

Volume 9 Number 1 (June 2025) | Pages 99 – 117

Doi: <https://doi.org/10.33650/jhi.v9i1.11438>

Submitted: May 29, 2025 | Revised: June 8, 2025 | Accepted: June 15, 2025 | Published: June 30, 2025

DISTRIBUTION OF ZAKAT FITRAH THROUGH SHOPEE E-COMMERCE: Digital Transformation in the Modern Era

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ABSTRACT

This study examines the practice of zakat fitrah distribution through digital platforms, particularly marketplaces like Shopee, from the perspective of Islamic law. The phenomenon of zakat digitalization has emerged as a response to technological developments and the modern need for convenience in religious obligations. The purpose of this research is to assess the validity of such practices based on the principles of zakat jurisprudence and to identify the challenges and impacts of digital zakat fitrah implementation. This study uses a normative-juridical approach with qualitative descriptive methods, collecting data through literature review of classical and contemporary sources as well as observation of marketplace practices. The findings indicate that from an Islamic legal standpoint, online zakat fitrah distribution is permissible as long as it fulfills the elements of intention, time, zakat form, and proper distribution to eligible recipients (*mustahik*). However, challenges such as lack of transparency, the possibility of zakat not reaching local beneficiaries, and misuse of zakat funds remain issues. In conclusion, digital zakat fitrah is legally valid in Islam if it involves official zakat institutions and maintains accountability. This study recommends stricter oversight, public education on digital zakat, and development of location-based systems for more equitable and effective distribution.

Keywords : *zakat fitrah, digitalization, Islamic law, marketplace, zakat validity*

ABSTRAK

Penelitian ini membahas praktik penyaluran zakat fitrah melalui platform digital, khususnya *marketplace* seperti Shopee, dalam tinjauan hukum Islam. Fenomena digitalisasi zakat ini muncul sebagai respons terhadap perkembangan teknologi dan kebutuhan masyarakat modern akan kemudahan dalam menunaikan ibadah. Tujuan penelitian ini adalah untuk mengkaji keabsahan praktik tersebut berdasarkan prinsip-prinsip fiqh zakat, serta mengidentifikasi tantangan dan dampaknya terhadap pelaksanaan zakat fitrah. Studi ini dilakukan dengan pendekatan normatif yuridis dan menggunakan metode kualitatif deskriptif, dan data diperoleh melalui studi pustaka dari literatur klasik maupun kontemporer, serta observasi terhadap praktik *marketplace*. Hasil penelitian menunjukkan bahwa secara hukum Islam, penyaluran zakat fitrah secara online diperbolehkan selama memenuhi unsur niat, waktu, bentuk zakat, dan distribusi yang tepat sasaran kepada *mustahik*. Namun, ditemukan beberapa tantangan, seperti kurangnya transparansi, potensi tidak tersalurkannya zakat ke wilayah domisili *muzakki*, serta risiko penyalahgunaan dana zakat. Kesimpulannya, zakat fitrah digital sah dilakukan dalam syariat Islam dengan syarat melibatkan lembaga amil zakat resmi dan menjaga akuntabilitas pelaksanaan. Penelitian ini merekomendasikan adanya pengawasan ketat dan edukasi zakat digital bagi masyarakat serta pengembangan sistem berbasis lokasi untuk distribusi zakat yang lebih adil dan efektif.

Kata Kunci: *zakat fitrah, digitalisasi, hukum Islam, marketplace, keabsahan zakat*

Introduction

Zakat fitrah is an obligation that must be fulfilled by every Muslim individual ahead of Eid al-Fitr. This obligation is not only ritual, but also has high social value as a form of purification of the soul after fasting during the month of Ramadan. From the perspective of Islam, zakat fitrah functions as a means to purify oneself from small sins and imperfect things during fasting, as well as a form of social concern for others, especially for the underprivileged. (Muhammad Allan Ginastiar, 2024)

As for the surah that explains the obligation of zakat, one of them is found in Surah *al-Baqaraj* (2): 43, which reads: "And establish prayer, pay zakat, and bow down with those who bow."

