

## **Zakat Practices from the Times: In the Time of the Rasulullah to Post-Independence of Indonesia**

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### **ABSTRACT**

*Zakat is an Islamic social financial instrument that has become an important factor in overcoming poverty. This paper aims to explain the practice of zakat from time to time: the practice of zakat on the Prophet Muhammad, during the Khulafaurrasyidin era, during the tabi'in period, during the Islamic Kingdom in Indonesia, during colonialism, and after independence. This article uses a qualitative approach. This article is library research. The results showed that the management of zakat on the Prophet Muhammad Saw. until khulafaurrasyidin was handed over directly to the Prophet Muhammad Saw. and Khulafaurrasyidin or people who are mandated by the Prophet and Khulafaurrasyidin to manage them. The management of zakat in the Umayyah dynasty is getting better, but its performance has declined except during the time of Umar bin Abdul Aziz. During the Abbasiyah dynasty, people began not paying zakat due to the high burden of kharj and ushr taxes. In the Andalusian dynasty, the management of zakat became a bone of contention between tribal chiefs, as a result, the distribution of zakat could not meet the adequacy of the poor. During the Fatimiyah dynasty, the caliph asked each regional head to collect zakat, then deposited the zakat to him without any recording of expenses or receipts. The most important lesson in this era is that public trust and compliance in paying the zakat are the main determinants of zakat performance. During the Islamic Kingdom, zakat became a public obligation and contributed to the development of Islamic kingdoms. Then the zakat is managed by the kingdom and is considered as royal income. During colonialism, zakat served as a source of funds for the struggle for Indonesian independence. After Indonesia gained its independence, zakat again received attention from economists, fiqh experts, and the government in the Indonesian economy.*

### **ABSTRAK**

*Zakat merupakan instrumen keuangan sosial Islam yang telah menjadi faktor penting dalam mengatasi kemiskinan. Tulisan ini bertujuan untuk menjelaskan praktik zakat dari masa ke masa: praktik zakat pada Nabi Muhammad Saw., pada masa Khulafaurrasyidin, pada masa tabi'in, pada masa Kerajaan Islam di Indonesia, pada masa kolonialisme, dan pada masa setelah kemerdekaan. Artikel ini menggunakan pendekatan kualitatif. Artikel ini bersifat penelitian pustaka. Hasil penelitian menunjukkan bahwa pengelolaan zakat pada masa Nabi Muhammad Saw., hingga khulafaurrasyidin diserahkan langsung kepada Nabi Muhammad Saw. dan Khulafaurrasyidin atau orang yang diamanahkan oleh Nabi dan Khulafaurrasyidin untuk mengelolanya. Pengelolaan zakat pada dinasti Umayyah semakin membaik, namun kinerjanya mengalami kemunduran kecuali pada masa Umar bin Abdul Aziz. Pada masa Dinasti Abbasiyah, masyarakat mulai tidak membayar zakat akibat beban pajak kharj dan ushr yang terlalu tinggi. Pada dinasti Andalusia pengelolaan zakat menjadi rebutan antara kepala suku, akibatnya pendistribusian zakat tidak dapat memenuhi kecukupan fakir miskin. Pada masa dinasti Fatimiyah khalifah meminta kepada setiap kepala wilayah untuk mengumpulkan zakat, kemudian menyetorkan zakat tersebut kepadanya tanpa ada pencatatan pengeluaran atau penerimaan. Pelajaran terpenting pada era ini adalah kepercayaan publik dan kepatuhan dalam membayar zakat merupakan determinan utama dari kinerja zakat. Pada masa Kerajaan Islam,*

*zakat menjadi kewajiban masyarakat dan memberi kontribusi untuk pembangunan bagi kerajaan-kerajaan Islam. Kemudian zakat tersebut dikelola oleh kerajaan, dan dianggap sebagai pemasukan kerajaan. Pada masa kolonialisme, zakat berperan sebagai sumber dana bagi perjuangan kemerdekaan Indonesia. Setelah Indonesia memperoleh kemerdekaannya, zakat kembali mendapatkan perhatian bagi para ekonom, ahli fiqh, dan pemerintah dalam perekonomian Indonesia.*

## **Introduction**

Discussions related to the issue of zakat practice from time to time can be seen from what Abu' Ubaid has explained in his book, "Kitab Al-Amwal." Abu' Ubaid explained that in the history of the development of Islam, zakat has become a source of state revenue and plays a critical role as a symbol of Islam, the development of the world of education and culture, the development of science, infrastructure development, the provision of social welfare services such as compensation for the poor, and services for the poor, and other social services ('Ubaid, 2009).

