

Prophetic Management for Zakat Distribution

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ABSTRACT

Prophetic management in zakat distribution refers to the views, values, principles and approaches of the Prophet Muhammad PBUH in preaching. This concept emphasizes the process of distributing zakat in accordance with the legal provisions of zakat fiqh, and applicable laws, in harmony with the socio-cultural character of Indonesian society and in line with technological developments in the era of globalization. This study examines how prophetic management is applied in the directed work of zakat distribution amidst the complexity of problems that do not stand alone both at the policy and implementation levels. Prophetic management principles such as tawakal, care, justice, ethics of serving with a clean heart and high social responsibility, up to the principle of eternity, provide a framework for operational and implementable zakat distribution starting with the determination of clear targets of zakat recipients in terms of basic needs and prioritization of zakat recipient groups, thus speed and accuracy in zakat distribution occurs, and has an impact on the collaborative active participation of all parties towards sustainability in poverty control.

Keywords: *Prophetic Management, Zakat Distribution*

INTRODUCTION

Indonesia, the fourth most populous country in the world, has complex social and economic dynamics. One of the main issues that the country continues to face is poverty. The poor are a vulnerable part of Indonesian society and have become the focus of attention for the government, non-governmental organizations, and the international community. (Hakim and Syaputra 2020).

Poverty is a very serious problem in Indonesia. According to the Central Statistics Agency (BPS), in March 2023 there were around 25.9 million poor people in Indonesia, compared to Indonesia's population of 278.69 million in mid-2023, indicating that

9.29% were in a state of destitution and poverty. If the data on the number of poor people in the past few years starting in March 2022 was 26.16 million, March 2021 was 27.54 million and March 2020 was 26.42 million, it shows that poverty has become part of the life of the Indonesian people. The poverty rate based on the Poverty Line (IDR 550.458,-/capital/month) is the lowest income value measurement criterion other than the Decent Living Life (KHL) and Had Kifayah criteria (5,000 dirhams or IDR 3,500,000), of course if you use the Had Kifayah criteria, (Gustani and Rohmah 2021) then the number of Indonesian poverty rates will certainly be even greater.

The challenge of overcoming poverty in Indonesia is still enormous. Starting from efforts to increase access

to education, improve infrastructure, create decent jobs, and strong social protection are still a priority in the struggle to lift Indonesia's poor out of poverty. The conditions of destitution and poverty in Indonesia are serious problems that require joint attention from the government, non-governmental organizations, and the community. Efforts to overcome poverty must be supported by effective and sustainable policies, as well as by a shared commitment to ensure that every Indonesian citizen has equal access to opportunities and prosperity (Subari 2020).

The Indonesian government has taken various steps to address this poverty issue. Social programs such as the Smart Indonesia Card (KIP), Family Hope Program (PKH), Social Security Agency (BPJS) services for the poor, basic food assistance, work and business skills training programs for the disadvantaged, to the establishment of a National Amil Zakat Agency (BAZNAS). (Kurniawan et al. 2020).

Baznas noted that the collection of zakat, infaq, sadaqah (ZIS) funds and other social religious funds (DSKL) reached Rp. 22.43 trillion in 2022. This achievement is certainly encouraging, but how appropriate is this distribution to the reality of the fundamental problems of the poor.

BAZNAS implements a structured and directed zakat distribution scheme. Both zakat fitrah, zakat mal, infaq, sadaqah (ZIS) and Other Social and Religious Funds (DSKL) as regulated by Law Number 23 of 2011 concerning Zakat Management. On April 20, 2023 the Chairman of BAZNAS, Prof. Dr. KH. Noor Achmad, MA explained that what is meant by "structured", requires the right amil and can divide tasks to reach out territorially and targets based on asnaf or groups. Meanwhile, "directed", (Alam and Putra 2020)

requires an in-depth prior study of which asnaf are prioritized with what schemes and methods³.



Figure 1. National ZIS and DSKL funds collection in year 2013 until 2023) (In trillion Rupiah)

Source: Badan Amil Zakat Nasional (2023 is prediction value)

This statement is in line with the many views, criteria and provisions regarding poverty, (Aflah 2018) so it is interesting then it becomes a research study with a prophetic management framework approach in the distribution of zakat. The benefits of this research in addition to providing academic contributions in further research, also provide strategic insights to community leaders and decision makers in taking concrete steps that are effective in alleviating poverty through zakat.

