




Zakat Distribution System in the Community of Muslim Farmers in Gowa District, South Sulawesi Province, Indonesia

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Abstract. This paper describes the distribution of zakat to the Muslim farmer community in Gowa district. Zakat is one of the pillars of Islam which is always called together with prayer, this shows how important zakat is in the teachings of Islam. Therefore, zakat is one of the pillars of Islam that must be fulfilled, so zakat is very emphasized on people who believe as an effort to increase faith and piety to Allah SWT. One of the many polemics that have occurred in this zakat issue is that the zakat distribution system is not optimal. The results of this study indicate that the zakat practice carried out by the Muslim farmer community in Gowa district is to strengthen friendship and ease the burden for people in need. Zakat is given to recipients of zakat, namely reciting teachers, tarekat teachers, baby shamans, funeral attendants, poor, poor, mosque imams, deputy imams, zakat amil. This zakat is channeled directly to the recipient of zakat and also through the Amil zakat as an intermediary. Thus, the practice of zakat that applies among the Muslim farming community becomes a strategy in strengthening friendship and easing the burden of the Muslim community in need.

Keywords: distributing zakat · muslim farmer · Amin zakat

1 Introduction

In the Qur'an, prayer and zakat are arranged in eighty-two verses, this means that vertical relationships with (Allah SWT) and horizontal relationships (with fellow humans) must go hand in hand, not to neglect one of them among the verses related to prayer and zakat are the words Allah SWT which means:

“And establish prayer, pay zakat and bow with those who bow” (al-Baqara/2:43)
(Ministry of Religion)

One of the teachings of the relationship between human beings is in the form of zakat worship or simply understood as the expenditure of part of the property addressed to a certain person or group of people based on predetermined rules. Because zakat is worship, the law and its implementation are obligatory for every Muslim and besides

having determined who is entitled to receive it, it has also been determined about the time of its implementation and the amount of expenditure according to the dose and size (haul) (Thanksgiving: 2014: 56). The law is mandatory in Islam which is understood differently in its implementation as in the Bugis-Makassar community where there is still a strong traditional understanding and belief that it is not *afdal* to worship someone's zakat if they do not give zakat to someone who has contributed so that they are able to read and recognize the writings of Al-Qur'an. The Qur'an or someone who is instrumental in helping his wife, especially the dukun and the imam of the mosque in the application of zakat from a newborn child, for example, is calculated together with the mother's zakat and given to the dukun who has helped at the time of the birth of her child.

The child in question is three years old (Tang 2007: 56–57) although zakat is understood as an obligation. However, in the event that the distribution of zakat is not in accordance with the groups that have been determined according to the views of Muslims, which includes eight groups of zakat recipients individually overall as for the recipients of zakat among the Muslim community in Gowa district. channeled to the *fii sabiillah* group, namely traditional birth attendants, funeral attendants, tarekat teachers, Koran teachers, zakat collectors, debtors and the main priority is the needy and poor. so, the distribution is uneven. The zakat distribution system understood by the Muslim community in Gowa is based on the principle of reciprocity. Therefore, zakat is not given based on the criteria determined by Islam but rather there is a cultural understanding that zakat is given to people who are considered to have services or provide benefits to themselves and others. Without paying full attention to their social status. With the awareness of the obligation in tithing. However, the applicable zakat distribution system is not implemented evenly so that there is a problem that needs to be solved.

2 Methods

2.1 Approaches and Types of Research

In this study, the author uses a descriptive qualitative approach, namely field research by collecting information or data about the real conditions of people and observed behavior, then collected and expressed in the form of words and described the words then compiled in sentences, for example sentences from interviews between the author and the informant.

This ethnographic research was chosen because the field of study is quite diverse and spread in various disciplines, especially the social sciences, various qualitative research has also developed from.

2.2 Researcher Role Management

Researchers have a full role in qualitative research. Namely as the first person or people and at the same time as a research instrument. Thus, a face-to-face relationship or a face-to-face relationship with the informant as the data provider becomes mandatory as a methodologist, however there are several things that need to be considered regarding the "research instrument" namely regarding the research setting, the identity of the researcher in the field, and the confidentiality of the identity of the

2.3 Location Determination Technique

The research location was determined based on considerations of the data needed in connection with the tradition of distributing zakat. The author deliberately chose the research location in Gowa district with the consideration that the majority of the population is Muslim and has an area that is an Islamic continent, besides that in Gowa district there has never been research on the zakat advisory system related to local culture.

2.4 Informant Determination Technique

Informants that researchers mean are people who provide a lot of information to answer the research focus. The selection of informants in this study used a purposive sampling technique, namely the selection of informants based on the consideration that the informants had extensive knowledge about the function of the zakat distribution system. Informants in this study are instrumental in the process of distribution, collectors, and givers of zakat. The criteria for determining the informants are (1) willing to serve as informants (2) knowing the process of distributing zakat (3) as zakat collectors (4) as zakat givers (5) as zakat recipients at the research location in Gowa district.

