

## Socio-Spiritual Concepts in Zakat Worship from an Islamic Perspective

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**Abstract :** *Zakat is one of the pillars of Islam that has an important role not only as an obligation of individual worship, but also as a social instrument in realizing justice and community welfare. This research aims to examine social and spiritual concepts in the implementation of zakat worship according to an Islamic perspective. The approach used is qualitative-descriptive with literature studies as the main method. The results of the study show that zakat has two main dimensions: a spiritual dimension that reflects obedience to Allah, purification of the soul, and the strengthening of faith values; and the social dimension that functions as a means of wealth distribution, poverty alleviation, and strengthening social solidarity. Thus, zakat is not only a religious ritual, but also a manifestation of human values and social justice in Islamic teachings. This study recommends optimizing the management of zakat so that the two dimensions can be realized in a balanced manner in the lives of the people.*

**Keywords:** *zakat, social, spiritual, Islam, social justice*

### A. Introduction

Islam as a perfect religion not only regulates the relationship between humans and God (*ḥabl min Allāh*), but also the relationship between fellow humans (*ḥabl min al-nās*). One of the Islamic teachings that reflects the balance between the vertical and horizontal dimensions is zakat. Zakat is not only seen as a ritual obligation that must be carried out by every eligible Muslim, but also as a social instrument that has a wide impact on people's lives.

In the spiritual dimension, zakat functions as a means of purification of the soul (*tazkiyat al-nafs*) and purification of wealth, as well as as a tangible form of a servant's obedience and submission to Allah. Meanwhile, in the social dimension, zakat has an important role in creating economic justice, reducing social disparities, and strengthening solidarity between community members.

However, in practice, the awareness of Muslims towards these two dimensions of zakat is not fully optimal. Many people practice zakat only as a formality of worship, without understanding the social and spiritual values contained in it. Therefore, it is important to review the concept of zakat holistically, so that the understanding of the ummah is not only limited to legal and technical aspects, but also includes a deeper meaning theologically and sociologically.

This research aims to unravel and explain in depth how social and spiritual concepts in zakat worship

are understood from an Islamic perspective. With this approach, it is hoped that a stronger collective awareness will emerge in practicing zakat as a way to individual blessings as well as community welfare.

### B. Discussion

Zakat is one of the pillars that has the socio-economic content of the five existing pillars of Islam. A person is considered to have been valid as a Muslim if he has paid zakat in addition to vowing *tauhid* (*shahada*) and also praying. Zakat is viewed from the language side as a root word (*masdar*) from *zaka* which means blessing, growing, clean and good. Something is *zaka*, which means to grow and develop, and a person is *zaka*, which means that the person is good. According to al-Arabic as quoted by al-Qardhawi in his book "Zakat Law" is reviewed in terms of language, meaning is holy, growing, blessed, and praiseworthy. All of these meanings are used in the Qur'an and Hadith. But the strongest according to Wahidi and others, the root word *zaka* means to increase and grow, so it can be said that the plant is *zaka*, meaning the plant grows, while everything that increases is called *zaka* which means increased. If one plant grows without defects, then the word *zaka* here means clean. If a person is given *zaka* in a good sense, it means that he has more good qualities. A person is called *zaki*, meaning that the person has more qualities of a good person, and the sentence judge-*zaka*-witness means that the judge states that the

number of witnesses is multiplied (Qardawi, 2011: 34).

Imam An-Nawai said that zakat contains

The Meaning of Fertility. The word zakat is used for two meanings, namely fertile and holy. Ibn al-'Arabi said that zakat is used for obligatory alms, circumcision alms, nafakah, forgiveness and truth. Abu Muhammad Ibn Qutaibah said that the word zakat is taken from the word zakah which means name' or fertility and addition. The wealth that is issued is called zakat because it is the cause for the fertility of wealth (Ash-Shiddiqy, 2006: 5).