DATA AND METHODOLOGY

This type of research is qualitative research with literature data collection methods that are studied based on a phenomenological approach, this approach seeks to capture various existing problems and reveal the meaning contained in them. This approach is used to examine how prophetic management is applied in zakat distribution.

Primary data sources come from books, while secondary data are in the form of articles, writings and scientific journals related to the research theme downloaded through the internet network. The collected data is then analyzed and

given meaning.

RESULT AND DISCUSSION

Based on the evolving management theory, it can be understood that the management perspective is always related to the goals to be achieved and how to achieve these goals. Thus it is very important then to understand the role of prophetic management and how to apply it in various dynamic areas and situations.

The word prophetic comes from the English prophetic which means prophecy or prophet or human messenger of Allah swt who is tasked with delivering the news of the Most Great (nubuwah) or preaching either only to himself or to his people. Prophethood is a manifestation of leadership mandated by Allah swt to one of the chosen among mankind to become a leader (example). (Mohammad Zaini 2021).

Prophetic is a gift of Grace from the Substance that created humans and the universe, "And We did not send you, but to (be) a mercy for the universe", Ibn Kathir interprets *rahmatan lil alamin* in surah Al-Anbiya: 107 with the following explanation that: "The Prophet Muhammad PBUH is a mercy for all human beings, whoever accepts it, means they are grateful for this great blessing, namely love and they will be happy in this world and the hereafter. On the other hand, whoever rejects him will be miserable in this world and the Hereafter. Hence the Prophet said: 'I was not sent as a cursor, but I was sent to be a mercy' (HR Muslim). In another narration the Prophet said: "Verily, I am a mercy that guides people" (narrated by At-Thabrani, Ad-Darimi and Hakim). It is authenticated by At-Thabrani and Al-Hakim). Imam As-Syatibi said: "No one denies Ar-Razi and other scholars that the main purpose of shari'ah is to realize maslahat for people. Sayyid Quthub explained that the meaning of *Rahmatan Lil alamin* is guidance for all people, inviting all people

to guidance, but to those who are ready and willing to accept the guidance, although compassion is given by Allah swt believers and unbelievers' ". Zaid Al-Iyash explained that Islam *rahmatan lil alamin* is that the Prophet Muhammad PBUH brought a new concept and culture about humanity, namely the concept and culture of "Love and compassion" which applies to all humans, when humans when the Prophet was sent by Allah swt were in a cultural condition of hostility and hatred between one nation and another. (Arif 2020).

Based on the explanation above, prophetic management can be interpreted as a planned activity of the Prophet Muhammad PBUH in carrying out the main task of his prophethood, namely da'wah or inviting people to Allah swt. (Arief and As-syafiiyah, t.t.) In a management perspective, the formulation of the Prophet's da'wah goals and how the Prophet's efforts to achieve these goals is a picture that frames a management framework that is intact, measurable, achievable and can be a guide for work teams or organizations for all humanity. Therefore, prophetic management will be one type of management that is expected to be able to increase the effectiveness and efficiency of the organization because the goals to be achieved already pay attention to all aspects within the organization. Prophetic management based on the spirit of da'wah is expected to be able to raise the morale of the personnel in it and is also expected to be able to purify the intentions of the personnel in it that what they carry out is for the struggle to uphold Islam. In addition, the spirit of da'wah is expected to be able to reduce the practice of dishonesty of the personnel in it.

The main purpose of zakat in Islam is to reduce social and economic disparities and protect the weak and needy. Zakat acts as a tool to distribute wealth fairly to all members of society. This also helps narrow the gap between

rich and poor, humans can live in mutual love and help based on compassion for fellow creatures of God; besides the behavior of giving zakat is an incarnation of noble human nature, the implementation of the will of taste between the rich and the poor, and at the same time the source of the practice of equality and brotherhood of humanity.(Fauziyah 2012). Social and economic disparities that occur in a country can cause various potential social and economic problems that can be the root of the problem of commotion or chaos that makes the country unsafe and full of conflict. Social and economic jealousy is directly proportional to the crime rate in the country. This situation is certainly not good for the implementation of development as an effort for the country's economic growth. Therefore, it is important to reduce social and economic disparities.