Thus, the author explores and determines three informants, namely key informants, expert informants, and ordinary informants. Which key informants provide access to conduct research to the authors. Meanwhile, expert informants are the people who know the most about the problem to be studied and ordinary informants can provide additional information about what has been explained by expert informants.

2.5 Data Source

The data used are data or information that comes from two sources, namely: first is primary data or information obtained from the narrative of informants, namely citizens who pay zakat, citizens who are entitled to zakat. A person who has the authority to determine/give zakat and related government and non-government institutions, second is secondary data derived from literature related to culture and zakat, both in books, scientific articles,

2.6 Research Instrument

Researchers are the main and most important instrument in the research field, because the data collected is qualitative data that comes from words about customs, cultural traditions, this is obtained by researchers by seeing, hearing or asking questions which require researchers to be responsive to environmental situations and conditions, easy to adapt, and based on the breadth of knowledge and able to process data quickly (Moleong 2006: 121–123).

2.7 Data Collection Technique

Data collection techniques or methods are important in research because the method is a very strategic thing to get the required data. The data collection technique in this

study was intended to obtain information on facts from reliable informants to obtain the intended data or information, in this study used techniques, procedures, tools and activities. This study uses qualitative research methods, related to qualitative methods, researchers are expected to use a single method, namely participatory observation. And the interview method as

2.8 Finding Validation Checks

Applying a structured question type and then stating it again in an unstructured type question will certainly form a pattern of answers from several informants who have been interviewed in depth. The pattern of answers coupled with answers or data from general questions will be very helpful in analyzing or interpreting as part of the research conclusions.

2.9 Data Analysis Technique

Data analysis is not only a logical follow-up to data collection, but is also an inseparable process with data collection starting by examining all available data from various sources, namely the results of interviews, observations recorded in the field and from the results of studies of personal documentation, pictures, photos, and so on.

3 Research Result and Discussion

3.1 Criteria for Recipients of Zakat

Zakat fitrah is called physical zakat or soul zakat because the person who is given zakat is the person who has the obligation to fulfill zakat fitrah, which must be accompanied by three conditions, namely:

1. Muslim
2. That person is there during the month of Ramadan until the sun sets on the last day at the end of the month of Ramadan.
3. There is an excess of wealth for food needs for himself and for those who must be supported, meaning that he has excess staple food for himself and his family on last night's Eid.

Article 1 paragraph 6 of Law No. 23 of 2011 concerning the management of zakat states that mustahik zakat is a person who is entitled to receive zakat. This mustahik is mentioned in the letter ataubah verse 60. Article 16 paragraph 2 of Law No. 38 of 1999 concerning the management of zakat states that the eight asnaf mustahik are the indigent, the poor, the amil zakat, muaallaf, riqab, gharim, sabilillah, and ibn sabil (Ansari, 2006; 24).

Regarding people who are entitled to receive zakat fitrah, there are differences of opinion;

1. Zakat fitrah must be distributed among the eight asnaf mentioned in the letter at-taubah verse 60 which is general for all zakat (Imam Shafii)

2. Zakat fitrah may be given to eight asnaf but more specifically to the poor. (Number of scholars)
3. Zakat fitrah is distributed specifically for the poor, this opinion is held by some Maliki, Ibn Qayyim, Ibn Taimiya, Imam Hadi, and Abu Talib, because zakat fitrah is specifically for personal cleaning and feeding the poor (Ahsan, 2006: 114).

3.2 The *fi sabilillah* Group

Regarding the concept of *sabilillah* as *mustahik* zakat according to Mas'udi regarding *sabilillah*, namely *sabilillah* means *sabil al-khair* which means the way of goodness or benefit that includes the interests of all parties regardless of ethnicity, religion and race (Mas'udi 2005: 126). In Islamic teachings that the earth does not belong to anyone but God's creation. Which is for the benefit of all human beings. Thus, the blessing received by humans is a gift from Allah swt. Thus, zakat as an expression of human submission and gratitude is of course only the right of Allah swt. Zakat distribution has been regulated in the Qur'an letter at-taubah verse 60 following its translation;

Indeed, zakat is only for the needy, the poor, the administrators of zakat, the converts whose hearts are persuaded, to free slaves, people who are in debt for the way of Allah swt and for those who are in poverty travel, as something provisions that are required by Allah SWT and Allah is All-Knowing and Wise.

Based on the description and explanation of the verse above, it is known that *sabilillah* is one of the parties entitled to receive zakat. By looking at the current conditions. The meaning of *sabilillah* has undergone an expansion of meaning. The *puqaha* interpret *sabilillah* by fighting and fighting in the way of Allah swt. And good deeds that can convey themselves to the pleasure of Allah SWT.

