

Hadith of Al-Bukhari's Narration about Zakat and Its Relevance with the Role of Zakat in Poverty Reduction in West Java

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Abstract

This article discusses the hadith about the narration of al-Bukhari about the zakat and its relevance to the role of zakat in poverty alleviation in West Java. This study was written by qualitative method with library study as its approach. The data source is a library publication. Data types are written narrations or documents contained in publication sources. Data collection techniques are carried out by tracking the sources of such publications. analysis techniques in the form of *takhrīj al-ḥadīth* application followed by *sharḥ al-ḥadīth*, both *al-turathī* and *al-mu'āṣir*. This article found that hadith of narration of Al-Bukhari about zakat associated with poverty from the findings can be revealed that hadith is considered relevant to the role of contemporary economic issues as associated with the role of zakat in poverty alleviation in west Java.

Keywords: *hadith, narration, zakat, poverty, takhrīj al-ḥadīth*

Hadits Riwayat Al-Bukhari Tentang Zakat dan Relevansinya dengan Peran Zakat dalam Pengentasan Kemiskinan di Jawa Barat

Abstrak

Artikel ini membahas hadis tentang Riwayat al-Bukhari tentang zakat dan relevansinya dengan peran zakat dalam pengentasan kemiskinan di Jawa Barat. Kajian ini ditulis dengan metode kualitatif dengan studi Pustaka sebagai pendekatannya. Sumber data berupa publikasi kepustakaan. Jenis data berupa narasi tertulis atau dokumen yang terdapat dalam sumber-sumber publikasi. Teknik pengumpulan data dilakukan dengan cara pelacakan terhadap sumber-sumber publikasi tersebut. Teknik analisis data berupa aplikasi *takhrīj al-ḥadīth* yang dilanjutkan dengan *sharḥ al-ḥadīth*, baik *al-turathī* maupun *al-mu'āṣir*. Artikel ini mengungkap bahwa Hadits Riwayat al-Bukhari tentang zakat yang dihubungkan dengan kemiskinan dari temuan tersebut dapat dinyatakan bahwa Hadits Riwayat al-Bukhari dipandang relevan dengan peran ekonomi kontemporer sebagaimana dihubungkan dengan peran zakat dalam pengentasan kemiskinan di Jawa Barat.

Keywords: *hadits, riwayat, zakat, kemiskinan, takhrīj al-ḥadīth*

INTRODUCTION

Indonesia is a country with the fourth largest population in the world (Oey-Gardiner and Gardiner, 2013). Based on data released by the Central Bureau of Statistics, the total population of Indonesia as of September 2019 was 268.87 million, approximately 24.79 million people are still below the likely line. According to the World Bank, the world's population in 2020 is 7.7 billion, thus Indonesia's population is around 3.5% of the world's population. The world's population is estimated to continue to increase so that it is projected that by 2030 the world's population will reach 8.5 billion, while Indonesia's population in 2030 will be around 296,405,100 people or in the position of 3.48% of the

world's population (Badan Pusat Statistik, 2019).

Indonesia is also known as a country with the largest Muslim population in the world (Zarkasyi, 2008). The total population of Muslims in the world is currently approximately 1.9 billion, while the total Muslim population of Indonesia is 229 million or 13% of the world's Muslim population. Furthermore, in 2019 based on data from the Central Statistics Agency, the total population of Indonesia is 268.87 million with a Muslim population of 229 people or 84.75% (World Bank, 2020).

Islam as a religion which is *rahmat li al-'ālamīn* gives great attention to the welfare of human life (Apriani et al., 2018). The great attention to the welfare of the people, according to Yusuf al-Qaradhawi, shows that Islam views poverty as something that endangers faith, morals, common sense, family and society. This is because someone who is caught in economic hardship generally has jealousy towards the rich. This feeling, according to Imam al-Nawawi as quoted by al-Qaradhawi, is able to eliminate goodness, bring out humiliation, and encourage someone to do anything to achieve his ambition. Thus, poverty must be considered a disaster and overcome immediately, one of which is through zakat (Qaradhawi, 2005. p.24-25).

