



**IMPLEMENTATION OF MAQĀṢID AL-SYĀRIAH IN  
EMPOWERING THE ZAKAH COMMUNITY  
DEVELOPMENT PROGRAM**

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**ABSTRACT**

The study examines the implementation of zakah as a strategy for community empowerment in Gunung Binjai village, the most impoverished area in the Teritip sub-district of Balikpapan city, through the Zakah Community Development (ZCD) system. Analyzing this system through the lens of *maqāṣid al-syāriah*, the research employs descriptive qualitative methods with a socio-economic approach. The findings reveal that the ZCD system effectively enhances the welfare of *mustabik* (zakah recipients) in accordance with *maqāṣid al-syāriah* principles, specifically *daruriyatul khams*, which include the protection of religion, life, intellect, progeny, and property. This study demonstrates that the ZCD system significantly improves the socio-economic well-being of *mustabik*, aligning with the essential needs and rights of the community. Furthermore, it illustrates how the strategic application of zakah, guided by *maqāṣid al-syāriah* principles, extends beyond charitable giving to serve as a powerful tool for societal transformation. By presenting empirical evidence and detailed analysis, this research offers a novel perspective on zakah implementation strategies, positioning the ZCD system as an exemplary model for effective community empowerment. The study underscores the compatibility between Islamic principles and contemporary socio-economic development, advocating for a holistic approach rooted in *maqāṣid al-syāriah* to achieve sustainable progress in marginalized communities.

**Keywords:** Zakah, *Maqāṣid al-syāriah*, ZCD

**ABSTRAK**

Penelitian ini mengkaji pelaksanaan zakat sebagai strategi pemberdayaan masyarakat di desa Gunung Binjai, kota Balikpapan, melalui sistem Zakah Community Development (ZCD). Menganalisis sistem ini melalui lensa *maqāṣid al-syāriah*, penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan sosial-ekonomi. Temuan penelitian menunjukkan bahwa sistem ZCD secara efektif meningkatkan kesejahteraan *mustabik* (penerima zakat) sesuai dengan prinsip-prinsip *maqāṣid al-syāriah*, khususnya *daruriyatul khams* yang meliputi perlindungan agama, kehidupan, akal, keturunan, dan harta benda. Studi ini menunjukkan bahwa sistem ZCD secara signifikan memperbaiki kesejahteraan sosial-ekonomi *mustabik*, sesuai dengan kebutuhan dan hak-hak dasar masyarakat. Selain itu, penelitian ini menunjukkan bagaimana penerapan strategis zakat, yang dipandu oleh prinsip-prinsip *maqāṣid al-syāriah*, melampaui pemberian amal untuk menjadi alat yang kuat bagi transformasi sosial. Dengan menyajikan bukti empiris dan analisis mendalam, penelitian ini menawarkan perspektif baru tentang strategi pelaksanaan zakat, menjadikan sistem ZCD sebagai model teladan untuk pemberdayaan masyarakat yang efektif.

**Kata Kunci:** Zakat, *Maqāṣid al-syāriah*, ZCD



## INTRODUCTION

The Prophet Muhammad highlighted the perils of poverty in a hadith narrated by Abu Naim, emphasizing its proximity to disbelief (*kufr*). Islam addresses economic disparities through mechanisms such as zakah, *infaq*, and alms. Despite numerous zakah initiatives, economic inequality remains pervasive, suggesting that a more productive approach to zakah can enhance both the economic conditions and spiritual well-being of the *mustahiq* (zakah recipients) (Kusnan et al., 2022). This study investigates the implementation of the Zakah Community Development (ZCD) program through the lens of *maqāṣid al-syāriah*, which encapsulates the overarching objectives and wisdom inherent in Islamic law.

