



## **INTERNALIZATION OF FISHERMEN'S ZAKAT TOWARDS THE BENEFITS OF ECONOMIC LIFE COASTAL COMMUNITIES**

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### **Abstract:**

The aim of this research is to rejuvenate the internalization of fishermen's zakat (muzakki) distributed to fishermen (mustahik) as an economic contribution to their lives. It is currently very urgent to develop the concept of marine and fisheries zakat, the irony is that the economic problems of coastal communities, including poverty, unemployment, inequality, violence, lack of access to education and health, are concentrated in coastal communities. Zakat as a philanthropic instrument is able to solve the economic problems of coastal communities, the source of the concept of zakat as a divine flow should be internalized in reality. Properly targeted placement of marine and fisheries zakat will reduce the economically problematic population of fishermen. The economic prospect of zakat is to empower and raise the economic level of mustad'ifin. Maritime zakat attention at this time must be aimed at coastal areas, because they are the ones who contribute to developing the maritime business economy and are in direct contact with nature. This research method is to use a qualitative library research model approach. This research methodology is very simple and easy, starting with looking for zakat references, Islamic literacy as secondary data and comparison of reputable journals. The concept of zakat for fishermen is the authority of fiqh and ulama (Muslim scholars). Fishermen must be placed in a high position on the religious side, as are muzakki at the level of trade, agriculture, animal husbandry and others. Fishermen and the sea must be formulated into Islamic law so that fishermen continue to pursue their world and young people aspire to become fishermen. The natural wealth of the sea is not comparable to the economic problems of fishermen. The right solution is to rejuvenate fishermen's zakat for the benefit of coastal communities.

**Keywords:** *Fishermen's Zakat, Benefits, Economy, Coastal Communities*

### **INTRODUCTION**

The aim of this research is to rejuvenate the internalization of zakat from fishermen as muzakki distributed to fishermen as mustahik as economic assistance in their lives. Zakat as a command of Allah which has two dimensions, namely religious (ad-din) and social (al-Ijtimaiyyah) has a big influence on the sustainability of Muslim society, Zakat is the third pillar of Islam which plays an important role in the redistribution of wealth to underprivileged Muslim communities to eradicate poverty. (Ur Rehman, Aslam, and Iqbal 2021) Zakat contributes to the socio-economic development of a nation, especially in raising asnāf (eight categories that meet the requirements mentioned in the Al-Qur'ān. Zakat is the basis for helping the needy and poor in the form of financial support. Therefore, apart from socio-economic development, zakat also contributes to poverty alleviation (Ag Omar et al. 2021). Zakat as philanthropy has been proven to awaken the spirit of the Muslim community to shift to conditions of affluence, reduce disparities and make the agniya (rich people) aware of

their participation. as well as in developing the nation's economy.

Zakat has significant economic goals other than purifying the soul and wealth of zakat payers. Zakat institutions have played an important role in the socio-economic, moral and spiritual development of Muslim societies throughout Islamic history. Zakat has become an integral part of the Islamic economic system because of its considerable impact in achieving social harmony and maintaining a decent standard of living for segments of Muslim society in need (Sawmar and Mohammed 2021), zakat is a spiritual and personal matter; this is about the giver, not the recipient and is a demonstration of one's faith and obedience (Kawadza 2022), zakat instruments are still circulating in five aspects including livestock, fruit, currency, staple food and trade assets, this aspect has not touched the world of fishermen, because There is no qath'I (authoritative) text that is explicitly or explicitly offensive.

The problem is that there is no reference to fishermen's zakat obligations in the Al-Qur'an and Sunnah, generations of friends and those after them did not provide details regarding fishermen's zakat, which has resulted in no major attention from Muslim scholars until now, because there are no references to the texts and rules. Even though the economic prospects of fishermen are very large, the profits from going to sea are much greater than farming, fishermen (bosses) can reap profits every day, if when the crew of the ship leaves in the afternoon, the next morning the fishing boss will get quite a profit, while the farmer is waiting to get the results. up to 2-3 months, crop yields that reach the nishab are subject to zakat as in fiqh literature. This research is an effort to rejuvenate fishermen's zakat arguments and broaden the horizons of Muslim experts in classifying zakat objects, paying attention to various terminology and sharia maqashid, this paper is a model of ijthad solutions for the government and society to internalize the fishermen's zakat framework, part of a broad interpretation to develop the community's economy fishermen, creating dimensions is (justice) in the world of economics. Zakat can also foster friendship between mustahiq and muzakki, increase ukhuwah Islamiyyah and reduce poverty (Anwar and Khalsiah 2018). , ulama, figures, kiai and Islamic preachers do not dare to give advice and guidance on the importance of zakat to fishermen in the hope that the confidence and knowledge of well-off fishermen will be encouraged to give zakat.

