



Developments in Management Zakat and Wakaf in Indonesia

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Article Info	Abstract
Article History Received: 2023-12-03 Revised: 2024-01-15 Published: 2024-02-04 Keywords: <i>Zakat and Waqf; History; Development.</i>	The purpose of this article is to present an overview of the development of zakat and waqf that has occurred in Indonesia. This research method focuses on managing data qualitatively using the descriptive-analysis data analysis method. The results of this research are: that the development of zakat and waqf started with the arrival of Islam to Indonesia, the application of zakat and waqf began in a simple form, and not yet fully aware of the obligation to pay zakat, waqf was first introduced with the donation of land to build a mosque. The development of zakat and waqf continues until the presence of the BAZNAS and BWI institutions which can facilitate the development, management and distribution of Zakat and Waqf in Indonesia.
Artikel Info	Abstrak
Sejarah Artikel Diterima: 2023-12-03 Direvisi: 2024-01-15 Dipublikasi: 2024-02-04 Kata kunci: <i>Zakat dan Wakaf; Sejarah; Perkembangan.</i>	Tujuan artikel ini adalah untuk menyajikan gambaran perkembangan zakat dan wakaf yang terjadi di Indonesia. Metode penelitian ini fokus pada pengelolaan data secara kualitatif dengan menggunakan metode analisis data deskriptif-analisis. Hasil penelitian ini adalah: bahwa perkembangan zakat dan wakaf dimulai sejak masuknya agama Islam ke Indonesia, penerapan zakat dan wakaf dimulai dalam bentuk yang sederhana, dan belum sepenuhnya sadar akan kewajiban membayar zakat, wakaf adalah yang pertama. diperkenalkan dengan sumbangan tanah untuk membangun masjid. Perkembangan zakat dan wakaf terus berlanjut hingga hadirnya lembaga BAZNAS dan BWI yang dapat memfasilitasi pengembangan, pengelolaan dan pendistribusian Zakat dan Wakaf di Indonesia.

I. INTRODUCTION

As Muslims, we are introduced to guidance in the form of Zakat and Waqf which concerns social life in the context of ijtima'iyah (social worship). Zakat in terms of discussion (etymology) has several meanings, namely: al-barakat "blessing". al-namaa "growth-development", at-thaharatu "purity" and ash-shalahu "orderliness". And in terms of terms (terminology), zakat means a portion of property with certain conditions, which Allah obliges the owner to give to those who are entitled to receive it, with certain conditions. (Far 2020). Zakat implies growth and development, because with zakat it is hoped that a person's assets will continue to grow and increase, both in real form in this world and in the afterlife. Zakat is the 4th pillar of Islam which has two dimensions, namely the divine dimension and the humanitarian dimension. Waqf in language comes from waqafayaqifu and is the opposite of the word Istamara. This word is often equated with at-tahbis or al-tasbil which means al-habs'an tasarruf, namely preventing from managing. Etymologically, the word waqf comes from kaa waqafa-yaqaifu waqfan, which means standing upright, holding back.

Zakat and waqf refer to the divine dimension because zakat and waqf are symbols of obedience and a manifestation of a servant's gratitude to God. Zakat and Waqf not only have a divine dimension, but are also closely related to humans. There are many benefits of waqf zakat for humanity, including that waqf zakat can be used as a means to foster a sense of solidarity and concern for fellow human beings, as a source of funds to fulfill the facilities and infrastructure needed by mankind, so that zakat and waqf are engines driving force in improving welfare and eroding poverty. Zakat is believed to be a form of worship that balances social relations. Through waqf zakat (ziswa), the distance between the rich and the less fortunate can be closed. Rich people have an obligation to help and care for the difficult people who live around them. Apart from that, ziswa also functions so that the circulation of wealth does not only circulate among a group of people. The development of Zakat and Waqf in Indonesia certainly coincided with the arrival of Islam. As a driving force for implementing these pillars of Islam, a strategy is needed so that Zakat and Waqf continue to develop in Indonesia.

