

## **The Effectiveness of Zakat Assistance Program in Improving Humanity in Palestine: Implementation and Impact of Humanitarian Programs**

**Muhammad Ash-Shiddiqy<sup>1</sup>, Dhiya'u Shidiqy<sup>2</sup>, Sabri Palutturi Tanatoa<sup>3</sup>**

UIN Prof.K.H.Saifuddin Zuhri Purwokerto<sup>1</sup>, IAIN Kediri<sup>2</sup>, University of Queensland  
Australia<sup>3</sup>

Muhammadashshiddiqy@uinsaizu.ac.id<sup>1</sup>, dhiya'u@iainkediri.ac.id<sup>2</sup>, s.tanatoa@uq.net.au<sup>3</sup>

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### *ABSTRACT*

*In the humanitarian context that continues to develop in Palestine, zakat assistance has become essential in fulfilling the basic needs of people affected by the conflict. This research aims to provide an in-depth understanding of the effectiveness of the Zakat aid program in improving humanity in Palestine with a focus on the implementation and impact of humanitarian programs. Through a library research approach, this research analyzes the implementation mechanism, distribution, and impact of the humanitarian zakat program implemented in several areas in Palestine. This research aims to review the effectiveness of the Zakat aid program in improving humanity in Palestine with a focus on its implementation and impact. The research results show that the Zakat assistance program has positively contributed to meeting the Palestinian people's food, health, and education needs. In addition, this program also has a significant social and psychological impact, strengthening the sense of solidarity and hope in the affected communities. Nevertheless, challenges in implementation, coordination, and adaptability remain obstacles that need to be overcome to increase the effectiveness of zakat aid programs in the future. This research emphasizes the importance of strengthening cooperation between zakat institutions, stakeholders, and international organizations in supporting humanitarian efforts in Palestine.*

**Keywords:** *Zakat, humanity, Palestine, implementation, impact*

### **INTRODUCTION**

Palestine is one of four countries in the Levant. Kan'an Arabs have inhabited the land of Palestine since 10,000 years BC. In the modern era, the Palestinian territory was under the Ottoman Caliphate for four centuries (1513-1917). After the Ottoman Turks lost the First World War, Palestine came under the rule of the British Empire. Based on the Balfour Declaration, the British Empire was committed to supporting the establishment of a Jewish territory in Palestine. Since then, Jewish immigrants have migrated to Palestine en masse. At its peak, in 1948, Israel declared

itself as a state in Palestine, which received a strong response from Arab countries until the Gulf War broke out. Since then, Palestine has continued to be under Israeli occupation (Ridha et al. 2022).

Indonesia is one of the countries that maintains relations with and cares for Palestine. History has recorded that Indonesia and Palestine have had very close relations since Indonesia tried to ask for international support to recognize Indonesia's independence, especially in the Middle East. Indonesia is very firm and rejects colonialism and Israeli imperialism towards Palestine. More than that,

Indonesia also defends the rights and freedoms of the Palestinian people who were colonized and oppressed by Israel and provided full support to the struggle of the Palestinian people to be independent like other countries on this earth (Saragih, 2019). Indonesia's support for Palestine is visible from the invitation to the Extraordinary Conference of the Organization of Islamic Cooperation, but it does not stop there; Indonesia, together with the countries of the Organization of Islamic Cooperation, is also often the voice for Palestinian independence at Inter-Parliamentary Union or IPU, Parliamentary Union of the OIC Member States (PUIC), as well as Asian Parliamentary Assembly (APA). The synergy of the Organization of Islamic Cooperation countries is powerful and needed to realize this ideal (Sjahid, 2022).

Concern for humanity in Palestine is one of Indonesia's main priorities. One of Indonesia's efforts to provide humanitarian assistance to Palestine is by distributing zakat funds. Zakat is one of the main pillars of the Islamic religion, which encourages its followers to share their wealth with those in need (Hawirah et al. 2023). Indonesian people's awareness of zakat is also very high. It was recorded that there was an increase in the number of muzakki from 2021 to 2022 amounting to 112.6% (BAZNAS, 2023). Apart from its ritual function, zakat has a critical social and humanitarian dimension, especially in conflict and crisis. Chairman of the Indonesian Ulema Council (MUI) for Fatwa, Asrorun Niam Sholeh, said that the potential for zakat in Indonesia per year reaches IDR 327 trillion to IDR 350 trillion, of which this amount can be optimized for aid to Palestine. Previously, Baznas RI distributed humanitarian aid worth IDR 12 billion to victims of the conflict in Gaza, Palestine, due to Israeli aggression. The aid distribution is through the Indonesian Ministry of Foreign Affairs, Egypt's Baznas network, and Jordan's Baznas network. The aid distributed to

