

ROLE OF ZAKAT IN ACHIEVING SUSTAINABLE DEVELOPMENT GOALS (SDGS) IN INDONESIA

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Abstract: Indonesia has a significant potential for zakat funds, considering that most of the population is Muslim. Zakat in Indonesia also has a strategic role in building the benefit of humanity. Besides, the world development agenda for 2015-2030, as set out in the Sustainable Development Goals (SDGs), consists of 17 goals and 169 measurable achievements that also aim for the benefit of humans and planet earth. The purpose of this paper is to explain the relationship of zakat with SDGs and the role of zakat for achieving SDGs in Indonesia. The method used is descriptive analysis through a literature review. The results of this study indicate that zakat has a significant role in achieving SDGs. That is because zakat and SDGs have the same goal, so that the work programs are both hand in hand with each other. This research is expected to be able to contribute primarily to the government and zakat management institutions in Indonesia in order to optimize the potential and use of zakat funds.

Keywords: Zakat, SDGs, Human Welfare, Zakat Management Institutions

INTRODUCTION

Indonesia is a country with a Muslim majority population. Based on data from the Indonesian Central Statistics Agency, it is known that 87.2% of the population is Muslim, and the rest are other religions such as Protestants, Catholics, Buddhists, and Hindus. A large number of Muslim residents have implications for the potential for zakat, which is quite large. National Amil Zakat Agency (BAZNAS) in 2015 stated that the potential for national zakat in Indonesia reached IDR 286 trillion.

Zakat is an asset that must be issued by every Muslim if he has reached a specific limit and fulfills certain conditions. The collected zakat funds are then distributed to those who need it or are called zakat mustahik. This is regulated in Al-Qur'an surah At-Taubah verse 60, where it is known that the ones who are obligatory of zakat include the poor, poor, amil (people who manage zakat), riqab (liberating slaves), gharimin (people who owe), fii sabilillah (one who strives in the way of Allah), ibnu sabil (one who is on his way).

This shows that there is a distribution of wealth in zakat, where the party with excess assets provides funds to those who need assets. Besides, previous research proves that zakat has a powerful influence on creating human welfare. Among these studies is Bello (2010), stating that the zakat system is a permanent mechanism in the economy to transfer wealth from

the rich to the poor. The results of research conducted by Murniati & Beik (2014) showed that zakat has a role in increasing human development in the city of Bogor, Indonesia. Other research conducted by Mian & Afzal (2014) suggests that zakat has an inverse relationship with poverty, where if zakat funds are channeled both for the short and long term, then the poverty rate will decrease and vice versa.

Not only the economic welfare of the community, zakat also has a positive influence on other welfare, such as health and education. Research conducted by Kefeli et al. (2017) states that medical assistance channeled using zakat funds has improved the quality of life of zakat mustahik in Malaysia. Besides, research conducted by (Latief, 2019) shows that zakat institutions have provided access to appropriate and broader health services for the community by channeling zakat funds and others in the form of medical assistance.

The many benefits of zakat on the welfare of the community shows that zakat is an essential instrument in supporting economic development or the development of the quality of human life. Zainal et al. (2016) also mentioned that zakat is a resource and instrument of development in the Islamic economy.

Economic development and the quality of human life are essential aspects that need attention. At present, UN member states have agreed on a world development agenda that is targeted to be achieved during the 2015 to 2030 time period contained in Sustainable Development Goals (SDGs). Sustainable Development Goals (SDGs) is a continuation and refinement of the previous agenda, the Millennium Development Goals (MDGs). The points in the SDGs are considered more comprehensive than the MDGs. Basically, SDGs aim to achieve the welfare of humans and planet earth.

The funds needed to reach the SDGs target in Indonesia are quite large. In addition to government funds, other potential funding sources are needed to support the program. That is because the Indonesian government's budget is still limited, so it cannot fully support all programs to realize SDGs.