While zakat in terms of fiqh means a certain amount of property that Allah is obliged to hand over to those who are entitled, besides it means spending a certain amount itself. The amount that is taken out of the wealth is called zakat because what is spent adds more, makes it more meaningful and protects the wealth from destruction. As Imam Nawawi quoted his opinion, Imam Wahidi was quoted by Yusuf Qardawi in the book "The Law of Zakat". Zakat is a part of property with certain conditions, which Allah SWT obliges its owner (muzakki), to be handed over to those who are entitled to receive it (mustahik) with certain conditions. Zakat is a worship of maliyah ijtimai'iyah which means it is a worship in the field of property that has a very important position in building society. Therefore, in the Qur'an and Hadith, there are many commands to give zakat, as well as praise for those who do it. Next to There are several terminological definitions (terms) of zakat by scholars as follows (Gus Arifin, 2011: 5)

- a. According to Hanafi  
They define zakat by making a certain part of the property for a certain person, which is determined by the shari'ah because of Allah.
- b. Mazhab Syafi'  
They define zakat as an expression  
The disbursement of property is in accordance with a special way.
- c. Mazhab Hanbali  
Zakat is a right that must be excluded from property that is specific to a special group, namely the group indicated in the Qur'an.

According to some other scholars' views, it is explained that:

- a. Imam Ash-Syaukani  
Zakat is giving a part of the property that has reached the nishab to the poor and so on, who are not hindered by sharia as the recipient.
- b. Imam Nawawi  
Zakat is "a certain amount of property that Allah SWT is obliged to hand over to those who are entitled", in addition to

meaning "spending a certain amount itself." The amount that is taken out of the wealth is called zakat because what is spent adds more, makes it more meaningful, and protects the wealth from destruction.

c. Imam Al-Mawardi

Zakat is a designation for a certain taking of a certain property, according to certain characteristics to be given to a certain group.

Contemporary Islamic economic thinkers define zakat as property that has been assigned by the government or authorized officials, to the general public or individuals in a binding nature, without receiving certain rewards that the government does according to the ability of the property owner, which is allocated to meet the needs of the eight groups that have been determined by the Qur'an and to meet the political demands for Islamic finance (Ghazi Inayah, 2003: 3).

There is a very close relationship between the meaning of zakat according to language and the meaning according to the term, namely that the property that is spent for zakat will be a blessing, grow, fertile and develop. Therefore, a conclusion can be drawn from the definition of zakat, namely that zakat is the obligation to issue a certain amount of property with certain conditions that are required by Allah swt to its owner to be given to the person who is entitled to receive it.

The laws regarding zakat have been established by Allah in the Qur'an and also explained by the Messenger of Allah in the holy As-Sunnah. The existence of this explanation is necessary because humans really need information about the issue of zakat because zakat is the third pillar of the fifth pillar of Islam, which is a pillar of religion that cannot stand without this pillar. Zakat, the law is obligatory 'ain (fardhu 'ain) for every Muslim if he has fulfilled the conditions that have been determined by the shari'a. Zakat is an obligation agreed upon by Muslims based on the evidence of the Qur'an, Hadith, and Ijma' (Hikmat Kurnia & Hidayat, 2008: 4). From the Qur'an Allah swt says about the encouragement to pay zakat, among others found in the Qur'an Surah Al-Taubah : 103.

*Means:*

"Take zakat from some of their wealth, with it you cleanse and purify them, and pray for them. Indeed, your prayers are a peace of mind for them. And Allah is All-Hearing, All-Merciful".

In another verse Allah SWT says in the Qur'an surah Al-Hajj : 41

*Means:*

"(That is) those who, if We establish their position on earth, will surely establish prayer, pay zakat, enjoin doing ma'ruf and prevent from doing wrong, and to Allah is the return of all affairs".

While the basis of the hadith is that when the Prophet (saw) sent Mua'adz bin Jabal to Yemen, he gave a warning of several things, including zakat which must be paid if the people there have converted to Islam. He said (al-Asqalani, 2007: 2):

*Means:*

From Ibn Abbas RA, the Prophet PBUH sent Mu'adz RA to Yemen saying, "Call them to bear witness that there is no God worthy of worship except Allah and indeed I am the messenger of Allah. If they obey it, then tell them that Allah obliges them to pray five times every day and night. If they obey it, then tell them that Allah obliges them to give alms in their wealth taken from the rich among them and given to their poor." (HR. Bukhari and Muslim)

The above hadith explains that the Prophet (peace and blessings of Allaah be upon him) sent Mua'adz to Yemen to inform him that there is no God but Allah and Muhammad is the messenger of Allah. After they believe it, then tell them to pray five times a day and a night. And after that is done, Allah obliges them to pay zakat from their wealth taken from the rich to be given to the poor who are in need among them.

