

PHILANTHROPY OF ISLAM IN INDONESIA As Poverty Reduction Efforts in Indonesia

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Abstract

Islamic Philanthropy is the practice of social generosity in the tradition of Islam through zakat, infak, endowments, and shodaqoh (ZISWAF). Indonesia is a country with a majority muslim population (islam). With a population that much then the potential of Islamic philanthropy is also very large. One potential zakat owned Indonesia reached 217 trillion and a land area of endowments registered reached 4 billion m² more. This if maintained and maximized with good then jummlah poverty in Indonesia will be reduced gradually.

Keywords: Filantrofi Islam, poverty

Abstrak

Filantropi Islam merupakan praktik kedermawanan social dalam tradisi Islam melalui zakat, infak, shodaqoh, dan wakaf (ZISWAF). Indonesia merupakan Negara dengan jumlah penduduk mayoritas muslim (islam). Dengan jumlah penduduk yang banyak maka potensi dari filantropi islam juga sangat besar. Salah satunya potensi zakat yang dimiliki indonesi mencapai 217 triliun dan luas tanah wakaf yang terdaftar mencapai 4 miliar m² lebih. Hal ini jika dikelola dan dimaksimalkan dengan baik maka jummlah kemiskinan di Indonesia akan berkurang secara berangsur-angsur.

Kata kunci: Filantrofi Islam, Kemiskinan

A. INTRODUCTION

In the era of national development and the efforts to improve the welfare of society. But often find news related to inequality in society, be it in the form of high poverty, health, the environment is bad, corrupt bureaucracy, as well as public services are inadequate. Social life has yet to truly reflect the well-being as mandated Constitution and religious teachings. In this case Islam is a religion that teaches humanity to care for each other, and to love one's neighbour. The depiction of this doctrine of which is the command to infak, zakat, sadaqah, and endowments. This command implies social life, economy, education, and other aspects of life. In the Qur'an itself there are various letters and verse that shows up the order as in the mail At-Tawba, verse 103 Ar-Ruum verse 39.

Infak, zakat and Waqf is considered as a symbol of economic justice and the populist who can put economic resources on where appropriate. So it will be able to creatively foster productivity power of community members in finding and developing their revenue. In addition it is expected as people in strengthening media fulfillment and raise the degree of the community itself as well as being able to manage life and welfare resources of nature. But other reality shows, 2018 year BPS data, shows that the population of the poor in Indonesia by 20, 95 million people.¹²¹ This statistical figures seeming to represent a symptom of poverty is felt most society, started the existence of regional food insecurity to his difficult finding a job and a decent livelihood. This data also hinted at the Government's inability to be in fulfilling his life of its people.

Indonesia today, the middle is experiencing significant development regarding the existence of Islamic philanthropy. It is seen from the enthusiasm of the Islamic community in the exercise of charity. If in the past the Agency Amil zakat and Waqf nazhir in traditionally only be active in the foyer of the mosque, when the collection of zakat fitrah. But when it began to appear institutions a more structured and systematic as Dompot Dhuaafa, Graha Zakat, Zakat House and so on. The existence of institutions that this indicates that professional societies can be self-sustaining and growing. In the context that this paper tries to uncover related to Islam as a Philanthropic efforts in poverty reduction in Indonesia as well as the independence of Indonesia society.

B. DISCUSSION

1. Islamic Philanthropy

The term comes from Greece, philanthropy philos (love) and anthropos (man). Literally, philanthropy is the conceptualization of the practice of giving, service, and voluntary

¹²¹Badan Pusat Statistik, 2018, *Penghitungan Dan Analisis Kemiskinan Mikro Indonesia Tahun 2018*. hlm. 11.

associations to help others in need as an expression of love.¹²² Philanthropy in General is defined as a voluntary action for the benefit of the public.

In Indonesia, the term language that is reasonably commensurate with the philanthropy is "social charity", a term that is actually almost the same unpopularity for people, who are more familiar with the term and practice like the alms, charity malls, zakat fitrah, donations, and endowments. Philanthropy is a hard-wired social and charity aimed at alleviating social problems (such as poverty) in the long term. Thus the Islamic philanthropy is an activity that has a generous goals for alleviating social problems, social gap that occurs in society. The existence of this charity activities are expected to provide solutions and solving the issues facing the community, both in terms of material or other things.