One of the potential sources of funding in Indonesia to support SDGs is zakat. That is because zakat and SDGs have the same goal, which is to achieve human welfare. The next question is how the role of zakat in achieving SDGs in Indonesia.

METHODS

The research method used in this research is descriptive analysis with a literature review from various references related to research problems.

RESULTS

Zakat Conditions in Indonesia

The implementation of zakat in Indonesia is regulated in Act No. 23 of 2011 concerning the Management of Zakat. The law also regulates the distribution of zakat. Zakat is distributed in two ways, namely consumptive distribution, and productive distribution, in order to improve the quality of the people. However, zakat may be distributed productively if the basic needs of mustahik have been fulfilled.

The distribution of zakat productively is that zakat is distributed not only for consumptive matters but also can generate income. The distribution of zakat in the form of income-

producing programs began to be introduced along with allocations for other living benefits such as health assistance, education, shelter, and others (Johari et al., 2014).

The introduction of the zakat distribution program from consumptive to productive zakat distribution due to the awareness of the people related to the need to change zakat is not only a form of personal piety but also into the Islamic social-economic system (Johari et al., 2014). Thus, zakat is expected to have a broader and more significant role in improving the socio-economic conditions of Muslim communities.

There are generally two institutions that manage zakat in Indonesia, namely the National Amil Zakat Agency (BAZNAS), which is an independent institution formed by the government, and there is also the Amil Zakat Institute (LAZ) which is a private institution formed by the community. Since 2015, the recording of zakat began to be done centrally by BAZNAS. During the period of 2015 to 2017 it is known that the collection of zakat nationally is as follows:

Table 1. Collecting National Zakat Funds

No.	Year	Collected Zakat
1	2015	IDR 2,3 Trillion
2	2016	IDR 3,7 Trillion
3	2017	IDR 4,1 Trillion

Source: National Zakat Statistics (BAZNAS, 2015-2017)

Based on the information available in table 1.1, the collection of national zakat in Indonesia continues to increase from year to year. Nevertheless, the collection of national zakat is still far below the potential of national zakat, which reaches IDR 217 Trillion (Firdaus et al., 2012) to IDR 286 Trillion. This shows that Indonesia still has zakat potential that has not been absorbed. When the absorption of zakat funds can be optimal, the distribution of zakat is also expected to be optimal so that public welfare can be achieved. Regarding zakat distribution, Based on National Zakat Statistics issued by BAZNAS in 2015-2017, zakat distribution in Indonesia is as follows:

Table 1.2 Distribution of National Zakat Funds by Sector

No.	Sector	Distibution Amount		
		2015	2016	2017
1	Economy	IDR 315 Billion	IDR 493 Billion	IDR 882 Billion
2	Education	IDR 432 Billion	IDR 842 Billion	IDR 941 Billion
3	Dakwah	IDR 303 Billion	IDR 418 Billion	IDR 979 Billion
4	Health	IDR 188 Billion	IDR 226 Billion	IDR 413 Billion
5	Social Humanity	IDR 846 Billion	IDR 714 Billion	IDR 1,124 Billion

Source: National Zakat Statistics (BAZNAS, 2015-2017)

Based on table 2, it is known that the distribution of zakat in Indonesia is not only for the economic sector but also for other fields that support the improvement of the quality of human life such as education, da'wah, health, da'wah, and social humanity. However, because the distribution of zakat is limited to only eight groups, including zakat mustahik, the target of

zakat distribution, according to the above fields, is also still intended for the zakat mustahik group.

Zakat, Maqashid Syariah and SDGs

The purpose of zakat based on the Zakat Management Act in Indonesia is to improve the justice and welfare of the community. In addition, Article 3 of the same Law states that zakat also aims to alleviate poverty. This overlaps with the SDGs, where the points in the SDGs basically aim to improve human welfare.