The distribution of small zakat is intended for indigent and poor fishermen, or fishermen below the poverty line, even though the poverty rate for fishermen is very high. Less than 14.58 million people or around 90% of the 16.2 million fishermen in Indonesia are economically and politically powerless. and being below the poverty line (Kompas 2019), the poverty population rate and economic inequality in fishing communities is very high, access to philanthropy in the form of zakat intended for them is very low even though the fishing population is comparable to the number of farmers. This paper is an ikhtiyar (enthusiasm) in renewing ijthad (law exploration) in the world of maritime affairs and fisheries, as a result of abundant business and economic conditions, fishermen are obliged to pay zakat, measuring it on their income, not on the objects subject to zakat. This paper seeks to rejuvenate the distribution of fishermen's zakat only to fishermen, not to humans who build marine and fisheries ecosystems, democracy of zakat from fishermen by fishermen for fishermen. and fishing is not possible, poor farmers can still survive on what they get from farming or local agricultural products, while fishermen cannot survive by only consuming marine products, this paper is a solution to renewing ijthad for fishermen's zakat law and economic welfare fisherman. Below we describe the novelty/mumayyizat of this research as follows:

(1.)This research is very interesting in introducing zakat law for fishermen (muzakki) by developing a framework for zakat aspects. (2.)This research breaks through classical interpretations to test contemporary ijthad by paying attention to the concepts of maslahat and maqhasid (3.)This research seeks to rejuvenate the distribution of zakat so that it is right on target, zakat from fishermen as muzakki is aimed at fishermen as mustahik. (4.)This paper is about zakat democracy, from fishermen (muzakki) by fishermen and for fishermen.

## RESEARCH METHODS

This research method uses a qualitative approach with a library research model. This research methodology is very simple and easy. Starting by looking for references to zakat, Islamic literacy as primary data in this research, then measuring secondary data as an addition to the data components of this research. Literature review research is relevant for fishermen's zakat, because the theory of zakat comes from the Al-Qur'an and Sunnah. By reading literature, data on fishermen, poverty and inequality, the potential of the marine economy, researchers have conclusions to be analyzed and developed with other literature with the existence of a new style of *ijtihad* in the world of marine and fisheries zakat produced by fishermen. This research literature comes from a lot of international and national research which has authentic truth. The secondary data obtained are various references and papers that we measured and concluded in this research.

## RESULTS AND DISCUSSION

### Zakat in Islam

Zakat in the etymological sense means cleansing oneself and developing (increasing goodness and blessings), in terms of terminology, it means releasing certain assets in a certain way, starting with the specific aim (intention) of distributing them to certain groups. Certain assets contain good types of assets that have been agreed by the ulama to be included in zakat al-Fitr, in a certain way they fulfill zakat criteria such as *nishab* or haul (up to a limit of one year), with certain intentions that determine the basis for issuing zakat, the object of zakat is explained in the surah at-Taubah which includes eight groups (Sumait 2004).

There are two types of zakat, the first is physical zakat (*fitri*) and the second is related to property, the obligation of zakat has been clearly stipulated (*sharih*) in the Qur'an and as-Sunnah as well as the consensus of ulama (*ijam' al-Ulama*) as in surah al-Baqarah (2, 34), zakat is one of the pillars of Islam, anyone who denies the obligation of zakat is an infidel (Ash-Syafii 204AD). In Surah at-Taubah (9, 103) Allah SWT says: take zakat from the possessions that will cleanse and purify them and their property and pray for them because your prayer for them (*muzakki*) is peace (*sakinah*), many verses explain this. Fulfillment of zakat obligations at the same time as prayer, as if vertical and horizontal relationships always go hand in hand, spiritual and social dimensions always coincide, because humans have two conditions, namely inner and spiritual.

From Abdullah Ibn Abbas RA narrated: In fact, the Prophet Muhammad SAW sent Muadz Ibn Jabal to the country of Yemen to convey the command of zakat, the prophet said: O Muazd convey to the people of Yemen that zakat is obligatory for them on their property taken from the rich (*muzakki*) among them and distributed to the *fuqara'* among them. The Prophet sent Muadz to Yama at the end of 9 Hijriyah after returning from the Tabuk war, among the wisdom of zakat is helping *fuqara'* and *masakin*, being gentle (loving those) who need it and breaking the ties of piety (Al-Asqalani 2008). The potential for marine resources is quite rich in this coastal area because it has many types of marine resources (Tan et al. 2021). In Islamic teachings there are two things that must be maintained between humans, namely the relationship between humans and God and the relationship between humans and creatures. other. What is meant by the relationship between humans and other creatures includes the relationship between humans and their environment. Including himself. Zakat is one of the pillars of Islam which in the Al-Qur'an is accompanied by a verse with the command to pray. Zakat is obligatory for Muslims who can afford it and are given excess wealth by Allah SWT. Among the zakat that must be paid is zakat on marine products. (Lubis, Prayoga, and Firdaus 2022). According to its legality, Fishermen's Zakat is an obligation and necessity, not an alternative. Studies by Muslim experts, especially Muslim economic scholars, must legalize fishermen's zakat, taking into consideration economic and justice aspects.