By their nature known to two forms of philanthropy, i.e. traditional philanthropy and philanthropic work for social justice. Traditional philanthropy generally shaped the giving for the sake of social services such as giving of benefactors to the poor to meet the needs of food, shelter, clothing and more. Seen from the orientation, traditional philanthropy more individually. With the orientation as it is, in a certain extent benefactors is thus often encouraged by the intention to maintain and raise the status in the public eye.¹²³ Philanthropy is categorized to the traditional activities that focus to the public who cannot afford basic needs to a focused community.

While philanthropy for social justice is a form of social generosity that is intended to bridge the gap between the rich and the poor. The bridge is embodied in an effort to mobilize resources to support the activities of the structural injustice being sued causes of poverty and injustice. While this philanthropy is an activity that is intended to provide assistance in the development of the abilities and skills of the community that felt not being able to.

2. The Rules of Islamic Philanthropy in Indonesia

Islam encourages Muslims to do philanthropy so that the treasures not only rotates among the wealthy, as the word of God Almighty, which reads:

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَآبِنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٧

Meaning:

What are the treasure spoils (fai-i) given by God to his messengers (of property) of the inhabitants of the cities, it is for God, for the Apostle, the kin, orphans, poor people and people who are on the way, so that the treasure was never circulated among the wealthy

¹²²Miftahul Huda, Konfigurasi Infak Sedekah, Zakat, Dan Wakaf Untuk Kemandirian Umat: Sebuah Model Integratif Membangun Filantropi Islam Di Era Indonesia Kontemporer, *jurnal*

¹²³Chaider S. Bamualim & Irfan Abubakar, *Revitalisasi Filantropi Islam Studi Kasus Lembaga Zakat dan Wakaf di Indonesia* (Jakarta: PBB UIN Syarif Hidayatullah dan FF, 2005), hlm 4.

among you. What is given you, the Apostles receive. And what ban you, then leave. And fear Allah. Allah is very hard punishment. (Q.S. Al-Hashr (59): 7)

In the text explained that the treasures not only owned by rich people only, and are expected to spread evenly, so there is no gap between the rich and the poor. This can be done by doing philanthropy. The Qur'an itself outlining the philanthropic uses the term zakat, alms and infak containing donated sense. Generosity in Islam, which includes the dimensions of the goodness broadly as zakat, infak, alms, and the Waqf is a term that indicates the form of the official philanthropy of Islam. Islamic philanthropy system was then formulated by the fuqaha with much resting on the Qur'an and the Hadith of the Prophet concerning the detailed provisions, such as the kinds of treasures, minimal levels, quantity, as well as other rules. Just as in the word of God Almighty, which reads:

يَسْأَلُونَكَ مَا أَنْفَقْتُمْ مِنْ خَيْرِ فَلَوْلِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ٢١٥

Means:

They ask about what they spend. Answer: "what are the treasures that you spend should be given to parents, relatives, orphans, the poor and those who are on their way". And anything good that you made, then surely Allah is aware of it. (Q.S. Al-Baqarah (2): 215)

In the verse above, explained about the granting, or donated, it is the closest relatives to be exchanged and then given to the poor, and all the goodness that is done by every believer will God take note as goodness. There are many lessons that can be drawn from the configuration or the Islamic philanthropic generosity, including for the offender Philanthropies as a mediator in increasing faith in God Almighty, foster a sense of humanity, removing properties miserly, greedy and materialistic, cultivate tranquility, clean living and developing of property owned.¹²⁴

For the recipient, the Islamic philanthropic works to help, assist and nurture them towards a better life and a more prosperous so as to meet the needs of his life with a decent, avoid the dangers of infidelity, and can eliminate infidelity, envy and other liver disease.¹²⁵ However, although there is a lot of wisdom in positive infaq, Zakat, sadaqah, and wakf, of course, there are obstacles to implementing it in everyday life. The urgency of philanthropy in Islam can be seen from the way the Qur'an emphasizes a balance between removing the zakat and uphold the prayer. So strictly speaking the command concerning the zakat, Qur'an repeat as many as 72 times the zakat and is associated with the command of prayer. Words infak with various forms of the equation appears as much as 71 times and 24 times as much alms appears which shows the meaning and philanthropy.