Palestine includes foodstuffs such as rice, milk, corned beef, sardines and instant noodles, while assistance for basic needs includes blankets, gloves, diapers, sanitary napkins, baby food, medicine and solar panels (Puspaningtyas, 2023).

In the context of the Palestinian crisis, humanitarian assistance is not only seen as an effort to fulfil basic needs but also as an expression of international solidarity and support. As is Indonesia's attitude and steps world peace, which is based on the fundamentals of Indonesian foreign policy, namely Pancasila, the 1945 Constitution, and the Outlines of State Policy (GBHN), as well as the concept of "political free and active", which is the basis and direction of the implementation of Indonesia's foreign policy (Pradhana et al. 2023). Programs such as zakat assistance can effectively reduce suffering and build independence amid a crisis. The results of Safitri's research (2023) show that the existence of zakat and infaq assistance helped the economic recovery of the victims of the Palu disaster in 2008 by increasing the income of business actors. Even though it has excellent potential, implementing the Zakat aid program in Palestine faces various challenges. From logistical obstacles and security to differences in interpretation about who is entitled to receive zakat, all factors influence the program's effectiveness.

Based on the background above, researchers are interested in researching review of "The Effectiveness of the Zakat Assistance Program in Improving Humanity in Palestine: Implementation and Impact of Humanitarian Programs". Considering the critical role of zakat in alleviating the humanitarian burden in Palestine, this research aims to evaluate the effectiveness of the zakat aid program that has been implemented. Through case studies, this research will assess program implementation, the resulting impacts, and factors that support or hinder the program's success. With this in-depth background, it

is hoped that this research can provide new insights into how zakat can be an effective instrument in improving humanity in Palestine and provide recommendations for improving program implementation in the future.

## RESULTS

### *Palestina*

The Palestinian territory is located in southwest Asia between Syria and Jordan to the east, Lebanon to the north, Egypt to the southwest and the Mediterranean Sea to the west. This region has an area of approximately 27,000 square kilometres. The nation that first inhabited Palestine was the Kan'an Arab nation. The word Palestine itself comes from Kan'an Arabic, "philistine", which means "fig agricultural field."

Palestinian land is a contested area because in that area, there is the city of Al Quds (Jerusalem), which is believed to be the holy land of three religions, namely Islam, Christianity and Judaism. The critical role of the Palestinian region for Islam is hinted at repeatedly in various arguments. In a hadith narrated by Imam Tirmidhi, Rasulullah SAW said (At-Tirmidhi, 2015):

Zaid bin Thabit said; We were at the side of Rasulullah SAW writing the Koran from wooden fronds, then Rasulullah SAW said; "Lucky is the land of Syria, so we ask: Why, O Messenger of Allah? His Majesty said because the Angel Rahman spread his wings over the land of Syria." (HR Tirmidhi number 3954).

In the 1800s, the Zionist movement emerged in Europe, which desired to turn Baitul Maqdis and the surrounding area into a Jewish state. This proposal was rejected by Sultan Abdul Hamid II, the Ottoman caliph in power then. After this rejection, Zionist Jews then allied with the British Empire during World War I (Ridha et al. 2022).

After the further weakening of the Ottoman Turkish Caliphate, which was the

last Islamic caliphate due to defeat in the First World War, Britain occupied Palestine in 1917 AD through the Balfour Declaration on November 2 1917 (Khalidi, 2014). Britain is committed to establishing a Jewish state in the Palestinian territories. The peak was in 1948 when the Jews who had migrated en masse to the Palestinian territory announced the establishment of the colonial state of Israel in the Palestinian territory. Zionist Jews destroyed hundreds of villages in Palestine and expelled thousands of Arab-Palestinian Muslim (Ridha et al. 2022)

### *Zakat*

Linguistically, zakat comes from Arabic, meaning holy, increasing and blessing (Nur, 2018). Qaradawi, in his book sharia economic fiqh, translated by (Mardani, 2013), entitled fiqh muamalah, states that the term zakat is an asset that must be given to those entitled to it. Therefore, zakat has a vital role in improving the economy of Muslims, and this instrument can improve the welfare of society (Nurhasah and Suryani, 2018).