3.3 Mangaji Teacher

For the people of Gowa district, he is a person who is credited with providing an understanding of the holy book Al-Qur'an, not only as a provision for life in the world, but also as a provision in the hereafter.

It has become a tradition that has been passed down from generation to generation and has become a tradition that every month of Ramadan arrives, that the children of the Koran bring their teacher to pay zakat as a form of respect and gratitude to the teacher of the Koran because the teacher receives more rice than the parents of the child who brings zakat fitrah to the teacher of the Koran.

One of the reasons they give zakat fitrah to their tutors is as a form of appreciation for the services of their Koran teachers who provide knowledge of the world and the hereafter for their children. What's more, a Koran teacher prefers to live a simple life. Don't think too much about worldly wealth. Giving zakat fitrah to the Koran teacher has become a tradition in Gowa district. some teachers of the Koran receive zakat fitrah from their students,

Teacher Huzaidah S. Ag, aged 27, is a member of the community. Besides the Koran teacher who teaches students every afternoon, she is also a Madrasah Aliyah teacher as an Arabic language teacher. He is one of the recipients of zakat fitrah from the parents of students every year Mejalan the month of Ramadan and this only lasts until the end of

the Koran after that the zakat was distributed to the imam of the mosque. According to the explanation of one of the informants, the parents of the students gave the *alakadarnya* upa. At first, they planned for 20 thousand per person every month but there were some parents of students who found it difficult so they shifted the payment to thousands of rupiah per person every day.

In addition, *reciting teachers still get a salary from the Gowa regional government every month, Rp. 250,000 per month from 2006 to 2019 and from 2019 to 2021 at this time teacher recitations have been transferred to the village fund budget, not only in Maradekaya village but all Koran teachers spread across all villages in the district. Gowa gets the same salary, which is IDR 250,000 per month from the village budget* (Guru Huzaidah, 27 years old in an interview on 12 October 2021).

3.4 Imam of the Mosque

Imam Masjid is a religious figure who is entrusted with handling religious matters. In carrying out his duties as a priest he is often called *mabbarasanji*, when the citizens hold weddings, but recently, only a small part of the *mabbarsabji* activities are left, namely when residents only carry out *mappacin* activities.

The priest is always given the trust to slaughter a sacrificial cow every year as well as if someone wants to be *diaqiqah* and slaughtered a goat he is always called upon to slaughter livestock that will be slaughtered at the time of *aqiqah*.

Regarding the matter of receiving zakat, Mr. Syamsuddi Dg Tola as the priest always distributes it to the needy, poor in his village and specializes in distributing zakat to people who are widows who have no income and the poor who are elderly and these are the ones who get Imam's top priority for receive zakat *fitriah* because they are considered the most in need.

Based on the narrative of the informant, Mr. Imam Syamsuddin dg Tola aged 65 years, he informed that:

That he also distributes his zakat to syara' employees, namely people who are in charge of washing the dead who are always ready to bathe the dead when needed.

Regarding *syara'* employees who are given zakat, this is not a new thing according to the informant because it has been hereditary that everyone who bathes the dead gets a share every year once they enter the holy month of Ramadan, a prayer rug, from a family whose body was bathed even though the price was cheap but it had to be complete.

Shamsuddin said with Tola that he as a priest is also often called to the graves of *mabbaca-read* prayer, both those who have died long ago and those who are new, and especially for those who have recently died and have just finished burying them before the family leaves the grave, the priest sits cross-legged reading talking next to the grave and before opening his little book containing the prayer, *a-do*, a for the family of *al-marhum* or *al-marhuma* to put a sight that has been sliced on top of the grave and also put an old coconut that has been peeled off, then sir. the priest begins to open his book containing prayers and then reads it after the priest reads his prayer one of the families who are ready with a long machete slashing the coconut until it splits in two and separates

from the others. or al-marhum also had his memory of the deceased family cut off, like the cutting of a coconut that was split in two earlier.

Before Mr. Imam moved from his seat he was given alms in the form of clothes in the form of complete clothes from head to toe which had been put in a bag and then handed over to the priest, and not only that he was also called mabbaca read the prayer every seven days until 40 days ago did the death ceremony with slaughtered a goat which was later brought to the priest's house with a variety of food menus and eating utensils, such as pirin, spoon pan and so on and not only that, the priest was also brought a bed along with its accessories and accompanied by various cakes then the whole family al-Marhuma came home and all the food and its place were handed over to the priest.