The practice of zakat has been known since the 2nd year AH (624 AD) when it was recommended to give part of the property explicitly to those entitled to receive it (Juhro, et al., 2019).

Islam's great concern for overcoming the problem of poverty and the poor can be seen from the fact that Islam had only emerged from its dawn in the city of Mecca when Muslims were still a few people, and lived under pressure, being chased, did not have a government and political organization, already had the holy book of the Qur'an which gives complete and continuous attention to social issues. The Qur'an defines it with the words "feed and invites to feed the poor," and sometimes with the formula "take out some of the sustenance that Allah has given," "gives the rights of the beggars, the poor, and the poor neglected on the way", "paying zakat," (Qardhawi, 1973).

Social activities for the poor, which include feeding, clothing, housing, and basic needs, are the realization of one's faith (Q.S. al-Mudatsir). The Qur'an not only urges to care for and feed the poor and threatens if they are left to languish but more than that, it burdens every believer to care for the poor and imposes punishments for disbelievers on those who do not carry out that obligation (Ministry of Religion of the Republic of Indonesia, 2013).

In surah al-Fajr, Allah SWT. Shouted at the ignorant people who said that their religion was closer to God and came from their ancestor, Abraham. The Qur'an replied, "No, but you do not respect orphans and do not encourage one another to feed the poor (Q.S. 89:17-18).

Likewise, in Q.S. al-Mau'un, where it is said: "the one who drives out orphans and does not encourage feeding the poor" is said to be a person who denies religion. People who never encourage others to feed the poor usually never feed the poor

either. God expresses it is a satire with the aim that if a person cannot fulfill the expectations of the poor, he must ask someone else to do it.

From the above discussion, it can be concluded that Islam's concern for poverty alleviation and the poor cannot be compared with any divine religion and any human-made rules, both in terms of direction and in terms of regulation and implementation.

Thus, zakat is an Islamic social finance instrument that has become essential in overcoming poverty (Juhro et al., 2019). Zakat is an Islamic nomenclature that has a vital role in developing and improving the economy of Muslims (Atabik, 2015).

On the other hand, zakat is grouped as a pillar of redistribution in helping the underprivileged (the very poor and poor) to get out of a life of poverty and ultimately be financially included. The process of collecting zakat that is carried out optimally for asnaf will have a significant impact on asnaf and the economy of a country (Al-Ayubi et al., 2018).

Zakat has also played its role in overcoming poverty alleviation, as happened during the Caliph 'Umar bin Abdul Azis, zakat was able to overcome poverty in a short time (Juhro et al., 2019).

During the Islamic Kingdom in Indonesia, the practice of zakat was carried out by the Islamic Kingdom. The management of zakat at that time was carried out by official royal institutions such as Baitulmal or managed by royal religious officials (penghulu). Receipts from zakat are then collected for various social interests, especially handling the poor. The practice of zakat, which was managed by the penghulu in the Islamic Kingdom in the archipelago in the 16th to 19th centuries, showed that the people had understood the principles of sharia related to zakat (Syarifuddin & Sakti, 2020).

This study aims to determine the practice of zakat in the following periods: first, the practice of zakat on the Prophet Muhammad Saw., second, the practice of zakat during the Khulafaurrasydin era, third, the practice of zakat during the tabi'in period, fourth, the practice of zakat during the Islamic Kingdom in Indonesia, and fifth, the practice of zakat during colonialism and after independence.

### **Research Methodology**

The author in this study used qualitative research methods or literature (Library Research). Library data, also known as literature study (Library Research), is library research carried out by searching for data from books, journals, laws and regulations, and other scientific writings.

### **Literature Review**

#### **The Concept Zakat**

Zakat is a pillar of Islam with a socio-economic pattern (Qardlawi, 1973). Zakat,

according to language, means fertility, *taharah*, purity, *barakah*, blessing, and implies *tazkiyah / tathir*, purifying (SHiddieqy, 1999). According to language (etymology), the word zakat comes from the Arabic *zaka-yazku-zakaan-zakaatan*, which means *an-numuw wa az-ziyadah* to develop, increase, bless, grow, clean and good. In *mu'jam al-Wasith*, it is explained that the zakat of language is a blessing, holy, good, growing, and clean (Arifin, 2011).