*Maqāṣid al-syāriah* aims to protect five fundamental elements: religion (*Hifẓ Ad-Deen*), life (*Hifẓ Nafs*), intellect (*Hifẓ Aql*), progeny (*Hifẓ Nash*), and property (*Hifẓ Mall*) (Al-Ghazali, n.d.). The National Zakah Amil Agency (BAZNAS) manages zakah funds and oversees their distribution to *mustahik*. One of BAZNAS' flagship initiatives is the ZCD program, which aims to enhance community welfare by maximizing zakah contributions (Firmansyah et al., 2023). The ZCD program employs several strategies, including strengthening program facilitators, developing local cadres, implementing empowerment initiatives based on local resources, fostering community-based programs, utilizing appropriate technologies, establishing local institutions, and enhancing community capacity in disaster risk reduction (*Profil BAZNAS*, 2024).

In East Balikpapan District, Mount Binjai, the poorest locality in Teritip Village, has struggled to sustain productive zakah initiatives (Sudarmo et al., 2022). However, following BAZNAS' strategic mapping using the Zakah Village Index (IDZ), Mount Binjai was selected to receive the ZCD program. Among the various initiatives, the cattle fattening program has shown remarkable success. This study aims to fill the gap in existing research by examining how the ZCD program aligns with *maqāṣid al-syāriah* objectives to empower the community effectively.

Prior research has explored various aspects of zakah implementation and community development within the framework of Islamic jurisprudence, particularly focusing on *maqāṣid al-syāriah* (objectives of Islamic law). Studies by Khan (2015) and El-Ashker (2010) have investigated the socio-economic impact of zakah programs and their alignment with *maqāṣid al-syāriah* principles, providing valuable insights into zakah as a mechanism for poverty alleviation and community empowerment (El-Ashker & Wilson, 2010; Khan, 2015). However, the present study distinguishes itself by specifically examining the integration of *maqāṣid al-syāriah* principles into the Zakah Community Development (ZCD) program. This research offers a nuanced analysis of how the ZCD program operationalizes *maqāṣid al-syāriah* objectives, bridging theoretical insights with empirical evidence to demonstrate the program's impact on community welfare. By focusing on the practical application of Islamic ethical principles, this study contributes to a more

comprehensive understanding of how *maqāṣid al-syāriah* can inform contemporary community empowerment strategies.

## RESEARCH METHODS

This descriptive qualitative study employs a socio-economic perspective to examine the alignment of productive zakah empowerment within the Zakah Community Development Program (ZCDP) with the fundamental principles of *maqāṣid al-syāriah*, as articulated by Imam Al-Ghazali. The research methodology involved comprehensive data collection through structured interviews, which were meticulously documented and analyzed using the triangulation method. This method incorporated multiple data sources to enhance the credibility and reliability of the findings.

Grounded in socio-economic theories and Islamic jurisprudential principles, the analytical framework focuses on Imam Al-Ghazali's interpretation of *maqāṣid al-syāriah*. This interpretation prioritizes the preservation of religion, life, intellect, lineage, and property. The study critically evaluates how the ZCDP's initiatives resonate with these objectives. The application of triangulation in both data collection and analysis ensures a multifaceted understanding of the data, providing a robust basis for assessing the effectiveness of zakah-driven empowerment in fostering sustainable community development.

Furthermore, the research explores the nuances of productive zakah, highlighting its potential to transcend mere charity and act as a catalyst for socio-economic upliftment. By

aligning the ZCDP's strategies with *maqāṣid al-syāriah*, the study emphasizes the program's capacity to contribute to holistic human development, reinforcing the link between economic empowerment and spiritual wellbeing within an Islamic framework. The findings offer valuable insights for policymakers and practitioners aiming to optimize zakah utilization to alleviate immediate economic hardships and promote long-term socio-economic stability in line with Islamic ethical imperatives.

In conclusion, the study's rigorous methodological approach, integrating socio-economic and Islamic jurisprudential perspectives, significantly contributes to the discourse on productive zakah empowerment. The triangulation of data and sources underscores the study's commitment to methodological excellence, making its findings reliable and impactful for advancing the theoretical and practical understanding of zakah in contemporary socio-economic development contexts (Creswell, 2012; Moleong, 2006; Soehadha, 2012).

