



## **Ngaji Fiqh Zakat: Empowerment of Amil Zakat at Simbarwaringin Village**

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### **Abstract**

*This service aims to improve the understanding of the community, especially Amil Zakat, about the importance of effective Zakat management in order to empower the community in Simbarwaringin Village. The Ngaji Fiqh Zakat program organized by the Nahdlatul Ulama (NU) Branch is presented as a forum for education about Fiqh Zakat, with speakers KH. Andi Ali Akbar, Deputy Secretary of Syuriah Nahdlatul Ulama Regional Management Lampung. Through this mentoring session, Amil Zakat and the community are given an understanding of the obligation of Zakat, types of Zakat, and the principles of targeted Zakat distribution. The method used is participatory mentoring that directly involves Amil Zakat and the community in every stage of the activity. A better understanding of Zakat can increase the awareness and skills of Amil Zakat in managing Zakat in a transparent and accountable manner, which contributes to improving the welfare of local communities.*

**Keywords:** Empowerment of Amil Zakat, Ngaji Fiqh Zakat, Zakat management, Welfare of the people

### **INTRODUCTION**

*Zakat* is one of the pillars of Islam which has an important role in realizing the social and economic welfare of Muslims.<sup>1</sup> As a form of worship that has a large social impact, *Zakat* not only functions to purify wealth, but also as an instrument to reduce social and economic disparities in society.<sup>2</sup> However, even though *Zakat* has been regulated in Islamic law, there are still many challenges in its implementation, especially in terms of its management and distribution.

In Indonesia, although *Zakat* institutions have developed rapidly, the quality of *Zakat* management at the sub-district level, especially in Simbarwaringin Sub-district, still requires special attention. One of the problems faced is the lack of adequate understanding of *Fiqh Zakat* among *Amil Zakat* and the wider community.<sup>3</sup> *Amil Zakat* often face difficulties in managing *Zakat* effectively, both in terms of collection, distribution and utilization, because not all *Amil Zakat* have a strong understanding of the principles of *Fiqh Zakat* that are in accordance with sharia.<sup>4</sup>

In addition, ignorance about the obligations and rights of *Zakat* recipients, as well as the correct calculation method, often causes inconsistencies in *Zakat* management. This can result in suboptimal *Zakat* distribution and a lack of



sustainability in community empowerment programs.

Another major problem in Simbarwaringin Village is the lack of coordination between existing *Amil Zakat* and the government. Many *Amil Zakat* work separately without any clear guidance or coordination from the government, so that *Zakat* management tends to be unstructured and not in accordance with applicable principles. This lack of power in terms of coordination also causes *Amil Zakat* to have difficulty in distributing *Zakat* to the right targets, which should lead to empowering the people's economy.

*Amil Zakat* who work at the village level should have clear legitimacy through a Decision Letter from the government, through the Nahdlatul Ulama *Zakat Infaq* and *Shadaqah* Institution (LAZISNU). However, in reality, many *Amil Zakat* in Simbarwaringin Village do not yet have an official Decision Letter from the government. This causes the *Amil Zakat* to not have a strong legal basis in carrying out their duties, and there is a lack of effective supervision and guidance from the authorities. As a result, *Zakat* management is less than optimal, sometimes even not in accordance with applicable provisions, both in terms of administration and distribution.

Well-coordinated guidance for *Amil Zakat* is needed so that they can work professionally and responsibly. One of the steps that must be taken is to ensure that *Amil Zakat* receive a Decision Letter from the government, which can be issued through LAZISNU as an institution that has the authority to manage *Zakat* in the NU environment. With this Decision Letter, *Amil Zakat* not only receive official recognition, but also receive better guidance and supervision from the government and related institutions, so that *Zakat* management can run more transparently, accountably, and in accordance with the provisions of Islamic law.

## METHOD

The service used participatory mentoring approach,<sup>5</sup> focus on empowering *Amil Zakat* in Simbarwaringin Village through the *Ngaji Fiqh Zakat* organized by the Nahdlatul Ulama Branch. This mentoring is carried out by inviting *Amil Zakat* and the community to collaborate in understanding the principles of *Fiqh Zakat* in depth. The mentoring process involves providing materials related to *Zakat* obligations, proper distribution, and how *Zakat* can be a tool to improve the welfare of the community. This activity is carried out through training sessions and interactive discussions to strengthen the understanding and skills of *Amil Zakat* in managing and distributing *Zakat* effectively.

Mentoring will also be carried out with an inclusive approach, where *Amil Zakat* and the community are directly involved in every stage of the activity. In this process, active community participation is highly prioritized to ensure that they not only receive the benefits of *Zakat*, but also have a better understanding of its management. Thus, the purpose of this service is to improve the quality of *Zakat*

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management and maximize the social impact of *Zakat* in improving the welfare of the community, while strengthening the role of the NU Branch in empowering the economy of the community in Simbarwaringin Village.

## RESULTS

The “*Ngaji Fiqh Zakat* in Simbarwaringin Village for the Welfare of the Community” program initiated by the NU Branch of Simbarwaringin Village will be implemented using a comprehensive approach and based on the active participation of *Amil Zakat*, the community, and NU Branch administrators. This service method is designed to provide a deeper understanding of *Fiqh Zakat* while building the capacity of *Amil Zakat* in Simbarwaringin Village through a series of interrelated activities.