This verse shows the close relationship between individual worship (Prayer) and social worship (zakat), both of which are the main foundations in the life of a Muslim. Zakat in this verse is understood not only as a financial obligation, but also as a means of purification of souls and property, as well as a tool to create social justice and solidarity between people. In this context, zakat not only functions as a form of spiritual obedience to Allah, but also as a wealth distribution system that aims to reduce economic disparities and help underprivileged communities. Thus, this verse emphasizes that paying zakat is an integral part of the implementation of holistic Islamic teachings. (Tafsir of Surah Al-Baqarah Verse 43, n.d.)

In the socio-economic context, zakat has a very important and strategic role. It is not only an individual obligation, but also a social instrument in order to build economic justice and solidarity between members of society. The targeted distribution of zakat fitrah can help reduce economic disparities, strengthen a sense of togetherness and social concern, and improve the collective welfare of the community, especially for the poor who urgently need a helping hand ahead of the victory day of Muslims. Zakat, in this case, is one of the concrete efforts in realizing social justice in accordance with Islamic values. (Muhammad Allan Ginastiar, 2024)

Along with the progress of the times and the rapid development of information technology, the ways of carrying out worship, including zakat fitrah, have also undergone significant changes. The digital transformation that occurs in almost all aspects of human life also affects the way Muslims fulfill their religious obligations. One of the tangible forms of these changes is the emergence of a method of distributing zakat through digital platforms or (P. Verdianti, 2023) *e-commerce applications*, such as Shopee. The use of technology in

religious activities reflects the adjustment of the Muslim community to the times, as well as a form of modernization in the implementation of Islamic teachings.

This digital transformation in religious practices cannot be separated from the change in the behavior of modern society who are increasingly accustomed to online or online-based activities. Many people are now more comfortable conducting financial transactions through digital platforms because they are considered more practical, fast, and accessible anytime and anywhere. The COVID-19 pandemic that has hit the world over the past few years has also become the main driving factor in accelerating the use of digital technology in various aspects of life, including in the implementation of worship such as zakat fitrah. Social restrictions, concerns about the spread of the virus, and the increasing use of digital devices, strengthen people's desire to use technology as a practical solution in fulfilling their religious obligations. (Rafi Rabbani et al., 2024) (Isman & Wahid, 2022)

Through digital features such as Shopee Barokah, users now have access to pay zakat al-Fitr more easily, quickly, and flexibly. With just a few steps through the application, zakat can be paid and distributed to those in need, without having to have a physical meeting or a long process. This certainly provides great convenience for the community, especially in an all-digital era like today. This phenomenon also marks a shift from conventional and manual methods of distributing zakat to a digital system that promises efficiency, speed, convenience, and transparency in its management. (Regita Cahya Gumilang, 2020) (Musa Ali, 2024)

However, this digital transformation also presents various new challenges and questions, especially in terms of the suitability and validity of these methods according to Islamic law. Although technology provides various conveniences, it is necessary to review in depth whether the implementation of zakat fitrah through *e-commerce* platforms such as Shopee has met the terms and conditions set by sharia. Is the distribution still on target? How is the accountability and transparency of the distribution? Are all the processes in accordance with the principles of zakat fiqh? (Regita Cahya Gumilang, 2020)

Departing from this background, this study formulates several important questions that are the basis for the preparation of the study, namely how is the mechanism of distributing zakat fitrah through *e-commerce platforms* such as Shopee?; what is the impact of digital transformation on the trust, transparency, and effectiveness of zakat fitrah distribution?; and how is the review of Islamic law on the practice of distributing zakat fitrah through these digital platforms?

Research on the digitization of zakat is actually not completely new in academic studies. Several previous studies have discussed technology-based zakat, online zakat implementation, and zakat management through digital applications. These studies highlight the potential for digitalization in improving the efficiency of zakat management and expanding public access to religious services. However, studies that specifically discuss the integration of commercial (Hafizah & Muhaimin, 2023a) *market places* such as Shopee in the context of the distribution of zakat fitrah are still relatively rare and have not been discussed comprehensively, especially from the perspective of Islamic law.