II. METHOD

This research method focuses on managing data qualitatively using the descriptive-analysis data analysis method.

III. RESULT AND DISCUSSION

1. History of the Development of Zakat and Waqf in Indonesia

The development of Zakat and Waqf in Indonesia can be linked to the emergence of Islam entering the archipelago, the spread of the Islamic religion at that time made Indonesian people slowly recognize, understand and practice the laws of Allah. The basic teachings in the form of the creed, prayer, fasting, zakat and pilgrimage began to be carried out. As one of the pillars of Islam, Zakat is implemented in people's lives, According to Indonesian zakat figure, Ahmad Juwaini, in the early days of Islam, the practice was limited to muzakki giving zakat to mustahik directly, without any control or guidance. This means that muzaki (zakat givers) give zakat directly to mustahik (zakat recipients), and institutions have not yet been established to manage it.

The development of waqf in Indonesia began in the early days of Islamic broadcasting, the ulama needed a place such as a mosque to carry out ritual and da'wah activities, which in the end was made easier by giving waqf land to build mosques, becoming a common and widespread tradition in Islamic communities in Indonesia. Archipelago. Waqf is a teaching of the Islamic religion that is commonly practiced by society. Waqf for mosques, educational institutions, Islamic boarding schools and cemeteries is the type of waqf most widely known by the public. This practice of waqf is said to have existed since Islam became a socio-political force at the end of the 12th century AD with the establishment of several Islamic kingdoms in the archipelago. Traditions similar to the practice of waqf have existed in East Java since the 15th century AD and were actually called waqf with the discovery of historical evidence only in the early 16th century. In Sumatra, Aceh, waqf is thought to have begun to appear in the 14th century AD. However, it should be emphasized here that practices similar to waqf are said to have existed before the arrival of Islam to the archipelago.

Waqf practices and traditions spread almost evenly across the archipelago. If in

Java, waqf is practiced by establishing mosques and Islamic boarding schools, in other regions, such as Sumatra, waqf is practiced by establishing surau in Minangkabau, in the hands of religious figures, such as Shaykh Khatib, Shaykh Thaher Djalaludin, Shaykh Muhammad Djamil Djambek, Shaykh Ibrahim Musa, and Haji Rasul, surau and mosque religious institutions were established. Apart from that, some of the waqf is used to develop religious schools, such as thawalib, parabek and diniyah.

The things above are the beginning of the realization of Zakat and Waqf in Indonesia, from this it produces good results because according to Professor of Islamic History and Civilization at UIN Jakarta, Azyumardi Azra, in "Zakat and the Role of the State" said that during the kingdom era, Islamic philanthropy, especially zakat, brought about major changes in social conditions in the archipelago. Zakat, he said, became the social control of that era.

"Let the king have more respect for all the poor and needy and honor them above all the rich and must always sit with them..." he quoted the text of Tajul Salatin. However, according to him, during the kingdom era, zakat and waqf were mostly carried out by the royal elite. This worship is carried out at the same time as the Birth Ceremony, Hair Cutting Ceremony and Zakat Payment Ceremony. The form of alms given is not half-hearted. A nobleman could issue gold, silver and clothing for the poor.

Only a small portion of the community handed over several plots of their rice fields as waqf to fund various mosque or madrasa activities. Until the 19th century, according to Rahmat Djatnika, of the 303 waqf locations covering an area of 458,953 m², almost all of them were dry land and there were only 6 waqf rice fields with an area of 4,620 m². Even though the implementation of the obligation to pay Zakat and the practice of Waqf were not yet fully implemented by all of society at that time, the development of zakat and waqf will continue.

In the early colonial period, the introduction of institutions or the assignment of individuals as a means of managing zakat can be seen from the existence of unofficial but legally legal religious institutions that managed zakat and waqf at that time, which were specifically managed by mosques, as centers of Islamic socio-religious activities.

