



## REALIZATION OF ZAKAT AS A FORM OF SOCIAL JUSTICE IN THE PERSPECTIVE OF MUHAMMAD IQBAL

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### **Abstract:**

The problem that occurs in the distribution of zakat is poverty data, which can hinder the process of zakat distribution, causing individuals who are not eligible to receive zakat to feel a lack of social justice. Social justice in Islam, especially through the concept of zakat, is a crucial focus for Muhammad Iqbal. Zakat is not just a ritual obligation but also an instrument to reduce social injustice and strengthen societal solidarity. Iqbal sees it as a practical step to create a more just and balanced society, viewing zakat as a moral and social foundation. This writing aims to explore the realization of zakat as a manifestation of social justice from the perspective of Muhammad Iqbal. The research approach used in this study is qualitative, employing a literature review method to gather data from various sources such as books such as the book "Introduction to Islamic Economics and History of Islamic Economics", and International journals, sinta 2 and sinta 5, which are relevant to the research as well as other sources that can support the research. The method used in this research involves the analysis of several articles. The results of the research indicate that, according to Muhammad Iqbal, zakat is not only a religious obligation but also a tangible tool for creating a more humane society with social justice.

**Keywords:** social justice, Muhammad Iqbal, zakat

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### **INTRODUCTION**

One of the problems that occurs in the distribution of zakat in this country is regarding poverty data. Often, the government's poverty standards do not absolutely reflect the real conditions in society. Sometimes, people are given zakat. This will, of course, have an impact on the needs of the community. The National Zakat Amil Agency (BAZNAS) report in 2021 recorded that the realization of Zakat fund collection in Indonesia reached IDR. 14 trillion, an increase of 33.8% from zakat receipts in the previous year. This figure is far from the zakat potential in this country, only 4.28% of Rp. 327 trillion (Wahyu et al., 2023).

This large distance between the potential for zakat and the receipt of zakat is motivated by several things, including the lack of awareness in the Muslim community regarding the obligation to zakat and the dominance of zakat payments through individuals or directly without going through zakat institutions. This problem is serious and must be addressed because the background is the lack of public trust in existing institutions because there is no social justice in the zakat distribution process (Amilya & Kholil, 2022; Rahmatillah, 2023).

Social justice is a very important theme in life, and this concept has permeated various sectors, including politics, social affairs, religion and institutions. To achieve social justice, various instruments have been introduced and implemented. One of the classical instruments that is emphasized is the zakat (Kuanova et al., 2021). Zakat has been proven to reduce poverty and create more equal distribution in society effectively (Syamsuri et al., 2022). The successful implementation of zakat has been proven in

the early and middle periods of Islam, and this is due to a professional system in the distribution, collection and supervision of zakat funds (Nasution & Razali, 2021).

Zakat is a component of Islamic law with characteristics that are different from other worship laws. Zakat is not only limited to aspects of ritual worship but also contains elements of worship related to social and economic dimensions. A just economy is an inseparable component of a just, healthy, and moral society, which is the main goal of Islamic teachings. The foundation of all rules of conduct regulated in Islam is the concept of justice, which states that every action, regardless of what it is done and in whatever situation, must always follow fair standards determined by sharia.

In Muhammad Iqbal's perspective, the realization of zakat as a form of social justice is a very important concept. Muhammad Iqbal was a prominent Muslim thinker and philosopher from Pakistan who held strong views on social justice in Islam (Ali, 2022). For Muhammad Iqbal, zakat is not just a ritual obligation or good deed but is also an instrument for overcoming social injustice. Muhammad Iqbal believes that zakat, as one of the five main pillars of Islam, has a fundamental role in balancing the distribution of wealth in society (Hidayati et al., 2023).