Qardhawi's explanation in his book Hafidhuddin (2002) explains that initial wealth is gold and silver. Zakat is divided into two types, namely zakat maal and zakat fitrah. Zakat maal is the initial part of a person's wealth that requires sharing, especially for certain people who have reached a minimum value and are owned for a specific time limit. The conditions for wealth to be given zakat are full ownership, sufficient nisab, no debt except basic needs, and one year has passed. Zakat fitrah is the zakat that must be paid to every Muslim during Ramadan. The benefit of zakat for muzak is that it can carry out one of the pillars of Islam. Therefore, by carrying out zakat obligations, you can achieve the goal of maqasid sharia, namely preserving religion.

Meanwhile, according to different schools of thought, there are differences in defining zakat (Haliyah et al. 2018)

- a. The Maliki School defines *zakat* as issuing a portion of unique assets that have reached the *nishab* (the minimum quantity limit requiring zakat) to people entitled to receive it.
- b. The Hanafi School defines zakat as making a particular part of a unique property belong to a special person, which the Shari'a determines because of Allah.
- c. According to the Shafi'i school of thought, zakat is an expression of the release of wealth or growth in a unique way.
- d. According to the Hambali school of thought, zakat is a right that must be given from specific assets to specific groups, namely the groups required in the Al- Qur'an.

According to the hadith, which comes from Ibn Abbas, when the Prophet Muhammad sent Mu'az bin Jabal to Yemen to represent him as governor there, among other things, the Prophet emphasized that zakat is property taken from rich people to be given to those who are entitled to receive it, including the needy and poor (Insani, 2021).

Alms comes from the word (*shadaqa*), which means right. *Sadaqah* means justification or proof of a servant's faith in Allah and His Messenger, which is realized through material sacrifice. *Sadaqah* or alms here means giving something to someone in need without any reward. Al-Jurjani, in the book *at-Ta'rifat*, defines *sadaqah* as all gifts with which we hope for a reward from Allah.

In the al-Quran, zakat is often referred to as *sadaqah*, as in the letter *at-Taubah* (9): 60, where in this verse, the editor mentioned is (*ash-sadaqat*), but what is meant is zakat. The word (*ash-sadaqat*) is interpreted as zakat because, at the end of the verse, there is the expression (*fariidhatan minallahi*), which means "as a decree (obligation) from Allah". This

expression is a *qarinah* / sign that shows that what is meant by the words (*ash-sadaqat*) in verse is the obligatory alms, namely zakat, not other alms (Rasyad, 2020).

### ***Law on Distribution of Zakat Funds for Humanitarian Aid for Palestine***

Ulama has different opinions regarding the distribution of zakat funds from one country to another; their opinions can be classified as follows:

- a. Imam Syafii believes it is not permissible to transfer zakat from one region to another if there are still *mustahik* in that country. He says the evidence that prohibits transferring zakat assets is more significant than it permits (Hani, 2015).
- b. According to the Maliki School, it is obligatory that zakat be distributed to the place where zakat is obtained or in an area adjacent to that area, which is less than the distance from the prayer *qasar* because that area is the same as the area where zakat is required. Suppose the *mustahik* (zakat recipient) in another place needs it more. In that case, it can be distributed/transferred but not in its entirety, as Umar did when moving Zakat from Egypt to the Hijaz (Nadila, 2023).
- c. According to the Hanafi School, it is *makruh* to transfer zakat to another region/country, except to relatives who need it, because this means tightening ties or to a group that needs it more than the residents of the country of origin or if it is transferred for the benefit of Muslims, or the land of war to the land of Islam, or the seeker of knowledge (Lateh, 2018).
- d. According to the Hambali School, it is not permissible to transfer zakat from one region/country to another region/country where the distance reaches the distance where the *qasar* prayer is permissible. However, it is mandatory to distribute it in obligatory places or surrounding areas which are

less than the distance between the qasar prayer (Rosadi and Athoillah, 2015).