Evidence that Islam pays great attention to the welfare of mankind can be seen from the verses of the Al-Qur'an and the hadith of the Prophet Muhammad which are used as the basis for worship, especially zakat worship. The verses of the Al-Qur'an which are used as the basis for the worship of zakat, *infāq*, alms, or endowments are al-Qur'an surah al-Tawbah verse 60:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ طَرِيقَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah. and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.

and the hadith of Rasulallah pbuh which was narrated by Bukhari:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، " أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- بَعَثَ مُعَاذًا رَضِيَ اللَّهُ عَنْهُ إِلَى الْيَمَنِ، فَقَالَ: ادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْهِمْ خُمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ"

Narrated Ibn `Abbas: The Prophet (pbuh) sent Mu'adh to Yemen and said, "Invite the people to testify that none has the right to be worshipped but Allah and I am Allah's Apostle, and if they obey you to do so, then teach them that Allah has enjoined on them five prayers in every day and night (in twenty-four hours), and if they obey you to do so, then teach them that Allah has made it obligatory for them to pay the Zakat from their property and it is to be taken from the wealthy among them and given to the poor." (Bukhari, 1998. No. 1395. p. 272).

The hadith mentioned above was narrated by Bukhari in Book of Zakat, Chapter *Wujūb al-Zakāh* (Obligation of Zakat). From *Mudawwin* who is categorized as *al-Kutub al-Tis'ah*

also narrates the hadith above, namely, Muslim, Abu Daud, Tirmidzi, Nasai, Ibn Majah, Ad-Darimi and Ahmad.

In relation to zakat as an instrument for poverty alleviation in Indonesia, previous research has been conducted by a number of researchers, including: *First*, Athoillah (2013), *Zakat as an Instrument of Eradicating Poverty (Indonesian Case)*. The study described more clearly charity as an instrument of poverty alleviation in Indonesia. Said to be more pronounced because zakat is described from the aspect of Islamic law and the aspect of Islamic Economics. This paper reveals the fundamental aspects of the causes of poverty, namely culture, alienation, and exploitation. In this paper, the charity manages to pack comprehensively to a complementary instrument, whether Islamic law or Islamic Economics. Among the novelties in this paper is a substantive interpretation of zakat, which is connected with the theory of economic development, compared with tax and economic-mathematical analysis to find a charity to further its position in the study of economics. As for other things outlined in this paper, the normative aspects of zakat were made explicit as an instrument of poverty alleviation for various sectors, as seen from its usability goals (Athoillah, 2013b).

Second, Athoillah (2014), *Zakat untuk Kesejahteraan Bangsa*. This review uncovered the idea of reformulating zakat for the welfare of the people in a nation-state. For the Indonesian context, by looking at the expanded concept of poverty, it is found that there are opportunities for zakat distribution in some aspects that require more serious handling. Along with education and health, zakat funds issued can describe the condition of the Muslim community's purchasing power. So that for areas where the population is predominantly Muslim, the size of zakat can be discussed to strengthen the measure of people's purchasing power. With the theological-normative approach that concludes that zakat is an individual obligation with social impact, this paper leads to a normative-historical approach that concludes that recipients (*mustahiq*) of zakat are not limited to Muslim groups. Groups of zakat recipients can be non-Muslims, and the purpose of the distribution area uses the concept of decentralization without eliminating the possibility of centralization. With a philanthropic approach, it is revealed that zakat has become a community tradition, and therefore zakat can become a social glue, as stated in the social capital approach. The economics approach becomes a strengthening for the discussion of zakat reformulation for the welfare of this nation. Many previous studies have revealed that zakat can boost economic growth and reduce poverty (Athoillah, 2017).

Third, Rosadi & Athoillah (2015) *Distribusi Zakat di Indonesia: Antara Sentralisasi dan Desentralisasi*. The research found that the problem of poverty that falls in the Muslim communities is influenced by the systems used to distribute zakah funds. Each system used has some advantages and disadvantages following the priority issues to be resolved. If the priority is to reduce poverty, then decentralization is the best choice of either of these options. This paper would like to reiterate the importance of the decentralized distribution of charity funds so that funds raised by an area will be returned to the area

and the problems of poverty faced from which the funds collected will soon be resolved (Rosadi and Athoillah, 2015).

Fourth, Furqani et al., (2018), Zakat for Economic Empowerment of The Poor in Indonesia: Models and Implications. This research exhibited that sustainable well-being is one of the goals of zakat distribution. The poor (*mustahiq*) can survive by having the basic needs fulfilled and can work and fulfill his family independently. The *mustahiq* independence is important to solve inequalities in society, marginalization, unemployment, and poverty. This can only be achieved if zakat can use as a means for economic empowerment of the poor that would increase their capacity and enable them to become entrepreneurs and hence fulfill their needs by themselves. This article attempts to observe various zakat productive programs initiated by zakat institutions in Indonesia and analyze their implications in empowering the pores and increasing their well-being. This paper's case study is Baitul Mal Aceh and Baznas Indonesia (Furqani et al., 2018).

