



Management of Zakat Fund Utilization for Educational Programs at LAZ Nurul Hayat

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Abstract

The Zakat, Infaq, and Sedekah (ZIS) funds hold significant potential in Indonesia for enhancing societal welfare, especially in the educational sector. However, the optimal utilization of these funds remains a challenge, with ensuring appropriate and effective usage being the primary concern. Therefore, conducting an in-depth study on the management of ZIS fund utilization in educational programs at the Amil Zakat Institution (LAZ) Nurul Hayat becomes essential to assess its professionalism in managing and distributing funds entrusted by donors. This research adopts a qualitative approach, focusing on LAZ Nurul Hayat in Semarang. Data collection methods involve interviews with LAZ Nurul Hayat officials and documentation based on relevant articles, journals, and research. Data processing encompasses editing, classification, data analysis, and conclusion stages. The findings reveal that LAZ Nurul Hayat has successfully implemented the management of zakat fund utilization, incorporating planning, implementation, monitoring, and evaluation in the educational sector.

Keywords: Management, Education, Zakat, LAZ, Islamic Philanthropy.

Abstrak

Dana Zakat, Infaq, dan Sedekah (ZIS) memiliki potensi signifikan di Indonesia untuk meningkatkan kesejahteraan masyarakat, terutama di sektor pendidikan. Namun, pemanfaatan optimal dari dana-dana ini tetap menjadi tantangan, dengan memastikan penggunaan yang tepat dan efektif sebagai perhatian utama. Oleh karena itu, melakukan studi mendalam tentang pengelolaan pemanfaatan dana ZIS dalam program pendidikan di Lembaga Amil Zakat (LAZ) Nurul Hayat menjadi penting untuk menilai profesionalismenya dalam mengelola dan mendistribusikan dana yang dipercayakan oleh para donatur. Penelitian ini mengadopsi pendekatan kualitatif, dengan fokus pada LAZ Nurul Hayat di Semarang. Metode pengumpulan data melibatkan wawancara dengan pejabat LAZ Nurul Hayat dan dokumentasi berdasarkan artikel, jurnal, dan penelitian yang relevan. Pemrosesan data meliputi tahap penyuntingan, klasifikasi, analisis data, dan penarikan kesimpulan. Temuan mengungkapkan bahwa LAZ Nurul Hayat telah berhasil mengimplementasikan pengelolaan pemanfaatan dana zakat, yang mencakup perencanaan, pelaksanaan, pemantauan, dan evaluasi di sektor pendidikan.

Kata Kunci: Manajemen, Pendidikan, Zakat, Pilantropi Islam.



Introduction

Indonesia, where the majority of the population is Muslim, has significant potential for zakat. Zakat is the most efficient way to help the poor and improve their standard of living.¹ Zakat is also a mandatory obligation for every Muslim according to Islamic teachings. It serves as a tool provided by Islam to eradicate poverty by making the wealthy aware of their social responsibilities.² In Islam, zakat helps prevent the accumulation of wealth within a single group and reduces poverty.³

The term “zakat” linguistically derives from the words *zaka-yazku-zaka’an-wan zakwan*, which mean to grow and increase. According to Al-Azhary, as quoted by Yusuf Qardhawi, growth occurs not only in the wealth and spirit of the rich but also in the wealth and spirit of the poor. “Zakat” is also used to mean purity and blessings. The terms “sedekah,” “infak,” and “zakat” have various interpretations depending on the perspective, but essentially, all are forms of charity, with “sedekah” being the broader and more general term as mentioned in Surah At-Tawbah, verse 103.

According to Yusuf Qardhawi, the purposes of zakat for its recipients (mustahik) include relieving them from their difficulties and removing feelings of hatred and envy. Furthermore, the purposes of zakat for society include: 1) zakat and social responsibility, for example, helping those in need or the weak such as the poor, debtors, and travelers; 2) zakat and its economic aspect, for example, encouraging wealth owners to continue working to earn a livelihood, enabling them to pay zakat; and 3) zakat and socio-economic inequality, where zakat can be a solution to prevent conflicts arising from economic disparities caused by differences in income.