¹²⁴ Qurratul Uyun, Zakat, Infaq, Shadaqah, Dan Wakaf Sebagai Konfigurasi Filantropi Islam, *Jurnal Islamuna* Volume 2 Nomor 2 Desember 2015, hlm. 219.

¹²⁵ Rois Mahfud, *Al-Islam* (Jakarta: Erlangga, 2011), hlm. 30.

In Indonesia alone this Philanthropy management based on two different legal regulations, the first is the law on zakat zakat, which include infak and shodaqoh and the second is the Act of managing endowments.

First, the Act 38 Year 1999 regarding management of Zakat, then replaced by Act No. 23 of year 2011 about the management of Zakat. The background of this replacement is that Act No. 38 Year 1999 regarding management of Zakat was not assessed in accordance with the development needs of law in society so needs to be replaced. Management of zakat which is regulated in Act No. 23 of year 2011 includes planning activities, the collection, distribution, and utilization.

In the Act 38 Year 1999, recognized the existence of two types of organizations charity Manager are:¹²⁶

- a. Agency amil zakat (BAZ), namely the zakat Manager organization set up by the Government, and
- b. Institutions amil zakat (LAZ), that the organization fully zakat Manager created by society, and was confirmed by the Government.

But in Act No. 23 of the year 2011, there is a difference in the structure of the institution. In order to achieve the objectives of the Management Agency, formed zakat Zakat Nasional Amil (BAZNAS) based in the capital city, BAZNAS province, and BAZNAS counties or cities. BAZNAS is a government agency which is nonstructural independent and accountable to the President through the Minister. BAZNAS is an agency that is authorized to perform the duties of the management of zakat nationally. To assist BAZNAS in the implementation of the collection, distribution, and utilization of zakat, the public can form Institutions Amil Zakat (LAZ).

The establishment of compulsory Ministerial permission LAZ or officials appointed by the Minister. LAZ is obliged to report periodically to the BAZNAS the implementation of the collection, distribution, and utilization of zakat which has audited the Shari'a and finance. Thus, the position of the LAZ are not on par with BAZ. In General, the management of zakat can be categorized into three principal elements, namely, gathering together the funds to charity, zakat funds distribution and management of the organization or OPZ.¹²⁷

In terms of Association funds to charity, is based on provisions in the Qurán that reads:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ١٠٣

Means:

Take the zakaah of their property, with the charity that you cleanse and purify them and mendoalah for them. Verily, the prayer that you (being) led from the soul for them. And Allah is Hearing more Omniscient. (Q.S. At-Tawba (9): 103)

¹²⁶ Anim Rahmayati, Filantropi Islam: Model Dan Akuntabilitas, *Prociding*, Seminar Nasional dan The 2nd Call for Syariah Paper Syariah Paper Accounting FEB UMS, hlm. 21.

¹²⁷ Ibid.,

In the above verse, explained that the Fund associations in conducting command zakat, which is done by Committee or Amil. Furthermore, in paragraph above also explain the benefits of zakat, such as activities that cleanse and purify the human soul. Whereas in terms of distribution, the Act refers to the Islamic jurisprudence,¹²⁸ in this case fits in the Qurán that reads:

﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَافَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرْمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٦٠﴾

Means:

Indeed it was zakat, zakat-is for poor people, poor people, the caretaker managers, the zakat *mu'allaf* who persuaded him to (liberty) slaves, those who owe, for God and for their yang was in travel, as a statute that required of God, and God is Omniscient again Most wise. (Q.S. At-Tawba (9): 60)

In the above verse are described that are eligible to receive zakat is poor, poor, amil, *mu'allaf*, slave, a person who is indebted, and people who are on their way. Thus the Act management of zakat refers to al-the Qurán. As for the management of zakat in the Act is that the management is done through the Agency of the Amil Zakat, as explained earlier.