The above verses and hadiths explain the recommendation to pay zakat to every Muslim, because by paying zakat, his property and himself become clean from the impurities and sins that accompany it caused by the property he has. The above verse also mentions the word zakat along with prayer, the words zakat and prayer are mentioned in the Qur'an 82 times. In many verses, zakat is mentioned in a series of words that go hand in hand with prayer, so that zakat has the same position as prayer, unlike other obligations. With this accompanying mention, prayer and zakat cannot be separated. Therefore, a person will not be accepted for his prayer if his zakat is not paid (al-Asqalani, 2007: 6).

As for Ijma' Ulama', it is the agreement of the scholars

to the obligation of zakat and for those who deny it, it means that they are infidels and have left Islam. Both classical scholars and modern/contemporary scholars have agreed that zakat is an obligation that must be carried out by every Muslim who has property and has reached its nisab and haul (Qardawi, 2011: 87).

### **C. Mustahik Zakat (Those Who Are Entitled To Receive Zakat)**

The Qur'an explains who is entitled to receive zakat. This is certainly the specific concern of the Qur'an to whom zakat should

be given. As Allah swt says in surah At-Taubah verse 60, as follows:

لَا يَجْزِيكَ اللَّهُ شَيْئًا إِنْ كُنْتُمْ لَا تَعْلَمُونَ

*Means:*

*"Indeed, zakat is only for the poor, the poor, the zakat administrators, the converts, who are persuaded by their hearts, to (liberate) slaves, those who are in debt, for the way of Allah, and those who are on the way, as a decree that Allah has obliged. And Allah is All-Knowing, All-Wise." (Q.S. At-Taubah:60).*

The verse explains the group or group that is entitled to receive zakat (mustahik zakat). Ibn Kathir when interpreting the above verse in his book as quoted by Abdul Azhim, explained it as follows: "When Allah swt mentioned the opposition of the ignorant hypocrites to the explanation of the Prophet (peace be upon him) and they criticized him regarding the distribution of zakat, then Allah made it clear that He is the one who distributes it, He is the one who sets the provisions, and He also processes the provisions of zakat alone. without anyone's intervention. He never left the matter of this division to anyone but Him. So He distributes it to those who have been mentioned in the above verse." (Abdul Azhim, 2006: 439).

The following are the groups or groups (ashnaf) that are entitled to receive zakat, which are as follows:

#### **1. Poor and poor**

The first group that is entitled to receive a share of zakat is al-Fuqara'. In terms of language, al-Fuqara' is the plural form of the word al-faqir, according to the Shafi'i school and Hanbali al-faqir is a person who does not have material possessions and work to meet his daily needs, so he has difficulty meeting his needs. While al-Masakin is a form of jama' from al-mipoor, i.e. a person who has a job but his income cannot be used to fulfill his life wishes (Wahbah az-Zuhaili, 2008: 280-281). The majority of scholars argue that the poor and the poor are two groups but one kind. What is meant is those who are lacking and in need. However, commentators and fiqh experts also differ in determining definitively the meaning of the two words separately, as well as in determining what the meaning of the word is. (Qardawi, 2011, 510).

Imam ath-Thabari emphasized that, what is meant by

With the poor is a person who is in need, but can take care of himself without begging. Meanwhile, it means

poor, namely people who are in need, but like to whine and beg. He further strengthened his opinion by adhering to the meaning of the word maskanah (poverty of the soul) which has shown such a meaning (Abdul Azhim, 2006:439).

Although these two groups seem to be equally

living in difficulties, but actually these two groups have quite significant differences, but in operational techniques they are often equated, namely those who have no income at all, or have it but are very insufficient for the basic needs of themselves and their dependents. The zakat distributed to this group can be consumptive, namely to meet daily needs and can also be productive, namely to increase their business capital. (Didin Hafidhuddin, 2002: 149).

## 2. Amil (zakat manager)

The word 'Amilin is the plural form of 'amil which means to do charity or work. 'Amil are people who work to collect zakat, which consists of Su'at/jubbat (collector), qassam (distributor), katabat (recorder), khazanah (keeper), ru'at (herder of zakat). The point is that amil is a zakat officer (Shalehuddin, 2011: 194). The conditions that must be met by Amilin are as follows (Shalehuddin, 2011: 195):

- a. Mukallaf
- b. Muslim
- c. Honest
- d. Understanding the laws of zakat
- e. Skilled (have the ability to perform tasks)
- f. Excludes people who are unlawful to receive zakat.