Zakat functions as an economic instrument within the framework of Islam and can serve as a significant source of state revenue⁴ in addressing socio-economic inequalities.⁵ Zakat also has great potential to tackle issues in Indonesia such as poverty alleviation and providing access to education and healthcare for zakat recipients.⁶ Zakat recipients are known as *asnaf*, and this group is often prioritized in zakat distribution management.⁷

According to Law No. 23 of 2011 on Zakat Management, *zakat* is defined as wealth that must be given by a Muslim or a business entity to those who are entitled to receive it according to Islamic law. Meanwhile, *infak* is defined as wealth given by an individual or

¹ Muhammad Jauhari and Afta Kharisma Wijaya, “Efficiency of Productive Zakat Distribution in Increasing the Prosperity of Mustahik in Amil Zakat, Infaq, and Sadaqah Muhammadiyah Institutions in South Sumatra Province,” *Jurnal I-Philanthropy: A Research Journal On Management Of Zakat and Waqf* 3, no. 1 (2023), <https://doi.org/10.19109/iphil.v3i1.17309> p.36.

² Mastura Razali et al., “Issue and Challenges on Zakat Refund Distribution,” *International Journal of Academic Research in Business and Social Sciences* 12, no. 9 (2022), <https://doi.org/10.6007/ijarbss/v12-i9/15150> p.1869.

³ M. Usman, “Zakat Distribution for Handling Transgender in Indonesia: A Perspective of Maslāhah Mursalah,” *Samarah* 7, no. 1 (2023), <https://doi.org/10.22373/sjhk.v7i1.16934> p.357.

⁴ Dimas Bagus Wiranatakusuma and Habibullah Habibullah, “Analyses of Relationship between Economic Growth and Zakat Distribution: Some Comparative Studies between Indonesia and Malaysia,” *Ekulilibrium: Jurnal Ilmiah Bidang Ilmu Ekonomi* 19, no. 1 (2024), <https://doi.org/10.24269/ekulilibrium.v19i1.2024.pp18-41> p.18.

⁵ Loso Judijanto et al., “Analysis of the Effectiveness of Zakat Collection, Management, and Distribution in Improving Social Welfare in Indonesia,” *West Science Islamic Studies* 2, no. 01 (2024), <https://doi.org/10.58812/wsiss.v2i01.586> p.15.

⁶ Rijal Alama Harahap, “Literature Study of Zakat Distribution in Indonesia,” *Jurnal Ilmiah Ekonomi Islam* 8, no. 1 (2022), <https://doi.org/10.29040/jiei.v8i1.4369> p.618.

⁷ solahuddin Abdul Hamid et al., “Zakat Distribution Management And Poverty Issues: A Study In The State Of Kedah,” *Russian Law Journal* 11, no. 4s (2023), <https://doi.org/10.52783/rlj.v11i4s.859> p.372.

business entity, apart from zakat, for public benefit. Likewise, *sedekah* is defined as wealth or non-wealth given by an individual or business entity, apart from zakat, for public benefit.

Generally, zakat management in Muslim communities is classified into two categories. The first is a mandatory payment system, where management is directly handled by the state. The second is a voluntary payment system, where zakat management is under the government or civil society.⁸ Zakat has immense potential in Indonesia, but this potential can be maximized if its implementation involves synergistic cooperation among three key stakeholders: regulators or the government, organizations that manage zakat, and the community as donors or recipients of zakat funds.⁹

The potential of zakat is significant in creating a substantial impact on community welfare. Effective zakat management, which includes collection, administration, utilization, and distribution for poverty alleviation programs, has positively contributed to reducing poverty levels.¹⁰ However, the zakat received by zakat institutions is not proportional to the number of Muslims in the population. This low zakat collection is not only due to the lack of religious knowledge but also due to low public trust in these institutions.¹¹

Zakat management in Indonesia has a long history. The main goal of zakat institutions is to distribute funds efficiently and effectively.¹² Like other organizations, zakat management institutions must demonstrate their ability to operate at an optimal level to justify their existence.¹³ Furthermore, zakat institutions must enhance transparency¹⁴ and ensure efficient distribution to increase socio-economic benefits,¹⁵ social justice,¹⁶ the welfare of zakat recipients,¹⁷ job creation,¹⁸ and poverty alleviation.^{19,20} However, there are issues in

⁸ Abdullah Khatib Nadhari, "Pengelolaan Zakat Di Dunia Muslim," *Jurnal Ekonomi Dan Hukum Islam* 3, no. 2 (2013): 54–72 p.55.

⁹ Ahmad Alam, "Permasalahan Dan Solusi Pengelolaan Zakat Di Indonesia," *Jurnal Manajemen* 9, no. 2 (2018): 128, <https://doi.org/10.32832/jm-uika.v9i2.1533> p.128.