The vacancy of the study shows that there is a significant knowledge gap. Previous research has focused more on the general aspect of zakat digitization or from the perspective of official zakat management institutions. There have not been many studies that have specifically highlighted the active role (Alwi et al., 2023) *of large marketplaces* with a wide user base and advanced technology in distributing zakat fitrah. Therefore, this study seeks to fill this gap through a more in-depth and specific study of the practice of distributing zakat fitrah through Shopee as a representation of digital transformation in the religious practices of contemporary Muslim communities. (Ridho, 2024)

The purpose of this study is to explain how digital transformation occurs in the mechanism of distributing zakat fitrah through the Shopee *e-commerce platform*. This study also aims to assess the suitability of the practice with the applicable Islamic legal principles, as well as analyze the effectiveness and social impact of the digitization of zakat fitrah in the midst of the Indonesian Muslim community which is now increasingly familiar and adaptive to the development of digital technology.

Research Methods

This study uses a juridical empirical method with a case study approach. This method was chosen because the research aims to directly observe the practice of distributing zakat fitrah through digital platforms such as Shopee, as well as analyze its conformity with the provisions of Islamic law. This approach allows researchers to describe the socio-religious reality that develops along with the advancement of digital technology, especially in terms of the distribution of zakat fitrah. This research is focused directly on activities that take place on the Shopee platform, by observing a number of online stores that provide online zakat fitrah distribution services.

The existence of researchers in this activity is active as direct observers, interviewers, and data collectors in the field. The research subjects consist of online store owners who offer zakat fitrah products through Shopee, as well as buyers or *muzakki* who distribute their zakat using the digital service. Key informants in this study include shop owners, service users (*muzakki*), zakat practitioners from amil institutions, and academics in the field of Islamic law.

Data collection was carried out through several techniques, including in-depth interviews with sellers and buyers, observation of the zakat transaction process through the Shopee application, study of documents related to the national zakat policy, fatwa of the Indonesian Ulema Council (MUI), as well as literature reviews from relevant journals, books, and articles. The results of the interviews show that each store has a different method of distributing zakat, ranging from direct distribution by the store, based on the buyer's request, with a certain schedule, to flexible distribution according to the buyer's chosen time. This difference in mechanism illustrates the diversity in the digital adaptation of zakat fitrah, although it still refers to sharia principles such as the intention, timing, form, and clarity of the zakat recipient. The data that has been collected is analyzed using qualitative descriptive techniques, through the stages of data reduction, data presentation, and conclusion drawn. In the analysis stage, the field data was compared with the principles of zakat in Islamic law, including the opinions of fiqh scholars and the MUI fatwa Number 23 of 2020 concerning the use of information technology for zakat payments.

In addition to using an empirical approach, this study also utilizes a normative-theological approach by examining the postulates from the Qur'an, hadith, and the opinions of *the fuqaha* (jurists) regarding the provisions of the validity of zakat, its distribution, and the conditions for zakat recipients. Thus, the results of this study are expected to be able to provide a complete and valid picture of the effectiveness, public trust, transparency, and validity of the practice of zakat fitrah through digital platforms from the perspective of Islamic law.

Zakat Fitrah Distribution Mechanism Through *Shopee* E-Commerce Platform

Etymologically, the word *zakat* comes from the Arabic word "*zaka*" which means blessings, goodness, purity, and growth. In the sense of the term, zakat is property or staple food that must be spent by a person to be given to those who are entitled to receive it. Zakat brings elements of blessings and goodness, so as to make wealth cleaner and develop. Every

Muslim who has property and has reached the minimum limit (*nisab*) is obliged to pay zakat, including children who have not reached *puberty* or people who are not reasonable. If they have property that reaches *nisab*, then their guardian is responsible for paying their zakat. Similarly, if a person dies and has not had time to pay his zakat, then the obligation must be paid by the heirs before the inheritance is divided. (Sultan Mubarak et al., 2022)

Along with the advancement of digital technology and the increase in financial literacy among the public, worship practices such as the distribution of zakat have also undergone a transformation. One form of innovation in this regard is the distribution of zakat fitrah through the platform *E-commerce*, such as Shopee. This platform does not play a direct role as a zakat manager, but acts as an intermediary that bridges the community with official *amil zakat* institutions that have been registered with the National *Amil Zakat* Agency (BAZNAS) or recognized by the Ministry of Religion of the Republic of Indonesia. This collaboration makes it easier for people to fulfill their zakat fitrah obligations quickly, efficiently, and still in accordance with sharia principles in the current digital era. (Harisuddin & Hartono, 2022)