## RESULT AND DISCUSSION

### ***Maqāṣid al-syāriah: An Epistemological Review***

Al-Juwaini, a distinguished scholar of *uṣūl fiqh*, underscored the paramount importance of comprehending the *maqāṣid al-syāriah* in the formulation of Islamic jurisprudence (Hasan, 2020). He asserted that proficiency in establishing Islamic law necessitates a profound understanding of Allah's intents behind His decrees and prohibitions. Therefore, a thorough grasp of the *maqāṣid al-syāriah* is pivotal for mujtahids

in ensuring the efficacy of their *ijtihad* (Ahmad et al., 2020). Specifically, in *mu'amalah* transactions, it is imperative to contemplate the underlying reasons Allah SWT and the Prophet Muhammad SAW instituted specific regulations within each context (Anantyasari et al., 2022).

Linguistically, "*maqāṣid*" is the plural of "*maqṣad*," denoting aims or objectives (Islam, 2011). Within this research framework, *maqāṣid al-syāriah* refers to the goals or principles of Islamic law. Prominent Islamic thinkers posit that *maqāṣid al-syāriah* serves as a mechanism to actualize the condition of *maslahah* (common good) (Mubarak et al., 2023). Despite varying interpretations of *maslahah*, it fundamentally encapsulates the concept of performing good deeds, aligning with the ultimate objective of sharia (Ibrahim et al., 2019). Al-Ghazali (d. 505 H/1111 AD) classified *maqāṣid*, incorporating them into *mashalih al-mursalah*, which includes benefits not explicitly mentioned in the Qur'an (Maksum, 2022). Certain scholars further argue that every *maslahah* or benefit not explicitly articulated in the Qur'an and Hadith falls within this framework (Kusnan et al., 2022).

Furthermore, the *maqāṣid al-syāriah* encompasses four primary elements: 1) the ultimate aim of sharia is the welfare of humanity in both this world and the hereafter; 2) sharia as *taklifi* law necessitates comprehension; 3) the objective of sharia is to consistently govern human conduct under divine law. These components are inherently interconnected and relate to Allah's decrees (Tahir, 2020). All divine laws are instituted for

the benefit of His servants, both in this life and the afterlife. This overarching goal can be realized solely through the enactment of legal *taklif*, necessitating human understanding for implementation. Consequently, these objectives are attainable when individuals adhere to divine law and refrain from succumbing to personal inclinations.

Lastly, the *maqāṣid al-syāriah* forms the foundational basis for the protection of Muslim rights, known as *doruriyatul khamsa* (Kholish et al., 2020). This concept includes the preservation of religion, life, intellect, lineage, and property. This study aims to elucidate the critical importance of safeguarding *doruriyatul khamsa* in protecting rights within Islam amidst societal transformation.

### **What is Empowerment?**

Empowerment stems from the root word "power," indicating ability or strength (Flaherty, 2018). According to KBBI (the Big Indonesian Dictionary), empowerment is defined as a process, method, or act of enabling or strengthening (Tim Penyusun, n.d.). In a broad sense, empowerment refers to the process of providing a community or group with the capacity to address their challenges, thereby enhancing their living standards and overall welfare (Malta, 2023).

Empowerment can also be understood as a transformative process that elevates individuals from a state of powerlessness to one of empowerment and strength (Hieu, 2020). Specifically, community empowerment involves creating opportunities, fostering desires, and developing capabilities among individuals to access resources, thus

enhancing their ability to shape their own futures by actively participating in and influencing change (Revell & Dinnie, 2018).

The concept of empowerment significantly varies based on the prevailing social context, and the methods of empowerment differ across communities depending on their environmental circumstances (Petriello et al., 2021). This variability makes it challenging to establish a universally precise definition of empowerment, as its meaning adapts to specific situational factors.

Adams (2003) posits that empowerment encompasses the strategies and techniques employed by individuals, groups, or communities to manage their surroundings and achieve their objectives. This enables them to collaborate and support each other in improving their quality of life (Adams, 2003). In the mid-1980s, the term empowerment gained prominence in discussions on gender inequality and racial discrimination. During this period, empowerment was defined as efforts aimed at providing guidance and support to marginalized groups, highlighting the necessity for contextualized approaches in addressing specific community needs.