At this setting the laws about philanthropy is not just charity but about shodaqoh and infaq. On the management of infak and shodaqoh management and his record is separated with the management of zakat. Distribution and utilization of infak, alms, and other religious Social Fund done according to Islamic jurisprudence and conducted in accordance with the provisions of the giver and to do the recording in its own bookkeeping, the distribution based on the whim of the giver shodaqoh and infaq.¹²⁹

Second, Law Number 41 year 2004 about Endowments. The presence of these endowments Act milestone waqf in Indonesia. This is for the first time there is a law that specifically regulate the matter of endowments. Previously, since Indonesia became independent, regulatory waqf spread on some of the other regulation, such as regulation in the field of land.¹³⁰ The laws formulated with consideration of the following:¹³¹

- a. Waqf as religious institutions which have a potential and economic benefits that must be managed effectively and efficiently for the purpose of worship and to advance the general welfare; and
- b. The Waqf is a law that has long lived and carried out within the community, which is not yet complete and the settings are still scattered in various legal rules.

¹²⁸ Lihat Pasal 25 Undang-undang Nomor 23 Tahun 2011 tentang Pengelolaan Zakat.

¹²⁹ Lihat Pasal 28 Undang-Undang Nomor 23 Tahun 2011 tentang Pengelolaan Zakat.

¹³⁰ Humas Badan Wakaf Nasional, *Regulasi Wakaf*, <https://bwi.or.id/index.php/in/regulasi/regulasi-wakaf.html>, diakses pada tanggal 25 Maret 2019.

¹³¹ Heru Susanto, Sejarah Perkembangan Perundang-Undangan Wakaf Di Indonesia, *Jurnal, Bilancia*, Vol. 10, No. 2, Juli - Desember 2016, hlm. 82.

The birth of Act No. 41 of the year 2004, in addition to legal considerations are based on the above, as well as at once to meet legal needs in the framework of the development of national laws in the field of wakf. The product of this legislation has provided the legal footing to be sure, public confidence, and the protection of the law against the Waqf assets. The passage of this law represents a strategic step to enhance the general welfare, increasing the role of Waqf, not just as a religious institution, but also have a potential economic power to advance the general welfare. In addition, with the passage of the Act is thus broader in scope endowments objects, not only as an object does not move, but also include moving objects such as money, precious metals, securities, leasing and others.¹³²

Public awareness for practising religiusitas level by means of Waqf are indeed quite high, it is apparent from the data in the body of Waqf Indonesia (BWI) which shows the amount of the Waqf land covering an area of 4,359,443,170.00 m². However, many of the Waqf assets level of use of the stagnant,, and not a few who did not develop at all. The cause is the Muslims in General waqf land, but less thinking of school operational costs, so that should be done is the development of a productive endowments to overcome it. The choice of modern management will undoubtedly be pursued and should be done as well as the customary that the Waqf property is immovable property only should be immediately amended that Waqf property moves can also be waqf and potential to be developed. Attachment with the understanding and the quality of the futuristic not *nadzir* in managing assets a potential cause of property endowments endowments do not develop properly.¹³³

3. Islamic Philanthropic Efforts as poverty reduction in Indonesia

Malice and envy can arise from those who live the da-lam poverty upon seeing someone who has enough let alone the excess veins without reaching out to help them (social economic inequality). Malice can give birth to open hostilities that resulted in disquiet for the owner of the property, so that ultimately give rise to tension and anxiety, then to address and anticipate this problem so important implementation of philanthropy Islam in everyday life.

Islamic philanthropy i.e. religious obligatory, infaq, sadaqah and endowments is that informing the growing important socio-economic strength of a people that has some complex dimensions. If the dimension can be actualized then people development will be realized. This philanthropic activities have the same benefits. The following is a similarity of this type of Philanthropy activities i.e. first, equally as an attempt to increase devotion or aiming to gain the pleasure of Allah Swt; a second, equally is a commanded worship and get reward from Allah Swt as a reward; and third, both have positive value both for the

¹³² Lihat Penjelasan Atas Undang-Undang Nomor 41 Tahun 2004 tentang Wakaf.