¹⁰ Dita Afrina, "Manajemen Zakat Di Indonesia Sebagai Pemberdayaan Ekonomi Umat," *EkBis: Jurnal Ekonomi Dan Bisnis* 2, no. 2 (2020): 201, <https://doi.org/10.14421/ekbis.2018.2.2.1136> p.211.

¹¹ Jurnal Al- et al., "Peran Fungsi Manajemen Dalam Pendistribusian Zakat : Distribusi Zakat Dari Muzakki Ke Mustahik Pada (Badan Amil Zakat) BAZ Oleh : Wahyuddin Maguni" 6, no. 1 (2013): 157–83 p.180.

¹² Zubir Azhar, Muhammad Kamil Kader Mydin, and Anwar Allah Pitchay, "Zakat Distribution Priorities in Malaysia: An Analytic Hierarchy Process Analysis," *Asian Journal of Business and Accounting* 16, no. 1 (2023), <https://doi.org/10.22452/ajba.vol16no1.3> p.69.

¹³ Mohamad Noor Sahidi and Bin Johari, "Impact Assessment for Zakat Distribution: The Importance of Its Implementation in Zakat Authority in Malaysia," *AZKA International Journal of Zakat & Social Finance* 4, no. 2 (2023) p.145.

¹⁴ Maryam Batubara and Sibril Malasyi, "The Management of Zakat and Waqf in the Economic Development Efforts of Aljazair," *Economit Journal: Scientific Journal of Accountancy, Management and Finance* 4, no. 1 (2024), <https://doi.org/10.33258/economit.v4i1.1056> p.1.

¹⁵ Erni Erni, Artis Artis, and Rahman Rahman, "Zakat Management Practices and Sustainable Development in Indonesia," *Sinergi International Journal of Islamic Studies* 2, no. 1 (2024), <https://doi.org/10.61194/ijis.v2i1.129> p.24.

¹⁶ Rahmini Hadi et al., "Digital Zakat Management, Transparency in Zakat Reporting, and the Zakat Payroll System toward Zakat Management Accountability and Its Implications on Zakat Growth Acceleration," *International Journal of Data and Network Science* 8, no. 1 (2024), <https://doi.org/10.52677/ijdns.2023.8.025> p.597.

¹⁷ Imron Mawardi et al., "Analyzing the Impact of Productive Zakat on the Welfare of Zakat Recipients," *Journal of Islamic Accounting and Business Research* 14, no. 1 (2023), <https://doi.org/10.1108/JIABR-05-2021-0145> p.118.

¹⁸ Sahman Z et al., "Productive Zakat Distribution Of Building Village Model To Increase Mustahiq Income," *Profetika: Jurnal Studi Islam* 24, no. 02 (2023), <https://doi.org/10.23917/profetika.v24i02.3171> p.292.

implementation, such as the lack of planning and coordination in zakat fund management at the Grand Mosque of Taipei.²¹ Additionally, inadequate support and supervision have hindered the independent community programs at LAZ Persis.²² These issues can be addressed through planned management. Similarly, in zakat administration, management can be utilized to plan, collect, and effectively and efficiently utilize zakat funds.

Proper utilization of zakat requires an understanding of its jurisprudence (*fiqh*), based on the evidence in Islamic texts, examined through linguistic approaches (*al-qawā'id al-lughawiyah*) and *maqāshid al-shari'ah* approaches.²³ The performance of zakat utilization programs, as part of the intermediary role of zakat, must be evaluated to assess their sustainability. One performance evaluation method is with Good Amil Governance²⁴ and measuring the effectiveness of zakat distribution programs.²⁵ The National Amil Zakat Agency (BAZNAS) distributes economic empowerment, economic programs, and educational programs from the perspectives of *dharuriyat*, *hajiyyat*, and *tahsiniyat*.²⁶ Thus, BAZNAS plays a crucial role in helping the government synergize to alleviate poverty through productive zakat distribution programs.²⁷ Through productive zakat, zakat management institutions can improve the community's economy.²⁸ Community empowerment and quality of life improvement can be achieved by distributing zakat funds, particularly through education.

Education is a valuable national asset and a benchmark for a nation's progress. Zakat for educational scholarships has a positive impact on access to and continuity of education for the underprivileged.²⁹ The distribution of zakat funds in education has been effectively

¹⁹ Muhammad Lawal and Muhammad Lawal Maidoki, "Impact Of Zakat Distribution On Poverty Reduction In Sokoto South Local Government Area Of Sokoto State, Nigeria," *AZKA International Journal of Zakat & Social Finance*, 2022, <https://doi.org/10.51377/azjaf.vol3no1.99> p.147.