In today's digital era, technological advances have had a significant impact on various aspects of life, including in the implementation of religious obligations such as zakat fitrah. One of the tangible forms of digital transformation is the emergence of online zakat fitrah distribution services through the platform (Hafizah & Muhaimin, 2023b) *E-commerce* like Shopee. The study found that a number of online stores (Muhammad Rizaludin As, 2022) *Online Shop*) at Shopee provides a zakat fitrah payment feature in the form of digital products that can be purchased like ordinary products. The process is very simple, where *muṣakki* (zakat givers) only need to choose zakat fitrah products available in the storefront, make payments using bank transfer methods or digital wallets (*e-wallet*), Then the zakat will be processed and distributed by the store in accordance with the predetermined mechanism.

In general, there are three patterns of zakat fitrah distribution mechanisms implemented by online stores on Shopee. First, the model of distributing zakat fitrah based on buyer requests. In this mechanism, the buyer (*muṣakki*) is given the flexibility to determine to whom zakat fitrah will be distributed. This system allows personalization of zakat goals by staying within the distribution corridor determined by the store and their partner zakat *amil* institutions. Based on the results of interviews with online store owners who use this method, the following are the stages of ordering and distributing zakat fitrah in full: (Dhuafa Orphanage, 2025)

1. *Zakat Fitrah Product Selection*: The buyer first chooses the amount of zakat fitrah that he wants to pay according to the number of lives insured. Each package generally represents zakat for one person.
2. *Checkout and Payment Process*: After selecting the package amount, the buyer proceeds to the *checkout* process. The payment method used is bank transfer, which must be done to process the order automatically.
3. *On-Demand Delivery Arrangements*: After the payment is confirmed, the buyer can submit a special request regarding the recipient of zakat. This request is made by sending a direct message through the message home feature (chat) in the Shopee application to the store owner. In the message, the buyer is required to include the full name of the zakat recipient and the full address of the recipient. Systemically, the delivery address is still written as the buyer's address at *checkout*, but the store will process the delivery of zakat based on additional information sent through the personal message.
4. *Distribution Coverage Area Requirements*: The distribution request can only be fulfilled if the zakat recipient is in the area that is the scope of work of the store partner's *amil* zakat institution. If there are no partner institutions in the region, the store will inform the buyer to adjust the address or follow the store's alternative distribution policy.
5. *Distribution Documentation*: As a form of transparency and responsibility, after zakat is distributed to the intended recipient, the store will send proof of documentation in the form of photos or videos to the buyer. This documentation shows that zakat has been received by *mustahik* (zakat recipients) legally and on target.
6. *Distribution Time and Price*: Unlike some stores that only distribute zakat during the month of Ramadan, in this model the distribution can be done around the clock according to the buyer's request. The store provides zakat in the form of rice weighing 2.5 kilograms per person, at a price of IDR 45,000 per package. The rice used is generally of medium to premium quality, adjusted to store standards.

Second, the mechanism for distributing zakat fitrah implemented by online stores on Shopee is distribution with a certain schedule. In this system, the distribution of zakat fitrah is carried out only at the time set by the store, namely before Eid al-Fitr, although orders can be made long before, even outside the month of Ramadan. The purpose of implementing this system is to ensure that the distribution of zakat is carried out at the main time in accordance with the provisions of Islamic law and to support the operational effectiveness of zakat distribution. Based on the results of observations and interviews, the following are

the stages of ordering and distributing zakat fitrah with this scheduling system: (LKS Bandung, 2025)

1. Zakat Fitrah Product Selection: The buyer chooses the amount of zakat fitrah according to the number of souls incurred. Each package represents zakat for one person, and in this store, each package contains 3.5 liters of rice at a price of Rp47,000.
2. Checkout and Payment Process: Once the amount is selected, the buyer proceeds to the *checkout* process with the bank transfer payment method, which is the only method available in the store. Successful payments will automatically confirm the order to the store's system.
3. Fixed Distribution Schedule: One of the main features of this system is the fixed and inflexible distribution time, which will only be done before Eid al-Fitr, according to the schedule set by the store. Even though buyers place orders in advance, the distribution is still carried out during the zakat fitrah period, so there is no option to accelerate distribution outside of that time.
4. Distribution by the Store Without Special Request: The buyer cannot determine the recipient of zakat or the distribution area. The entire distribution process is fully managed by the store based on their network and internal policies.
Thus, the buyer only plays a role in the payment, while the entire process of mustahik selection and distribution is left to the store.
5. Distribution Documentation: To ensure accountability and provide trust to buyers (*muzakki*), after zakat is distributed, the store will send proof of documentation in the form of a photo of the zakat recipient through the personal message feature in the Shopee application. This is part of the store's form of accountability for transactions and the implementation of the mandate that has been paid by the buyer.