Even according to Puskas BAZNAS (2017), zakat is one of the instruments of Islamic social finance that aims to meet the Maqashid Shariah, which is broader in scope compared to SDGs. Maqashid in language means the purpose or purpose, and sharia can be interpreted as a principle of Islamic law so that if the two words are put together has a meaning as the ultimate goal of the implementation of Islamic legal principles in everyday life. The concept of maqashid sharia is inherent in the development and practice of Islamic economics. That is because the Shari'a that Allah has made through the Qur'an and Sunnah aims to achieve human benefit both individually and socially so that the Maqashid Shari'ah is inseparable from that.

One Islamic scholarly thinking related to the Maqashid Sharia framework is Al-Ghazali's thinking. Puskas BAZNAS (2017) states that there are 5 (five) aspects and focus on Sharia Maqashid, namely Religion, Soul, Intellectual, Heredity, and Treasure. Meanwhile, the concept of Maqashid Ibnul Qayim is not limited to these five things. Ibnul Qayim emphasizes more on the objectives of the maqashid of sharia itself, where the purpose of the maqashid of sharia is the creation of justice and social welfare for the community.

When referring to the concept of Maqashid Shariah, both Al-Ghazali, and Ibnul Qayim, it can be said that SDGs are part of Maqashid Sharia as long as they do not conflict with Islamic Sharia. That is because not all points in SDGs are relevant to Maqashid Syariah, so SDGs are a small part of Maqashid Syariah.

Chapra (2008) states that the main objective of developing Muslim countries must be based on Maqashid Sharia. Based on this, the use of zakat as an instrument of development must also refer to Maqashid Syariah. If seen in table 2 regarding the distribution of Zakat funds in Indonesia, it can be said that the distribution of zakat in Indonesia is in accordance with the Maqashid Syariah Al-Ghazali framework:

Figure 1. Focus on the Distribution of Zakat in Indonesia



Source: BAZNAS

Then with the slices between SDGs and Maqashid Sharia, it can be said that zakat can also be used for SDGs. But more broadly, zakat is a whole concept and cannot be separated from the Islamic economy, so the zakat paradigm should also be included in the SDGs, not only the zakat funds (Puskas BAZNAS, 2017). That is because, in the SDGs, there is no religious paradigm as a means to happiness. Therefore, the religious component must be included in the SDGs points so that zakat remains in accordance with Maqashid Sharia and in line with world development.

Furthermore, the distribution of zakat in accordance with the points in the SDGs include:

1. Distribution of zakat for the economy in line with SDGs points number one (No Poverty), number two (No Hunger), number eight (Decent Work and Economic Growth)
2. Distribution of zakat for the health sector in line with point SDGs number three (Good Health)
3. Distribution of zakat for education in line with SDGs number four (Quality Education)
4. Distribution of zakat for the Social and Humanitarian fields is in line with the first SDGs points first (No Poverty), second (No Hunger), number ten (Reducing Inequality)

Even besides that, there is also a fatwa from the Indonesian Ulema Council, which specifically states that the use of Zakat, Infaq, Sadaqah, and Waqf can be used for Clean Water and Sanitation facilities. This is contained in the MUI fatwa no 01 / MUNAS-IX / MUI / 2015 concerning the Utilization of Zakat, Infaq, Alms & Endowments for the Development of Clean Water and Sanitation Facilities for the Community. The alignment of the fatwa with SDGs point number six (Clean Water and Proper Sanitation) reinforces the assumption that zakat has an essential role in achieving SDGs.

CONCLUSION

Zakat in Indonesia has an essential role in supporting the achievement of SDGs. Given that zakat in Indonesia has enormous potential and the absorption of its potential is not yet optimal. This means that opportunities and future potential are still wide open plus the support of the zakat law and supporting MUI fatwa. In addition, this is because SDGs have slices with Maqashid Sharia, where Maqashid Sharia is a framework of thought that must be used when trying to distribute zakat. However, zakat should not only play a role in terms of funding to achieve SDGs, but also need to include religious paradigms in the SDGs points so that the suitability of zakat to Maqashid Sharia is still maintained and can not be separated from the flow of world development, because zakat is a complete concept and cannot be separated from Islamic economics.

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