Zakat is a solid binding tool, tying vertical relationships between humans and God and horizontal connections between human beings, especially between rich and poor. They give each other moral and material benefits, both from the recipient (mustakhik) and the giver (muzakki) (Qodir, 2001). Furthermore, zakat is also explained in the RI Law NO. 38 of 1999 concerning zakat management. It is clarified that zakat is a property set aside by a Muslim or a body owned by a Muslim following religious provisions given to those entitled to receive it (Zuhri, 2000).

### **Legal Basis of Zakat**

Zakat is one of the pillars of Islam required in Medina in the month of Shawwal in the second year of Hijriyah. In the Qur'an, zakat is mentioned together with the word prayer 82 times. This shows that prayer and zakat have a very close relationship. As for the law of zakat, it is *fardu aini* which means an obligation set for oneself that cannot be imposed on others. The following are the basics of zakat law:

#### **Al-Qur'an**

Quran Surah At-Taubah: 103, meaning

*"Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing".*

Quran Surah Al-An'am: 141, meaning

*"And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess".*

And there are still many verses of the Qur'an that explain zakat.

#### **Al-Hadist**

It was narrated from Abu Hurairah r.a., he said: After the Messenger of Allah died, Abu Bakr r.a became caliph, some Arabs disobeyed in paying zakat.

Then Abu Bakr decided to fight those who disobeyed paying zakat. For his actions, then Umar r.a. asked, "Why do you fight people who do not pay zakat when the Messenger of Allah said," I was ordered to fight people unless they say there is

no God but Allah. Whoever says it, he protects his property and himself from my attacks unless he commits an offense, and Allah will account for his deeds."

Then Abu Bakr r.a. replied: "By Allah! I will fight those who separate prayer from zakat because zakat is an obligation related to wealth. For the sake of Allah! If they refuse to pay zakat to me in the form of a goat which they used to pay to the Messenger of Allah, I will certainly fight them because of their reluctance to pay zakat."

Furthermore, Umar r.a. said: "By Allah! Nothing but Allah has opened the heart of Abu Bakr r.a. in deciding to fight them, and now I know it was the right decision." (This hadith was narrated by Al-Bukhari, hadith number 1399 and 1400)

Another hadith regarding the obligation to pay zakat, as quoted by Ash-Syaukani, that the Prophet SAW said to Mu'adz bin Jabal when he sent to the land of Yemen: "It was narrated from Abdullah bin Abbas r.a. that the Prophet. sent Mu'adz r.a. to yemen. His message to Mu'adz: "Call them to testify that there is no god but Allah, and I am the messenger of Allah. If they obey that, then tell them that Allah has made it obligatory to pray five times a day and night. If they obey that, then tell them that Allah requires zakat to be collected from those who are rich to distribute to those who are poor." [Hadith narrated by Al-Bukhari, Hadith number: 1395]

### **The Role of Zakat**

Zakat has an important role, especially in the economic empowerment of the people. Besides that, the wisdom of the stipulation of zakat is for economic equality. Zakat is a potential source of funds to build the welfare of the people (Rofq, 2012). In the economic field, zakat plays a role in preventing the accumulation of wealth by a few and obliges the rich to distribute their wealth to the poor and needy. Another part of zakat is as a potential source of funds in alleviating poverty. Zakat can also function as working capital for the poor to create jobs, earn income, and meet their daily needs (Rozalinda, 2014).

### **Result and Discussion**

#### **The Practice of Zakat at the time of the Prophet Muhammad Saw.**

In the development of zakat practice, Abu 'Ubaid (w.224/838) narrates in full the dynamics of zakat management in the early days of Islam. He explained that the management of zakat was initially handed over directly to the Prophet Muhammad Saw. or the person entrusted by the Prophet to manage it ('Ubaid, 2009).

Prophet Muhammad Saw. recorded as forming a Baitulmal, which carries out the collection and distribution of zakat with amil as its employee. With this institution, zakat collection is obligatory for those who have reached the minimum zakat limit (Ministry of Religion of the Republic of Indonesia, 2013).

Scholars believe that the existence of a zakat share issued to amil is a sign that zakat should be regulated by an extraordinary zakat institution or what is called amil, not

by the individual muzakki themselves. Rasulullah Saw. once hired a young man from the Asad tribe, named Ibn Lutaibah, to manage the affairs of the Bani Sulaim zakat. Once also sent Ali bin Abi Talib to Yemen to become amil zakat. Muaz bin Jabal was sent by the Prophet Muhammad Saw. going to Yemen and serving as a preacher also has the task of being a zakat collector. According to Yusuf Al-Qardawi, the Prophet Muhammad Saw. had sent more than 25 amil to all corners of the country by ordering them to collect and distribute zakat until they were exhausted before returning to Medina (Ministry of Religion of the Republic of Indonesia, 2013).