This distribution system is suitable for buyers who want practicality and full trust in the store in managing zakat fitrah. Although it does not provide flexibility in terms of time and determination of recipients, this system still guarantees the implementation of zakat according to the main time provisions and can be accounted for documentally.

Third, the third model of the zakat fitrah distribution mechanism applied by online stores on Shopee is flexible distribution according to the time desired by the buyer. In this model, buyers are given the flexibility to determine when zakat will be distributed, but cannot determine who the recipient is. This system relies on buyers' trust in the integrity of the store in distributing zakat to the right mustahik. Stores usually have regular partnerships with

distribution agencies such as foundations or certain communities. Thus, even though the distribution time can be adjusted, the distribution process is still carried out by the store according to their internal policies. Based on the results of observation and analysis, the following are the complete stages in the mechanism for ordering zakat fitrah with a flexible distribution system: (Source of Smooth Fortune, 2025)

1. Buyers choose zakat fitrah products according to the number of lives insured. In this store, one zakat fitrah package consists of 2.7 kilograms of rice at a price of IDR 40,100 per person, in accordance with the generally applicable zakat fitrah standards
2. After determining the package amount, the buyer proceeds to the *checkout* process and makes the payment using the bank transfer method. Currently, only bank transfer methods are available as payment options in those stores.
3. Timing of Distribution by Buyers: The main advantage of this model lies in the flexibility of distribution times. Buyers can determine when zakat wants to be distributed, without having to wait for the month of Ramadan. Distribution can be done at any time according to the buyer's request, as long as it has been agreed through direct communication with the store through the message feature in the Shopee application.
4. Distribution by the Store Party to Fixed Distribution Partners: Although the time can be determined, the buyer has no control over who will receive zakat. The distribution will be carried out by the store to foundations or social institutions that have become their permanent partners. This is done to ensure smooth distribution and ensure that zakat is distributed to *legitimate mustahik* according to Islamic law.
5. After the zakat is successfully distributed, the store will send proof of documentation in the form of photos or videos of distribution through the Shopee messaging feature to the buyer.

Table 1: Methods of Distributing Zakat Fitrh at Shopee and Estimated Profits

No .	Distribution model	Key characteristics	Weight of rice / package	Selling price (Rp.)	Estimated Capital Price (Rp)	Estimated Profit of Store/ Package (Rp)	Additional Details
1	Based on Buyer's Request	The buyer determines the recipient and the time of distribution	2.5 kg	45.000	35.000-38.000	±7,000 - 10,000	There is a chat feature for recipient info, documentation is sent
2	Scheduled Distribution (Ahead of Eid al-Fitr)	At the end of the day, you can't choose to make a decision	3.5 liters (±2.5 kg)	47.000	35.000-38.000	±9,000-12,000	More practical for buyers, mass distribution
3	Flexible Time, Not Acceptance	Time can be selected, recipient is determined by the store	2.7 kg	40.100	34.000-36.000	±4,000-6,000	Cooperation with Permanent Distribution Partners

The digital transformation in the distribution of zakat fitrah clearly provides convenience and efficiency, especially for urban people who have limited time and access to conventional amil zakat institutions. However, this convenience also poses its own challenges, such as the issue of transparency in distribution, the accountability of stores as distributors, and the conformity of this mechanism with the principles of Islamic law. Therefore, it is necessary to conduct further studies to assess the legal validity and effectiveness of the zakat fitrah distribution system through (Stuart Alpha, 2024) (Annisa Salsabila, 2024) *e-commerce platforms* such as Shopee in the context of digitizing religious services in the modern era.