METHOD

The method used to analyze the data, the writer uses descriptive analysis method, namely a systematic, factual, and accurate depiction or painting of the current real conditions and the phenomena or relationships between the phenomena being investigated. This study is written using a qualitative method with literature study as the approach. The data source is literature publication. The type of data is in the form of written narrative or documents contained in publication sources. The data collection technique is done by tracking the publication sources. The data analysis technique is in the form of *takhrij al-hadith* application followed by *sharḥ al-hadith*, both *al-turāthī* and *al-mu'aṣir*.

RESULTS AND DISCUSSION

1. *Sanad* Analysis

This hadith was narrated by Bukhari in his *Ṣaḥīḥ*, Book of Zakat Chapter *Wujūb al-Zakāt* (Obligation of Zakat). From *Mudawwin* who is categorized as *al-Kutub al-Tis'ah*, they also narrate the hadith above, namely, Muslim, Abu Daud, Tirmidzi, Nasai, Ibn Majah, Ad-Darimi and Ahmad. According to the science of hadith, there are two acceptable levels of hadith, namely *Ṣaḥīḥ* and *Ḥasan*. Based on the description above, Imam Bukhari's hadith is the main hadith.

To see the validity and authenticity of the hadith *sanad* narrated by Imam al-Bukhari above, the author will analyze the following *sanad* lineages. :



Based on the above analysis we can see that:

- The tradition of the hadith is continued from *Mudawwin* to the Prophet Muhammad. This means that there is a continuity between teachers and students.
- The narrator of the hadith is not narrated either in terms of his spirituality or from 'is it. The highest level of *ta'dil* is *thiqat*, *thabt ḥāfiẓ*, and the lowest is *thiqat*.
- The existence of the narrators in which all of these *thiqats* position this hadith at a *Ṣaḥīḥ* level, which means that this hadith is acceptable.

2. Matan Analysis

There are rules that according to Mustafa al-Siba'i can be used as a measure of the validity of one hadith, namely:

- Matan* does not contain ambiguous words, which are not fluent
- The meaning cannot be damaged. For example, it contradicts the axiomatic rational understanding, which if it is impossible to be regionalized
- Should not conflict with general principles in law and morals
- Should not conflict with the senses and reality
- It must not be opposed to things that are axiomatic in medicine and science.
- Does not contain things that are despicable, which of course religion does not justify it
- Not contrary to things that make sense in the principles of belief about the attributes of Allah Most High and His Messenger

- h. Not against *sunnat al-lāh*.
- i. Does not contain things that do not make sense.
- j. Not contradicting the al-Qur'an and sunnah which is *qaṭ'ī* or which is known by *ijmā'*
- k. It must not conflict with the historical facts known from the time of the Prophet.
- l. It does not strengthen the fanaticism of one *madhhab* (school) adhered to by *rāwī*.
- m. It cannot be news about events that occurred with the testimony of a large number of people, but only a narrator who narrates it.
- n. It must not arise from an emotional impulse which makes the narrator narrate it
- o. It must not contain the promise of excessive rewards or too large for a trivial charity (As-Siba'i, 1985. p. 271-272).

Based on the explanation of the rules of the *ṣaḥīḥ al-matn* above, it can be interpreted that the above hadith falls into the category of *ṣaḥīḥ matn al-ḥadīth*.

3. Contemporary Interpretation

Islam places an obligation on everyone who has assets beyond the necessities of a decent life in order to pay zakat. In addition, a Muslim is advised to use some of his assets to help his relatives, orphans and the poor around him. More than that, a Muslim should feel called to think about the benefit of religion and Muslims in general.

If all Muslims (*muzakkī*) pay zakat fitrah, there will be a multiplication of the Muslim population (*muzakkī*) x 2.5 kg of rice or other agricultural income. Then, if all employees or employees are Muslim (*muzakkī*), then they will also get 2.5 percent of their income and then multiply it by the number, then a sufficient number will be obtained.

Not to mention if it is then associated with alms and *infāq*. If this is also done and then it can be managed properly, then of course a significant figure will be obtained for poverty eradication.

The potential for zakat is very large to be empowered for business capital among the poor and small communities. Based on the results of the BAZNAS study, the potential yield of professional zakat in one year in Indonesia can reach 32 trillion rupiah. In fact, according to Eri Sudewo, handling poverty by encouraging the development of zakat is better than owing abroad. Therefore, the awareness to pay zakat must continue to be voiced in order to develop the country.