As the Muslim population grew and the territory of the Islamic state expanded, the Prophet Muhammad Saw. then appointed a "large number" of zakat officers, including famous companions of the Prophet such as 'Umar and 'Ali, to collect zakat from the Muslim community. It can be concluded that the Prophet had closed the entire Arabian peninsula with his zakat officers. This then became a general line of provisions since the time of the Prophet Muhammad Saw. The problem of zakat is the work and duty of the government (Qardawi, 1988).

But what is more clearly visible is the inauguration of zakat "special officers" by the Prophet. This records a new period in which zakat is now carried out personally by the Prophet and carried out collectively by professional officers who get a share of the zakat collected under the allocation amylin. Prophet Muhammad Saw. as the manager of the zakat did not receive a percentage of zakat and his family and relatives when the Prophet was still alive. Thus, there has been a transformation of zakat management that has led to a formal, collective, organized, and permanent structure since the time of the Prophet Muhammad Saw.

Some other features of zakat management at the time of the Prophet were detailed regulations regarding the collection and distribution of zakat, including the manners of zakat officers and the ideal attitude of the community towards zakat officers, separation of zakat from other state revenues with different distributions, collection, and distribution in general nature. Where zakat is distributed in the area where it is collected without being collected centrally, zakat calculation is generally carried out by the zakat payer themselves (self-assessment), and compulsory zakat collection by officers is only carried out on livestock and agricultural products (Kahf, 1993).

### **The Practice of Zakat during the Khulafaurrasyidin Period**

After the Messenger of Allah when he died, many tribes refused to issue zakat because zakat was an agreement between them and the Prophet Muhammad Saw, so that after he died the obligation was void (Ministry of Religion of the Republic of Indonesia, 2013).

As explained in the history of zakat management in the early days, zakat management was handed over directly to the Prophet Muhammad. or people entrusted by the Prophet to manage it ('Ubaid, 2009). At the time of Abu Bakr, zakat was handed over to Abu Bakr or the person entrusted to manage it. Similarly, during the time of 'Umar, zakat was given to 'Umar or the person who has been appointed to manage it. This continued during the time of 'Usman, where zakat was handed over to 'Usman or someone who had been authorized to work it. However, after 'Usman was killed, namely since the reign of 'Ali, there were differences in opinion in the Muslim community. Some continued to hand over zakat to the authorities, and others distributed zakat directly to mustahik ('Ubaid, 2009).

### **1. The Period of Abu Bakr as Siddiq**

After the Messenger of Allah died, many parties raised the issue of whether zakat is paid to the Prophet personally or the government. In the period of Caliph Abu Bakr (632-634), some Arab Baduwi tribes refused to pay zakat because zakat was the personal income of the Prophet Muhammad Saw. so that when the Prophet died, zakat was no longer required to be paid. Recorded in history, Abu Bakr fought those who refused to pay zakat, known as the *riddah* war (El-Ashker & Wilson, 2006).

Abu Bakr became the first Caliph successor of the Prophet Muhammad Saw. he was determined to fight those who refused to pay zakat and viewed them as apostates. This war became known as *Harbu Riddah* or the war against apostasy. This war was also recorded as the first war in the world carried out by a country to defend the rights of the poor over the rich (Ministry of Religion of the Republic of Indonesia, 2013).

Qardawi explained that because they did not pay zakat, the tribes had just embraced Islam and were still heavily influenced by their baduinism (*ghalabat al-badawah 'alayhim*) (Qadhawi, 1988).

Fauzia explained that this historical event, namely the policy of Caliph Abu Bakr against those who did not pay zakat, was also widely used as a justification for the implementation of forced zakat by the state (Fauzia, 2013). But Abu 'Ubaid (w.244/838) said that what Abu Bakr fought was only those who refused to pay zakat on livestock (*sadaqah al-mawashi*), while those who refused to pay zakat on gold and silver (money) were left and not fought by Abu Bakar ('Ubaid, 2009). Thus, it can be concluded that the zakat instrument as part of an Islamic public financial institution has two dimensions: the ritual and the political.

