

DIFFERENCES IN THE ZAKAT SYSTEM IN QATAR AND INDONESIA

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Abstract

Zakat as an Islamic financial instrument has an important position in alleviating poverty, in managing zakat in Indonesia and Qatar. This research aims to provide an explanation of zakat management in Qatar and Indonesia. The practice of collecting and distributing zakat in Qatar involves several approaches, including direct payment by individuals, distribution through families, and through charitable organizations such as Qatar Charity. Despite efforts to increase transparency, politicization still influences some aspects, and Qatari regulations emphasize government control over zakat to direct it in line with state interests. This research suggests that there are differences in the management of zakat in the two countries, differences in various ways. Namely regulations, institutions, managers, supervisory institutions, models for implementing and collecting zakat, management of collection and distribution.

Keywords: *Zakat, Qatar, Indonesia.*

INTRODUCTION

According to the term, zakat is the name for a certain amount of property that has reached certain conditions required by Allah to be issued and given to those entitled to receive it with certain conditions (Supena, 2015). Zakat is an important instrument in the Islamic economic sector and encourages the progress and prosperity of Muslims throughout the world. Thus, zakat institutions need to be regulated and managed effectively and efficiently. Through a good collection, distribution and utilization system, zakat can be an alternative to stabilize the world economic crisis. According to Islamic teachings, zakat should be collected by the state (Fauziayah, 2010) Zakat Management in Indonesia as Economic Empowerment of the Ummah or institutions mandated by the state and on behalf of the government act as representatives of the poor and poor. Management under authority established by the state will be much more effective in implementing its functions and impact in building the welfare of the people for whom zakat itself is the goal, compared to zakat being collected and distributed by institutions that run independently without coordination (Purwakananta & Aflah, 2008).

Zakat is a maliah ijtimmah'iyah worship which has a strategic and decisive position for the development of the welfare of the people. Zakat not only functions as a form of vertical worship to Allah (hablumminallah), but zakat also functions as a form of horizontal worship (hablumminannas) (Fakhrudin, 2012). The implementation of zakat worship involves a number of activities related to the management of assets from collection, distribution, supervision, administration and accountability of zakat assets. If managed well and in trust, zakat will be able to improve the welfare of the people, be able to increase the work ethic of the people and serve as an institution for economic equality (Hidajat, 2017). Thus, the concept of zakat has provided an example that the Islamic religion really pays attention to its people in need. In this case, zakat functions as a fair redistribution of wealth in income, which is enforced through moral obligations and fiscal policy in economic and social conditions. Some contemporary scholars consider that necessary there is an institutionalization of zakat so that its potential, utilization and utilization can achieve the objectives prescribed by it. Several countries have also implemented zakat management through official institutions, both those established by the government and the private sector (Saidurrahman, 2013).

Zakat must be paid by every Muslim who meets the requirements (muzakki) to purify his wealth by distributing his zakat to mustahik (zakat recipients). Zakat management is not enough just to have good intentions, but must also be based on good governance. The role of amil and also professional zakat management is expected to be able to utilize the potential of zakat which has not been maximized in the country. The zakat amil appointed by the government to carry out the management of zakat funds nationally is called the National Zakat Amil Agency (BAZNAS) which is responsible for planning, organizing, implementing and supervising the collection, distribution and utilization of zakat (Ministry of Religion of the Republic of Indonesia, 2012).

The National Zakat Amil Agency (abbreviated as BAZNAS) is an institution that manages zakat nationally. By definition, a zakat management institution (LPZ) is an institution tasked with managing zakat, infaq and shadaqah, both those formed by the government such as BAZ and those formed by the community and protected by the government such as LAZ. Zakat utilization management is the maximum use of zakat funds without reducing their value and usefulness, so that they are effective for achieving the benefit of the people (Ministry of Religion of the Republic of Indonesia). Allah has given us all zakat knowledge about how to manage zakat so that it can bring prosperity to the people. According to the rules, both in the Koran and as-Sunnah, the government is responsible for the welfare of its people, because of the government's role as "caliph of Allah" and as "caliph khala'ifillah". The institution/body that has the right to manage zakat is the government or authority. This is in accordance with the meaning of verse 103 of Surah At-Taubah, the hadiths of the prophet both in the form of sayings and in the form of deeds and wisdom of Al-Khulafa Rasyidin (Afrina, 2020)

METHOD

This research uses a descriptive qualitative approach. This analysis was carried out by following procedures of analysis, interpretation, synthesis and documentation of information collected through various secondary data sources including the official website of the zakat management body, articles, newspapers, reports and studies that have been published regarding the zakat system in Qatar and Indonesia to see the system, distribution and collection of zakat in the two countries.