²⁰ Wasalmi Wasalmi, "Impact of Zakat Distribution Channels on Poverty Alleviation in Indonesia," *Sinergi International Journal of Islamic Studies* 2, no. 1 (2024), <https://doi.org/10.61194/ijis.v2i1.128> p.12.

²¹ Elinah and Saiful Anwar, "An Analysis of the Effectiveness of Zakat, Infaq and Sadaqah Fund Management in a Large Mosque in Taipei," *Jurnal Multidisiplin Madani* 4, no. 1 (2024), <https://doi.org/10.55927/mudima.v4i1.7501> p.1.

²² Febby bilqis and Nurfahmiyati, "Strategi Pemanfaatan Zakat, Infak, Sedekah (ZIS) Di LAZ PERSIS (Persatuan Islam) Kota Bandung," *Bandung Conference Series: Economics Studies* 4, no. 1 (2024), <https://doi.org/10.29313/bcses.v4i1.10759> p.166.

²³ Mu'adil Faizin et al., "Development Of Zakat Distribution In The Disturbance Era," *JURNAL ILMIAH MIZANI: Wacana Hukum, Ekonomi, Dan Keagamaan* 10, no. 2 (2023), <https://doi.org/10.29300/mzn.v10i2.9721> p.186.

²⁴ Sri Yuyu Ninglasari et al., "Good Amil Governance (GAG) and Efficiency of Zakat Distribution in Indonesian Zakat Institutions," *International Journal of Business and Management Technology in Society* 1, no. 23 (2023), <https://doi.org/10.31783/IJBMTS.volx.issx.artx> p.133.

²⁵ Sri Fadilah et al., "Performance Measurement of Zakat Utilization: The Effectiveness of Zakat Distribution," *KnE Social Sciences*, 2023, <https://doi.org/10.18502/kss.v8i18.14344> p.1409.

²⁶ Siti Nur Mahmudah and Moh Abdul Aziz Alwa, "Maqāshid Sharia-Based Zakat Distribution Model: Zakat Distribution Program in National Zakat Agency DKI Jakarta," *Invest Journal of Sharia & Economic Law* 2, no. 2 (2022), <https://doi.org/10.21154/invest.v2i2.5101> p.155.

²⁷ Mustofa Mustofa and Khotib Khotib, "Mosque-Based Community Empowerment Model Through Productive Zakat Distribution BAZNAS East Java Province," *Management of Zakat and Waqf Journal (MAZAWA)* 4, no. 2 (2023), <https://doi.org/10.15642/mzw.2023.4.2.222-235> p.222.

²⁸ Agus Arwani et al., "The Development Of Economic Potential Of People In Pandemic Through Earning Zakat Distribution," *International Journal of Professional Business Review* 7, no. 2 (2022), <https://doi.org/10.26668/businessreview/2022.v7i2.414> p.1.

²⁹ Rudy Gunawan and Shindu Irwansyah, Muhammad Yunus, "Analisis Undang-Undang Zakat Nomor 23 Tahun 2011 Terhadap Pendayagunaan Zakat Beasiswa Pendidikan," *Bandung Conference Series: Islamic Family Law* 4, no. 1 (2024), <https://doi.org/10.29313/bcsifl.v4i1.11580> p.1.

carried out at Universiti Teknologi MARA of the Kedah Branch,³⁰ higher education institutions in Selangor,³¹ Universitas Sarawak,³² Baznas Kota Bandung,³³ and LAZISNU Tulungagung.³⁴ Lembaga Amil Zakat (LAZ, the Amil Zakat Institution) plays a role in distributing zakat funds, especially for education in Indonesia. LAZ Nurul Hayat is responsible for collecting, distributing, and managing zakat, infak, and sedekah (ZIS) funds and has several branches in various regions.

LAZ Nurul Hayat utilizes zakat, infak, and sedekah funds for five programs: education, economic empowerment of the poor, da'wah, health, and social humanitarian services. However, among these five programs, the management of ZIS funds in the education program, which focuses on producing Quran-loving generations, is particularly interesting to study. This program aims to elevate the quality of life for Quran memorizers, especially from the poor and orphans, to achieve a better quality of life.

Therefore, this research aims to describe and analyze the management of zakat, infak, and sedekah funds in the education program at LAZ Nurul Hayat to assess its professionalism in managing and distributing ZIS funds entrusted by donors.