The political dimension of zakat is also reflected in the attitude of Abu Bakr in waging war against those who refuse to pay zakat on livestock (*mawashi*) and let those who refuse to pay zakat money (*Shamit*). Livestock which at that time consisted of camels (*ibil*), cows (*baqar*), and sheep (*ghanam*), were valuable types of property that were clearly visible and not easily covered up in society. Because the socio-political purpose of zakat is to distribute wealth from the rich to the poor, the government as the holder of political authority is justified in exercising its power in achieving this

goal. Abu Bakar fights against those who refuse to pay zakat on livestock (Suharto, 2004).

Abu 'Ubaid explained emphatically that this is the sunnah of the Prophet where the Prophet Muhammad Saw. send zakat collectors to the livestock owners and collect zakat from them willingly (*rida*) or forced (*kurh*). However, there is no indication of the Prophet forcing people to pay zakat money (*shadaqah al-shamit*) ('Ubaid, 2009).

This argument makes Abu Bakr only wage war against those who refuse to pay zakat on livestock and leave those who do not pay zakat money because Abu Bakr does not want to enter an area where he as a ruler has no authority over him. The thought that distinguishes *amwal al-zahirah* and *amwal al-batinah*, which determines the political and ritual character of zakat, and therefore decides the role and position of the government in exercising its political power, is generally accepted by jurists in the field of public law, in addition to Abu 'Ubaid, such as al -Mawardi and Abu Ya'la al-Farra (Suharto, 2004).

Thus, through the *riddah* war, Abu Bakr had an essential role in saving the original character of zakat. If Abu Bakr had not waged war against those who refused to pay zakat *amwal al-zahirah*, zakat would lose its political nature and become only a personal ritual so that zakat would be meaningless as part of an Islamic public financial institution. And if Abu Bakr fought against all those who did not pay zakat without distinguishing whether they were the owners of *amwal al-zharah* or *amwal al-batinah*, then zakat would be considered the same taxes in general whose basis for implementation was entirely political (Suharto, 2004).

## **2. The period of 'Umar bin Al-Khattab**

After the death of Abu Bakr and the expansion of the Islamic State's territory, which included two powerful empires during that period, namely parts of the Roman Empire (Syria, Palestine, and Egypt) and the entire Persian Empire, including Iraq, coupled with the abundance of state wealth during the caliphate period, has brought about the impact of changes to the zakat management system. Thus, these two factors require a higher institutionalization of the zakat management system. This change is seen in the period of Caliph 'Umar bin Khattab. 'Umar demonstrated the administrative system practiced in Persia, where the organizational system of government was classified into eight provinces, namely Mecca, Medina, Syria, Peninsula, Basra, Kufa, Palestine, and Egypt. 'Umar then founded what is called *Al-Dawawin* which has a function like Baitulmal in the period of the Prophet Muhammad Saw. where it is a state audit agency responsible for recording state income and expenditure. *Al-Dawawin* is also predicted to record zakat distributed to mustahik according to their individual needs. The improvement that 'Umar made to Baitulmal was 'Umar's contribution to the Islamic world. In the period of 'Umar also the system of collecting zakat directly by the state, which began with Abdullah bin Mas'ud in Kufa where the zakat share was deducted from state payments. Although this was done during the Caliph Abu Bakr



period, the reduction process became more systematic (Ministry of Religion of the Republic of Indonesia, 2013).

It is in the context of the political power of the state regarding the payment of zakat *amwal al-zahirah* that we can find out about the policy of Caliph 'Umar bin Khattab, which provided relief from the payment of zakat to the state for livestock during the economic crisis, known as the year of Ramadan on 18 H. hit the entire Hijaz region, causing 'Umar to determine the postponement of the collection of zakat on livestock in the year of Ramadan by not sending zakat collectors. When the long famine period had passed in the following year, the zakat officers came and took double the zakat from the livestock owners.

'Umar is also included as the person responsible for institutionalizing the collection of commercial zakat by placing officers stationed on roads, bridges, and ports who collect zakat on commercial assets from Muslim traders at a rate of 2.5%, which also collects taxes from non-Muslim traders, both local (*dzimmi*) and foreign (*harbi*), with a tariff of 10% (*'ushr*) (Zysow, 2002) ('Ubaid, 2009).

### **3. The period of 'Usman bin Affan'**

In the period of 'Usman bin Affan, although the wealth of the Islamic State began to overflow and the amount of zakat was also more than meeting the needs of the mustahik, the administration of zakat experienced a setback. This is precise because of the abundance, where 'Usman freed amil and individuals to distribute zakat to whoever they deem worthy of it. These zakat are subtle ones such as trade zakat, gold, silver, and other jewelry. 'Usman's decision was also based on his desire to reduce the costs required to collect zakat funds which would be high due to its nature which state officials do not readily know.