At the end of the 1990s such ceremonies were very rarely found in Mardekaya village and there is even a possibility that such traditions are gradually disappearing among the people of Mardekaya village in particular and Gowa in general, especially the youth tend to think realistically in developing a religious religious life in building religious life towards society. civil society with Islamic nuances and continue to strengthen religious activities.

3.5 Deputy Imam of the Mosque

Imam comes from the word "imamah" which is a form of masdar (basic word) the word "amma an-nas" means to be a priest for a group of people in prayer means a person appears in front of people who pray to be followed by the prayer movement "al-imama means leadership for the people In Islam, al-imama-alkubra means general leadership which includes religious and worldly affairs as a substitute for the Prophet. Khilafah is included in the category of "Al-imama-Al Kubra" Imam Al-Muslim means the caliphate and a position equal to it. While al-imamah-Ash-sugra "related to the prayer of being faithful to the priest with several conditions (Al-Qathani, 2008: 13) while the mosque comes from prayer, yasjudu, prostration: the word sajada means prostrating, obedient, obedient and fully submissive. Respect and ta'dzim, to indicate a place, the word prayer is changed to "Masjdun" which means a place of prostration to worship Allah SWT. (Suherman, 2012:61) Inside there are two places of virtue, namely virtue that is packaged in a special form of worship, namely fardhu prayer, both alone and congregation and virtues that are packaged in the form of daily charity to communicate and stay in touch with fellow worshipers.

The existence of an imam in a mosque is like the heart in a human body. He will flow the spirit of togetherness towards the congregation as a whole. Therefore, it is important for an imam to be responsive and concerned about social phenomena, events or events that are important to be contemplated and learned by the congregation.

One of the author's informants in this study was the Imam of the Nurul Islam Mosque in Punaga village, namely Rahmat Dg Mongka, 49 years old, several tasks from the mosque's imam such as leading congregational prayers, delivering sermons, encouraging the concept of prosperity of the mosque as a consultant for congregations and providing community guidance. He also received zakat from residents. Rahmat dg Mongka 49 years old starting on the last 10 nights of Ramadan but recently there are also pilgrims who bring zakat at the beginning of Ramadan and say there is no need to follow the old habit that later on the 10th night the sooner it is better to get zakat from residents in the form

of Rice is also in the form of money. It depends on every citizen who is tithed. Receiving zakat does not stop there, he also distributes zakat to old widows who have no income or families who are included in the poor category, about 15–35% of the zakat received is distributed to old widows who have no income.

One of the informants who gave an explanation about the zakat received by Abd Rahmat dg Mongka aged 49 years as the imam of the Nurul Islam Punaga Mosque he explained that:

The Muslim community in our village bringing zakat to the imam of the mosque has become a tradition that has been passed down from generation to generation every year and there are also those who bring traditional birth attendants, tarekat teachers, Koran teachers, funeral attendants and some even bring their elementary school teachers (interview).

In contrast to the expression of another informant, H. Pabe dg Rajeng, aged 50, he explained that:

He brought my zakat to Mr. Imam because it has become a habit for a long time. The custom has not changed until now because Mr. Imam of the mosque is indeed obliged to collect zakat and distribute it to those who are entitled to receive it, especially the poor, the poor in this village (interview 14 October 2021).

There are several reasons why the people of Maradekaya village in particular and Gowa in general distribute their zakat to the imam of the mosque, namely:

1. In Muslim society, Gowa has become a tradition of distributing zakat fitrah to the Imam of the mosque and has become a religious habit that has become a custom so that it should be preserved and become a taboo if abandoned.
2. Because of his services, the imam of the mosque as a sabilillah group because the imam of the mosque is a figure or role model for the local community, most people consider it a source to gain knowledge about religion and several other social issues so that its existence is needed in society.
3. The understanding of the community in carrying out zakat worship as a form of remuneration that helps establish the development of the Islamic generation. An imam of the old mosque preferred to live a simple life not to think too much about worldly things. Even though they get their share of zakat, it is not sufficient for their needs. And what the imam of the mosque needs to think about is upholding the Religion of Allah swt without any prestige. Among the Muslim community, paying zakat is a form of gratitude to Allah swt. For the sustenance given and also as a form of gratitude to the teacher who has taught knowledge to his children and a blessing for the hereafter.

3.6 Amy Zakat

Amil zakat is an officer appointed by the government or the community to collect zakat, save and then distribute it to mustahik in Indonesia there is already one organization that handles this problem, namely BASNAZ al-Qur'an confirms that even amil takes his share of zakat, because if amil is assigned his job pretty much. Such as data collection

on compulsory zakat whose duties vary, such as farmers, merchants and other activities that generate money or assets (Saminah 2015: 56). In the village of Maradekaya, there are residents who have the status of amil zakat, who are familiar with calling Rahmat dg Mongka aged 49 as the Imam of the mosque since 2014 he has held status as amil zakat as explained by him during the interview. The informant said that:

Among the people I was given the mandate as the imam of the mosque and concurrently as a zakat collector and is not included in the poor category, nor is it poor and we only serve as zakat collectors and are obliged to distribute it to those who are entitled to receive it, especially the poor (interview Rahmat Dg. Mongkan 16 October 2021).