Muhammad Iqbal views zakat as an instrument to reduce the social gap between rich and poor people. According to him, zakat not only helps meet the needs of underprivileged people but also reduces economic inequality by forcing a more equal distribution of wealth in society (Mohammed et al., 2021). Muhammad Iqbal also emphasized the importance of the purpose of zakat in creating social solidarity. For him, zakat is not just providing financial assistance to those in need but also strengthening social ties between community members (Owoyemi, 2020). It plays an important role in building social justice and collective awareness of shared responsibility in improving social conditions.

The purpose of the explanation above is to explain Muhammad Iqbal's views on the realization of zakat as a form of social justice. Muhammad Iqbal sees the realization of zakat as a practical step that can overcome social injustice, strengthen solidarity, and help create a more just and balanced society. For Muhammad Iqbal, zakat is not only about providing financial assistance but also about creating a strong moral and social foundation, as well as social justice for the Muslim community.

## **METHOD**

This study aims to explore the realization of zakat as a manifestation of social justice from the perspective of Muhammad Iqbal. The research approach used in this study is qualitative, employing a literature review method to gather data from various sources such as books such as the book "Introduction to Islamic Economics and History of Islamic Economics", and International journals, sinta 2 and sinta 5, which are relevant to the research as well as other sources that can support the research. The method used in this research involves the analysis of several articles. The results of the research indicate that, according to Muhammad Iqbal, zakat is not only a religious obligation but also a tangible tool for creating a more humane society with social justice.

## **RESULTS AND DISCUSSION**

### **Muhammad Iqbal's Economic Thought**

Allama Muhammad Iqbal made a very significant contribution to the development of Islamic economics in the 18<sup>th</sup> and 19<sup>th</sup> centuries. Muhammad Iqbal contributed important ideas related to the theocratic state in Islam and the concept of social justice using zakat.

The contribution of his thinking in Islamic economics can be grouped into three aspects as follows:

a. Islam with capitalism and socialism.

According to Muhammad Iqbal, the spirit of capitalist economics, as initiated by Adam Smith, emphasizes materialism as the main goal of meeting human needs. This causes the division of society into two groups, namely, capitalists who are rich and own resources and workers who are exploited inhumanely due to lack of wealth. On the other hand, the spirit of socialist economics, as idealized by Karl Marx, tends to force society in various aspects of its economic and social life to achieve justice and equality.

However, a sociological approach is often at the expense of individual freedom. Muhammad Iqbal proposed a middle thought, namely, the concept of social justice from an Islamic perspective. This social justice aims to provide fair freedom to every individual in all aspects of their life without any coercion in fulfilling their daily needs and activities.

b. Social justice with zakat

According to Muhammad Iqbal, zakat is a very important tool for achieving and realizing social justice. Muhammad Iqbal believes that individuals who have excessive wealth should give zakat 2.5% of their assets, which is then given to various groups, including individuals who are not financially well off. Muhammad Iqbal believes that everyone has the right to have a decent life.

c. The role of the state

Muhammad Iqbal was very concerned about establishing a theocratic state, especially an Islamic state. In fact, ideas about state structure became a source of inspiration for the formation of the Islamic Republic of Pakistan. Muhammad Iqbal hopes that the theocratic state will be based on the principles of monotheism and implement the values of equality, unity, and freedom as found in the teachings of the Islamic religion. This country is also expected to play an important role in regulating the social system of society, as well as prioritizing interests that prioritize creating a decent life for all its citizens (Maulana, 2021).

### **Muhammad Iqbal's Perspective on Social Justice**

Besides being known as a philosopher, writer, and political thinker, Muhammad Iqbal also has brilliant economic thinking. The focus of Muhammad Iqbal's thinking is more on basic economic concepts. In his work "Poetry from the East," Muhammad Iqbal presents an Islamic view of Western capitalism and communism with extreme reactions (Yasir et al., 2023). Muhammad Iqbal carefully analyzed the weaknesses of capitalism and communism and put forward the idea of a "middle axis" suggested by Islam. Capitalism, which emphasizes material accumulation as the main value, is contrary to Islamic principles, as is communism, which often relies on coercive methods that are not in harmony with Islamic values. Muhammad Iqbal really emphasized the importance of social justice, and he stated that the state had a big role in making it happen (Saprida, 2021).