ANALYSIS AND DISCUSSION

A. Definition of Zakat

The word zakat linguistically comes from the word zaka yazkuzaka'an-wa zakwan which means to develop and increase. According to al-Azhary as quoted by Yusuf Qardhawi, it is not only the wealth and souls of the rich who develop, but also the wealth and souls of the poor. Zakat is also used to mean taharah (holy), blessing, and salah (good). Imam al-Syaukany explains why zakat means an-nima' (developing), and al-Tathir (purification), as follows: "As for the first meaning, because spending it becomes the cause of the development of wealth, or because the rewards increase because of the reason for issuing it, or because it is related to the development of assets. The second meaning is because zakat purifies the soul from bad qualities miserly, and purifies from sins." (Supena, 2015)

Meanwhile, the definition of zakat in terms of terms, the scholars of different schools of thought, are as follows:

1. The Hanafi School defines zakat as: having a certain portion of certain assets to be given to certain people who have been determined by Allah SWT in order to hope for His pleasure.
2. The Malikiyah school of thought defines zakat as: "issuing a certain portion of certain assets, which have reached the nisab, to those entitled to them, if they have been completely owned and have been for one year, apart from mining, agricultural and found goods.
3. The Shafi'i School defines zakat as: "the name for something that is removed from property or the body in a certain way.
4. The Hanbali school defines zakat as "a right that must be paid to certain assets, for certain groups, and at certain times." Yusuf Qardhawi defines zakat as: "a measurable portion of the assets that Allah SWT requires to be given to those who are entitled to it.

Zakat is also defined as giving something away." In Law no. 23 of 2011 concerning Zakat Management, states the meaning of zakat, namely: "property that must be expended by a Muslim or business entity to be given to those entitled to receive it in accordance with Islamic law". individuals but also business entities. This statement is different from the definition of zakat as stated by Islamic school scholars who only require zakat to individuals. The basis of the obligation is that zakat is one of the five pillars of Islam. Zakat is obligatory in Medina in the month of Shawwal of the 2nd year of Hijriyah, after the obligation of fasting in Ramadan and zakat of Fitrah. The obligation of zakat is accompanied by the obligation to pray in the Koran 82 times¹⁶. This shows the similarity of urgency between prayer and zakat.

B. Types of zakat

There are two types of zakat that Muslims must pay, namely zakat fitrah and zakat mal or zakat on assets. Zakat fitrah is the annual zakat that must be paid by all Muslims, zakat fitrah must be paid between the first day of the month of Ramadan and before the Eid al-Fitr prayer on the first day of the month of Shawwal. Zakat mal is zakat on several types of wealth including business, agriculture, savings, gold, silver and animals. Zakat on assets must be paid when someone owns the assets for a full Hijriah year up to the nisab. Each type of zakat has different requirements and calculations determined by the zakat management body. In general, Muslims are required to pay zakat of 2.5 percent of their income and wealth. (Muhammad, 2019)

C. Zakat Management

Based on the understanding of management and zakat above, zakat management can be defined as the process of achieving the goals of a zakat institution with or through other people, through planning, organizing, directing and controlling organizational resources effectively and efficiently in Law no. 23 of 2011, states the definition of zakat management, namely "zakat management is planning, implementing and coordinating activities in the collection, distribution and utilization of zakat". The previous Zakat Management Law, namely Law No. 38 of 1999, defined zakat management as: Planning, implementation and supervision of the collection, distribution and utilization of zakat.

There are differences in the definition of zakat management, between Law 23/2011 and Law 38/1999. In Law 23/2011 there is no mention of a supervisory function, whereas in Law 38/1999 there is no coordination function. Supervision and coordination functions are important in management. Management experts such as Stonner and Daft, mention the supervisory function in management, so that the supervisory aspect should also be mentioned in zakat management. Even though Law No. 23 of 2011 does not mention the supervisory function in the definition of zakat management, it still includes supervision. This is as stated in article 34 regarding guidance and supervision, which is carried out by the Minister or regional leaders at provincial and district/city levels¹⁴, while in article 35, it states that supervision can also be carried out by the community. (Supena, 2015). Combining the two meanings of zakat management from the two zakat management laws, zakat management is: "Activities of planning, implementing, coordinating and supervising the collection, distribution and utilization of zakat"