Zakat is certainly not just about setting aside some of your wealth. Zakat follows certain rules about who is entitled to receive it and how much should be given. The recipients of zakat consist of 8 groups as stipulated by Allah swt in the Quran letter At-Taubah verse 60 "Indeed, zakat is only for the poor, the poor, amil zakat, the softened of heart (converts), for (freeing) slaves, for (freeing) debtors, for the way of Allah and for those who are on a journey, as an obligation from Allah. Allah is all-knowing, all-wise." (Gustani and Rohmah 2021) Zakat functions as social security for those who are less well-off. By giving rights to the poor, Islam creates a strong safety net to overcome poverty and economic inequality. With zakat, the needs that are difficult to fulfill by those who are less able, will be fulfilled. The need for food and drink, shelter, education and health are examples of basic needs that must be met by everyone, without exception. Surah At-Taubah verse 60 also explains that zakat can be used to save a rich person from becoming poor due to

involvement in debt and zakat can be used to finance a person's travel from one place to another. This further explains the vast benefits of zakat for society.

In the context of the zakat distribution process, there are several principles of prophetic management, the first is the principle of tawakal, tawakal teaches that, individuals or organizations must always depend on Allah in every maximum process carried out.(Hakim and Syaputra 2020) This emphasizes the importance of faith, prayer, and hope in Allah in facing challenges and difficulties. Tawakal should not be considered as a weakness, but as a powerful source of strength in decision-making and action. In general, people and organizations tend to hold or store zakat funds rather than channeling or distributing them.

This first principle also explains that humans are only obliged to always try and make efforts in the implementation of the organization. Furthermore, humans are obliged to submit the results of their work to Allah and there should not be the slightest feeling that the results of a job are purely from the effort. This is what violates the principle of tawakal, which has the potential to give birth to a sense of anxiety and stress caused by the expected results not in accordance with what is done.

The second principle is care, (Ascarya and Yumanita 2018) deep empathy for the conditions of zakat mustahik, taking the wisdom of zakat fitrah distribution, where the time for distributing zakat fitrah is limited to before the Eid prayer. The majority of fuqaha are of the opinion that it is makruh to delay zakat fitrah after the Eid prayer, because the main purpose of zakat fitrah is to prevent the poor from begging on that day⁴. Personnel who have a high sense of caring will cause the personnel to focus on fulfilling the shortcomings that the organization must be able to meet for

the poor. This feeling of caring is expected to reduce errors in determining what is needed by the poor, so that the results obtained will be right on target.

The third principle is justice. (Diningrum et al. 2022) Prophet Muhammad SAW was known as "Rahmatan lil-'Alamin" (mercy for the entire universe) and promoted the principle of equality and fair treatment in all matters. Another wisdom of zakat fitrah which is obliged to every Muslim including the poor is so that the poor can feel how to issue zakat as a Mercy even though on the other hand he is also a mustahik, Ibn Rusyd said: "To whom is zakat al-fitr given?" The scholars have agreed that it should be given to the fuqara Muslims, based on the words of the Prophet Muhammad (peace be upon him): "Sufficient for them." The Maliki imam even stipulated that zakat al-fitr should only be given to the poor and not to the other asnaf, while the Shafii imam stipulated that zakat al-fitr should be given to the eight asnaf equally⁵. The meaning of justice above explains that it is not only the rich who are entitled to all the necessities of life, but also the poor, through the process of sharing from the rich to the poor. In Islam, this is interpreted as "there is wealth for the poor in the wealth of the rich".

Fourth, prophetic management underlines the importance of ethics, service with a clean heart and high social responsibility, (Arif 2020) the Prophet's command "suffice them" shows the hope of the Prophet Muhammad PBUH so that on the feast day there are no people who are most difficult, namely the poor because on that day the Muslims have been fulfilled, if on Eid al-Fitr there are still poor people begging, it shows that zakat fitrah does not reach or has not fulfilled them.

The fifth principle is the

hereafter, this principle reminds us that all actions and decisions in management must be directed towards the hereafter. In prophetic management, the goals of the world and the goals of the hereafter must be in line and in harmony. This reminds us that true success is success in the world and the hereafter. Prophetic management in zakat distribution is the main concern of the Prophet Muhammad's da'wah task which is very deep in humanity and has an impact on the realization of Islamic values in all dimensions of life (Mohammad Zaini 2021).

At the level of prophetic management implementation in the distribution of zakat, it begins with determining the recipients of zakat or mustahik carefully, secondly by carrying out activities that directly touch the principal or root of the problem and massively impact the benefits of zakat recipients and zakat givers or muzakki.