- e. International Zakat Foundation Symposium Fatwa II. Fatwa Symposium of the International Zakat Foundation II, regarding contemporary zakat, which was held in Kuwait on 11 Zulkaidah 1409 H to coincide with 8 June 1898 AD, explains that the distribution of zakat is handed over to the mustahik at their collection place, then only moved out of the collection area if there is still an excess. , except in times of famine and disaster, which can be moved according to the priority order of those most in need, the Symposium decided on the following matters:
  - 1) Conditions that allow for transfer to Fī sabīlillah battlefield areas transfer to da'wah, education foundations, transfer to areas hit by the danger of famine and natural disasters, and transfer to relatives.
  - 2) Transferring zakat outside the conditions above does not mean the zakat is invalid but is makruh.
- f. Syekh Ibn Jibrin. Sheikh Ibnu Jibrin in *Fatāwā al-Zakāh*, when someone asked about moving zakat to another area, he answered that it was permissible to send zakat on assets to another country for a clear benefit. Like poverty, which is very worrying, and the Muslims need it. He also believes that it is not permissible to privilege a particular country even though there are still many people who have the right to receive it in that country (Syekh Abdul Aziz bin Abdullah bin Baz et. al 2003).
- g. Syekh Yūsuf Al-Qarḍāwī. Yūsuf Al-Qarḍāwī also said the same thing, that distributing zakat to another country where the zakat person does not live, or a country where the zakat person's assets are not located is permissible if there is a reason that justifies it and is for the benefit of the Muslims (Qardhawi, 2005).

What is the law on giving zakat to Palestine? Sheikh Muraweh Mosa Naser expressed his view that the majority of the Palestinian population is included in the group that is obliged to receive zakat. At least four (4) of the eight (8) groups mentioned in the Koran constitute the majority of the Palestinian population to this day. "They are poor, poor people, Ibn Sabil, and they are fighters in the way of Allah. Their jihad is very clear; there is no doubt about this regarding the Jews. Your alms and zakat are given more priority to the Palestinian people. If you cannot visit the Al-Aqsa Mosque, send oil to light it," said Sheikh Muraweh.

Amid the colonial conditions experienced by the Palestinian population, the majority of the population there cannot find work due to the economy not running well as a result of the blockade and occupation carried out by Israel. This situation also meant that the original Palestinian population had to be expelled and live in refugee camps. Even if there is work to be done, conditions are minimal, and the income earned is far from enough to meet daily needs. Palestinian fighters are also clearly fighting for the independence of the country and the liberation of the Al-Aqsa Mosque.

Meanwhile, in Law of the Republic of Indonesia Number 23 of 2011 concerning zakat management, it is stated that zakat can be utilized for productive efforts in the context of handling the poor. poverty and improving the quality of the people if the mustahik's basic needs have been met (Sekretariat Negara, 2011). The situation experienced by Palestine can be categorized as a disaster. The provisions of Islamic Law regarding the Distribution of Zakat Funds for Disaster Victims, which are divided into eight groups, do not specifically

mention victims of natural disasters who can receive zakat, but looking at the situation and conditions that occur, victims of natural disasters who lose their property can be categorized. in the eight zakat recipients (Amar and Cahyani, 2023).

## RESEARCH METHODS

In this research, researchers used a qualitative approach focusing on library research. A qualitative approach was chosen to gain an in-depth understanding of the phenomenon studied, namely the implementation and impact of the Zakat aid program in improving humanity in Palestine (Moleong, 2013)

### 1. Data Source

- a. Primary: Primary data is obtained from sources such as scientific literature, academic journals, reference books, theses, dissertations, and official documents related to the implementation and impact of the Zakat aid program in improving humanity in Palestine.
- b. Secondary: Secondary data includes analysis and synthesis of information from various relevant sources to strengthen and support research findings.

### 2. Data Collection Techniques

In library research, data collection techniques are carried out through:

- a. Literature Study: Collecting, reading, and analyzing relevant literature from various sources to understand concepts, theories, and previous findings related to the implementation and impact of the Zakat aid program in improving humanity in Palestine.
- b. Document Review: Review official documents, reports, policies and other publications related to the

implementation and impact of the Zakat aid program in improving humanity in Palestine.