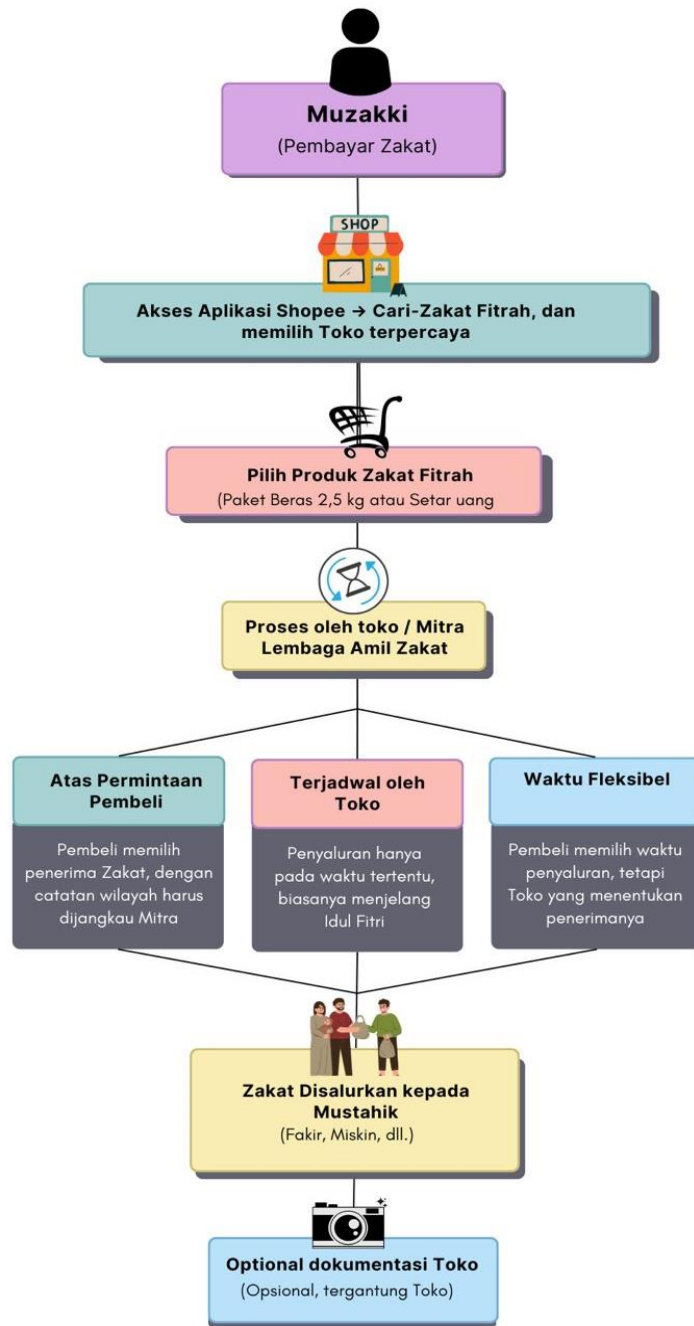


Image: 1 Online Zakat Distribution Flow

The Impact of Digital Transformation in the Distribution of Zakat Fitrah

Digital transformation in the management of zakat fitrah has had a significant impact in terms of the ease and speed of the zakat payment process. Use of digital platforms such as *e-commerce*, One of them is Shopee, which allows people to pay zakat fitrah practically without having to come directly to the zakat institution. This is certainly very relevant to the

needs of modern society that prioritizes efficiency and accessibility in transactions. Technology has shortened the path between *muzakki* and the amil zakat institution, so that the process of collecting zakat becomes faster and has a wider reach, even abroad.

Public trust or *muzakki* in the digital system has also increased. Users feel safe and comfortable using platforms like Shopee because of the integrated payment system and have a good reputation for managing digital transactions. Accountability and transparency play a major role in building public trust in zakat management institutions. When the digital system supports this aspect, the trust of muzakki tends to increase. However, not all aspects of zakat digitization run ideally. One of the obstacles that is quite striking is the lack of clarity of information about amil zakat institutions that are partners in digital platforms. Not all stores or online sellers that offer zakat services cooperate with official zakat institutions such as BAZNAS or LAZ that are recognized by the government. There are also those who do not provide evidence that zakat has really been distributed to the right person. This raises doubts whether zakat really reaches the (Ustanti & Zihanti, 2023) *mustahik* (recipient of zakat), or is actually misused. Therefore, some scholars such as Yusuf al-Qaradawi and Wahbah az-Zuhaili suggested that zakat be distributed through official institutions so that it is safer, more orderly, and can be accounted for.