¹³³ Ali Amin Isfandiar, Tinjauan Fiqh Muamalat dan Hukum Nasional tentang Wakaf di Indonesia, *Jurnal Ekonomi Islam* Vol. II, No. 1, Juli 2008, hlm. 71.

perpetrators or the recipient. The similarity of Islamic Philanthropy has a very good role, but was to give nor for the recipient.

Islamic philanthropy i.e. religious obligatory, infaq, sadaqah and Waqf is informing teaching bertumbuhkembangnya a socio-economic power of the people who have some complex dimensions. If the dimension can be actualized then people development will be realized.¹³⁴ This philanthropic activities have the same benefits. The following is a similarity of this type of Philanthropy activities i.e. first, equally as an attempt to increase devotion or aiming to gain the pleasure of Allah Swt; Second, the same worship that is ruled-kan and get reward from Allah Swt as a reward; and third, both have positive value both for the perpetrators.¹³⁵ The similarity of Islamic Philanthropy has a very good role, be it for the giver as well as for the recipient.

In Indonesia itself a potential religious obligatory, infaq and shodaqoh quite high as delivered by Secretary General of the Islamic Kemenag RI Bimas Tarmizi Tohor mentions, previous data based on studies of the potential of national charity reached Rp 217 trillion. However, the newly accumulated only 0, 2 percent or Rp 6 triliun/year.¹³⁶ With the potential to reach 217 trillion, with a total of 20.95 million poor people, then it is reasonably able to give assistance and coaching to the poor. Besides communities are expected to develop the potential of these tenets with the help and support of the Government, and private. With the number of potential funds reach 217 trillion, should be able to provide welfare for the poor in Indonesia.

In addition to the considerable potential of the zakat, one of the other i.e. endowments, philanthropic endowments in Indonesia which was recorded in the body of the Waqf Indonesia, one of them is Waqf land covering an area of 4,359,443,170 m². With ample amount, if the total of such land be used as a productive endowments not only as places of worship, then with a broad number of so many will be capable of providing welfare for the poor in Indonesia.

This is required so that the management of these endowments should be a productive management. Expected to give contribution fixed for the community, as well as being able to play an active role in the prosper community. Management and development of property endowments done productively can be done in various ways. Category productive can be done amongst other things: the way of collecting, investing, investment, production, partnership, trade, agribusiness, mining, industry, technology development, construction of

¹³⁴Sudirman, *Zakat dalam Pusaran Arus Modernitas* (Malang: UIN Malang Press, 2007), hlm. 1

¹³⁵Qurratul Uyun, Zakat, Infaq, Shadaqah, Dan Wakaf Sebagai Konfigurasi Filantropi Islam, *Jurnal, Islamuna* Volume 2, Nomor 2, Desember 2015. Hlm. 223.

¹³⁶Kemenag: Potensi Zakat Nasional Capai Rp 217 Triliun, *Reublika*, dipublikasikan pada Jumat 23 Feb 2018, <https://www.republika.co.id/berita/dunia-islam/islam-nusantara/18/02/23/p4m1gs409-kemenag-potensi-zakat-nasional-capai-rp-217-triliun>, diakses pada 25 Maret 2019.

buildings, apartments, flats, market supermarkets, shops, offices, education, health facilities, efforts that do not contradict Sharia.¹³⁷

With categories as described above, the use and management of endowments should use human resources who have the ability and capacity to manage the Waqf property, so capable of delivering maximum results. Besides being able to make treasure the endowments be more productive and produce benefits that can be enjoyed by the community a lot. Development and management functions of the Waqf assets productively is an attempt to revive a Waqf property static or tend to die.¹³⁸

C. CONCLUSION

Philanthropy is an Islamic Charity social activities carried out by the muslim community which includes Zakah, infaq, shodaqoh, and endowments. This filantrofi activity is an activity that is prescribed in Islam as well as having many benefits, both for social welfare, as well as for himself doing philanthropic work. The existence of this philanthropic activities are expected to provide assistance and encouragement to the poor in Indonesia, both privately as well as management of endowments are productive.

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¹³⁷ Lihat Pasal 43 ayat (2) Undang-Undang Nomor 41 Tahun 2004 tentang Wakaf dan penjelasannya

¹³⁸ Ali Amin Isfandiar, Tinjauan Fiqh *Op. Cit.*..... hlm. 72.

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