### 3. Data Analysis Techniques

The data analysis process in this research involves:

- a. Data Classification: Grouping information based on themes, concepts, or variables relevant to the research.
- b. Data Interpretation: Interpret the information obtained to develop an in-depth understanding of public awareness of the implementation and impact of the Zakat aid program in improving humanity in Palestine. And its impact on the economic empowerment of the community.
- c. Data Synergy: Integrating various sources to obtain a comprehensive and consistent picture of the research topic.

Using a qualitative approach and library research methods, this research is expected to provide a valuable contribution to understanding and interpreting. It is hoped to provide an in-depth understanding of the effectiveness of the Zakat aid program in improving humanity in Palestine with a focus on the implementation and impact of humanitarian programs.

## DISCUSSION AND RESULT

### *Implementation of the Zakat Assistance Program*

Palestine is a country in the Middle East Region currently trying to gain its sovereignty and be recognized by the international world. Conflict smells The political woes mean that Palestine has not yet been able to achieve this His dream was to become an independent and sovereign country. Compounded by the occurrence of internal conflict between

two influential organizations, namely Hamas and Fatah, ultimately led to the division of Palestine into two territories. Region The Fatah party controls the West Bank (West Bank), and the Hamas party controls the area Gaza Strip (Nadila et al. 2023).

The most recent conflict between Palestine and Israel was when America, as Israel's prominent supporters controversially recognize Jerusalem as its capital Israel, which is Jerusalem, is part of Palestine. Announcement that Donald Trump's message on December 6 2017, sparked anger and Massive demonstrations of Muslims around the world. In demanding demonstrations justice after Israel's unilateral recognition of Jerusalem. Indonesia, which has the principle that all forms of colonialism are not in line with humanity and justice, opposes all forms of colonialism on earth, one of which is that carried out by the state of Israel against Palestine. Moreover, Indonesia, as a third-world country with a majority Muslim population, has the same view of religion as Palestine, namely Islam, which also has the same perception of protecting places that are considered holy and sacred. Full of history, namely the Al Aqsa Mosque in Jerusalem. Good relations between countries between Indonesia and Palestine has encouraged the Indonesian government to carry out various actions Initiative steps to participate in helping handle victims of Israeli aggression and the struggle for the Independence of the Palestinian state. But not only because of similarities religious identity alone, Indonesia also has a moral 'debt' as a country that Palestine recognized its Independence for the first time (Nadila et al. 2023).

According to history, relations have existed between Indonesia and Palestine for a very long time, from the transition to Independence to the recognition of Independence Indonesian country. Palestine itself is the first nation in the Eastern Region Central who spread the

word about Indonesia's Independence on international radio via Palestinian Mufti Named Amin Al-Husaini. Thanks to him was Independence Indonesia received echoes of its Independence in the international community (Prasetya and Srifauzi 2018).

The Israeli occupation of the Palestinian territories is still ongoing today, and this has led to a prolonged humanitarian crisis due to Israel's efforts expanding settlements is still happening by displacing Palestinian territories, especially those in the West Bank. Looking at the Palestinian-Israeli conflict, Indonesia has taken a role since the era of Indonesia's first presidential administration, namely Ir. Sukarno. Indonesia has been consistent in voicing and fully supporting the rights of the Palestinian people to obtain their independence. Even now, the Indonesian government is still active in it following developments in the Palestinian-Israeli conflict. Not just actively following developments in the conflict in Palestine, Indonesia also contributed assistance to the people in Palestine and is active in uplifting the issue of the Palestinian-Israeli conflict in international forums. In helping the Palestinian people, not only does the government stand-alone, but many social and humanitarian institutions also become actors to facilitate the distribution of aid to Palestine. Seeing the significant role of social and humanitarian institutions in the Palestinian issue has implications for improving Indonesia's image in the international environment. So that Indonesian social institutions and the Indonesian government synergize (Nadila et al. 2023).

Therefore, looking at the various problems that exist in Palestine, giving assistance by humanitarian Non-Governmental Organizations (NGOs) has played a role in humanitarian diplomacy. The role of Non-Governmental Organizations (NGOs) or which is often referred to as Non-Governmental

Organization (NGO) in diplomacy humanity directly supports the peace diplomacy initiated by Indonesia as a country that is active in advocating world peace, as stated in the preamble to the 1945 Constitution. Several social institutions in Indonesia have joined the Humanitarian Non-Governmental Organization (NGO), and they provide a great deal of information and channel aid from the Indonesian people to the people of Indonesia Palestine.