Another form of management is that in Aceh, a priest or kadi is appointed and it is linked to religious issues. He served as religious staff under the administration of the sultanate, where one of his duties was to manage zakat, alms, grants and waqf.

There are other differences in each region, namely that zakat on livestock and agriculture is not emphasized as much. This is different with the Priangan area, where agricultural products must be given zakat. "There are several important factors that make zakat income different. And it was also determined that the colonial government did not want to interfere in the management of zakat. They issued a strict prohibition dated August 18 1866 number 216, to eliminate all regional government interference with voluntary religious levies.

2. The Birth of the Zakat Institution in Indonesia (BAZNAS)

After Indonesia's independence, the development of Zakat and waqf management in Indonesia was clearly visible in the book *Zakat and the Role of the State*, Deputy Chair of the Advisory Council of the Indonesian Ulema Council (MUI) Prof. Didin Hafidhudin explained the changes that occurred in zakat in Indonesia after independence, before 1990 it was clear that in general society giving zakat directly by muzakki without amil intermediaries. Even if it is given to amil, it is only limited to zakat fitrah. The zakat given is in consumptive form for short-term needs. Socialization about zakat, related to the wisdom, urgency, objectives, procedures for implementing zakat, the assets of zakat objects, as well as the relationship between zakat and increasing economic activity and improving community welfare, is still very rarely carried out.

The awareness of Indonesian Muslims regarding the importance of zakat and waqf in the survival and economic development of the community, so they feel the need for an institution to manage zakat in Indonesia. From this desire, an agreement was formed with the submission of suggestions by eleven national level ulama to President Soeharto on September 24 1968. This suggestion produced results which were followed up with the emergence of President Soeharto's appeal at the Isra Mi'raj Commemoration at the Merdeka Palace on October 26 1968. The first

formal institution that was established was the DKI Jakarta Amil Zakat, Infaq and Alms Agency (BAZIS). To develop the existence of zakat management institutions, Minister of Religion Instruction No. 16 of 1989 concerning the Development of Zakat, Infaq/Alms. However, after 1990, zakat management entered a new era. Elements of professionalism and modern management are starting to be implemented. The emergence of zakat amil institutions, which emerged with a new approach. Philanthropy is no longer limited to building madrassas, Islamic boarding schools or mosques, but rather touches on economic empowerment, providing scholarships, and so on.

In 1969 the government issued Presidential Decree no. 44 of 1969 concerning the Establishment of a Committee for the Use of Zakat Money, chaired by the Coordinating Minister for People's Welfare, Dr. KH. Idham Chalid. Further developments within the ministry/institution/BUMN employee environment were the formation of zakat managers under the coordination of local Islamic spiritual bodies. The existence of a national semi-government zakat manager was confirmed by the Joint Decree (SKB) of the Minister of Home Affairs and the Minister of Religion No. 29 and No. 47 of 1991 concerning BAZIS Development which was issued by the Minister of Religion and the Minister of Home Affairs after going through the IV MUI National Conference in 1990. This step was also followed by the issuance of Minister of Religion Instruction No. 5 of 1991 concerning BAZIS Technical Development as its implementing regulations.

Only in 1999, the government issued Law Number 38 of 1999 concerning Zakat Management. In this law, it is recognized that there are two types of zakat management organizations, namely the Amil Zakat Agency (BAZ) which was formed by the government and the Amil Zakat Institution (LAZ) which was formed by the community and confirmed by the government. BAZ consists of central BAZNAS, Provincial BAZNAS, and district/city BAZNAS.

As an implementation of Law Number 38 of 1999, the National Zakat Amil Agency (BAZNAS) was formed with the Decree of the President of the Republic of Indonesia Number 8 of 2001. In this Decree, the duties and functions of BAZNAS are stated, namely to

collect and utilize zakat. The first step is to make services easier, BAZNAS issues mandatory zakat principal numbers (NPWZ) and proof of zakat deposits (BSZ) and collaborates with banks by opening receipt accounts with unique numbers ending in 555 for zakat and 777 for infaq. With the assistance of the Ministry of Religion, BAZNAS wrote to government and foreign institutions to pay zakat to BAZNAS.