### **Zakah Community Development**

In Islamic theology, zakah is one of the paramount acts of worship, integral to the faith and functioning as a cornerstone of the Islamic economic system (Bin-Nashwan et al., 2020). Derived from the term *zaka yuzkumu*, which means to purify, increase, and bless, zakah signifies a profound commitment to spiritual and social responsibilities (Olanipekun et al., 2015). It is one of the Five

Pillars of Islam, emphasizing its fundamental importance (Kazak et al., 2022). The Qur'an frequently pairs the injunction to perform zakah with directives to engage in prayer, a conjunction appearing 27 times to underscore its dual role in personal piety and communal welfare (Herianingrum et al., 2023).

Moreover, the Qur'an employs 38 terms related to charitable giving, such as *infaq* (QS. Al-Baqarah [2]:261) and *sadaqah* (QS. Al-Baqarah [2]:264), each embodying different aspects of social justice and benevolence (Awang, 2017). Zakah specifically functions as both an act of devotion to express gratitude to Allah and a pragmatic tool to support impoverished families and communities (Murti, 2014). It serves a crucial role in redistributing wealth, thereby mitigating economic inequalities and fostering social cohesion.

The Zakah Community Development (ZCD) program, initiated by BAZNAS, aims to actualize the potential of zakah through targeted community-based initiatives. This program is founded on the principle that effective community engagement enhances the growth and efficacy of zakah, ensuring that its benefits are maximized and continuously evolving. By addressing both immediate needs and long-term development goals, the ZCD program seeks to create sustainable improvements in living standards and economic opportunities for *mustahik* (zakah recipients), thereby fulfilling the broader objectives of *maqāṣid al-syariah* (objectives of Islamic law) in promoting social justice and economic equity.

## **Analysis of the Empowerment of Productive Zakah within the Cattle Fattening Farmers Program in Balikpapan City: A *Maqāṣid al-syāriah* Perspective**

The Balikpapan City Baznas community development program, focusing on the empowerment of cattle fattening farmers through productive zakah, aligns with the *maqāṣid al-syāriah* theory as articulated by Al-Ghazali. This initiative conforms to the essential principles of daruriyatul khamsah, encompassing the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-aql*), progeny (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*).

*Firstly*, the Protection of Religion (*Ḥifẓ al-Dīn*). The research indicates that participants in the zakah community development program exhibit a significant enhancement in religious observance. Specifically, the cattle fattening farmer community exemplifies mutual support in the improvement of daily prayers and the regular conduct of mandatory weekly religious studies every Tuesday evening. This communal reinforcement of religious duties epitomizes the *maqāṣid al-syāriah* objective of sustaining and fostering religious devotion. The collective commitment to such practices not only fortifies individual faith but also cultivates a spiritually enriched community environment, reflecting the intrinsic values of Islamic jurisprudence aimed at safeguarding and perpetuating religious adherence among its adherents.

*Secondly*, Preservation of Life (*Ḥifẓ al-Nafs*). Since the inception of the productive zakah empowerment program for cattle

fattening farmers in 2017, participants have successfully met their basic and secondary needs, with some even achieving tertiary needs such as investing in gold for future financial security. Additionally, the program has enabled several farmers to acquire land for housing and agricultural purposes, thereby enhancing their overall quality of life and meeting essential survival needs.

The significance of preserving life (*Ḥifẓ al-Nafs*) as one of the primary objectives of Sharia (*Maqāṣid al-syāriah*) is not only evident in physical protection but also in the sustainable improvement of quality of life. The implementation of the productive zakah empowerment program, particularly in the context of cattle fattening, has demonstrated significant impacts across various dimensions of participants' lives. The program has not only succeeded in enhancing participants' economic income but also in creating more stable and sustainable financial security. This is reflected in the ability of farmers to invest in valuable assets such as gold, which serves as a long-term value preservation strategy.