Therefore, the government of the Republic of Indonesia, through the Ministry of Foreign Affairs The country will continue to welcome and fully support participation as well contributions from non-governmental parties in Indonesia. With the existence of various institutions social services that swiftly continue to help the Palestinian people and the foreign ministry will continue to provide support by its authority. The Ministry of Foreign Affairs will also provide facilities for the necessary things to implement humanitarian missions by the Indonesian people towards the Palestinian people. This considers the conditions and situation in the field, including security for a trip to the Palestinian region, which is being hit by conflict (Nadila, et al. 2023).

In November 2023, the National Amil Zakat Agency (Baznas) recorded that the amount of humanitarian aid funds collected for Palestine from all levels of society was IDR 91,675,168,459 billion. BAZNAS collaborates with several partners, the Amil Zakat Institution (LAZ) and companies to raise aid for Palestine. From retail partners including JSIT Indonesia IDR 2 billion, Al-Bahjah Cirebon Foundation IDR 1.24 billion, Syafana Islamic School IDR 168 million, Tidore City Government IDR 138 million, Bupolo Muslim United IDR 127 million, Attaqwa Putri Bekasi Islamic Boarding School, Rusydatul Ummah, Korikawati IDR 100 million, Indonesian Waqf Board Rp. 100 million, Generation Rabbani Elementary & Middle School Rp. 17

million, MI Daaruss Hofa Rp. 11 million, SCB Student Parents Association (POSS) Rp. 9 million, Savana Ardea Mosque Rp. 8 million, Balai PSDA Serayu Citanduy Rp. 5 million, KRL Mania Rp. 1 million, Shoutul Mosque Quran Rp. 2.1 million, Gama Insani Tower Mosque Rp. 2 million, and Wisma KEAIA Mosque Rp. 1.8 million (Khoeron, 2023).

Meanwhile, BAZNAS Province/City/Regency has submitted donations to the Palestinian community, namely, BAZNAS Prov. West Java IDR 150 million, BAZNAS Kab. Selayar Islands IDR 120,814 million, BAZNAS Kab. Eastern Seram Rp. 100,100,000, BAZNAS Prov. West Papua Rp. 84,505,000, BAZNAS Yogyakarta City Rp. 75 million, Kab. Bone Rp. 52,769,500, BAZNAS Kab. Cianjur Rp. 50 million, BAZNAS Kab. Hulu Sungai Tengah Rp. 38,410,500, BAZNAS Kab. West Sumbawa IDR 15 million, BAZNAS Kab. Bantul IDR 10 million, BAZNAS Kab. North Lombok IDR 10 million, BAZNAS Kab. Pangkal pinang Islands IDR 5 million, BAZNAS Kab. Tanah Laut Rp. 5 million, BAZNAS Kab. Banggai Laut IDR 5 million, and BAZNAS Cimahi City IDR 2.5 million. The digital partners include Kitabisa.com, Salam Setara Foundation, Ayohelp.com, Bersedekah.com, Carats Indonesia, and LinkAja Syariah. The company partners are comprised of PT Paragon Innovation and Technology, while the overseas partners are from PPIM (Khoeron, 2023).

The LAZ partners who handed over donations for Washing Palestine's Wounds include LAZNAS Sidogiri IDR 600 million, LAZNAS Ukhuwah Infaq Management Institute (LMI) IDR 250 million, LAZNAS Rumah Zakat Indonesia IDR 200 million, LAZNAS Civil Welfare Foundation (YAKESMA) IDR 200 million, LAZNAS Indonesian Zakat Initiative IDR 100 million, LAZ Al Hilal Foundation Rancapanggung Province IDR 100 million, LAZ Regency/City of Cahaya Quran Rabbani IDR 100 million, LAZ

Zakat Success Province IDR 50 million, LAZNAS Mandiri Amal Insani IDR 20 million, and LAZ Nashirussunnah Permata (Yashiruna) IDR 17 million (Khoeron, 2023). Meanwhile, as a whole, Indonesia is the country that has provided the largest humanitarian aid to Palestine in history, of course, one source of aid comes from Zakat (Widya, 2024).