Methods

This research is a qualitative study with a descriptive approach, aimed at identifying the value of independent variables, whether one or more, without making comparisons or linking them with other variables.

In this study, the researchers classify data sources according to the types of data that have been determined. Primary data includes the background of the establishment of LAZ Nurul Hayat, the implementation of zakat, the management of its utilization, and the effectiveness of zakat, infak, and sedekah (ZIS) management, especially in the field of education. Secondary data includes documents such as the vision and mission, and the organizational structure of LAZ Nurul Hayat. This also includes journals and articles on zakat and its management.

The data collection method for this research involves two steps. The first step is interviewing the administrators of LAZ Nurul Hayat to obtain clear, complete, and in-depth information about the strategies for utilizing ZIS funds, especially in the field of education. In these interviews, the researchers use a semi-structured format, starting with a series of structured questions, then delving deeper into each to gather more detailed information. The second step is documentation, where the researchers search for and collect written data such as articles and journals on zakat and other related issues pertinent to this research.

³⁰ Mohd Nasir Ayub et al., "The Administration of Zakat Distribution in UiTM Kedah," *International Journal of Academic Research in Business and Social Sciences* 12, no. 6 (2022), <https://doi.org/10.6007/ijarbss/v12-i6/14028> p.741.

³¹ Nor Azilah Husin et al., "The Determinants Of Effective Zakat Distribution In Selangor Higher Education Institutions," *AZKA International Journal of Zakat & Social Finance*, 2022, <https://doi.org/10.51377/azjaf.vol3no1.100> p.157.

³² Sharifah Norzehan Syed Yusuf et al., "Examining Technology Improvement, Procedural Application and Governance on the Effectiveness Zakat Distribution," *International Journal of Ethics and Systems* 40, no. 1 (2024), <https://doi.org/10.1108/IJOES-02-2022-0031> p.103.

³³ Efri Syamsul Bahri et al., "Measuring the Effectiveness of Zakat Distribution at the National Board of Zakat of Bandung City," *ITQAN: Journal of Islamic Economics, Management, and Finance* 2, no. 2 (2023), <https://doi.org/10.57053/itqan.v2i2.23> p.99.

³⁴ Muhammad Fakrur Rozi, Mashudi, and Qomarul Huda, "Program Innovation in the National Amil Zakat Management System: A Step Towards Enhancing the Welfare of Mustahik," *Perisai: Islamic Banking and Finance Journal* 8, no. 1 (2024), <https://doi.org/10.21070/perisai.v8i1.1678> p.31.

The data analysis technique in this research consists of four steps: data editing, data classification based on the points needed in the study, data analysis with detailed and thorough explanations, and drawing conclusions on the implementation of ZIS fund utilization strategies in the field of education.

Discourse on the meaning of *Fi Sabilillah* as a Zakat *Mustahik*

The distribution of zakat funds for education has long been a topic of discussion among scholars and intellectuals. The existence of "*fi sabilillah*" as one of the zakat recipients (*mustahik*) mentioned in the Quran allows for a flexible interpretation by scholars. This interpretation is not limited to funding warfare in the path of Allah but extends to all positive endeavors aimed at promoting the religion of Allah. According to the basic fiqh book, Fath al-Qarib al-Mujib, the meaning of "*fi sabilillah*" as a *mustahik* of zakat is:

الغزاة الذين لا سهم لهم في ديوان المرتزقة

The war troops who do not get a share in the salary receipt book.³⁵

Based on the researchers' findings, scholars agree that zakat distribution is limited to the eight categories mentioned in the Quran. However, the interpretation of these eight categories has evolved, especially for the category of "*fi sabilillah*." Several scholars interpret "*fi sabilillah*" to mean more than just warriors, including:

1. Imam Al-Qaffal argues that, as mentioned in several tafsir books, some fuqaha allow the distribution of zakat for any good cause, such as shrouding the deceased, building fortresses, and maintaining mosques.³⁶
2. Imam al-Kassani refers "*fi sabilillah*" to mean any effort to draw closer to Allah. Therefore, any good deeds and obedience to Allah are included in "*fi sabilillah*" if they require zakat funds.³⁷
3. Some Hanafi scholars interpret "*fi sabilillah*" to include seeking knowledge, meaning zakat can be given to students even if they are financially well-off.
4. Imam Malik believes that the criteria for "*fi sabilillah*" are very broad.³⁸
5. Al-Asqalani states that "*fi sabilillah*" can include anyone undertaking tasks for the general benefit of Muslims, such as in judiciary and education, even if the person is wealthy.³⁹

In this sense, the broad meaning of the term "*fi sabilillah*" is the basis for the differing interpretations of the criteria for its beneficiaries.