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(Mulyana 2020). The birth of civil society is the fruit of the sowing of democracy and human rights. To build a civil society, knowledge about civil society is needed. Within this framework, this paper discusses civil society, which is generally known as Civil Society: understanding the history of thought, character and discourse of civil society in Indonesia. Recently, the word civil society (Madinah Society) has been mentioned, used and discussed very often. Even though not everyone understands the essence of civil society, it cannot be denied that almost everyone considers civil society to be something to aspire to in the future (Najiyah and Millatina 2019). The conceptual model of human well-being in an Islamic perspective was developed by integrating philosophical insights about happiness (sa' ādah) with an objective list of five essential goods: religion (Dīn), self (Nafs), reason ('Aql), offspring (Nasl) and wealth (Māl) each of which corresponds to spiritual, physical and psychological, intellectual, family and social, and material well-being (Kader 2021),

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The conceptual model of human well-being in an Islamic perspective was developed by integrating philosophical insights about happiness (sa' ādah) with an objective list of five essential goods: religion (Dīn), self (Nafs), reason ('Aql), offspring (Nasl) and wealth (Māl) each of which corresponds to spiritual, physical and psychological, intellectual, family and social, and material well-being (Kader 2021), The meaning of well-being and the means towards its improvement have been at the heart of intellectual inquiry from ancient philosophical and religious traditions, to the modern natural and social sciences. While increasing human well-being can be considered a primordial individual and collective goal, the precise meaning and means of achieving it differ. The basic definition of well-being is “a state of comfort, health, or happiness (Kader 2021). Fishing has always played a central role both in the economy of coastal areas and in meeting the nutritional needs of residents. Fishing has long been the most important activity in seaside towns and has provided food for communities whose diets are based primarily on fresh fish (Servalli and Gitto 2021). The poverty rate in fishing communities will still be very high, so that most fishermen are mustahiq who are either described as faqir, poor, ibn sabil or people who have a lot of debt.

In fact, any zakat distribution approach, especially fishermen's zakat produced from the sea and fisheries, must be grouped with the aim of developing the coastal fishermen's economy. The poverty rate, low cleanliness spirit, economic backwardness and other economic scandals among fishermen must be resolved with zakat instruments

for fishermen. Fishermen who don't have enough will look for business outside, go fishing, when the sea is no longer profitable then they turn to other aspects, in fact fishermen are the true mustahik, on average their houses have no walls and don't have other business results, different from farmers, there is little need for goods. good quality is very high, the direction of zakat must be directed at fishermen so that their economy can survive and continue to pursue their profession. In the end, the fishing population does not decrease.

The following is previous research on zakat as follows: (1.)Aziz Ur Rehman, Ejaz Aslam & Anam Iqbal (2021), Factors influencing intentions to give zakat regarding employment income: evidence from the Kingdom of Saudi Arabia. This research aims to apply the extended theory of plan behavior (ETPB) to determine the factors that influence the intention to give zakat to work income. This study is unique because it identifies behavioral factors that influence people's intention to give zakat in KSA that have not been explored in depth in the literature (Ur Rehman et al. 2021) (2.)Ag Omar, PMFF , Muchlis Gazali, H. , Samsulbahri, MN , Abd Razak, NI and Ishak, N. (2021), "Determining Oil and Gas Zakat in Malaysia: A New Insight", ISRA International Journal of Islamic Finance , Vol. 13 No.3, pp.318-332. <https://doi.org/10.1108/IJIF-04-2020-0089>. The purpose of this paper is to discuss the formation of zakat (Islamic alms) on oil and gas in Malaysia. Being one of the five pillars of Islam, zakat makes a significant contribution to the socio-economic development and prosperity of the country. However, in Malaysia and other Islamic countries. (Ag Omar et al. 2021). (3.)Hasan, A. , Hassan, R. , Engku Ali, ERA , Engku Ali, EMT , Abduh, M. and Noordin, NH (2019), "A proposed human resource management model for zakat institutions in Malaysia", ISRA International Journal of Islamic Finance, Vol. 11 No. 1, p. 98-109. <https://doi.org/10.1108/IJIF-10-2017-0036>. The aim of this research is to propose a framework for contemporary human resource (HR) management by zakat institutions, which collect and manage religious alms, both obligatory (zakat) and voluntary (sadaqah), in Malaysia. (Hasan et al. 2019).