In the Qur'an, there are two terms used to describe the concept of "justice," namely *qist* and *adl*. *Qist* reflects the main characteristics of human relationships with fellow humans and human relationships with other created creatures. This reflects the fundamental nature of human nature and is not divine. On the other hand, *adl* is an attribute that refers to the actions of the Creator reflected in the perfect balance in the cosmos. This *adl* describes how Allah SWT acts to create and maintain balance in the universe (Ibrahim, 2022).

There are three components of economic justice in Islamic society, namely (Ibrahim, 2022):

- a. Equal opportunity for all members of society in utilizing natural resources through equality in freedom of access. This can be achieved by providing compensation to community members who may have more significant opportunities, for example, through zakat, *infaq*, alms, endowments, or other forms of support.
- b. Justice in economic transactions. Islam has laid down a detailed set of ethical rules to ensure fairness in economic transactions, and these rules cover all parties involved in the market. Islam encourages these norms and rules to become part of the inner attitude, understood and obeyed by all parties before they engage in economic transactions.
- c. Distributive justice. A person can apply for ownership rights to an object based on his efforts and abilities as long as the principles of justice and equality in access to resources and opportunities to utilize them are respected.

### **Muhammad Iqbal's Views Regarding Zakat**

Zakat is an economic tool that can realize social justice, leading to prosperity and security. Zakat can be used as a support for economic development because it creates a spirit of mutual assistance and contains elements of fulfilling individual obligations to society. Zakat is not the same as general taxes because it is also considered one of the articles of faith. Zakat, which is paid in the form of assets, can realize its spiritual value (Dhar, 2013). Muhammad Iqbal, at the time of the strong domination of Western colonialism over various Islamic countries throughout the world and the collapse of the Ottoman Caliphate in 1924, expressed criticism of the two economic systems that were developing, namely capitalism and socialism. This makes Muhammad Iqbal support the idea that achieving social justice is a top priority for Islamic countries, and he emphasizes the importance of zakat as a key instrument in justice (Lubis & Aliman Syahuri Zein, 2022).

According to Islam, justice in the economy (*adl al-ma'ash*) ensures socio-economic stability and creates a prosperous society with the principle of *la-dhar*. In this case, zakat is identified as a component of Islamic economic philosophy that allows realizing social justice, involving economic justice and maintaining social cohesion. In accordance with the Al-Qur'an surah Al-Hujurat verse 91: "Believers, men and women, protect each other: they command what is just, forbid what is evil, establish prayers, pay zakat, and obey Allah and His Messenger" (Hafandi & Helmy, 2021). This verse in the Qur'an clearly shows that zakat is a (development) process. Zakat functions as (economic glue), which is able to unite various classes of society with feelings of love, care, and honor.

Therefore, the long-term impact is not only seen in the context of faith but also in the social, political, and economic context. The obligation of zakat implies that if a Muslim community has regular mosque prayer attendance. However, if the financial needs and skills of the (have-nots) are ignored, this is considered deliberate injustice. Islam guarantees economic opportunities for every citizen, regardless of their personal financial capabilities. Therefore, ignoring weak groups is considered a violation of their rights. According to Muhammad Iqbal, upholding justice by helping the weak is the fundamental responsibility of the ruler (state in modern terminology). He wrote, "To uphold justice and resolve all litigation in accordance with sharia, restrain the strong from exploiting the weak, and help the weak obtain the rights of the strong."

As explained above, Islam takes a moderate path between the economic doctrines of "Bourgeois Capitalism and Bolshevik Communism." Islam encourages distribution based on justice and orders the rich to give a portion of their wealth in the form of zakat to the needy so that the overall system remains internally balanced (Ahmad Malik, 2016).

