitioners. The literature definitively affirms that the *'āmil* in Indonesia has experienced a profound functional evolution. They have transitioned beyond the traditional paradigm of a mere logistical distributor to become a pivotal facilitator of holistic recovery encompassing both the spiritual and social dimensions. This metamorphosis effectively positions the *'āmil* as the very nucleus of Islamic humanitarian crisis management within the Indonesian archipelago.

V. CONCLUSION

The appropriation of zakat funds for Psychosocial Support Services (PSS) targeting disaster survivors in Indonesia is substantiated by a robust and contextually relevant jurisprudential (*fiqh*) legitimacy. Employing the analytical framework of *maqāṣid al-syarī'ah*, psychological trauma is fundamentally reconceptualized, moving beyond its classification as a secondary impact to be recognized as a direct threat to *ḥifḍ al-nafs* (the preservation of self).

This reclassification precipitates a critical paradigm shift, elevating PSS from its conventional status as a mere supplementary need (*ḥajīyyāt*) to that of an absolute, indispensable necessity (*ḍarūriyyāt*) for the *mustahīq* (recipients). This established legitimacy thus provides the requisite theoretical foundation for Indonesian *'āmil al-zakāh* (zakat management) institutions to execute non-material interventions with jurisprudential accountability.

The efficacy of this model is fundamentally contingent upon a profound functional metamorphosis of the *'āmil al-zakāh* (zakat practitioner). This evolution signifies a definitive shift from the practitioner's conventional capacity as a mere transactional logistics distributor to that of a relational recovery facilitator. This functional transformation, in turn, strategically repositions zakat as a comprehensive instrument for psycho-spiritual healing within the Indonesian context.

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