Moreover, land ownership for housing and agriculture not only fulfills basic needs for shelter and livelihood but also contributes to the development of more self-reliant and empowered communities. Land as a productive asset provides opportunities for farmers to diversify income sources and reduce dependency on a single economic source. In the long term, this can enhance their economic and social resilience to various challenges, including market fluctuations and climate change.

The program also underscores the importance of a holistic approach to economic empowerment that integrates social, economic, and environmental aspects. Thus, the productive zakah program serves not only as a tool for wealth redistribution but also as a mechanism for sustainable development that supports comprehensive life preservation. The success of this program can serve as a model for similar initiatives in various other contexts, with an emphasis on the importance of tailoring programs to specific needs and local potentials to achieve optimal outcomes.

*Thirdly*, the concept of *Hifẓ al-Aql*, or the Protection of Intellect, within the context of the ZCD program, merits further scholarly scrutiny. Membership in the program has conspicuously demonstrated a substantial correlation with enhanced financial stability among cattle fattening farmers. This correlation not only alleviates immediate financial stressors but also augments psychological well-being and cognitive faculties. The amelioration of existential concerns engendered by the program engenders a profound impact on the mental fortitude and tranquility of its beneficiaries.

The mechanisms through which the ZCD program cultivates such cognitive resilience warrant meticulous examination. It is imperative to dissect the intricate interplay between financial stability, existential anxieties, and mental health within the framework of this socio-economic intervention. This analysis necessitates a comprehensive exploration of psychological theories elucidating the nexus between financial security and mental well-being, such

as Maslow's hierarchy of needs and the transactional model of stress and coping.

Furthermore, the ZCD program's emphasis on communal solidarity and reciprocal support merits nuanced investigation. The communal ethos embedded within the program engenders a supportive milieu wherein members extend mutual aid during periods of illness or distress. Such social cohesion not only fosters a sense of belonging but also cultivates an environment conducive to mental clarity and emotional resilience. The dynamics of social support networks within the ZCD program offer fertile ground for scholarly inquiry, inviting inquiries into theories of social capital and collective efficacy.

*Fourthly*, Preservation of Progeny (*Hifẓ al-Nasl*). The productive zakah program, emblematic of socio-economic empowerment, has ushered in a transformative paradigm for cattle fattening farmers, catalyzing multifaceted advancements, particularly in educational accessibility for their progeny. The discernible outcomes include an augmented capacity among these households to financially underwrite a spectrum of educational pursuits, spanning from rudimentary primary education to the pinnacle of academic attainment at the tertiary level (S1), thereby engendering a palpable socio-economic upliftment. This progressive trajectory is evidenced by a cohort of alumni who have seamlessly transitioned into gainful employment, emblematic of the program's efficacy in mitigating socio-economic disparities and fostering upward mobility.

Central to the efficacy of this initiative is its resolute commitment to educational enrichment, emblematic of a strategic alignment with the overarching ethos of *maqāṣid al-syāriah*. By foregrounding educational attainment as a linchpin for societal advancement, the program not only ensures the holistic development of the younger generation but also safeguards the perpetuation of intellectual capital vital for sustainable development. This symbiotic interplay between socio-economic empowerment and educational enrichment underscores the program's efficacy in realizing the quintessential objectives of *maqāṣid al-syāriah*, particularly insofar as the preservation and cultivation of progeny are concerned.

The trajectory towards educational empowerment is not merely a tangential byproduct of the zakah program but rather a deliberate and strategic imperative. Through targeted interventions aimed at alleviating financial barriers to educational access, the program not only equips the progeny of cattle fattening farmers with the requisite skills and competencies for socio-economic mobility but also imbues them with a sense of agency and self-efficacy essential for navigating the complexities of a rapidly evolving global landscape. This strategic investment in human capital not only redounds to the immediate benefit of the beneficiaries but also accrues long-term dividends in terms of societal resilience and sustainable development.