D. Zakat Management in Qatar

Qatar recorded a GDP-PPP of US\$124,848. Luxury shopping centers and large oil, gas and petrochemical reserves have pushed Qatar into the ranks of the richest countries in the world for 20 years. (Ranks of the Richest Countries in the World in 2023, Top Ireland, n.d.) The population of Qatar in 2023 is estimated to reach 2,716,391 people in mid year. Qatar's population is equivalent to 0.03% of the world's total population (Data, 2023) with more than 77% being Muslim. The zakat fund from the ministry of waqf and Islamic affairs manages the collection and distribution of zakat in Qatar. The zakat fund was established in 1992 and is managed by a board of seven directors. The Ministry implements several types of zakat mal including zakat on savings, gold and silver, mining products, and animals. Although Qatar adopted a voluntary zakat payment law, all publicly listed companies must pay 2.5% of their annual net profits to support sports, cultural and charitable activities. A review of the zakat fund website found that the website provides online zakat calculations and zakat payments.

However, no recent statistical data is provided regarding zakat collection in terms of distribution of zakat collection. News regarding the latest distribution, namely. The Zakat Affairs department at the Ministry of Endowments and Islamic Affairs provided assistance worth 17,003,582 Qatari riyals during last August, of which 564 families who met the requirements for assistance in the State of Qatar received benefits (zakat fund, 2023). The zakat system in Qatar in the governance of government bodies, namely the ministry of waqf and Islamic religious affairs, centralized structure, types of zakat fitrah, savings, gold, silver, mining products and animals, is mandatory for all public companies. Types of asnaf for the poor locally and abroad, there is no availability of audit statistical data for reports, zakat laws that are unclear or lacking in detail can be misinterpreted by zakat payers.

In an article it is stated that restrictions on zakat through two dimensions Restrictions on zakat are subject to different interpretations from recipients "for the cause of Allah" which is related to the supply of weapons and militants to defend Islam and Muslim countries in the name of jihad. However, it is also about helping the poor and needy, building mosques, hospitals and schools, for example the majority of Qataris do not mind expressing their reluctance to support the political aspects of zakat and prefer to pay their zakat for religious and humanitarian purposes. However, Qataris did not mind using zakat to provide war funds according to their national affiliation,

especially after the blockade of Qatar. Qatari Muslims (citizens and residents) pay their zakat individually, through zakat funds (government organizations), or through NGOs. In distributing zakat they have several options.

E. QATAR ZAKAT COLLECTION AND DISTRIBUTION

1. Individually, where they give their zakat directly to zakat recipients without intermediaries, the factor that influences why participants choose to pay zakat individually is religion. The Koran says: "if you give alms openly, it is good, but if you keep it secret and give to the needy privately, it is better for you, and it will atone for some of your bad deeds, Allah knows what you do (Al Baqarah, 2:43). However, paying zakat individually causes problems for the religious awareness of zakat, the work of charitable organizations, and the interests of the state of Qatar. Qatar also has a culture, namely (tribal culture and family ties) where family leaders have full power and make final decisions regarding the distribution of zakat, the Qatar family project serves zakat recipients despite authoritarian elements, these authoritarian elements limit zakat, through the microcosm of the family. The distribution of a Qatari family's zakat depends on the beliefs of the tribal leader. According to residents, the ties between them and their families living in their country of origin is also another aspect of familial authoritarianism. The majority of Qatari citizens tend to pay their zakat to their families, wherever they live
2. Giving to family, they prefer to give directly to the closest relatives in need, namely family, even though their family is abroad, many Muslim immigrants say that they pay their zakat in their country of origin, and do this every year.
3. Another way to distribute zakat in Qatari society is through zakat funds and NGOs such as the Red Crescent and Qatar Charity. Charitable organizations, apart from that, the Qatari government also limits zakat in Qatar by tightening supervision and control over zakat practices in Qatari society through the regulatory authority for charitable activities (RACA). The Qatari government has the right to safeguard the country's internal security as well as the good international reputation it has recently enjoyed. In particular, supporting terrorism from Qatari donations, including zakat, was one of the most prominent accusations that inspired the blockade of Qatar in 2017-2021. (Alkahlout, 2023) This has led to tightening control over zakat, in Qatari charity organizations. This does not mean that zakat is not politicized. In other words, zakat is under the authority of the Qatari government to direct it according to the interests of the state. RACA is responsible for the behavior of charitable organizations regarding donations, including zakat, by adopting collective responsibility and cooperation between local NGOs and INGOs to "ensure external assistance and contribute to achieving sustainable global development goals. Charitable Activities Regulatory Authority is an independent government entity concerned with the development, encouragement, monitoring, protection and coordination of the efforts of charitable, humanitarian and non-profit organizations in the State of Qatar. This authority carries out its duties in coordination, cooperation and partnership with various national and international bodies, and through a series of means that improve the regulation and compliance of charitable organizations (RACA, 2023). Qatar's efforts to show the world and Arab countries that they are taking a positive stance to overcome accusations of "harboring terrorists, or "supporting terrorism" elsewhere (the main reason for the blockade). The blockading countries claim that terrorism funding from Qatar occurs through domestic charitable organizations and several businessmen. (al zajeera 2017)