### **Realization of Zakat as a Form of Social Justice**

According to Law Number 23 of 2011, zakat management is regulated through two models. First, zakat is managed through an institution established by the government known as BAZNAS. Second, zakat is managed through an institution formed by the community called LAZ. Through BAZNAZ, the government has the authority to regulate various aspects of zakat management. However, in practice, the government plays more of a role as a regulator and facility provider (Prawiro & Fata, 2020).

Zakat can be distributed directly from zakat recipients (*mustahiq*) to zakat givers (*muzakki*) or through zakat management institutions (*amil*). For zakat fitrah, it is usually distributed directly to the *muzakki* because there are time limits and priorities for the use of these funds, and it must be given to one of the eight groups entitled to receive zakat fitrah. Meanwhile, for *maal* zakat, the payment and distribution is not limited by a certain time or place, so it is generally managed and distributed by zakat *amil* institutions to zakat givers (*muzakki*). During 2022, BAZNAS RI has distributed zakat funds to various main aspects, including education (45,814 beneficiaries), health (371,500 beneficiaries), social humanity (1,602,898 beneficiaries), *da'wah* (76,391 beneficiaries), and economics (9,335 beneficiaries). Besides that, BAZNAS RI has also successfully distributed ZIS-DSKL funds with a total of IDR 449,211,940,220 throughout 2022. These funds cover the social humanitarian sector (IDR 235,516,595,739), health (IDR 33,219,539,427), education (IDR 68,880,663,616), economics (Rp. 51,106,890,045), and advocacy *da'wah* (Rp. 60,488,251,393).

The use of zakat has had a very positive impact on efforts to overcome poverty in Indonesia. Based on the results of calculating the 2021 Poverty Indicators from BAZNAS RI, as many as 52,563 recipients of the poverty alleviation program were successfully raised beyond the poverty line. Apart from that, there are 39,690 recipients of the poverty alleviation program who have successfully acted as *muzzaki* or those who give zakat. (BAZNAS, 2022). Paying zakat can guarantee social justice and economic empowerment for Muslims who experience a lack of economic resources. To increase the effectiveness of zakat so that it can guarantee social justice and empower the economy of Muslims, zakat *amil* institutions must pay attention to several things, namely:

1. Zakat management must be carried out professionally and clearly. This aims to increase the *muzakki*'s confidence in the zakat funds they have distributed to the people entitled to receive them.
2. *Mustahiq* targets must receive special attention that the zakat funds given are not as a means of survival but as capital to improve entrepreneurial abilities.
3. The collected zakat funds must be used as an endowment fund that cannot be used up due to consumption.
4. Zakat institutions must have clear and planned targets. Zakat institutions must be able to build relationships with Zakat recipients.

### **CONCLUSION**

Based on Muhammad Iqbal's perspective, the realization of zakat as a form of social justice has a number of important conclusions, namely: 1) Zakat as a Foundation for Justice: Muhammad Iqbal views zakat as the main pillar of social justice in Islamic society. According to him, the obligation to give zakat is a concrete form of social solidarity and concern for others. 2) Reducing Economic Inequality: Muhammad Iqbal believes that through the correct application of zakat, society can reduce economic inequality. By redistributing wealth through zakat, the gap between the well-off and those in need can be minimized. 3) The Importance of the Government's Role: Muhammad Iqbal emphasized the need for the government's role in managing zakat efficiently and fairly. The government must ensure that zakat funds are collected and distributed in accordance with the principles of justice and used for purposes that truly help people in need. 4) Community Empowerment: Through Zakat, Muhammad

Iqbal views that society can be empowered economically and socially. This not only includes providing assistance to those in need but also involves empowering them to be independent and involved in community development. 5) Vision of Social Justice: The realization of zakat in accordance with Muhammad Iqbal's vision will lead to a more just society, where equality and social care become an integral part of everyday life. In conclusion, Muhammad Iqbal voiced the need for a deep understanding and correct implementation of zakat as a means of creating a society that is more just, equal and caring for each other. For Muhammad Iqbal, zakat is not only a religious obligation but also a real tool in creating a more humane and socially just society.

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