The level of public awareness of giving zakat through *amil zakat* continues to be increased through outreach activities and publications in national mass media. Since 2002, the total zakat funds collected by BAZNAS and LAZ have increased every year. Apart from that, the use of zakat is also increasing and even reaching remote corners of the country. The utilization of zakat began to be implemented in five programs, namely humanity, education, health, economics and *da'wah*.

On October 27 2011, the Government and the People's Representative Council of the Republic of Indonesia (DPR RI) approved the zakat management law in lieu of Law Number 38 of 1999 which was then promulgated as Law Number 23 of 2011 on November 25 2011. Which law stipulates that zakat management aims to (1) increase the effectiveness and efficiency of services in zakat management and (2) increase the benefits of zakat to realize community welfare and reduce poverty. To achieve these goals, the Law regulates that zakat management institutions must be integrated with BAZNAS as the coordinator of all zakat managers, both Provincial BAZNAS, Regency/City BAZNAS and LAZ.

BAZNAS's mandate as the national zakat coordinator has become the momentum for the Zakat revival era in Indonesia. By hoping for the grace and blessing of Allah SWT, hopefully the revival of zakat will be able to bring about state stability, build a people's economy, and overcome social inequality. With the presence of BAZNAS, which can generally manage zakat in a structured manner, and make national zakat optimal, increasing awareness of Muslims in paying zakat. Currently, in the modern era, of course this institution is developing its functions online by providing knowledge outreach to the people regarding zakat obligations, facilitating distribution both in terms of

payments and distribution of aid online through the BAZNAS application, web and social media.

3. Waqf Institutions in Indonesia

Establishment of the Indonesian Waqf Board (BWI) with the aim of developing and advancing waqf in Indonesia. So far, waqf has only been managed directly by Nazirs (the party who receives waqf assets from the wakif to be managed and developed according to their intended purpose.) but to foster *nazhir* so that Waqf assets can be managed better and more productively to provide greater benefits to society, both in the form of social services, economic empowerment and development of public infrastructure.

The Indonesian Waqf Board (BWI) is an independent state institution formed based on Law Number 41 of 2004 concerning Waqf. BWI is domiciled in the National Capital and can form representatives in provinces, districts and/or cities according to needs. BWI members are appointed and dismissed by the President. The term of office is 3 years and can be reappointed for one more term. BWI has 20 to 30 members from various levels of society. The Minister of Religion proposed the first BWI members to the President. The next period is proposed by the Selection Committee formed by BWI. The BWI representative members are appointed and dismissed by BWI. BWI's management structure consists of an Advisory Council and an Implementing Body. Each is led by a chairman elected by the members. The Executive Board is the element carrying out the duties, while the Advisory Council is the supervisory element.

IV. CONCLUSION AND SUGGESTION

A. Conclusion

The development of Zakat and Waqf in Indonesia has a long history starting from the introduction of zakat and waqf along with the arrival of Islam in Indonesia. Starting from the simple implementation of zakat and waqf without any official institutions until after Indonesian independence, the development was finally clearly visible starting from public awareness of the importance of zakat and waqf as a good economic driving medium for the welfare of fellow believers and the many places of worship, Islamic boarding schools. to the formation of a good structure by the government with the formation of the

BAZNAS institution, this official institutional form shows progress in zakat management in Indonesia, and as a form of progress in waqf in Indonesia, namely the presence of the BWI institution. These institutions are a form of progress in the development of zakat and waqf in Indonesia and of course the important role of awareness of society as Muslims in fulfilling Zakat and Waqf in Indonesia.

B. Suggestion

The discussion regarding this research is still very limited and requires a lot of input. The suggestion for future authors is to study it more deeply and comprehensively about Developments in Management Zakat and Wakaf in Indonesia.

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