However, procedures like this impact several problems regarding the transparency of the distribution of zakat, where the amil distribute the zakat to their families and close people. The decline in public trust in the government and various other political conflicts that divided the unity of the Islamic State with the death of 'Usman and the rise of 'Ali bin Abi Talib as his successor, the practice of managing zakat individually is also increasingly widespread. The fatwa knows this of Sa'id bin Jubair where when he was giving a lecture at the mosque, someone asked him, should zakat payments be handed over to the government? Sa'id bin Jubair agreed that the question was asked personally to him. He instead advised the questioner to pay zakat directly to his asnaf. This contradictory answer shows that the government's condition at that time was unstable or untrustworthy so that public trust in the government began to decline (Ministry of Religion of the Republic of Indonesia, 2013).

### **4. Period of Ali bin Abi Talib**

After Usman bin Affan died, Ali bin Abi Talib was appointed as the fourth Caliph of Islam. It impacted the mechanism implemented by the caliph Uthman ibn Affan which gave freedom to amil and individuals to distribute zakat to whomever they deemed

worthy of receiving it. This mechanism triggers several problems regarding the transparency of zakat distribution, resulting in reduced public trust in the government. With the death of Usman and the appointment of Ali bin Abi Talib as his successor, the practice of individual zakat management has become increasingly widespread.

Although in his reign, which lasted only six years and was always colored by political instability, Caliph Ali bin Abi Talib tried to implement various policies that encouraged the improvement of the welfare of Muslims. According to one narration, Ali bin Abi Talib did not want to receive aid funds from the Baitulmal and even donated 5,000 dirhams every year. And during his reign, he also imposed taxes on forest products and vegetables (Karim, 2004).

The Baitul Maal administration system, both at the central and regional levels during the reign of Ali bin Abi Talib has been running well. Baitulmal income has a surplus, and the distribution of Baitul Maal's assets applies the principle of equity. He also provides equal compensation to everyone regardless of social status or position. Caliph Ali bin Abi Talib argued that all state revenues stored in the Baitul Maal should be distributed to the Muslims without any remaining funds. Distribution is done once a week, where Thursday is the day of issuance. On that day, all calculations were completed, and, on Saturday, a new counting began (Azra, 2006).

Regarding zakat, Caliph Ali bin Abi Talib followed the zakat management policy as in the previous caliphs. He is famous for being very careful in managing and utilizing the proceeds of zakat. Furthermore, he implemented policies following the policies during the time of the Prophet and Abu Bakr. The zakat funds were immediately distributed until exhausted and left the foreign exchange reserve system developed by Caliph Umar bin Khattab (Fadhillah, 2018). As for the obligatory assets of zakat at that time in the form of dirhams, dinars, gold, and any wealth, they are still subject to the obligation of zakat.

### **The Practice of Zakat in the Tabi'in Period**

In the period after khulafaurrasydin, the responsibility for managing zakat was slightly separated from government authority. When compared, the government of the Prophet and the khulafaurrasyidin was democratic and consistently served the interests of the people. At the same time, the leadership in the later years was a government-built based on strength with an inheritance system (except during the caliphate Umar bin Abdul Azis). People's trust in the government as an imam who is authorized to manage zakat is increasingly fading (Fadhillah, 2018)

After the reign of Khulafa 'Al-Rashidin, then continued during the dynasty of the Islamic empire, which the establishment of the Umayyah dynasty marked. Along with the progress of the country and civilization, the zakat management system was getting better. Still, its performance experienced a setback except during the time of Umar bin Abdul Aziz.

Caliph 'Umar bin 'Abdul al-Aziz (717 AD) is a prominent figure remembered by history and is an exemplary example in leadership, including those related to state finances through the management of zakat. Even though he only ruled for four years, the government and society prospered under his leadership in managing the country through zakat. During his administration, zakat funds were abundant and stored in the Baitul Maal. Even at that time, the zakat amil officers had difficulty finding the poor who needed zakat assets. There are several factors behind the success of zakat management and management during the Caliph 'Umar bin 'Abdul al-'Aziz including (Abdullah, 2003) :

- a. Have collective awareness and optimally empower Baitulmal.
- b. There is a high commitment to a leader and is supported by the awareness of the people in general to create prosperity, solidarity, and empowerment.
- c. There is awareness among muzakki (zakat payers) who are relatively well established economically and have high loyalty for the benefit of the people.
- d. There is trust in the bureaucracy or zakat managers in charge of collecting and distributing zakat.
- e. Leader's piety