### ***Positive Impact of the Zakat Program***

Zakat, as one of the pillars of Islam, has a vital role in the redistribution of wealth and support to those in need. In Palestine, amidst ongoing humanitarian challenges, zakat has had a significant positive impact. Zakat programs are essential in providing direct assistance to meet urgent humanitarian needs, such as food, medical care, shelter, and clean water. This is crucial in Palestine, which often experiences humanitarian crises due to conflict and access restrictions. The Zakat program can strengthen health services by providing medical assistance and medicines and repairing or building health facilities. This increases people's access to much-needed medical care. Through the Zakat program, psychosocial support can be provided to individuals or families who have experienced trauma due to conflict. This program can also facilitate social and community activities to strengthen social relationships and mitigate the psychological impact of conflict.

Zakat provides financial assistance and builds a sense of solidarity and togetherness among the community. This can increase trust and cooperation in the face of adversity, creating more resilient communities. Through these positive impacts, the zakat program contributes significantly to improving the Palestinian people's social, economic, and humanitarian conditions, facing various challenges due to the prolonged conflict.

### ***Challenges and Obstacles to the Distribution of Palestinian Zakat***

Zakat distribution in Palestine faces several challenges and obstacles that affect the Zakat program's effectiveness, efficiency and impact. The following are some of the main challenges and obstacles in distributing zakat in Palestine:

#### a. Political Instability and Security

Frequently changing political conditions and security instability in Palestine affect the operation and distribution of zakat. Access to areas affected by conflict is often difficult, making it challenging to distribute zakat to needy recipients.

#### b. Damaged Infrastructure

As a result of the protracted conflict, infrastructure in Palestine, including distribution and logistics facilities, is often damaged. This limits the ability of zakat organizations to distribute aid efficiently and on time.

#### c. Lack of Transparency and Accountability

In some cases, concerns about a need for more transparency in zakat collection and distribution could reduce public trust and the program's effectiveness.

#### d. Insufficient Coordination

There are challenges in coordination between zakat institutions, the Palestinian government, and other humanitarian organizations. Lack of coordination can result in overlaps in aid distribution or gaps in program coverage.

Overall, the challenges and obstacles in distributing zakat in Palestine emphasize the importance of a coordinated, transparent and local needs-based approach to maximize the positive impact of zakat and meet the urgent needs of affected communities.

## **CONCLUSION**

### ***Conclusion***

Based on the explanation above, the author can conclude that the Zakat aid

program significantly improves humanity in Palestine. Through case studies on the implementation and impact of humanitarian programs, we see that efforts to provide zakat aid have made a real contribution to meeting the basic needs of the Palestinian people affected by the conflict.

Implementing the Zakat humanitarian program effectively assists those in need, especially regarding food, health care and education. The collaboration between zakat institutions and related parties in Palestine has enabled the distribution of aid in a targeted manner, increased accessibility, and reduced the impact of the humanitarian crisis.

In addition, the Zakat assistance program's positive impact is reflected in meeting material needs and improving the community's social and psychological well-being. This aid provides hope and moral support, helping the Palestinian people to survive and recover from the trials they have experienced.

Nevertheless, challenges remain in continuing and increasing the effectiveness of the Zakat aid program in Palestine. Political instability, access restrictions, and conflict situations may affect program implementation. Therefore, continuous efforts are needed to improve implementation mechanisms, increase inter-agency coordination, and strengthen international cooperation.

### **Suggestions**

Based on the conclusions above, several suggestions can be put forward to increase the effectiveness of the Zakat aid program in Palestine:

- a. **Strengthening Inter-Institutional Coordination:** There is a need for closer cooperation between zakat institutions, related parties in Palestine, and international organizations to ensure the aid distribution is more efficient and right on target.
- b. **Development of a Monitoring and Evaluation System:** A robust mechanism is needed to monitor and evaluate program implementation to identify areas that require improvement and improvement.
- c. **Empowering Local Communities:** Involving local communities in program planning, implementation, and evaluation can increase the sustainability and relevance of aid distributed.
- d. **Integrated Approach:** Integrating zakat aid programs with other humanitarian programs can create synergy and increase efficiency in meeting community needs.
- e. **Humanitarian Advocacy and Diplomacy:** Using zakat to raise global awareness of the humanitarian situation in Palestine and encourage further support from the international community.

By implementing the suggestions above, it is hoped that the Zakat aid program can continue to increase its effectiveness in supporting humanitarian efforts in Palestine and have a broader impact on the welfare of people in need.

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