Contemporary Islamic jurists, like Yusuf Al-Qardhawi, have adopted a broader interpretation of the category "*fi sabilillah*." Al-Qardhawi supports the opinion of scholars who expand the meaning of "*fi sabilillah*." He asserts that utilizing funds for jihad in the fields of culture, education, and mass media in the present era is preferable. However, he stipulates that this jihad must adhere to Islamic teachings, without ethnic or nationalistic elements, and without violating human rights outside of Islamic principles or defending a particular school

³⁵ Ibnu Qasim Al-Ghazi, *Fath Al-Qarib Al-Mujib* (Beirut: Dar Ibn Hazm, n.d.), p. 133.

³⁶ Muhammad Nawawi Al-Jawi, *Marrah Labid Li Kasyf Ma'na Al-Quran Al-Majid* (Beirut: Dar al-Kutub al-Alamiyah, n.d.), p. 455.

³⁷ Imam Al-Kassani, *Badai'u Ash-Shanai' Juz II* (Beirut: Dar al-Kutub al-Alamiyah, n.d.), p. 46.

³⁸ Wahbah Az-Zuhaily, *Al-Fiqh Al-Islami Wa Adillatuh Juz III* (Damsyiq: Dar Al-Fikr, n.d.), 1959.

³⁹ Al-Asqalani, *Subul As-Salam* (Beirut: Dar Al-Hadis, n.d.), p. 550.

of thought. Al-Qardhawi provides concrete examples, such as establishing educational centers to educate Muslim generations about true Islamic teachings, safeguarding Islamic beliefs, protecting against deviant ideologies, and preparing to defend Islam, all of which are considered jihad "*fi sabilillah*".⁴⁰

Management of ZIS fund utilization in educational sector

Zakat management can be defined as the process of achieving the objectives of zakat institutions directly or through others, through effective and efficient planning, organizing, directing, and controlling organizational resources. The objectives of zakat management, based on Law No. 23 of 2011 on zakat management, are: 1) to improve the effectiveness and efficiency of services in zakat management, and 2) to increase the benefits of zakat to realize community welfare and poverty alleviation.

Fundamentally, the basic concept of zakat management is outlined in the Quran, Surah At-Taubah: 9 (103), which means:

"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."

Zakat management requires thorough preparation and planning. All activities and factors related to these activities must be planned, organized, and evaluated to ensure effective and efficient zakat management.⁴¹ In the context of zakat management, zakat objectives will be achieved when zakat is managed well based on management principles. In other words, zakat management serves as a means to achieve perfection in zakat implementation. Therefore, zakat collection and distribution must be based on management principles.

The management of ZIS funds must be carried out with good planning, organizing, implementing, and supervising systems.⁴² The management of zakat, infak, and sedekah (ZIS) utilization serves as a benchmark for the success of a zakat institution, especially LAZ Nurul Hayat, in utilizing these funds effectively and efficiently. To realize effective and efficient utilization of ZIS funds in the Entrepreneur Campus for Quran Memorizers (KEPQ) education program, LAZ Nurul Hayat requires thorough planning to ensure productive utilization. Below are the management steps for ZIS fund utilization in LAZ Nurul Hayat:

First, the planning of ZIS fund utilization is carried out at the end of each year to determine the actions and targets for the following year. This involves careful planning and setting targets for ZIS fund collection from the ZIS collection division and the program division to utilize the incoming funds effectively. For example, planning for the year 2023 and its targets and programs would be formulated by the end of the year 2022. This allows the collection division to have a target for the amount of ZIS funds to be collected, and then the program division can plan which programs will be implemented next year using the funds according to the set targets.

⁴⁰ Yusuf Al-Qardhawi, *Hukum Zakat Al-Qardhawi* (Semarang: Litera Antar Nusa, 1991), p. 643.

⁴¹ Ahmad Atabik, "Manajemen Pengelolaan Zakat Yang Efektif Di Era Kontemporer," *ZISWAF: Jurnal Zakat Dan Wakaf* 2, no. 1 (2015): 40–62 p.51.

⁴² Ana Hidayatus Sholikah, "Manajemen Pendayagunaan Dana Zakat, Infak, Dan Sedekah Melalui Program Pendidikan (Studi Pada Lembaga Dhompot Dhuafa Yogyakarta)," *Skripsi*, 2020 p.36.