After the Umayyah dynasty, next was the Abbasiyah dynasty. At this time, people began not paying zakat due to the high burden of *kharj* and *ushr* taxes. In the Andalusia dynasty, the management of zakat became a bone of contention between tribal chiefs, as a result, the distribution of zakat cannot meet the adequacy of the poor. This situation changed during the Fatimiyah dynasty. At this time, the caliph ask each regional head to collect zakat, then deposit the zakat to him without any recording of expenses or receipts. The most critical lesson in this era is that public trust and compliance in paying the zakat are the main determinants of zakat performance (Ministry of Religion of the Republic of Indonesia, 2013)

The administration during the Abbasiyah dynasty had a modern and rational bureaucracy, compared to the administration during the Umayyah dynasty, which had a familial character. There are three types of services or bureaus in government affairs. First *Diwan Al-Rasa'il* correspondence office and general archives. Second, the tax collection bureau like *Diwan Al-Kharaj*, the third, the bureau for paying civil servants' salaries, and most importantly, the *Diwan Al-Jaysy*, the army bureau. Despite this excellent government administration system, the performance of zakat experienced a decline. State income came from zakat and Jays' consisting of kharaj, taxes from other nations, ransom money, jizyah, and import duties on imported goods from non-Muslim countries (*Ushr*). The substantial state income shows that it makes the economy prosperous, allowing the elite to live in luxury. Along with the luxurious lifestyle and corrupt acts committed by government employees, finally, the income of the Abbasiyah State showed a downward trend from time to time. This decline reflects the reduced level of public compliance in paying taxes and the fall in public confidence and economic conditions from the heyday to the Abbasiyah dynasty.

### **The Practice of Zakat in Indonesia During the Islamic Kingdom**

In Indonesia, zakat activities are estimated to have begun to be practiced since the entry of Islam in the archipelago around the eighth to ninth centuries AD (Fauzia & Hermawan, 2003). When Islam entered Indonesia, zakat became part of worship in Indonesia because zakat is part of the pillars of Islam and must be done by a Muslim.

Then in the nineteenth century, after Islamization spread to almost all corners of the archipelago, the practice of zakat could be found in all Muslim communities in Indonesia.

In Indonesia, although the type of zakat that is generally practiced is only zakat fitrah, while zakat mal is still very limited (Hurgronje, 1992). At that time, zakat became a public obligation and contributed to the development of Islamic kingdoms. Then the zakat is managed by the state and is considered as state income.

The kingdom has a role in collecting zakat with a centralized zakat management system. For example, during the Islamic Kingdom of Aceh, the state required zakat and taxes on every citizen (Faisal, 2011). At that time and no private institution was allowed to manage zakat funds except the kingdom. Furthermore, the kingdom formed a body handled by royal officials who had the task of collecting zakat and taxes. During the reign of the Aceh kingdom, the offices of paying zakat and taxes took place in mosques. There is an imam and kadi (penghulu) appointed to lead the implementation of religious rituals. Penghulu plays a significant role in managing mosque finances sourced through zakat, alms, grants, waqf, and taxes (Azra, 2006).

Next is the Banjar kingdom, which also plays an active role in collecting taxes and zakat. There were various types of taxes at that time, including land tax, tenth rice tax, gold, diamond panning tax, merchandise tax, and city tax. The collection of taxes on agricultural products is carried out every year after the harvest season, in money or crops (Faissal, 2011). Payment of taxes in the kingdom of Banjar is submitted to the tax affairs agency called the "Mantri Bumi." The people who work in Mantri Bumi come from ordinary royal citizens but have qualified experts in their fields. Therefore they are appointed as royal officials.

### **The practice of zakat during colonialism**

Furthermore, during colonialism, zakat served as a source of funds for the struggle for Indonesian independence. After the Dutch East Indies government learned about the function of zakat, then he forbade all government employees and native aristocrats to issue zakat on their assets. The prohibition of zakat by the Dutch East Indies government certainly hampered the implementation of zakat (Ali, 1988). Then at the beginning of the twentieth century, the Dutch East Indies Government Ordonantie regulation number 6200 was issued on February 28, 1905. In this regulation, the Dutch East Indies government would no longer interfere in zakat management, and the management of zakat would be handed over to Muslims (Faisal, 2011).