Amil is still given zakat even though he is rich because what is given to him is a reward for his work, not a help for those in need. The amil zakat group is entitled to a share of zakat, a maximum of 1/8 or 12.5%, with the note that this zakat officer does perform the duties of charity as well as possible and most or all of his time is for the task. If it is only at the end of the month of Ramadan (and usually only for the collection of zakat fitrah), then you should not get a 1/8 share of

zakat, but only for administrative or consumption purposes. They need, for example, only 5%. The part for this amil also includes transportation costs and other costs needed to carry out their duties (Didin Hafidhuddin, 2002: 134).

## 3. Converts (those who are persuaded by their hearts)

What is meant by this group of converts is those who are expected to have their heart inclination or belief to increase towards Islam, or be hindered from their evil intentions towards the Muslims, or the hope that they will be useful in defending and helping the Muslims. This means that zakat in the Islamic view is not just a good act of humanity and not just worship that is done personally, but is also a duty for those who are authorized to take care of zakat, especially to the target of zakat intended for converts (Qardawi, 2011: 263). Converts are a group of people who are considered to be still weak in their faith, because they have just converted to Islam. They are given zakat so that they will be more serious in embracing Islam and increase their conviction that all their sacrifices by converting to Islam are not in vain. By placing this group as the target of zakat, it is clear to us that zakat in the Islamic view is not just a good deed that is only human and not just a worship that is done personally, but also the duty of the ruler or those who are authorized to take care of zakat (Didin Hafidhuddin, 2002: 135).

## 4. Riqab (Righteous Slave)

Riqab is a form of jama' of raqabah, in the Qur'an this term means a slave bought by a man. This term is explained in relation to liberation or liberation, as if the Qur'an were signaling that slavery should be abolished by granting freedom to the head. This means that zakat must be used to free slaves and eliminate the practice of slavery (Qardawi, 2011: 587). The riqab is a group of mu'ahs who want to free themselves, meaning a slave who has been promised by his master will be released if he is able to pay a certain amount and also includes slaves who have not been promised to free himself (Fatimah Ismail, 2000: 5).

The way to free slavery is usually done in two ways, namely (Qardawi, 2011: 587-

588):

- a. Help for the liberation of the servant of the mukatab, that is, the slave who has made an agreement and agreement with his master, that if he is able to pay a certain amount of property then he can free himself.
- b. A person or a group of people by giving their zakat money or zakat officers with zakat money that has been collected from the muzakki to buy slaves/slaves are then released.

Since this group no longer exists, their zakat is transferred to other mustahik, according to the opinion of the majority of fiqh scholars (jumhur). However, some scholars argue that this group still exists, namely Muslim soldiers who are prisoners (Hikmat Kurnia, 2008: 146).

5. Gharimin (people who have debts)

Gharimin is a form of jama' from gharim which means a person who is in debt. Gharim according to the language is fixed, it is called gharim because the debt has remained to him or to him the person who has the receivable. According to the Abu Hanifah school, a gharim is a person who has a debt and he does not have more than a share of his debt. Meanwhile, according to Imam Malik, Shafi'i and Ahmad divide 2 models of people who have debts. First, people who have debts for their own benefit. Second, people who have debts for the benefit of the community (Qardawi, 2011: 594-595). Gharim are people who bear debts and are unable to pay them because they have fallen into poverty. They are various among them people who have suffered various disasters and calamities, both to themselves and to their property, so that they have an urgent need to owe themselves and their families (Sayyid Sabiq, 1978: 120).

This group is given zakat with the following conditions, namely:

- a. The debt does not arise due to disobedience
- b. The person owes a debt in carrying out obedience or doing something that is permissible by the Shari'a.
- c. The debtor is no longer able to pay off his debts
- d. The debt has matured, or it must

be repaid when the zakat is given to the debtor.

People who owe for their own benefit must be given according to their needs, namely to pay off their debts in full. If it turns out that he is released by the person who gave the debt, then he must return his share.