In the book of Sahih Bukhari 4613: Yahya bin Qaza'ah has narrated to us Ibrahim bin Sa'd from Az Zuhri from Ubaidullah bin Abdullah from Ibn 'Abbas (may Allah be pleased with him) who said: The Prophet (peace and blessings of Allaah be upon him) was the most generous in doing good. And the most generous in the month of Ramadhan. Jibril would come to him every night of Ramadhan and he would lie down while the Prophet (peace and blessings of Allah be upon him) recited the Qur'an. So when Jibril met him, at that time he became a person who was quicker to do good even than the speed of the wind blowing.

Of course the Prophet Muhammad PBUH not only considered the virtue of time in charity, so that in distributing zakat done with the maximum very quickly reached the mustahik, but also because the Prophet Muhammad PBUH knew exactly and

deeply understand how the situation of the poor people who are all very limited, helpless, unable to do anything even limited to filling his stomach with a drop of water or a date, as the wisdom of fasting is so that those who are able to feel physically and mentally what is experienced by the poor when they experience the helplessness of life from thirst and hunger in a day, even in a whole month.

According to the Shafi'i and Hambali schools of thought, being poor is more severe than being destitute. Allah swt mentions the word 'fakir' first than the word 'poor'. As found in the Quran surah At-Taubah: 60 "Indeed, charity is for the poor and the needy and the amil and the softened of heart and the slave and the debtor and the one who fights in the cause of Allah and the traveler as an obligation from Allah and Allah knows best and is most wise." Another argument is because the Prophet Muhammad asked to be made poor and asked for help to be kept away from poverty. As in his saying: "O Allah! revive me in a state of poverty and die in a state of poverty and gather me together with the poor." (Romsy Khairi 2022)

According to al-Mawardi, ahlul ilmi differ opinions about fakir and poor, they are divided into 6 opinions: (1) fakir is a person in need but keep themselves from begging while poor is the needy again begging; (2) according to the opinion of Qatadah fakir is a person in need who has a disability, while poor is a person in need of a healthy body; (3) according to the opinion of al-Dhahak bin Muzahim and Ibrahim fakir is the one who migrated while poor is not migrated; (4) the opinion of Ikrimah, fakir is from among the Muslims while poor is from among the people of the book; (5) In the opinion of al-Shafi'i, fakir is one who does not have anything, while poor is

one who has something but does not fulfill his needs. Umar ibn Khatab said that the poor is not the one who has no wealth, but what is meant by poor is the one who has a business. (6) Fakir is one who has something but does not fulfill his needs, while poor is one who does not have anything to live on. (Alam and Putra 2020).

Imam Fakhru-Razi argued that Allah SWT has determined zakat to the first four targets with lam which shows the ownership of (1) the poor; (2) the poor; (3) amil zakat, and (4) the converts who are persuaded, the benefits of zakat are left to them, so that they can use it according to their wishes

Meanwhile, Dr. Yusuf Qardhawi provides the concept of distribution in several parts: (1) Fakir due to unemployment, including the elderly, widows, orphans, people affected by calamities, people who have hereditary diseases, blind people, disabled people, and the like who do not have the ability to earn; (2) Officers who take care of the poor or poor who do not have sufficient income due to low wages, large families, high living costs, or others; (3) Officers who take care of gharimin or people in debt, including people who have been hit by disasters, are in debt for something permissible, etc.; (4) Officers who take care of the assistance of immigrants, abandoned people, or refugees fleeing from countries that need help; (5) Officers of the media of Islamic da'wah in non-Muslim countries.

According to the Law of the Republic of Indonesia No. 13 of 2011, the poor are people who have no source of livelihood at all and/or have a source of livelihood but do not have the ability to meet the basic needs that are appropriate for the lives of themselves and/or their families. Furthermore, the Central Bureau of Statistics (BPS) formulates the category of poor with 14

(fourteen) qualitative variables, if 9 (nine) variables out of 14 (fourteen) criteria are met, then the person gets the allocation of the Direct Cash Assistance Program (BLT). (Mustofa and Utomo 2023).