The implementation of ZIS fund utilization involves allocating 20% of the collected funds to the education sector for various programs within the education sector. Meanwhile, the expenses required by the Entrepreneur Campus for Quran Memorizers (KEPQ) every month utilize 6.4% of the ZIS funds allocated for KEPQ for living and tuition expenses.

The second stage is implementation. At this stage, LAZ Nurul Hayat will execute all the programs planned in the previous year. To achieve the set plans or targets, the income from ZIS fund collection is divided into several program sectors, namely: education, empowerment of the economically disadvantaged, outreach, healthcare, and humanitarian social services sectors. Each program sector has a set target and portion for utilizing the ZIS funds. For instance, the education program sector has a 20% portion of the collected ZIS funds to manage various education programs. Thus, the utilization of available ZIS funds must be evenly distributed, targeting the appropriate beneficiaries effectively.

The next stage is supervision and evaluation. To ensure that the implementation aligns with the plans, regular monitoring and evaluation are conducted monthly to create financial expenditure reports, ensuring they do not deviate from the set targets. The finance director implements a policy each month for the program division and financial staff to propose budgets for the programs to be implemented. Then, they provide reports on the expenditure, ensuring it aligns with the budget, neither exceeding nor falling short. Thus, the program division and financial staff must budget according to the necessary requirements. For example, for the consumption needs at Pesantren Nurul Hayat, they must continuously update the current prices of basic necessities. Therefore, the proposed budget is not arbitrary and is justified by fulfilling the entrusted tasks.

Analysis of the ZIS funds utilization in educational programs at LAZ Nurul Hayat

The Entrepreneur Campus for Quran Memorizers (KEPQ) is one of the educational programs within LAZ Nurul Hayat, aiming to guide young Muslim generations towards self-sufficiency and break the cycle of poverty among disadvantaged families. This program has been established for four years, offering full scholarships to orphans and the economically disadvantaged. The utilization of Zakat, alms, and charity funds at LAZ Nurul Hayat in Surabaya has been dedicated to the productive educational program of the KEPQ, providing scholarships to orphans and the economically disadvantaged to enable them to achieve economic independence.⁴³

Initially offering only a management office administration program, the KEPQ has expanded to include several other study programs such as graphic design, accounting, Quran memorization, entrepreneurship, and early childhood education, with courses covering subjects like Islamic culture and history, leadership, entrepreneurship, and internet marketing. In addition to developing their competencies, the program enriches their understanding of Islam through studies in Quranic interpretation and Hadith.

The allocation of ZIS funds for the education sector is 20% of the total income.⁴⁴ Therefore, in utilizing ZIS funds, LAZ Nurul Hayat provides full scholarships to the economically disadvantaged and orphans for post-high school education up to undergraduate (D1, D2, and even S1) levels for those who excel after passing the scholarship

⁴³ Nike Wulandari Sinta Dewi, "Manajemen Pendayagunaan Dana Zakat, Infak Dan Shadaqah (ZIS) Pada Program Pendidikan Kampus Entrepreneur Penghafal Quran (KEPQ) Di Lembaga Amil Zakat Yayasan Nurul Hayat Surabaya," *Tesis*, 2019, 1-84. p.6.

⁴⁴ Sholikah, "Manajemen Pendayagunaan Dana Zakat, Infak, Dan Sedekah Melalui Program Pendidikan (Studi Pada Lembaga Dhompot Dhuafa Yogyakarta)."

selection process. The scholarships cover not only tuition fees but also other facilities such as boarding accommodations, meals, and clothing. Providing these scholarships is a productive form of utilization, offering long-term benefits. The utilization of Zakat funds should prioritize productivity and avoid being consumptive, determining deserving recipients such as poor individuals with urgent basic needs and managing the remaining funds for productive purposes.

Of the 8 criteria for *ashnaf* (the zakat recipients), the Entrepreneur Campus for Quran Memorizers (KEPQ) educational program encompasses two dimensions: first, the needy and poor—scholarship recipients in this educational program come from the disadvantaged and orphaned backgrounds, categorizing them as needy and poor. Second, *fi sabilillah*— the KEPQ educational program serves as one of the manifestations of Islam in terms of education to continuously improve the quality of Islamic generations. The Quran memorizers are among those who strive in the way of Allah to preserve the sanctity of the Quran.