In Islam, zakat is a socio-economic worship which has a very important, strategic and determinative position both in terms of Islamic doctrine and in terms of the economic

development of the ummah. In the Al-Qur'an, there are 82 verses that align prayer with the obligation of zakat. Based on this verse, awareness of giving zakat is a necessity for Muslims which is manifested through paying attention to the rights of the poor and other *mustahiq* (people who are entitled to zakat). (QS 9:60)

﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَاةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَآبَنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٦٠﴾

Meaning: In fact, zakat is only for the needy, the poor, amil zakat, who softens his heart (converts), for (frees) my slave, for (frees) people in debt, for the way of Allah and for those who are on their way, as an obligation from Allah. Allah is All-Knowing, All-Wise. (QS 9:60)

The awareness of giving zakat is also seen as a person who cleans, nourishes and develops his property and purifies his soul (QS 9: 103)

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ١٠٣

Meaning: Take zakat from some of their assets, with that zakat you clean and purify them, and pray for them. Surely your prayer (becomes) peace of mind for them. And Allah is All-Hearing, All-Knowing. (Surah al-Tawbah: 103) (Zainuddin, 2014. p. 39). Furthermore, in QS 30:39 it is stated that the wealth that is subjected to zakat will multiply the reward.

وَمَا آتَيْتُم مِّن رَّبًّا لَّا يَرْبُوْا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضَاعِفُونَ ٣٩

Meaning: And something usury (additional) that you give so that human property increases, it does not increase in the sight of Allah. And what you give in the form of zakat that you mean to get the pleasure of Allah, then these are the people who multiply (the reward).

Zakat as a tool to overcome poverty, zakat funds are not only used to meet consumptive needs, because the needy and poor will only depend on zakat. The zakat fund can be used for education costs for poor people and for business capital.

4. The Role of Zakat in Poverty Alleviation in West Java

Although the management of zakat in Indonesia has not been maximized when compared to the existing potential, with the existence of regulations from the government or laws that oversee it, many zakat institutions have emerged which are active in terms of the collection and distribution of zakat even to the level of economic empowerment of the ummah. To empower the community's economy through zakat, the writer divides it into two, namely, consumptive zakat and productive zakat.

a) Consumptive Zakat

Consumptive zakat is one of the people's economic empowerment which is temporary and urgent, which can then be developed into the economic empowerment of the ummah (Ali et al., 2016). Currently there are several forms of zakat fund management that can be

done in several ways, namely living expenses (compensation), education assistance, health assistance, partnership-based villages (assisted villages) and several other assistance (Mubasirun, 2013).

b) Cost of Living Assistance

Management of zakat funds for living expenses is the most widely practiced zakat management in almost all amil zakat institutions (Yusoff, 2008). For example, by giving direct cash, food or groceries, giving clothes, which in essence helps the poor who need basic needs. The management process and distribution can be carried out in various ways, for example coordinating with the environment or local government to collect data and then submit it. As happened in one area in West Java province.

In addition, the amil zakat institutions at the amil zakat institution immediately record, visit and at the same time hand over assistance to the *mustahiq* in need. However, there are several phenomena that occur in several areas in Indonesia where *muzakkī* give their zakat to religious leaders, then the religious leader distributes the *muzakkī's* zakat to the poor.

c) Zakat for Education

At the time of the Prophet, the cost of education was not included in zakat activities, but at this time many amil zakat institutions used zakat to help with education costs (Hayati and Caniago, 2015). Zakat for education is zakat allocated to people who are currently studying from underprivileged groups of society.

From the point of view of determining the assessment of zakat recipients, it can be connected with the distribution of zakat for educational purposes that can be linked to *aṣṇāf fī sabīl al-lāh*, *aṣṇāf* for the poor, converts and *ibn al-sabīl*. There are several differences among scholars regarding zakat for educational activities, some agree with the above opinion, some are against it. We put aside the *khilāfiyyah* problem by choosing whether zakat is allowed for education (Adachi, 2018).

Educational zakat can be converted into consumptive zakat because it is given directly to *aṣṇāf* for educational assistance activities. For example, hoshigora.org, creating an activity for the Hoshizora Zakat program, students in Indonesia who are less well off financially are given educational scholarships and assistance to realize their dreams. The number of scholarships received each month ranges from: SD (Elementary School) 100 thousand, SMP (Junior High School) 150 thousand, SMA (Senior High School) 200 thousand.