6. Fi sabilillah

According to the sabil language, it means thariq/way. Sabilillah means the way that conveys to the pleasure of Allah swt, both faith and deeds. Usually this sentence is used for the meaning of jihad (fighting in the way of Allah). According to the Hanafi Madhhab, the sabilillah is a volunteer who has been cut off from his provisions. Imam Maliki sabilillah was a soldier who fought. Imam Shafi'i argued that sabilillah is a volunteer who does not receive a fixed allowance from the government, while Imam Ahmad explains that sabilillah is a volunteer who fights who do not have a fixed salary or have but do not have enough needs (Qardawi, 2011: 610-616). The conclusion is that sabilillah is a person who fights in the way of Allah in a broad sense in accordance with the stipulations of the scholars of jurisprudence. The point is to protect and maintain religion and to protect the sentence of monotheism, such as war, preaching, trying to apply Islamic law. The groups included in the fi sabilillah category are, da'i, war volunteers who do not have a salary, as well as other parties who take care of jihad and da'wah activities (Hikmat Kurnia & Hidayat, 2008: 146).

In this day and age, the part of fi sabilillah is used to free Muslims from the punishment of the infidels, working to restore Islamic law including jihad fisabilillah among them through the establishment of an Islamic center that educates Muslim youth, explains the true teachings of Islam, maintains aqidah and disbelief and prepares oneself to defend Islam from its enemies.

7. Ibn Sabil

Ibn Sabil according to many scholars is a metaphor for travelers, namely people who pass from one region to another (Qardawi, 2011: 645). Ibn Sabil was the one who was cut off from his provisions on the journey, for the time

being, alongside the pilgrims who made a religiously recommended journey. Ibn Sabil as a recipient of zakat is often understood as a person who runs out of money to travel to a place not for immorality. The purpose of giving zakat is to overcome neglect, even though in his hometown he is able to do so. Thus, it can be understood that Islam pays attention to the displaced. Zakat recipients in this group are caused by temporary incapacity. The scholars agreed that they should be given zakat in sufficient quantities to guarantee their return. This gift is also bound on the condition that the journey is made for reasons that are acceptable and permissible in Islam. But if the traveler is a rich man in his country and can find someone who lends him money, then zakat is not given to him. This group is given zakat with the following conditions, namely (Yasin Ibrahim, 2008: 9):

- a. On a trip outside the country where residence. If he is still in the environment of the country where he lives, then he is in a state of need, then he is considered poor or poor.
- b. The journey is not contrary to Islamic law, so the giving of zakat does not become an aid to commit immorality.
- c. At that time he had no money to return to his country, even in his country as a rich man. If he has an undue debt, or to another person whose whereabouts are unknown, or to someone who is in financial distress, or to a person who defaults on his debt, then none of them are Thwarts.

#### **D. Social and Spiritual Values in Zakat Worship**

Zakat is the third pillar of Islam after prayer, it is located in the middle among the five pillars of Islam. If all the pillars of Islam are thicker in the nuances of the practice of ta'abbudiyah to Allah (hablum minallah), but unlike zakat, it is thicker in the nuances of social security (hablum minannas). Zakat is a pillar of Islam that directly touches on the economic issues of Muslims (Hikmat Kurnia & Hidayat, 2008: 46).

Yusuf Qardawi explained that Islam actually wants all mankind to be able to prepare for the best life in the world. So that humans can enjoy their lives which are filled with blessings from heaven and earth and are able to manage everything in them

well. Thus, humans can carry out worship to Allah with full solemnity. He will concentrate more on knowing God and it will be easier to get closer to God. That is one of the reasons why Allah obliges zakat and makes it the foundation for the sustainability of Islam on this earth. By taking zakat from the wealthy or the rich, then giving it to the poor and needy to help him meet his life needs. With this zakat, the poor and needy can participate in the life of the community and in carrying out their obligations in worshipping Allah swt. So that the poor feel that they are part of the existing society, not a marginal society (Qardawi, 2005: 27).

Zakat is a form of social concern

to the economically weak so that they can meet their needs and at the same time bridge the gap between the rich and the poor. Thus, there is no gap between the two that triggers social unrest, because they are poor people who feel part of the family of rich people around them. Zakat can create a balance in the ownership and distribution of property so that it is hoped that a prosperous and peaceful society will be created and sentosa, loving each other on the basis of ukhuwah islamiyah and takaful ijtimai'. In addition, zakat can also be a means of funding for the development of infrastructure facilities needed by Muslims such as places of worship, education, health, socio-economy and can also be a means for the development of the quality of human resources (HR) of Muslims (Hikmat Kurnia & Hidayat, 2008: 48).