If the poor are measured quantitatively by those who are below the poverty line, namely income below Rp.550,458.00 per month or income below Rp. 20,000.00 per day, if for food and drink a person needs Rp. 20,000.00 one serving, then they are a group of people who have difficulty getting daily food and drink because they can only eat 1 (one) meal out of 3 (three) meals a day, their number in Indonesia is around 25.9 million people. This number clearly has the potential to contribute to stunting which impacts the quality of life of future generations.

The number of 25.9 million people or 9.26% of Indonesia's Muslim-majority population shows that more than 1 (one) out of 11 (eleven) of our neighbors or relatives have difficulty living, having difficulty getting food and drink in their daily lives.

From the various understandings and definitions of the poor above, there is a common need for them and even similarities in other mustahik groups, namely the absence or lack of daily food and drink needs. The recipient of zakat can be carefully defined as a person who does not have the power, ability and effort to meet his own food and drink needs, this definition when connected with Dr. Yusuf Qardawi's recommendations regarding the priority of the recipient of zakat is part (1) Fakir because of unemployment includes the elderly, widows, orphans, people affected by calamities, people who have hereditary diseases, blind people, disabled people, and the like who do not have the ability to earn; and (2) Officers who take care of the poor or

needy who do not have sufficient income due to low wages, large families, high living expenses, or others; with the prioritization of the share of zakat recipients means that it has been part of the 8 groups in Law No. 23/2011 on Zakat Management and Law No. 23/2011 on Zakat Management. 23 of 2011 concerning Zakat Management and Law No. 13 of 2011 concerning Handling the Poor which is diversified by BPS.

The operational definition of zakat recipients is an important part of prophetic management in zakat distribution, so that in the next work process it can explain the quick and complete solution scheme about the activities that must be carried out according to the needs of zakat recipients. In the Qur'an in various contexts, there are many mentions of the operationalization of feeding people who are unable to meet their daily food and drink, including: (1) "And it is obligatory for those who find it hard to fast (if they do not fast) to pay the fidyah, (which is) to feed a poor person. Whoever willingly does good deeds, that is better for him. And fasting is better for you if you know." Al-Baqarah (184): (2) "Allah does not punish you for your oaths which you did not intend to swear, but He punishes you for those which you did intend to swear, so the expiation for breaking that oath is to feed ten poor persons from the food which you used to feed your family, or to clothe them, or to free a slave." QS Al-Maidah verse 89; (3) "Whoever cannot find a slave, it is obligatory for him to fast for two consecutive months before they mix. And whoever cannot, it is obligatory upon him to feed sixty poor persons.

So that you may believe in Allah and His Messenger. And these are the rulings of Allah, and for those who disbelieve there is a very painful punishment." QS Al-Mujadilah verse 4;

(4) "And they give what food they like to the poor, the orphans and the captives." QS Al-Insaan verse 8; (5) "and you do not encourage each other to feed the poor," QS Al-Fajr verse 18; (6) "So let them worship the Lord of this house (Kakbah), Who has given them food to relieve their hunger and secure them from fear," QS Al-Quraisy verses 3-4; (7) "Do you know (those) who deny religion? That is the one who rebukes orphans, and does not encourage feeding the poor, QS Al-Ma'un verses 1-3.

We also find many tactical directives from the Prophet Muhammad (peace be upon him), among which the Prophet said: "He does not believe in me who is full all night while his neighbor is starving beside him, and he knows it." (HR At-Thabrani). Then from Abu Dharr radhiyallahu 'anhu, he said: The Messenger of Allah (SAW) said, "O Abu Dharr, if you cook a soupy dish, then increase the soup and pay attention to your neighbors." (HR Muslim). The Prophet said: "Verily the best among you is the one who feeds." (HR Thabrani). A man once asked the Prophet, "What is the best deed in Islam?" The Prophet replied, "You feed others." (HR. Bukhari and Muslim). The Messenger of Allah (SAW) said, "Verily in Paradise there are a number of rooms where the outside is visible from the inside and the inside is visible from the outside. Then a Bedouin Arab stood up and asked, "O Messenger of Allah, who are those rooms for?" The Prophet replied, "...for the one who feeds ..." (HR. Tirmidhi). "Whoever feeds a believer until he is satiated from hunger, Allah will enter him into one of the doors of Paradise that no one else enters." (HR. Thabrani).

