

## CHAPTER I

### INTRODUCTION

#### A. Research Background

Currently, Indonesia still faces obstacles and challenges in realising social welfare. Some of the challenges faced are such as the high data on the number of people below the poverty line.<sup>1</sup> Of the 38 provinces, there are still 16 provinces that have a percentage of more than 10% in the poverty rate. And the top three rankings are: Papua with 26.03%, West Papua with 20.49%, and East Nusa Tenggara with 19.96%.<sup>2</sup> As of November 30, 2024, the percentage of the poor population in Nganjuk Regency is recorded at 10.17 percent. This figure represents a decrease of 0.72 percent compared to the previous year, which was reported at 10.89 percent. Over the past decade, the percentage of the poor population in Nganjuk Regency has shown a declining trend, decreasing from 12.69 percent to the current 10.17 percent.<sup>3</sup> The income and livelihood gap between communities cannot be denied. The role of zakat in Islam is very strategic for efforts to reduce poverty levels or economic development. Zakat has the potential to motivate the poor to work hard and lead a decent life. This action protects the community from poverty and the state from persecution and weakness.<sup>4</sup>

Human efforts to fulfil needs are increasingly complex so that it requires sacrifice and tough competition to obtain wealth. Human needs are very varied, different from one another and also increasing. Islamic economics applies *divine* values to deliver humans to fulfil their material needs so that the welfare that will lead to happiness in this world and in the hereafter or *Fallah* is

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<sup>1</sup> Ikhlas Darmawan, M., Aslamatis Solekah, N., "Optimalisasi Penyaluran Zakat, Infak, Sedekah (ZIS) Baznas Kota Pasuruan Terhadap Tingkat Kesejahteraan Mustahik". *Jurnal Ilmiah Ekonomi Islam*, Vol. 8 No. 2, (2020), p. 3

<sup>2</sup> Data kemiskinan Badan Pusat Statistik

<sup>3</sup> *Ibid*

<sup>4</sup> Mutia Azizah Nuriana, Pengaruh Zakat Produktif dan Pelatihan Usahan Terhadap Pendapatan Mustahik", *Lisyabab: Jurnal Studi Islam Dan Sosial* Vol.1 No.1 (Wonogiri: 2020)

achieved.<sup>5</sup> All human needs have been summarised in maqashid sharia which includes *hifdz diin*, *hifdz nafs*, *hifdz 'aql*, *hifdz maal*, and *hifdz nasl*. These five factors are the concept of maqashid sharia in the classical era namely the perspective of Imam Syatibi. The concept is merely preventive in nature, centred on individual benefit and built on deterrence.<sup>6</sup>

The classical scholars arranged maqashid sharia in the form of a pyramid, starting from *dharuriyyat*, *hajiyyat*, and *tahsiniyyat*. In another aspect, the arrangement of maqashid is in the form of a circle. Maqashid '*ammah* is the outer position, which leads to the center of maqashid *khassah* and maqashid *juz'iyah*. In the pyramid arrangement, it is explained that if there is a conflict between one maqashid and another, the stronger one is prioritised, namely the preservation of religion over the soul, mind, and so on.<sup>7</sup> Because the understanding of Maqashid put forward by Jasser Auda is broader, elastic, moderate and bold, he tries to rebuild the science of protection and preservation in favour of a new maqashid doctrine of Development and rights.<sup>8</sup> Imam Al-Syatibi (also spelled Al-Shatibi) was a prominent Islamic scholar known for his significant contributions to Islamic legal theory (*Usul al-Fiqh*) and Quranic sciences. His full name was Abu Ishaq Ibrahim bin Musa bin Muhammad Al-Lakhmi Al-Gharnati Al-Syatibi. He was born in Granada, Andalusia (modern-day Spain), in the 14th century during the Islamic Golden Age in Spain.<sup>9</sup>

Thus, in order to achieve the goal of creating higher and sustainable community development, with the challenges of a more complex era, the quality

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<sup>5</sup> Muhammad Irwan, "Kebutuhan Dan Pengelolaan Harta Dalam Maqashid Syariah", *Jurnal Ekonomi Pembangunan* Vol. 3 No. 2 (2021), p. 161

<sup>6</sup> Zakka Hifzhan Hanifan Fadhlullah, *Implementasi Pemberdayaan Masyarakat Melalui Program Lapak Berkah Dan Pik Cukur Perspektif Maqashid Syariah Jasser Auda*, (Yogyakarta: 2020), p. 4.

<sup>7</sup> Faiqotul Himmah Zahroh, "Pandangan Maqashid Al-Shariah(Hukum Islam) Perspektif Al-Syatibi dan Jasser Auda", *Al-I'jaz*, Vol. 3 No.1 (2021), p. 26.