Actually, Islam's attention to the problem of poverty does not need to be doubted, even compared to other religions, Islam can be said to be a religion that pays more attention to the problem of poverty. This is proven in the Qur'an about those who are considered to be great liars and are tormented in Hell because they leave the poor and do not care about them, so that they are in a state of hunger and deprivation which causes their lives to suffer. As explained in QS. 74: 38-46, QS. 68:19-33, QS. 69: 30-34, QS. 89:17-18, QS. 51:19-20, and QS. 70: 19-25 (Qardawi, 2011: 49-55).

Actually, zakat has very clear social messages, but so far Muslims have not manifested zakat as a means to alleviate poverty and jeopardize it as a solution to the need for public facilities that can be used for the common good. This means that society is still trapped in the old paradigm that is focused on ritualistic dogmatic views, so that zakat actually becomes a-social and alienated from the basic functions it brings. The Islamic community still just considers that zakat is a command of God that must be carried out, without knowing the meaning and message of the zakat command itself. In practice, in general, zakat is only a charitable compensation that comes into contact with individual needs on a very limited scale, especially in the context of today's social life which is all systematic. Even though in a certain community the obligation of zakat is fulfilled with

high intensity, the unequal social reality in that community is still an obstacle to socio-economic change, meaning that the poor remain poor and continue to be in an oppressed position (mas'udi, 2010: 19-20). A dogmatic religious understanding that affirms that all religious commandments are commands that only require execution without the need to know why and in what context, then zakat only means a designation for a certain degree of certain wealth that must be distributed to a certain group, as defined by the scholars of fiqh. In this definition, it is clear that zakat tends to be understood not as a religious concept based on a spiritual commitment, but rather as an administrative technical concept that is an alternative to similar concepts. However, zakat is also understood as an institutional administrative concept which means it has a worldly capacity (profane) and can change, on the other hand it is seen as a concept of the sky where there is no room for change and development (mas'udi, 2010: 27-28). It is clear that zakat has a very clear socio-economic message related to concern for the fuqara and masakin.

Islam gives good news and promises of good for Those who pay zakat by multiplying the reward as explained in the Qur'an surah al-Baqarah verse 261, as follows:

*It means: "The parable of the one who gives his wealth in the way of Allah is like a seed that grows seven stalks, on each stalk there are a hundred seeds. Allah multiplies for whom He wills. (Qs. Al-Baqarah: 261).*

The word "yunfiqu" jama' from "yunfiqu" means infak. While the word infaq includes the meaning of zakat, alms, alimony and all forms of gifts given to hope for the pleasure of Allah swt. Any gift given in the hope of the pleasure of Allah swt will undoubtedly receive a multiplied reward of kindness from Allah swt. Therefore, no one will become poor by paying zakat, as the hadith of the Prophet (saw) narrated by Imam Ahmad, Imam Muslim and Imam al-Tirmidhi who quoted by Yunasril Ali which means: "Alms will not reduce wealth". The affirmation of the hadith has been proven by Muslims who sincerely pay zakat and give alms with the intention of hoping for the pleasure of Allah swt. By giving zakat, our wealth will not decrease, in fact it will increase (Yunasril Ali, 2012: 390-391). As Allah swt says:

*Meaning: "Whoever lends to Allah a good loan, Allah will multiply the reward of goodness for him" (Qs. Al-Baqarah: 245).*

In the above verse, it is likened to giving in the form of zakat, infak and alms like a loan that we give to Allah swt. The return or replacement of the loan should not be less or worse than the one he borrowed. God gives us

the assurance that He will replace the loan with a double payment. Therefore, we must be sure that every gift we give in the hope of Allah's pleasure is a loan to Him. God will replace it with something better and more abundant. In addition, Allah also privileges the muzakki to receive His bounty, as expressed in the Qur'an (Yunasril Ali, 2012: 391-392):

*Meaning: "And My mercy covers all things. So, I will establish it (mercy) for the righteous, the one who pays zakat, and the one who believes in Our verses" (Qs. Al-A'raf: 156).*