He has a sufficient understanding of zakat and his distribution focuses on his work as an amil zakat. Every year in the month of Ramadan, the amount of zakat received from residents reaches 1500,000 L each time he collects zakat.

The form of zakat distribution is done manually without going through government institutions. This is recognized by dg Mungka, 49 years old as an effective way of distributing zakat, as stated by him during the interview that:

He community puts their trust in him to distribute zakat to people who really deserve it. He also calls a mosque committee to register the poor and elderly widows who are the main priority to be given without involving government institutions to take care of zakat but the manual method is very effective in distributing it fairly and evenly according to the data owned (interview Dg. Mongka, 49 years old, 16 October 2021).

3.7 Midwife

Gowa people in general are familiar with duku Bayi as a birthing aid that has been passed down from generation to generation. Duku babies are those who provide assistance at the time of birth. Although the services provided by traditional birth attendants are very different from those of health workers such as midwives, people still believe that their knowledge of the birth of a traditional birth attendant is not inferior to that of a midwife. However, currently, midwives and traditional birth attendants are building relationships or working together in the care of mothers giving birth. In the past, pregnant women chose traditional birth attendants who were entrusted with assisting in the delivery process for reasons of cost. There is a concern that you will not be able to pay the cost of childbirth if you give birth in a hospital or other health facilities as stated by an informant:

When she delivered my child to a traditional birth attendant at that time, she was desperate to give birth, apart from a traditional birth attendant, she was also seen as professional because during a pregnant woman who was about to give birth, she was always handled by a traditional birth attendant and had never had a problem. The day the baby is bathed and massaged while the mother is supported with warm water on her stomach so that blood circulation becomes smooth and we are healthy (interview Dg. Wahida, 39 years old, 16 October 2021)

According to the informant above, he chose to give birth to a dukun because it has become a belief for him that a dukun is able to help him in the delivery process, there are several activities carried out by the traditional birth attendant, including bathing the baby, stepping on the ground, and other ceremonial ceremonies. At the birth of an experienced traditional birth attendant. Help give birth and lead the ceremony my besan is related to birth of a child. This is what proves that at the time of delivery the two children prefer a traditional birth attendant. Meanwhile, her youngest child was born at the pustu with the help of a midwife. The reason for choosing a midwife is because it is an appeal from the government that pregnant women must give birth at a pustu and be handled directly by competent health workers in their midwife.

The task of the traditional birth attendant is not easy, namely helping the community, especially mothers, in defending the life of the traditional birth attendants in the midst of society, there is an important war. The traditional birth attendant does not only help during the delivery process but also performs routine control and massage before and during pregnancy, even taking care of the baby and mother, such as bathing the baby and washing clothes for three days after giving birth. Traditional birth attendants are not a profession but only help the community because they work but don't get paid enough.

Becoming a traditional birth attendant is not easy because you fight between life and death. Not a few mothers died in childbirth and also many babies died when they were born by their mothers with the help of traditional birth attendants. The factors that cause various kinds, among others, is the lack of medical equipment owned by traditional birth attendants. So, if there is an abnormality in giving birth the traditional birth attendant cannot do much and the hospital is too far away. Meanwhile, according to the field of Dg. Saga, the cause of death is in the duku baby itself. He added that the dukun only had experience and courage in that he did not know his knowledge in depth, this was revealed by the informant during the interview.

The emergence of a regulation that now it is mandatory for pregnant women to give birth at a health center because if the shaman is assisted, the mother or baby is usually likely to die because there is no adequate equipment to use, while in hospitals or health facilities there is much that can be done by health workers, so it is recommended for mothers. Pregnant for the health center or pustu has just given birth to a new Adam and has health insurance, so you don't have to worry about costs (Interview Dg. Saga a Midwife; 49 years old; 18 october 2021).

In the last few years, the government issued a policy called maternity insurance for the underprivileged and without health insurance. Jampersal is one way to reduce the mortality rate of pregnant women who are giving birth but Jampersal is only intended for people who have minimal costs to get community benefits must show a certificate of incapacity (SKTM) KTP government program maternity guarantee is a health financing guarantee that is used to increase public access, especially pregnant women, assistance, childbirth, postpartum health services including postnatal family planning and newborn services (Kemenkes, 2015: 27).

With this government program, villagers choose a place of delivery at the nearest health facility with the help of health workers, namely midwives. A midwife is someone

who has attended a midwife education program that is recognized by the state and has graduated from the field of education. (Dr. Moeloek, 2006:38).