<sup>8</sup> Habib Ismail et. al., "Implementation of Multi Level Marketing (MLM) Based Shariah Insurance in the Perspective of Jasser Auda's Maqashid Syariah", *Syarikat: Journal of Sharia Economics*, Vol. 5 No. 1 (2022), p. 263

<sup>9</sup> Ah. Soni Irawan, ., "Implementasi Asuransi Syari'ah Berbasis Multi Level Marketing (MLM) Dalam Perspektif Maqashid Syariah Jasser Auda", *Syarikat: Jurnal Rumpun Ekonomi Syariah*, Vol. 3 No. 1 (2022), p. 40.

and quantity of community participation must also be improved.<sup>10</sup> Systems thinking that emerged in the mid-20th century AD is modernist or postmodernist philosophy. The characteristic of this thinking is where humans assume that science is not objective but subjective and from human interpretation itself, so the truth is relative which emphasises the experience experienced by an individual.<sup>11</sup> With these various problems, this research will discuss the level of success and the effect of zakat distribution in fulfilling the needs of maqashid sharia from the perspective of Imam Syatibi for mustahik.

This research seeks to assess the efficacy of zakat distribution in fulfilling the goals established by Maqashid Shariah, which underscores the safeguarding of five fundamental dimensions of human welfare: religion, life, intellect, lineage, and wealth. By analyzing the operations of LAZISMU Nganjuk, the study offers significant insights into whether zakat resources are being utilized in ways that genuinely enhance the social and economic circumstances of the beneficiaries. This evaluation is particularly important as zakat serves a crucial function in alleviating poverty, improving educational opportunities, supporting healthcare initiatives, and fostering overall social well-being.

Additionally, the research provides actionable recommendations for enhancing zakat management practices, ensuring that resources are allocated effectively to meet the comprehensive needs of the community. By integrating traditional Islamic principles with contemporary zakat methodologies, the study contributes to the formulation of effective policies for local entities such as LAZISMU and the wider Islamic social finance landscape. Ultimately, this research not only enriches scholarly discussions but also empowers zakat institutions to optimize their influence in achieving the objectives of Shariah and advancing societal welfare.

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<sup>10</sup> Said Insyah Mustafa, *Zakat Produktif & Penanggulangan Kemiskinan Melalui Pemberdayaan Usaha Mikro Rakyat*, (Malang: Media Nusa Creative), p.6

<sup>11</sup> Muhammad Mattori et. al., "Konsep Maqashid Syariah Jasser Auda Melalui Pendekatan Sistem", *Setyaki: Jurnal Studi Keagamaan Islam*, Vol. 1 No. 3 (2023), p. 117

## **B. Problem Formulation**

Taking into account the background of the problem above, this research refers to several related problem formulations as follows:

1. How does LAZISMU Nganjuk Regency distribute zakat?
2. How is the zakat distribution strategy at LAZISMU Nganjuk Regency in fulfilling the needs of Maqashid Shariah according to SWOT analysis?

## **C. Research Objectives**

In accordance with the formulation of the problem above, this research also has objectives, namely:

1. To find out the method of zakat distribution in LAZISMU Nganjuk
2. To find out the zakat distribution strategy at LAZISMU Nganjuk Regency in fulfilling the needs of Maqashid Shariah according to SWOT analysis

## **D. Research Limitations**

There is a limitation on this research question to clarify the scope of the problem discussed and allow the research to be conducted with the objective. In other words, this research focuses on the effect of zakat distribution to fulfil the maqashid sharia needs of mustahik proposed by Imam Syatibi. And mustahik who will be sampled are chairman from LAZISMU Nganjuk district.

## **E. Research Benefits**

In a study, it is expected to produce benefits that can be achieved.

### **1. Academic Benefits**

Theoretically, the results of this study are expected to expand knowledge and contribute in the form of knowledge and thoughts that are useful for the development of the Islamic economy, especially regarding the distribution of zakat. Furthermore, the results of this study are expected to be a reference for further research. Offer insight and information to the author about Zakat in Mustahik income. Not only can it be used as information material, but also as literature and academic information.

### **2. Practitioner Benefits**

Practically, this research aims to provide factual information about the utilisation of Zakat funds to increase Mustahik's economic income

carried out by Lembaga Amil Zakat Muhammadiyah Nganjuk. Material modification and evaluation of Amil Zakat Muhammadiyah Nganjuk Institution to perfect, improve the zakat programme and make it more beneficial for Mustahik. As an evaluation and solution for Mustahik to fulfil their maqashid sharia needs. Information for parties who need administrative information both external and internal of Lembaga Amil Zakat Muhammadiyah Nganjuk.