### **The Practice of Zakat in the Post-Independence Period**

After Indonesia gained its independence, zakat again received attention from economists, fiqh experts, and the government in the Indonesian economy. We can see this in Article 29 of the 1945 Constitution relating to freedom in carrying out religious law and Article 34 of the 1945 Constitution, which affirms that the poor and neglected children are cared for by the state. The word poor in the article refers to *mustahik zakat* (Muhammad, 2002). Furthermore, on December 8, 1951, the Ministry of Religion of the Republic of Indonesia issued a circular letter Number: A/VII/17367 concerning the implementation of zakat fitrah and then carried out supervision so that the distribution and proceeds of zakat collection were carried out according to religious law (Ministry of Religion of the Republic of Indonesia, 2002). Furthermore, the Ministry of Religion also drafted a Draft Law (RUU) in 1964 regarding the implementation of zakat and a plan for government regulation instead of law (RPPPUU) regarding the performance of the collection and distribution zakat and the establishment of Baitulmal. Unfortunately, the two rules have not been submitted to the House of Representatives (DPR) and the president.

In 1968 the government's attention to zakat only began to increase. This is evidenced by the issuance of Regulation of the Minister of Religion Number 4 regarding the formation of *amil zakat* and regulation number 5 of 1968 concerning the construction of *baitulmal* at the central, provincial, and district levels. Because in that year, the Minister of Finance stated that regulations regarding zakat did not need to be included in the law. It was enough with the regulation of the Minister of Religion. Therefore, the Minister of Religion issued instruction number 1 of 1968 regarding the postponement of implementing ministerial regulations of religion number 4 and number 5 of 1968 (Rahardjo, 1987).

### **Conclusion and Recommendation**

Zakat is an Islamic social financial instrument that is an important factor in overcoming poverty. The practice of zakat from time to time:

1. Management of zakat during the time of the Prophet Muhammad until the time of *Khulafaurrasyidin*

The management of zakat is submitted directly to the Prophet Muhammad Saw. or the person entrusted by the Prophet to manage it. At the time of Abu Bakr, zakat was given to Abu Bakr or the person entrusted to manage it. Similarly, during the time of 'Umar, zakat was given to 'Umar or the person appointed to manage it. This continued in the time of 'Uthman, where zakat was handed over to 'Uthman or someone who was authorized to do it. However, after 'Usman was killed, namely since the reign of 'Ali, there was a difference of opinion among the Muslim community. There are those who continue to hand over their zakat to the authorities, and there are those who distribute their zakat directly to the *mustahik*.

2. Management of zakat during the *Tabi'in* period

During the Umayyah Dynasty, the zakat management system was getting better, but its performance had declined except during the time of Umar bin Abdul Aziz. During the Abbasiyah Dynasty, people began not paying zakat because of the high burden of

kharj and ushr taxes. During the Andalusian dynasty, the management of zakat became a bone of contention among tribal chiefs, as a result, zakat distribution could not meet the adequacy of the poor. During the Fatimiyah dynasty, the caliph asked every regional head to collect zakat, then deposit zakat to him without any recording of expenses or receipts. The most important lesson in this era is that people's trust and compliance in paying the zakat are the main determinants of zakat performance.

### 3. Management of zakat during the Islamic Kingdom

During the Islamic Kingdom, the practice of zakat could be found in all Muslim communities in Indonesia, although the type of zakat that was generally practiced was zakat fitrah, while zakat mal was still very limited. At that time, zakat became a general obligation and contributed to the development of Islamic kingdoms. Then the zakat is managed by the kingdom and is considered as royal income. Such as the Kingdom of Aceh Darussalam and the Kingdom of Banjar which requires zakat to every citizen. The government plays a role in collecting zakat with a centralized zakat management system. At that time and no private institution was allowed to manage zakat funds except the government.

### 4. Management of zakat during colonialism and after the independence of the Republic of Indonesia

During colonialism, zakat was used as a source of funds for the struggle for Indonesian independence. After the Dutch East Indies government learned about the function of zakat, it prohibited all government employees and native nobles from issuing zakat on their assets. In the period after the independence of the Republic of Indonesia, zakat again received attention from economists, fiqh experts, and the government in the Indonesian economy. Article 34 of the 1945 Constitution affirms that the poor and neglected children are cared for by the state. The word poor in the article indicates mustahiq zakat.

### **Recommendation**

As the historical record of zakat management from the time of the Prophet to the Islamic kingdom, the government has the responsibility for zakat management which includes collection and distribution. The government takes responsibility for collecting zakah on all wealth, apparent and non-apparent.

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