Transparency in zakat management is a very important aspect. With a digital system, transparency should be easier to realize through digital reporting, donation tracking systems, and documentation of zakat distribution *Real-time*. Unfortunately, the reality on the ground still shows that there is a variation in transparency between digital stores. Transparency has a direct effect on user trust in using digital platforms. Therefore, improvements in information presentation and reporting are urgently needed. In addition to transparency, the effectiveness of zakat distribution is also positively affected by digitalization. Wide access allows zakat institutions to reach mustahik more evenly, including in areas that were previously difficult to reach. The use of database systems and tracking aids speed up the distribution process and minimize errors in distribution. Digitalization is able to increase the effectiveness of zakat collection through the Shopee platform because the process becomes more structured and efficient. (Kasim, 2023)

However, digital transformation is not free from challenges. Some important issues are the limitations of people's digital literacy, especially for *muzakki* from the elderly or areas that have not been touched by technology evenly. In addition, concerns in the distribution of zakat (Hani Fatmawati, 2024) *Online* is zakat is not distributed in the area of residence

muzakki (the person who pays zakat). In Madhhab Shafi'i, it is highly recommended that zakat be distributed at the place of residence *muzakki*, so that the poor around him can be helped. But in the digital system, zakat can be sent to distribution centers in big cities, while *Squirt* in the village or area of origin did not get assistance. This can make the distribution of zakat unfair and actually widen the gap between regions. (Hafizah & Muhaimin, 2023a)

Second, the reduction of the social and spiritual value of zakat. Traditionally, zakat fitrah is not only a worship of property, but also a form of social concern. With manual zakat, *the muzakki* can meet directly with *the mustabik*, which strengthens social relationships and empathy. However, when zakat is done completely *online*, this interaction disappears and zakat becomes like an ordinary transaction, no longer a worship that strengthens friendship. Third, the lack of public understanding of digital zakat. Not everyone understands how to distribute zakat online (V. Verdianti & Puja, 2023) correctly. For example, there are those who do not know the deadline for distributing legal zakat fitrah (must be before the Eid prayer), or do not know whether the zakat product chosen is in accordance with the provisions (must be in the form of staple food or its value). This can cause zakat to be invalid or not accepted according to the law.

Therefore, even though zakat fitrah online is allowed in Islam, it must still meet the conditions that have been determined, such as clear intentions, the right time, the appropriate form of zakat, and distribution to the right people. In order to avoid irregularities, it is recommended to use zakat services from official institutions, and the government or religious authorities also need to provide digital zakat education to the public so that its implementation remains in accordance with sharia (Haliza Nur Madhani et al., 2025)

A Review of Islamic Law on the Practice of Distributing Zakat Fitrah Through the Shoppe Platform

Zakat fitrah is a worship that must be fulfilled by every Muslim in the month of Ramadan until the implementation of the Eid prayer. In Islamic law, zakat fitrah has fixed provisions, both in terms of time, type, and *Squirt* (recipient of zakat) who is entitled to receive it. Along with the development of technology, a new phenomenon has emerged in the form of the practice of distributing zakat fitrah through digital platforms, especially e-commerce such as Shopee, which integrates religious services with electronic commerce systems. (Hafizah & Muhaimin, 2023) (Citra Indriani et al., 2024)

The results of the study show that the practice of distributing zakat fitrah digitally has developed with various models, such as: direct distribution by stores, distribution based on buyer requests, distribution with a certain schedule by stores, and flexible distribution based on buyers' choice time. These three models in principle fulfill the elements of intention, implementation, and distribution which are essential parts in the implementation of zakat, but still raise questions about the conformity with the principles of zakat fiqh in Islam. From the perspective of Islamic law, there are at least three main aspects that are a reference in assessing the validity of the digital distribution of zakat fitrah: (1) the validity (O'Neill, 2023) of *wakalah* (representation in zakat), (2) the timeliness and form of zakat, and (3) the validity of the distribution to *mustahik*. (Ratu Aisyah, 2024)