### **Fisherman's Zakat**

The concept of fishermen's zakat should be a policy of fiqh and Islamic scholars (Muslim scholars) to define the law on fishermen's zakat obligations by diqiyas (illegal) or measured by agricultural zakat or money, measured by money zakat by calculating income or financial circulation every year, minimum conditions is the haul and 87 grams of mas, if the minimum assets and turnover equal the price of 87 grams of mas then the fisherman is obliged to pay zakat a year from the time he starts a marine business. Fishermen's Zakat is no longer a solution but a necessity for fishermen to pay their zakat, because most of the human economy in society relies on the world of maritime affairs and fisheries. If the measurement of zakat is equated with the world of agriculture and farmers' harvests, every time fishermen go to sea, they must calculate their fishing turnover. If it matches the agricultural nishab limit and does not have to be a haul, then fishermen are obliged to pay zakat of 5% of their fishing profits, every time their ship and boat crew come with them. profits then that is where fishermen are obliged to pay zakat.

### **Fishermen as Muzakki**

It's time for the new ijthihad to work according to its proposition in determining the times, establishing the status of fishing as a noble and noble profession in the sight of Allah and religion, not exploiting fishermen's wealth in the name of zakat for mustahik, when their material profits are high, where farmers with economic status find it difficult to catch fishermen, but Patani gets attention from religion as muzakki, then what about fishermen, there must be a breakthrough pattern in fiqh and economics, fiqg inspires and interprets vital aspects of the maritime world and the economic world that is affected by zakat.

### **Distribution of Fishermen's Zakat**

The number of poor or economically weak fishermen is very large compared to other sectors. This research produces a solution that fishermen's zakat is distributed to fishermen and not to professions outside of fishing. Upper-class fishermen say that

fishing bosses and bosses can improve their economy and occupy the muzakki class because of the role of fishermen as crew members, laborers or workers at sea. Zakat democracy will benefit all parties in the maritime world so that the sustainability of the maritime economy and business continues to be maintained. The element of justice in the proposed solution for fishermen's zakat distribution produced by this research is very possible and will help a lot in micro and macro economics. On a micro scale, the contribution of zakat funds to fishermen as mustahik will fulfill their needs for family economic needs, opportunities and affordability with the existence of zakat funds to be able to consume the desired goods. Maritime zakat for fishermen (mustahiq) will ease the macroeconomic burden, because the effective distribution of zakat for fishermen will reduce poverty levels, inequality and will not even reduce employment opportunities.

The distribution of fishermen's zakat to poor fishermen can take the form of money or goods and services that are beneficial for fishermen below the poverty line. The most important thing besides the economic goal is harmonization of the fishing world, there is a relationship of compassion, care, assistance and affection between fishermen (muzakki) and fishermen ( mustahiq), gaps or ancient problems such as slavery and kingdoms in the fishing world can be avoided.

## CONCLUSION

This paper is a recommendation and solution for the Muslim economy, especially the maritime economy, by rejuvenating the understanding of fishermen's zakat which is only distributed to fishermen. The following are the conclusions and recommendations of this paper as follows: Fisherman's Zakat. The importance of rejuvenating the zakat law for fishermen, the birth of a new ijthad in accommodating the zakat law for fishermen to be equal or in the same position as the other six zakat cited in the turats and studies of scholars. Distribution of Zakat. The concept of a'dalah (justice) will be realized in the world of fishing and maritime economics, namely targeted distribution that is only intended for fishermen, not people outside the fishing profession. The distribution of fishermen's zakat is called democratic distribution from fishermen by fishermen and for fishermen. Fisherman's Legality. Fishermen must be placed in a high position on the religious side, as are muzakkia at the level of trade, agriculture, animal husbandry and others. The material legality of fishermen may be above them, but their religious legality is not yet, so that positioning fishermen as muzakki is an honor in this world and the hereafter which will later reach falah. Fisherman's Economy.

The world of maritime affairs and fisheries stores economic assets for the sustainability of the human economy in the future. One encouragement for lower class workers or fishermen is zakat, harmony can be achieved in the maritime world between fishermen with the aim of creating a prosperous economy and civil society. Fishermen and the sea must be formulated in Islamic law so that fishermen continue to pursue their world and young people aspire to become fishermen with material and non-material goals.

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