Qatar Charity is one of the largest humanitarian and development organizations in the world, an initiative of a group of Qatari philanthropists. Qatar Charity was initially founded to help children affected by war, and is now expanding the scope of its activities to various humanitarian and development sectors. Qatar Charity is reflected as an Islamic institution, with the majority of its fundraising through individual zakat donations from the Muslim population in Qatar. Qatar Charity establishes its consistency in the humanitarian field with Islamic teachings. This is reflected in Qatar Charity which has a funding base through zakat, or obligatory charity, and this is a form of Muslim contribution in Qatar. Since zakat contributions are a funding component of Qatar Charity, all aspects involved must comply with the principles governing zakat in Islam. The needy people who can benefit from Qatar Charity's zakat funds are often restricted to Muslims only. Qatar Charity has therefore restricted its programs to Muslims only. The form of Qatar Charity as depicted here shows the characteristics of the first generation of formal Qatari aid actors built on the Islamic concept of waqf. Meanwhile, Qatar Charity has now expressed a willingness

to consider working with non-Muslims. Qatar Charity is also a fairly transparent organization as proven by providing annual reports regarding income and distribution of zakat funds itself. In 2021 as follows (Charity, 2020): (Charity, 2021)(Financial Report Qatar Charity.Pdf, 2022)

QHATAR CHARITY INCOME (Qatar Riyal)				
Year	Amount			
	Limited	Unlimited	Total	growth
2017	1,219,364,423	-	1,219,364,423	-
2018	1,580,906,387	-	1,580,906,387	29.65%
T 2019	1,461,930,081	9,716,583	1,471,646,664	-6.91%
2020	1,783,806,761	25,304,990	1,809,111,751	22.93%
2021	1,747,573,750	74,393,618	1,821,967,368	0.71%
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Islamic organization Qatar Charity was founded in 1992 and is based in the State of Qatar, and is active in 42 countries. Qatar Charity operates field offices in Sudan, Pakistan, the Palestinian Territories, Indonesia, Bangladesh and Niger, while also funding projects in Ghana, Benin, Togo, Burkina Faso and Mali. In establishing international cooperation, Qatar Charity has signed memorandums and cooperation agreements with UN agencies and organizations such as UNHCR, WFP, IOM, FAO, UNICEF, OCHA, UNDP and also UNRWA. Apart from UN organizations, Qatar Charity also collaborates with international donors, for example the Islamic Development Bank and the Islamic Educational, Scientific and Cultural Organization (ISESCO).

The many collaborations carried out by Qatar Charity have contributed to Qatar Charity's success in implementing humanitarian and development programs. This success is reflected in the fact that Qatar Charity has been ranked first for several years among other international humanitarian NGOs. Qatar Charity has entered into a series of partnership and cooperation agreements with international and regional governmental and non-governmental organizations. Qatar Charity also has a collaborative network to mobilize official government resources to provide necessary support for victims of crises and disasters throughout the world. This institution is a fairly popular NGO and has a lot of influence in terms of collecting and distributing zakat and waqf. Qatar Charity also received many awards because of its good achievements and helping other countries with the problems they are facing, especially in humanitarian matters, this makes Qatar Charity a soft diplomacy of Qatar, as well as building Qatar's image in these countries, including:

Year	Award	Program
2008	Best organization (voluntary award)	
2009	Received an award from the Dubai International Humanitarian Aid and Development Conference and Exhibition (DIHAD)	for his contribution to the further development, improvement and initiation of technical assistance for humanitarian aid and international development programs
2010	Received a certificate of appreciation from the ruler of Ajman UAE	