The existence of a midwife as a health worker in the village is very much needed by the community, especially pregnant women through the delivery process:

If I start having cravings until I give birth to the midwife, I keep going because the midwife can give you lots of drugs apart from that I can also know the development and health of the unborn fetus because there is a control book every month. With that in mind, I am always a midwife if I want to give birth, besides that, there are lots of equipment that guarantees safety. mother and newborn child. (Interview Khareati Dg. Sakkin, 38 years old, 18 October 2021)

The above informant stated that the presence of a midwife is very important for him. From the time the pregnancy took place until the time of delivery, the informant acknowledged that there were several services that were received when consulting a midwife, such as a control book and information about the health of the fetus and also the drugs given to patient's pregnant women.

The same thing was expressed by Mrs. Nursia during the interview:

My tendency when I want to give birth is a midwife with saga because we can be treated for three days at the pustu. We have just been allowed to go home and we must always come for control so we can know the level of health of the mother and baby and if we can't come later the midwife will come to the house so it won't be a hassle for those of us who want to give birth (interview with Mrs. Nursia, age 34, 18 October 2021).

This is one of the reasons stated by the informant to choose a midwife as a companion. Usually, with mothers who give birth with the help of a midwife, the patient is in the postnatal care center for about three days to be given intensive care and the patient is allowed to go home after three days. However, the midwife must remain in control. Therefore, both midwives and traditional birth attendants each have different skills in their fields. Although the ways of working that are carried out are traditional and modern, namely through midwives whose background is with knowledge obtained through education, but both have the same status in terms of receiving zakat in Maradekaya village, both midwives and traditional birth attendants receive zakat from mothers who have given birth with assistance. and services. However, giving zakat to midwives was only able to last until the 1990s because the community thought that midwives were civil servants who received a monthly salary different from traditional birth attendants who did not have a fixed income and sometimes traditional birth attendants belonged to poor families who really deserved the distribution. zakat, that's why duku babies still get distribution of zakat fitrah until now because besides being poor he is also considered very meritorious in society because he always helps pregnant women giving birth and without knowing the time of service to the community such as morning, afternoon or evening. Giving birth and without knowing the time of service to the community such as morning, afternoon or evening. factors of society paying tithe to traditional birth attendants, based on the results of this study, there were 36% of Muslim communities paying zakat to traditional birth attendants (Zahra, 2013; 48). Giving zakat to traditional birth

attendants is also based on the belief of the people of Maradekaya village that giving zakat for their newborn children up to the age of 4 to 6 years to traditional birth attendants can prevent their children from getting sick. This is their reason why they give zakat on their children to traditional birth attendants until.

3.8 Group of People Who are in Debt

Different economic status is a reality of life that cannot be denied. This condition should not disturb the harmonious relationship between individual people whose economic status is weak as long as each understands their rights and obligations because the peacocks need each other, Islam as rahmatan lil alamin regulates the relationship between the rich and the poor so that there is a sense of affection between each other. The zakat that Allah swt has made obligatory on the rich and then given to those who are entitled to receive it is one of the ways in which Islam regulates the relationship between the rich and the poor. Allah swt says in QS Adzariyat; 51:19 which means and, in their wealth, there is a right for the poor who ask and the poor who do not get a share.

This verse contains the understanding that among those who are entitled to receive zakat from the rich are Al-Gharim (people who are in debt) but the recipient of zakat must meet the criteria so that the zakat paid by the rich is right on target and does not have the potential to foster greed. There are three kinds of debtors (Gharim):

1. Person who is in debt for reconciling two people who are in dispute and is given even though he is a rich man.
2. The person who owes himself for his changing desires, but he has repented.
3. Person who owes a debt because he guarantees another person's debt while he and the person he guarantees do not pay his debt.

In the village of Maradekaya, the group of people who are in debt is dominated by farming communities whose incomes are uncertain, sometimes they get a lot of harvests, sometimes they get a little harvest depending on the situation of the rice plant. If the opposite happens, you have to borrow from a neighbor if you want to buy at the shop. For example, to meet nine basic needs, they borrow first. After the harvest is abundant to be sold then they pay or cover the debt. This continues as long as their economy is not stable.

In addition, farmers usually borrow to buy fertilizer and other plant medicines because the plants are urgent, in other words, they have reached the age to be fertilized and given medicine, while they have no money, they are forced to take debts first after the harvest is successful, then they pay the debt.

Farmer families who are the recipients of obligatory zakat (Gharim) In meeting their needs, they have to work hard for a bite of rice. They have to borrow from neighbors for their daily needs including the need to maintain their rice as stated by one of the informants that:

If we have just finished planting rice, the supply of daily necessities is very thin, while paddy fields also need to be given fertilizer and other medicines, so we are forced to work with our neighbors to meet our daily needs and fertilize our rice

plants, hopefully can get a lot of results to be sold to pay off neighbors' debts (interview of informant s with tippa 20 October 2021).