Apart from that, the assistance was in the form of school supplies such as school uniforms, books, other school supplies and other supporting tools. There are those who think that zakat is productive because of its long-term impact. However, the author argues as consumptive zakat, because the funds provided are directly in the form of goods and money to pay tuition fees. The distribution system can be in the form of amil institutions submitting directly to *mustahiq* or 'amil zakat institutions in collaboration with the local

government (Athoillah, 2013a).

d) Zakat for Health

The use of zakat for health can be classified as *aṣnāf* needy and poor. Therefore there are several amil zakat institutions channeling their funds to help the poor to heal their illnesses (Latief, 2010). For example, what happened in West Java, West Java BAZNAS established BAZNAS healthy house. The BAZNAS Health House is a free health service program for the poor. This healthy house is often referred to as a hospital without a cashier, because there are no cashier payment counters. Health services provided by this healthy house are in accordance with hospital health standards in general, namely in the form of services in buildings and outside the building.

The services in the building consist of general polyclinic services, emergency installations, oral and dental clinic, medicine unit, laboratory, nutrition clinic, smile friends (psychology clinic) and ambulance. In addition, according to Bambang Sudibyo (secretary general of the world zakat forum) Zakat can be used to cover Health Social Security Agency (HSSA [BPJS (Badan Penyelenggara Jaminan Sosial Kesehatan)]) deficits, and also help HSSA contributions for the poor. (Developer, 2019). In addition to hospitals and health assistance for the poor, many amil zakat institutions in this country provide ambulances that the public can use for free. Zakat management for health activities is very beneficial, especially for the poor who were previously unable to access to health.

Currently, consumptive zakat is still needed for community economic empowerment. Before the poor are economically independent, it is important to fulfill their basic needs first. This is because the religious order prioritizes the basic needs of the less fortunate. After fulfilling their basic needs, continue with long-term economic empowerment with assistance (Masyita, 2018).

e) Productive Zakat

Productive zakat is defined as the giving of zakat, which in turn can make *mustahiq* get sustainable results with the zakat funds it has received. Productive zakat can be interpreted as zakat where the assets or zakat funds that are given to the *aṣnāf* or *mustahiq* are not consumed directly and run out, but are developed and empowered to help their business activities, this is aimed at them being able to meet their daily needs continuously without relying on assistance continuously cash (Asnaini, 2008. p. 64).

In order to free from the shackles of poverty and their dependence on the help of others, productive zakat empowerment is needed. The Bahtsul Masail Diniyah Maudhuiyyah Session (discussion of important issues concerning religion) at the 28th NU Congress, recommended that the two things above are allowed in order to improve the economic level of *mustahiq* zakat. However, there is an important condition that the prospective recipient of zakat must know beforehand that the zakat assets must know that the assets they receive are developed productively (Asnaini, 2008. p. 501).

The distribution of productive zakat can be carried out in forms such as: First, the in-kind system, namely zakat funds submitted in the form of production machines needed by the recipient of zakat who is going to produce, whether they are just starting their business or who are already trying to develop a business for those who are better. The second is with the *Qard al-Hasan* system, where the amil zakat institution provides capital to *mustahiq* and later only returns the funds on the principal loan without any profit sharing. Third, with the *muḍārabah* system, is a capital zakat amil institution to the recipient of zakat but returns it with the consequence of returning the profit sharing loan (Asnaini, 2008, p. 502).

From the distribution of the various kinds of zakat above, it is hoped that the direction of productive zakat management will become clearer, and achieve the intended targets. The pattern of zakat development with the above model is felt to have greater benefits than consumptive zakat management, this is because it creates the independence of the people which will lead to the welfare of the community. The following will explain some of the activity programs carried out by the amil zakat institution, in order to empower people in Indonesia (Masyita, 2018).

f) Community Economic Empowerment

Management of zakat funds for economic empowerment must be mainly carried out for the purpose of social welfare, currently in several zakat institutions have developed economic programs for the people (Furqani et al., 2018). For example, in Dompot Dhuafa has 4 poverty alleviation programs, namely: first, independent community program, this program is given to breaking the cycle of poverty in the mapped areas. This program can reach associations in rural, urban, post-disaster areas, and communities based on economic levels. The two-domestic livestock "kampoen" programs, these programs include breeding, feed, management, technology, and veterinary programs. The three Indonesian healthy agricultural programs are agricultural product research and development programs, pest control, and fertilizers (Dompot Dhuafa, n.d.).