*Fifthly, Protection of property (Ḥifẓ al-Mal)*, occupies a significant position within the framework of Islamic jurisprudence,

particularly in the context of Zakah disbursement and community development initiatives. The utilization of Zakah, a mandatory almsgiving prescribed in Islam, as a means to foster economic prosperity and safeguard the assets of individuals has been instrumental in the advancement of socio-economic welfare among targeted beneficiaries, notably cattle fattening farmers.

The symbiotic relationship between Zakah disbursement and asset enhancement among the *mustahik* (Zakah recipients) underscores a collaborative effort aimed at fortifying financial resilience and augmenting wealth accumulation within the community. This cooperative endeavor manifests through the establishment of structured frameworks, facilitated by Zakah institutions or Islamic financial entities, fostering collective action among cattle fattening farmers.

The zakah community development system serves as a conduit for channeling financial resources towards productive endeavors, such as livestock fattening projects, which not only bolster the economic capacity of individuals but also stimulate broader economic growth within the community. By pooling resources and leveraging Zakah funds, cattle fattening farmers can access capital for investment in productive assets, thereby diversifying their income streams and mitigating financial vulnerabilities associated with agricultural livelihoods.

Furthermore, the implementation of Zakah as a mechanism for asset development underscores its role beyond mere wealth redistribution, as it fosters a paradigm shift towards sustainable economic empowerment



and inclusive growth. Through targeted interventions and strategic allocation of Zakah resources, marginalized segments of society, including cattle fattening farmers, are afforded the opportunity to break the cycle of poverty and achieve financial stability.

Moreover, the synergy between Zakah disbursement and asset development underscores the holistic approach adopted towards socio-economic development, wherein the preservation of property rights serves as a fundamental pillar underpinning broader efforts aimed at poverty alleviation and social justice. By safeguarding the financial interests of individuals, particularly vulnerable segments of society, Zakah initiatives contribute to the cultivation of a conducive environment conducive to economic prosperity and social cohesion.

In conclusion, the cattle fattening farmer empowerment program in the Mount Binjai area has successfully embodied the *maqāṣid al-syariah* principles, achieving significant benefits for livestock breeders as zakah *mustabik*. This alignment with Al-Ghazali's *maqāṣid al-syariah* underscores the program's effectiveness in promoting holistic community development through the strategic application of productive zakah.

## CONCLUSION

The productive zakah program for cattle fattening, implemented by BAZNAS Balikpapan City, exemplifies an alignment with the *maqāṣid al-syariah*, specifically adhering to the principles of al-daruriyat al-khamsa. This alignment is manifest in its capacity to enhance the empowerment of

cattle fattening farmers, touching upon the preservation of religion (*ḥijẓh al-din*), life (*ḥijẓh al-Nafs*), intellect (*ḥijẓh al-aql*), progeny (*ḥijẓh al-Nasl*), and wealth (*ḥijẓh al-mal*). Consequently, such a program not only supports the socio-economic advancement of *mustabik* but also fosters their spiritual and moral development.

From a religious standpoint, the initiative upholds *ḥijẓh al-din* by promoting ethical agricultural practices in accordance with Islamic teachings, thereby reinforcing the farmers' faith and adherence to religious principles. The preservation of life (*ḥijẓh al-Nafs*) is addressed through the provision of sustainable livelihoods, which contributes to the overall well-being and health of the farmers and their families. By engaging in cattle fattening, farmers are also encouraged to apply critical thinking and innovation, thus enhancing *ḥijẓh al-aql*, or the protection of intellect.

Moreover, the program contributes to *ḥijẓh al-Nasl* by ensuring the stability and continuity of family units through improved economic conditions, which support the upbringing and education of children in a nurturing environment. Finally, the principle of *ḥijẓh al-mal* is directly addressed by the economic empowerment facilitated by the program, enabling farmers to achieve financial stability and independence.

Given the multifaceted benefits of this initiative, it is imperative that such programs be continually developed and expanded. By doing so, a greater number of *mustabik* can be uplifted, achieving not only economic prosperity but also enhanced spiritual and

ethical growth. This holistic approach ensures that the objectives of zakah are fully realized, promoting comprehensive development in line with the overarching goals of Islamic economic justice and welfare.

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