This aligns with research indicating that providing scholarships to the economically disadvantaged and orphans aims to empower them. When they complete their education and become successful individuals, they are not only obligated to pay zakat but also encouraged to actively participate in reducing poverty.⁴⁵

Zakat institutions manage and empower community funds, including zakat, infaq, and shodaqoh. Considering that the majority of the population is Muslim in Indonesia, there is significant potential in this area that requires optimal management to benefit the community, particularly in education.

Providing assistance to students from poor families in the form of scholarships will greatly help them achieve their aspirations. Thus, zakat institutions can allocate a portion to the needy and poor. Additionally, Sheikh Hasanain, the Mufti of Egypt, when asked about using zakat for quality Islamic universities, stated it is permissible based on the interpretations of Imam Arrazi and Imam Al Kaffah regarding Sabilillah. Al-Qordhowi also emphasized the preference for using Sabilillah funds for cultural, educational, and media-related jihad in today's era.

The provision of zakat funds in the field of education by LAZ Nurul Hayat is an implementation of the broad interpretation of the zakat category of *fi sabilillah*. This interpretation aligns with the views of scholars such as Imam Al-Qaffal, Imam Al-Kassani, some Hanafi scholars, Imam Al-Asqalani, Imam Malik, and others who interpret *fi sabilillah* broadly as encompassing general welfare or avenues of goodness, including within the realm of education.

The interpretation of *fi sabilillah* involves the general notion of goodness, which includes education, given the general wording of *fi sabilillah* as one of the eligible categories for zakat recipients mentioned in the Quran. Meanwhile, the principles of fiqh state:

العبرة بعموم اللفظ لا بخصوص السبب

“*ibrah* (decision making in Islamic law) is taken from the generality of the wording, not from the specificity of the underlying cause”.

⁴⁵ Dewi, “Manajemen Pendayagunaan Dana Zakat, Infak Dan Shadaqah (ZIS) Pada Program Pendidikan Kampus Entrepreneur Penghafal Quran (KEPQ) Di Lembaga Amil Zakat Yayasan Nurul Hayat Surabaya.”

The general category of *fi sabilillah* can serve as the basis for interpreting sabilillah to mean the path of goodness in a general sense. This interpretation avoids specificity since it derives from legal principles.

Furthermore, concerns about the difficulty of accessing education among less fortunate individuals can also serve as the basis for allocating zakat funds for education. This aligns with the mandate in the following verse:

وَلْيَحْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا

“and let those fear (in their behaviour toward orphans) who if they left behind them weak offspring would be afraid for them”.

The verse above begins with a past tense verb (fiil madhi) preceded by the letter "lam" at the beginning. This structure implies a command (amr) or instruction. According to *ushul fiqh* (the principles of fiqh), the default ruling for a command is obligation (wajib).

الاصل في الامر للوجوب

With this approach, the weak generation (in terms of aqidah, morals, economy, and education) is a priority for zakat distribution by zakat management institutions.⁴⁶

The maqasid sharia approach can also be utilized to legitimize the distribution of zakat in the field of education. As is known, Islam aims to preserve five essential aspects, including safeguarding religion, life, intellect, progeny, and wealth. The allocation of zakat in the field of education is a form of contemporary implementation of the shariah objectives, particularly in safeguarding intellect.⁴⁷

Conclusion

Based on the findings of the research conducted, the following conclusions can be drawn: the management of zakat, infaq, and sedekah (ZIS) utilization at LAZ Nurul Hayat divides the funds into five sectors, namely education, health, economic empowerment of the needy, da'wah, and humanitarian social services. Each of these sectors has its own programs for utilizing ZIS funds and receives a proportionate share from the accumulated ZIS funds each year to be distributed fairly and evenly to the beneficiaries.

The utilization of ZIS funds in the educational program of the Entrepreneur Campus for Quran Memorizers (KEPQ) is one of the initiatives in the educational sector initiated by LAZ Nurul Hayat. The utilization of these ZIS funds involves providing full scholarships to the needy and orphaned students to pursue D1, D2, and even S1 level education for those who pass the selection and excel academically. Providing these scholarships is an effective way to utilize ZIS funds productively, as it offers long-term benefits and welfare. It is hoped that in the future, KEPQ alumni will become economically self-sufficient to contribute to the country's economy by reducing poverty and becoming contributors to the zakat system.

⁴⁶ Wahbah Zuhaili, *Ushul Fiqh Al-Islamiy Jilid I*, n.d., p. 84.

⁴⁷ Jaseer Auda', *Al-Maqashid Untuk Pemula*, 2013, p. 53.

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