In this verse, Allah swt emphasizes that His mercy covers the entire universe. None of the parts this world that does not receive His grace. But Allah swt bestows His attention especially on the pious, the one who pays zakat, and the one who believes in His verses. This means that they are all people who can give a sense of security and comfort to others and do good to them, this is what causes the door of Allah's grace to be opened for them. Meanwhile, Allah privileges muzakki (zakat payers) among them for three reasons. First, the person who gives zakat actually gives new life to other humans when they need help and help. Second, a person who gives zakat means that he has purified his mind from spiritual impurities. With a clean heart, he faces Allah swt and gives a friendly smile to his fellow human beings so that their souls live because of him. Third, he has cleaned his property from dirt and stains so as to bring blessings to himself and his family (Yunasril Ali, 2012:392).

In addition to all this, Allah swt affirms that Indeed, the reward of good will be obtained by those who fulfill the obligation of zakat obediently and sincerely, Allah will give them the best reward in the Hereafter, as He said:

*It means: "Indeed, those who believe, do righteous deeds, establish prayers, and pay zakat, they will have a reward from the side of their Lord. There is no fear of them and they are not grieved." (Qs. al-Baqarah: 277).*

The above verse provides a general explanation that rewards for believers, devotees, establish prayers and pay zakat. There is a difference that we can understand between the threat of torture for the dissenters of zakat and the guarantee of goodness for the muzakki. For the first group, namely those who disobey zakat, the Qur'an explains various types of the torment that they will experience with a clear and detailed picture (Qs. At-Taubah: 34-35). Meanwhile, for the second group, namely those who pay

zakat, the reward is conveyed with a general picture. This contains the wisdom that dissidents and people who neglect to pay zakat are people whose way of thinking and level of consciousness are still very low so that they must be rebuked with detailed and clear images of torment, as if they would be ironed with the embers of hell. On the other hand, people who are obedient and sincere in paying zakat do not need to be given a detailed description of the reward they will receive, because their way of thinking and level of awareness are higher. They do not think too much about the good return they will receive, for them the most important thing is to carry out the obligation of zakat sincerely, which is to give life and joy to their brothers and sisters in need. They are fully convinced that Allah swt will surely reward them with better and more rewards both in this world and in the hereafter (Yunasril Ali, 2012: 393-394).

Thus, spiritually, zakat is a the embodiment of one's faith in Allah swt, being grateful for His blessings, cultivating noble morals by having a high sense of humanity, eliminating miserliness and greed, fostering peace of mind, eliminating miserliness and greed. Zakat is one of the balances to weigh the strength of a person's faith and weigh how deeply his sincere love for Allah swt, because by nature or human tendency is very much in love with material possessions. Zakat can also be a therapy in removing reprehensible traits, namely envy, envy/jealousy that may arise especially to those poor people who see the lives of rich people who do not care about them. With zakat, we have indeed purified ourselves from sin, purified the soul (tazkiyah an-nafs), cultivated noble

morals, generosity, sensitivity to humanity, eroded the nature of bakhil/miserliness and greed, so that it can bring peace of heart and soul (Hikmat Kurnia & Hidayat, 2008: 47-49). Zakat is one of the spiritual ladders of a person to release his excessive love for the world which can cause a person to darken his heart's eyes. In Sufism, zakat can form oneself into a zahid, namely a person who has the nature or character of zuhud (not bound by the world's possessions). Zuhud is a necessity for a believer who wants to be closer to His God. Because with zuhud a believer is no longer excessive *eman* (affection) towards the material possessions he has, so he is easily touched by his heart to give some of the wealth he has to others who need it.

### **E. Conclusion**

Zakat is an obligation commanded by Allah to His servants who have the ability to have material possessions to be distributed to those who need them according to His provisions. The mustahiq zakat are mostly people who are in a state of difficulty and need the help of the muzakki, therefore the people who pay zakat are the ones who give new enthusiasm and spirit to life to the mustahiq zakat. Therefore, behind this zakat order actually contains a very extraordinary social and spiritual dimension, but in general the community has not been able to implement the social messages of humanity and the spiritual messages contained in the obligation of zakat. The social and spiritual dimension in zakat worship is a combination of humanity and divinity, between vertical relationships (hablum minallah) and horizontal relationships (hablum minannas) that make humans have virtue and glory in this world and in the hereafter.



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