Another amil zakat institution, namely Rumah Zakat Indonesia (RZI), has a productive zakat program, namely: Independent Smile, a program on entrepreneurship, the empowered widow program, namely by empowering poor widows to live independently. The government-owned amil zakat institution also has several economic empowerment programs for the community, namely: the "food barn" program is engaged in the livestock and agriculture sector, the *mustahiq* are given agricultural production facilities, agricultural technology, land, and access to marketing, the next program is "mustahik entrepreneurs" namely empowering *mustahiq* to be able to do micro entrepreneurship and be able to run their business with assistance. Then there is the "Z-Mart" program, which is a retail program that is owned and managed by zakat recipients.

The community economic empowerment program above is a few examples of the empowerment program carried out by the amil zakat institution, in every *āmil* zakat

institution in Indonesia almost has a community economic empowerment program, they have the same goal, namely the welfare of the community. It is hoped that through these zakat programs it can be used as a solution to the economic problems of the ummah, because there are still many Muslims in this country who are still shackled in the vortex of poverty (Fadilah et al., 2020).

g) Empowerment of Human Resources

Empowerment of human resources can be interpreted as an effort to prepare human resources either as individuals or as a group of people with various positions. This empowerment activity is not only limited to coaching and socialization, but is also followed by the addition of skills and mentality as supporters. This program is expected to be able to prepare superior human resources, as well as to prepare someone to be able to be of use to the nation and religion (Naimah and Soenjoto, 2018).

Zakat managers in West Java held a "productive West Java" program, there were 41 *mustahiqs* participating in capacity building training conducted by BAZNAS West Java Province. Participants were attended by mosque *ta'mīrs*, religious counselors, and representatives of community groups. This activity aims to foster creativity and motivation among *mustahiq*, which will eventually lead to superior human beings (Hapsari, 2019).

In addition, to increase *'āmil's* capacity, several *amil* zakat institutions organize training activities for *'āmil* zakat and the funds are also taken from zakat funds. For example, on Wednesday, 31 July 2019 BAZNAS West Java Province held a Human Resources training activity with the theme Excellent Team Training, Team Formation to Increase Cohesivity. In order to achieve organizational success, namely teamwork. Currently, the Human Resources environment is always changing in terms of values, norms, and technology. For that it requires strong capital to deal with a constantly changing environment. The most important capital for the manager / *amil* zakat is Self-Developing through a series of training activities and HR Development. It is hoped that through this research the *amil* will have sufficient provisions and later become professional zakat managers (Baznas, 2019).

The explanation of some of the examples above is an HR empowerment program through zakat funds, but according to the author there are still many *amil* zakat institutions that have not implemented human resource empowerment to improve skills so that they become superior humans who are able to compete in the future. Many *'āmil* zakat institutions still focus on consumptive zakat assistance programs and economic empowerment (Anwar, 2018).

Indonesia is a country with the largest Muslim population in the world, and of course it has a large enough potential for zakat to be developed. However, what happens in the field the potential for zakat is so great it is still not maximally used. This is indicated by the fact that many Muslim communities are not yet independent and empowered and are still

below the poverty line. Although currently 'āmil zakat institutions have emerged to manage zakat, they have not been able to have a significant impact in helping to free the ummah from poverty and poverty. The most basic problem is not only the distribution of zakat, but also less than the maximum amount of zakat funds collected from the existing potential funds. Therefore, 'āmil' zakat institutions need to educate the public, especially Muslims, on the need for awareness of the obligation to pay zakat. So that the huge potential of zakat can be useful and can reduce the problems of the people and help the state in the welfare of its people. The number of 'āmil' zakat institutions and some of their programs that have sprung up at this time is a positive thing, because it helps a little with community problems, and can also be used as a "trigger" for better management and optimization of potential zakat in the future (Saidurrahman, 2013).

CONCLUSION

Based on the above discussion regarding the analysis of *sanad* and *matan*, it can be concluded that the quality of the hadith narrated by al-Bukhari about zakat is included in the category of authentic hadith. This is evidenced by the narrator of the hadith which is *thiqah* in each *ṭabaqah*, it's *sanad* is *muttaṣil*, there is no 'illat nor anomalies in the eye and does not contradict reason, al-Qur'an and al-hadith and meets the requirements of *ṣaḥīḥ*. Thus, the hadith can be used as argument or *yuḥtajju bih*. Based on the explanation above which is the final part of the explanation of study, it is hoped that the optimization of zakat management, especially by the BAZNAS institution in West Java, can help solve problems in society, especially reducing poverty in West Java.

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