The informant said that his unstable condition was the reason he had to borrow from neighbors to meet his daily needs and needs their farm is k is who has five children. Every year in the holy month of Ramadan he continues to carry out the deeds of worship of Muslims in general. He also fasts and pays tithe even though economic conditions do not allow it.

Zakat is understood as an obligation, as revealed by the zakat recipient informant that:

Every time the holy month of Ramadan arrives, we always bring Pak Imam my zakat because it has become a hereditary habit that we are used to doing later, he is the one who distributes zakat to those who are entitled to receive it (interview with Daha, 50 years old, 20 October 2021).

According to the informant, after handing over the zakat to Pak Imam he also gave it back to me because I was also a person who was entitled to receive zakat and then he also distributed it to people in the village who were considered entitled to receive it. And usually, the priest gives zakat fitrah 15 to 20 L/household. With the distribution of zakat, farmer families who need them feel very helpful in meeting their daily needs.

3.9 Zakat Distribution System

The conditions that have been set. This zakat fitrah is included in the category of obligatory worship such as prayer and fasting in the month of Ramadan, which have detailed procedures and patents based on the Qur'an and Sunnah. At the same time, it becomes a social and humanitarian charity that can develop in accordance with the development of the Islamic community (Purwanto, 2008: 7).

Zakat fitrah is only distributed to poor people, zakat administrators, converts to Islam, those who are persuaded by their hearts, slaves to people who are in the forest for the way of Allah swt. And for those who are on their way as a statute that is required by Allah swt. And Allah is all knowing, all wise (Depag RI, 2009: 192). The distribution of zakat is known as mustahik al-zakat or asnaf, namely the category (eight groups) who are entitled to receive zakat, in the word of Allah swt in letter at-taubah 9. Verse 60. Which means:

This zakat is only for the needy, the poor, zakat administrators, converts who are persuaded by their hearts, to (liberate) slaves, forest people, for the way of Allah swt, and for those who are in need. on the way, as a decree that is required by Allah swt. And Allah swt is All-Knowing, All-Wise.

At the beginning of history, the handling of zakat was directly carried out by the Prophet himself, by sending officers to collect zakat and those who paid zakat, then it was recorded, collected, and maintained which in the end was distributed to those who were entitled to receive it. pay zakat. However, during the time of Usman bin Affan, the payment of zakat was relaxed by paying zakat by giving up his wealth.

The Egyptian Ministry of Foreign Affairs has three ways of collecting zakat:

1. Collected by the central government.

2. Collected by a regional institution
3. Collected by community organizations under supervision.

The social department with all its staff at various levels, the number of scholars, among them are the Hanafia group, said that zakat must be submitted to the Imam/leader (to regulate its use) on the condition that according to the Malikiyah group the leader is fair (Wahbah, 1989: 189).

The way to distribute zakat to zakat recipients is to distribute zakat to people who are in the place where the zakat is being paid among the groups mentioned above: If all of them exist, then zakat must be given to all of them, there is not a single group that does not get it.

If one of the groups does not exist, then for him it is distributed among the existing groups. If part of one group exceeds the needs of its citizens, then the excess is distributed to other group Zakat is distributed to existing groups wit Even if their intentions are different, apart from the share for the amil, they are only given wages.

Broadly speaking, the zakat utilization model consists of four groups, namely: (1) The distribution model is consumptive, namely zakat is distributed to mustahik to be used directly, such as zakat fitrah distributed to the poor to meet their daily needs or zakat maal given to disaster victims. Natural. (2) The distribution model is creative, zakat is realized in the form of goods, such as carpentry tools, shaving tools, agricultural tools and others. Giving in this form can create businesses and jobs for the poor (3) The distribution model in the traditional productive form of zakat is given in the form of productive goods such as goats, cows, buffaloes, chickens that can be bred to create a productive livestock (4) Distribution model in the form of creative productivity, zakat is realized in the form of small business capital. (Law Number 38 Year 1999).

In Gowa district, zakat distribution is given with a traditional consumptive distribution model, namely zakat is distributed to mustahik for direct use, such as zakat fitrah which is distributed to the poor to meet the needs of daily life. This zakat is given directly.

To the person appointed for zakat as stated by the informant that:

Usually on the tenth day he as the imam of the mosque give zakat to syara employees, namely people who give the mandate to bathe the dead any time the community needs it. The portion of zakat that he give is 30 litres. Likewise, the deputy imam who always takes over my duties as an imam when I leave the village and is not in his mosque he also give 30 litres (interview with Syamsuddin with Tola Imam Masid on October 20, 2021).