First, the aspect of *wakalah* (representative). In fiqh, the submission of zakat through representatives or intermediaries, such as amil zakat institutions or trusted individuals, is permissible. This refers to the rule of "*al-wakalah ja'izah*" (representation is allowed), as explained by scholars from the Shafi'i and Hanafi schools. Therefore, as long as the online store acts as a representative or collaborates with an authorized amil zakat institution, then the distribution of zakat through them can be considered legal according to sharia. However, the validity depends on the clarity of the contract between the *muzakki* and the store as a representative, as well as the existence of evidence of distribution (e.g. documentation or reports). (Ratu Aisyah, 2024)

Second, the aspect of time and the form of zakat fitrah. Zakat fitrah must be issued in the month of Ramadan and no later than before the Eid prayer. In the digital distribution model, it is found that there are stores that distribute zakat only at certain times (for example, only in the month of Ramadan), but there are also those that allow distribution outside of that time. This practice must be observed because distribution outside the mandatory time can cause zakat fitrah to be invalid, unless it is only limited to transactions and the distribution is still carried out before the time determined by the sharia. In addition, the form of zakat fitrah in general must be in the form of staple food, and in the Indonesian context, this is usually in the form of rice as much as 2.5 kg per person. If the digital store distributes zakat fitrah in the form of rice and according to the measurement, then the valid requirements for zakat fitrah have been met. (Mahzan & Ismail, 2023) (Muiz et al., 2022)

Third, the aspect of clarity of distribution to *mustahik*. One of the valid conditions of zakat is the distribution of zakat to those who are entitled to receive, as mentioned in the Qur'an. At-Taubah verse 60. In digital practice, clarity about who receives zakat is crucial.

Distribution models that do not provide detailed information about zakat recipients have the potential to raise doubts about the validity of distribution. Therefore, digital zakat service providers need to provide a reporting system or transparency as a form of accountability to muzakki. This is in accordance with the principle of trust in Islam. (Muiz et al., 2022)

In addition, in terms of the intention and implementation of worship, the scholars agree that zakat is a *maliyah* (property) worship that requires the intention of the *muzakki* when handing over the zakat. In digital transactions, intentions can be made when making payments, and it doesn't have to be verbally. As long as the muzakki has the awareness that the payment is for zakat fitrah, then his intention is considered valid. Therefore, digital practices that allow shoppers to choose specific "zakat fitrah products" in store storefronts can help clarify the intent and purpose of the transaction.

Thus, it can be concluded that under Islamic law, the practice of distributing zakat fitrah through digital platforms is permissible (*mubah*) as long as it meets the basic principles of zakat, namely the existence of intention, clarity of form and time of distribution, and targeted distribution to *mustahik*. This practice is a form of sharia adaptation to the development of information technology. However, to avoid deviant practices, supervision from religious authorities is needed and the need to increase digital zakat literacy for the community so that its implementation remains in accordance with sharia values. (Haliza Nur Madhani et al., 2025)

Conclusion

Based on the findings and discussion, it can be concluded that the practice of distributing zakat fitrah through digital platforms is a form of adaptation of the implementation of zakat worship to the development of information technology. In the review of Islamic law, the distribution of zakat fitrah online is allowed as long as it meets the basic elements of zakat, namely the intention of the *muzakki*, the distribution within the time determined by the sharia, the appropriate form of zakat (staple food or its value), and clear distribution to *mustahik*. The distribution of zakat through digital platforms is also legal if it is carried out with a *wakalah mechanism*, namely representatives through trusted and licensed amil zakat institutions.

However, this digital practice cannot be separated from challenges, such as the lack of transparency in distribution, the potential for zakat not being distributed to *local mustahik*, and the loss of social value from direct interaction between *muzakki* and recipients. In

addition, there are still many people who do not understand how to pay zakat fitrah online correctly, both in terms of time, form, and other legal requirements. Therefore, there is a need for active involvement of official zakat institutions and the government in providing digital zakat education and supervision of the practice of distributing zakat through online platforms. This research opens up space for further study of the effectiveness of the digital zakat distribution system based on *the location of the muzakki's domicile*, as well as the development of a zakat distribution model based on artificial intelligence or spatial data to improve the fairness of distribution and efficiency of zakat services.

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