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2011	gold medal from ISESCO, Sheikh Fahd Al Ahmad's Award	for charity work
	award of the Grand Order of Knight of the Republic of Burkina Faso	for humanitarian and development efforts undertaken for charity work
2012	The Pioneering Projects in Social Work Award from the Council of Ministers	GCC (Gulf) Social Affairs in Saudi Arabia.
2013	Qatar Charity is ranked in the top 10	as an NGO for humanitarian work in Palestine, Somalia and Syria
2013	won The Sicilian International Prize in Italy.	
2014	- Top 10 agencies for humanitarian work in 5 countries by OCHA institution	which excels in - the care and upbringing of orphans in the Gulf region or GCC countries
2015	award as the best smart application in Kuwait	intelligent application creation
2016	got 2 gold medals 5 awards Technical Innovation in Charity Work Conference in Bahrain	for the best TV program
2017	Qatar Charity received ISO: 2700 certification, in 2017 in the UK.	become a member of the Start Network To comply with international information security standards
2023	Excellence Award (Islamic Social Responsibility) 2023, as part of the 13th Global Islamic Finance Awards (GIFA) 2023, in Dakar, capital of Senegal(Center, 2023)	

4. Qatar charity in Indonesia

In Indonesia, Qatar Charity began its journey in 2004 when the Tsunami hit Aceh Province. The implementation of their first program, namely post-Tsunami village development in 2005. (Editor, nd) Qatar Charity's efforts to help the Indonesian people have also been approved by the Indonesian government, most recently in 2020 Qatar Charity has pressed for a contract to extend the cooperation, namely a Memorandum of Understanding or MoU with the Ministry of Religion in the socio-religious field. This collaboration includes social, religious, educational, health and other social and religious assistance for three years (KEMENAG, 2020). The value of this assistance reached Rp. 420 billion or the equivalent of \$30 million USD, the provision of assistance by Qatar Charity is Qatar's strategy in building a good image in Indonesia, which is the country with the largest

Muslim population in the world, due to the relationship between fellow Muslims or ukhuwah Islamiyah with Indonesia.

5. Comparison of Zakat Management in Indonesia and Qatar

1. Zakat System in Qatar

- a. Governance is carried out by a government body, namely the Ministry of Waqf and Islamic Religious Affairs' Zakat Fund, structured centrally
- b. Zakat collection is mandatory for all public companies, namely 2.5%. Meanwhile, for individuals, it is voluntary for other people.
- c. Distribution of zakat, types of asnaf, namely local and overseas poor.
- d. Transparency of zakat, lack of availability of statistics, and absence of audit information for financial reports.
- e. Use of technology, online application for zakat is available
- f. Awards and recognition, no information.
- g. The law that regulates the zakat process is Law No. 8 concerning the formation and zakat (1992)

2. Zakat System in Indonesia

- a. The practice of zakat management under Republic of Indonesia Law No. 23 of 2011 is centralized in the hands of the government through BAZNAS, and the community can form a zakat management institution through the Amil Zakat Institution (LAZ) with the permission of the minister. In carrying out its duties, BAZNAS is supervised by the Minister for Religion, the Governor and the Sharia Supervisory Board.
- b. There is no legal basis that requires the payment of zakat. Zakat is only religiously obligatory, but has been integrated with tax regulations where zakat obligators can submit claims for their zakat payments as a deduction from zakat.
- c. Zakat is distributed to eight asnaf, based on a priority scale, especially the poor. Zakat can be used for productive activities to improve the quality of life.
- d. In several aspects, Indonesia has advantages in zakat management institutions with a large number and coverage; and the presence of external supervisory institutions that further strengthen opinion and accountability; However, there are shortcomings at the regulatory level with its non-binding Partial Model so that the existing potential cannot be achieved.

CLOSING

Conclusion

Zakat has a strategic role in the Islamic economic sector, encouraging the progress and prosperity of Muslims throughout the world. In the Indonesian context, zakat management is considered to need to be regulated and managed effectively by institutions that have a mandate from the state or government. Zakat management must be based on good governance, and the National Zakat Amil Agency (BAZNAS) in Indonesia has an important role in managing zakat funds nationally. In a comparison of the zakat systems in Indonesia and Qatar, Qatar has a centralized structure in managing zakat which is carried out by the Ministry of Endowments and Islamic Religious Affairs. The existence of institutions such as Qatar Charity, as the largest humanitarian and development organization, also makes a significant contribution through the collection and distribution of zakat. However, it should be noted that controls on zakat in Qatar are tightened by the government to maintain internal security and international reputation. In collecting and distributing zakat in Qatar, there are several approaches, including direct payment by individuals, distribution through families, as well as through charitable organizations such as Qatar Charity. Despite efforts to increase transparency in zakat management, some aspects of politicization remain, and regulations in Qatar emphasize government control over zakat to direct it in accordance with state interests.

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