According to Syamsuddin with Tola, he gave zakat to syara employees, namely people who are in charge of washing the dead every time when the community needs it because the work being developed is in the form of To serve the community, I as an imam feel it is appropriate to give zakat to him as a reward for his service. Likewise the deputy imam because he always replaces me as an imam when I am not in his place, I see it as a person who is instrumental in serving the community who wants to pray in congregation at the mosque.

As also expressed by one of the informants who brought their children's zakat to ustaza Husaida:

She brought my son's zakat to ustaza Huzaidah as my child's Koran teacher because he was the one who was instrumental in teaching my son to write and read the Qur'an until he finished the Koran and after he finished his son's zakat, she transferred it to the imam of the mosque later he will continue to those who are entitled to receive it (interview).

The informant revealed that he had brought zakat to the ustaza until he finished the Koran and knew how to read and write the Qur'an and after graduation they distributed the zakat to the committee of the mosque or to the imam, he later distributed it to those who received it.

The distribution of zakat is not only to the ustaza who teaches the Koran but usually from the Koran teacher also distributes the zakat received to be distributed to the poor who live around their house. This was stated by one of the informants, Ustaza Rahmawati with Kuntu:

We are here when we receive zakat from the students, we also distribute it to the poor in our neighbors' houses because it is indeed she who has the right to receive it and some of the others are given to the coaches, namely the people who help us teach the students of the santri to recite the Koran (interview with Rahmawati Dg. Kuntu age; 38 years old; 22 October 2021)

According to the results of the interview revealed by one of the informants who brought the zakat to Mr. Rahmat with Mongka that:

His habit is to always bring my zakat to Mr. Rahmat with Mongka because it is a tradition that we have brought him from generation to generation because in this village he is the one who is entrusted to be the priest as well as the zakat collection committee later he is the one who distributes it to the poor who are more entitled and deserve it. by distributing zakat, in other words, he has memorized the people who are entitled to receive zakat (Rodiana interview, age 28, October 24, 2021)

According to the informant, the distribution of zakat is not set to anyone, it must be given depending on who is intended in the heart. Giving zakat to him has been done since the first so that it has become a prevailing tradition in the village of Maradekaya in particular and the district of Gowa in general. As stated by the informant that giving zakat to Mr. Rahmat with Mongka as the priest as well as the zakat collection committee and he is also in charge of distributing it to the poor. As long as the zakat is received by Mr. Rahmat with Mongka, his sustenance is more open and his life feels more blessed, therefore the informant feels he has chosen the right person. Pak Rahmat dg Mongka also provides many services to his family to elders or cousins in every ritual that is to be carried out apart from being a recipient of zakat, Pak Rahmat dg Mongka also distributes zakat to people who deserve to receive zakat. For example old widows who have no income and families who have minimal income. Similarly, what was done by H. Pabe dg Rajeng there is no zakat institution that regulates zakat in Maradekaya village but this is self-motivated so that zakat can be distributed.

The same is true with Nginga as a dukun in Punaga village as a recipient of zakat, where the amount of zakat received is uncertain every year because every year there are

9 to 11% of the so-called children being dukun channeling their zakat through him. This was stated by the informant who brought the zakat of his child to the traditional birth attendant with a sigh.

It has become a tradition, sir, that every year I bring my son's zakat to the traditional birth attendant with the help of this punaga village, because he gave birth to my child and at the same time bathed my child and the president director and it has become a hereditary habit that if a child is given birth by a dukun, he must give zakat in return.

According to the informant's confession that he gave zakat to the duku, it has become a tradition that has been passed down from generation to generation because he is considered a meritorious person in the life circle who becomes The main reason why zakat is given to traditional birth attendants in the village of Maradekaya in particular and Gowa district in general, this has already been carried out by the people of Maradekaya village regarding the distribution of zakat to duku babies who are considered the most meritorious in the process of giving birth to a baby. The informant also conveyed the same thing that zakat is given to the duku as a reward in the delivery process of a pregnant woman who is giving birth.

4 Conclusion

Zakat for the Muslim farming community in Gowa district is understood as an obligation that has been stipulated in the Qur'an and Sunnah as Muslims, therefore the local community is aware of this obligation and pays zakat to people who are considered entitled to receive zakat.

There are several criteria for recipients of zakat, including: Koran teachers, mosque imams, mosque representatives, traditional birth attendants, tarekat teachers, jenaza bathers, who are considered *fii sabilillah* and also the poor as their main priority.

Zakat in the Muslim farming community serves as social assistance to the poor as a manifestation of the social responsibility of compulsory zakat. On the other hand, zakat is obligatory to feel at ease because of social care for them, to train or educate in giving and giving, to grow the wealth of the heart and to purify themselves from sin and purify the wealth of the Muzakki.

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