In a narration in a corner of Medina, there was a blind Jewish beggar, who, whenever anyone approached him, would say: "O my

brother, do not come near Muhammad, who claims to be the Messenger. He is mad, a liar, and a sorcerer. If you approach him, he will influence you. The beggar's bad attitude and behavior did not prevent the Messenger of Allah from bringing him food and putting it in his mouth every morning until he died. When Abu Bakr visited Aisha's house, he asked, "O my daughter, is there any sunnah of the Messenger of Allah that I have not done? Aisha replied, "O father, you are an expert in the sunnah, there is hardly any sunnah that you have not done, except that every morning the Messenger of Allah went to the end of the market with food for a blind Jewish beggar who was there." Abu Bakr gave the food to the beggar. When he began to feed him, the beggar became angry and shouted, "Who are you? Abu Bakr replied, "I am a common man. The beggar retorted, "You are not a commoner. When that man comes, my hands will not struggle to hold and my mouth will not struggle to chew. He always mashes the food before feeding it to me." Abu Bakr wept and said honestly, "I am not the one who usually comes to you. I am his friend. That noble man is gone. He was Muhammad the Messenger of Allah." After the Jewish beggar heard Abu Bakr's story, he wept and said, "Is that so? I have always insulted him, slandered him, but he never scolded me in the least. He comes to me with food every morning. He is so noble." The blind Jewish beggar finally converted to Islam and made the leap of faith in the presence of Abu Bakr.

On one occasion Shaykh Abdul Qodir Al-Jailani ascended the pulpit and delivered his sermon: "One mouthful that you put in the stomach of a hungry person is better than building a thousand Jami' Mosques. And it is better than the one who gives the Ka'bah a kiswah by covering it

with silk. And better than the one who makes qiyamul lail and ruku'. And better than striving against disbelief with a sharp drawn sword. And better than fasting all year round in the heat of the day. Fortunate indeed is the one who feeds the hungry."

Law of the Republic of Indonesia Number 23 Year 2011 on Zakat Management Second Part Distribution Article 25: Affirms that Zakat must be distributed to mustahik in accordance with Islamic law. Article 26 The distribution of zakat, as referred to in Article 25, is carried out based on a priority scale by taking into account the principles of equity, justice, and territoriality. Article 27 (1) Zakat can be utilized for productive business in the context of handling the poor and improving the quality of the people. (2) The utilization of zakat for productive business as referred to in paragraph (1) is carried out if the basic needs of mustahik have been fulfilled. (3) Further provisions regarding the utilization of zakat for productive businesses as referred to in paragraph (1) shall be regulated by Ministerial Regulation.

The above law is in line with the Qur'an and Sunnah that the distribution of zakat is carried out by fulfilling the basic needs of mustahik as the first and main obligation in the form of a benefit or benefit that can be directly felt before the distribution of zakat in other forms of utilization, so that if the direct distribution of zakat in the form of providing food needs for 1 (one) day Rp. 20,000.00 x 25,900,000 people x 3 is Rp. 1,554,000,000,000.00 then in 10 days BAZNAS ZIS funds have been distributed by 69% of 22.43 trillion rupiah. This is in line with one of the main functions of zakat, namely the fulfillment of consumption. The consumption function according to Keynes is $C = C_0 + cY_d$ which means that humans will consume something

even with 0 income (autonomous consumption) or when they have income (induced consumption). (Islam, Economics, and Brawijaya 2023).

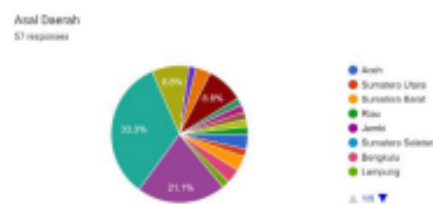


Figure 2. Origin Region (Province)

A survey was conducted to collect data related to how people perceive zakat and how it is distributed, with the distribution of respondents to all provinces in Indonesia. Broadly speaking, data was obtained from respondents from 7 (seven) main provinces, namely Aceh, North Sumatra, West Sumatra, Riau, Jambi, South Sumatra, Bengkulu, and Lampung.

This data is quite interesting because the distribution of respondents is quite good. Furthermore, the respondents were given a number of options to choose from in a list of options that the respondents wanted, namely how the respondents chose the form of zakat to be distributed. The options are zakat in the form of money, ready-to-eat food, raw materials, motivation, skills, provision of work, prayer, or others that can be chosen by respondents.

The results obtained from respondents show that there are three top choices that are highly desired, namely money, ready-to-eat food and raw materials. This shows that many respondents want the form of zakat to be goods that can be directly consumed by the poor. Meanwhile, the other zakat options cannot be directly utilized, so they were not chosen by many respondents. What is interesting is that the prayer option was also not chosen by many respondents. This does not mean that respondents do not want to donate zakat, but respondents may see the importance of

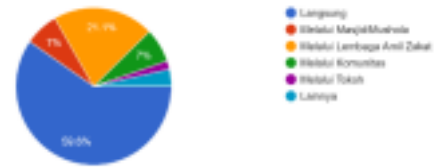
the poor to improve the quality of their faith, although this needs to be studied further, as described in the table below. Tabel of choice of forms of assistance that respondents are able to do immediately to help people who cannot afford it.



The next question to respondents is how the distribution of zakat is desired by respondents. In the questionnaire, respondents were given choices, namely directly, through mosques/mushola, through amil zakat institutions, through communities, through leaders and others. The results obtained show that most respondents want to distribute zakat directly (58.5%), then number 2 through the Zakat Charity Institution (20%), and the third with the same percentage is through the mosque and community.

Analysis of this result shows that many respondents prefer to give their zakat directly to the poor without going through intermediary institutions such as the Zakat Charity Institution and through mosques/mushola. This requires further research to analyze whether these intermediary institutions need to conduct an evaluation so that more and more people become more trusting of these intermediary institutions. Moreover, it has been rumored in the community that there are zakat distribution institutions that are less trustworthy.

Preferensi cara Anda membantu orang yang tidak mampu
57 responses



Therefore, an effective method in the prophetic management framework in the distribution of zakat is to carry out collaborative activities of muzakki or Lembaga Amil Zakat (LAZ) with the Mosque Prosperity Council (DKM), the role of the mosque which has been limited to being a place of worship is very relevant to strengthen its role by making the mosque a place of first aid for community members who experience hunger, based on data from the Ministry of Religion of the Republic of Indonesia, there are 297,545 mosques in 34 provinces in 2022.

Collaboration can also be done together between muzakki or LAZ with other institutions or communities that have programs concerned with the problem of hunger.

Collaboration will be more productive considering that Indonesians are the 3rd most active social media users in the world after India and Brazil,¹⁰. This potential can be a partner for mobilizing philanthropists, which on the other hand, Indonesians are also known as the most generous nation in the world.

¹¹ So that with active participation and effective collaboration, all parties are able to alleviate the potential hunger that affects more than 25.9 million Indonesians, and can even increase ZIS funds collected, which in turn makes poverty more manageable and gives leverage to the economic capacity of the Indonesian people.

CONCLUSION AND RECOMMENDATION

Prophetic management of zakat distribution is a da'wah framework that emphasizes the selection and management of zakat recipients or mustahik based on the values, thoughts and practices of the Prophet Muhammad PBUH in distributing zakat. Here are some of the conclusion points.

First, there are some prophetic management principles in zakat distribution consisting of tawakal, care, justice, ethics of serving with a clean heart and high social responsibility, and the principle of the hereafter. All of these principles are expected to be able to improve the efficiency and effectiveness of organizations that carry out the function of zakat distribution.

Second, the implementation of prophetic management in zakat distribution includes the careful determination of zakat recipients or mustahik, then activities that directly touch the main or root problems that are massive in impacting the benefits for zakat recipients and mobilizing the collaboration of zakat givers and other supporting parties.

Third, based on the survey conducted, it provides an initial picture of how the community is represented by a number of respondents in choosing the form of zakat and choosing how to distribute it. Although it is too raw to conclude the results of this survey, there are some facts about the character of respondents in choosing the list of options related to zakat. This fact needs further study and research to be able to produce a sharper and more representative conclusion.

Prophetic management can help researchers and management practitioners or organizational leaders to develop a better understanding of the right target of zakat recipients in the context of zakat distribution, namely those who are

hungry, who find it difficult to obtain food and drink in their daily lives.

Prophetic management in the distribution of zakat emphasizes the importance of activities to provide basic needs of food and drink to the recipients of zakat with a maximum portion of 70% of the ZIS funds collected, even though in the calculation of the ability of the ZIS funds is only able to sustain in a few days.

The commitment and strong willingness of all parties to collaborate to help their brothers and sisters from hunger is a process that ensures the sustainability of poverty control.

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