### Socialization and program opening

In the initial stage, socialization was conducted to the community, especially the *Amil Zakat* in Simbarwaringin Village regarding the importance of *Fiqh Zakat* and the objectives of this program. This socialization will involve the NU Branch administrators and local community leaders to obtain maximum support and participation. The socialization also aims to introduce the importance of coordination between *Amil Zakat* and the government through LAZISNU.



**Picture 1. The enthusiasm of the participants in Ngaji Fiqh Zakat**

This program was held on Sunday, February 23, 2025, at the Nahdlatul Ulama Branch Representative Council Building, Trimurjo District, starting at 13.30 WIB until finished. This training and mentoring was attended by approximately 55 participants, consisting of *Amil Zakat*, NU Branch administrators, and local community leaders. The event ran smoothly and enthusiastically, where participants were active in every training and discussion session provided.

### *Fiqh Zakat* training for *Amil Zakat*

This training will be the core of the community service program. Selected *amil Zakat* will be given intensive training on the basic principles of *fiqh Zakat*, starting from the definition of *Zakat*, types of *Zakat*, requirements for *Zakat* recipients, to the

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correct procedure for calculating *Zakat*. In addition, this training will also include discussions on efficient *Zakat* management in accordance with Islamic law. The methods used in this training are lectures, group discussions, and case studies that are relevant to *Zakat* management practices in Simbarwaringin Village.

### **Mentoring and coaching of *Amil Zakat***

After the training, this program will be continued with direct mentoring of *Amil Zakat* in implementing the *Fiqh Zakat* that has been learned. This mentoring will be carried out by accompanying *Amil Zakat* in the process of collecting and distributing *Zakat* in the field. At this stage, the community service team will provide coaching related to transparent and accountable *Zakat* management methods, as well as assist *Amil Zakat* in compiling *Zakat* management reports in accordance with applicable standards.

### **Coordination with the Government and LAZISNU**

As part of the effort to optimize *Zakat* management, this program will also focus on the importance of coordination between *Amil Zakat* and the local government. The service team will facilitate *Amil Zakat* in obtaining a Decision Letter from the government through LAZISNU. With the Decision Letter, *Amil Zakat* will have stronger legitimacy in carrying out their duties and receive direct guidance from the government and *Zakat* institutions that have authority.

### **Monitoring and evaluation**

In the final stage, monitoring and evaluation are carried out to assess the extent to which this program has an impact on improving *Zakat* management in Simbarwaringin Village. The community service team will collect feedback from *Amil Zakat* and the community regarding the effectiveness of the training and mentoring that has been carried out. This evaluation will also measure the extent to which *Amil Zakat* have implemented *Fiqh Zakat* in *Zakat* management in the field and whether there is an improvement in the distribution of *Zakat* to those entitled.

### **Preparation of reports and recommendations**

After the evaluation is completed, the community service team will prepare a final report that includes the results of the program implementation, findings from monitoring and evaluation, and recommendations for future improvements. This report will also be submitted to related parties, such as the NU Branch, the Simbarwaringin Village government, and LAZISNU, to be used as a reference for better *Zakat* management in the future.

By using a community service method based on training, mentoring, and coordination between *Amil Zakat*, the government, and *Zakat* institutions, it is hoped that this program can increase the capacity of *Amil Zakat* in Simbarwaringin Village and provide a positive impact on the welfare of the community through more effective and accountable *Zakat* management.

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## DISCUSSION

The results of the discussion in this community service show that knowledge and understanding of *Zakat* are very important in increasing the effectiveness of *Zakat* management in society. KH. Andi Ali Akbar, Deputy Secretary of Syuriah PWNU Lampung, in the *Ngaji Fiqh Zakat* session said that *Zakat* is one of the pillars of Islam which has the main purpose of purifying wealth and helping those in need. He explained that *Zakat* is not only an individual obligation, but also a tool to create social justice in society. With *Zakat*, the wealth owned by the rich will circulate back into the hands of those in need, so that there is an equal distribution of welfare



**Picture 2. KH. Andi Ali Akbar teaches *Fiqh Zakat***

In his explanation, KH. Andi Ali Akbar emphasized the importance of a correct understanding of the types of *Zakat*, namely *Zakat Fitrah* and *Zakat Mal*. *Zakat Fitrah*, according to him, is a *Zakat* that must be paid by every Muslim before *Eid al-Fitr*, as a form of self-purification and helping the less fortunate. Meanwhile, *Zakat Mal*, which must be paid by individuals who have assets exceeding the nisab, is an obligation to help the poor and empower people who need help. KH. Andi Ali Akbar also said that a deep understanding of these two types of *Zakat* is important so that Muslims can pay *Zakat* correctly and in accordance with the provisions of sharia.

Furthermore, KH. Andi Ali Akbar explained that good *Zakat* management does not only involve collecting funds, but also targeted distribution. One aspect that needs to be considered is the identification of *Zakat* recipients who meet the criteria as *mustahik*, such as the poor, needy, *amil Zakat*, and other groups who are entitled to receive. He emphasized that *Zakat* must be managed transparently and accountably so that it can have a positive impact on people in need, and not just an obligation that is fulfilled without significant effects. With good *Zakat* management, the welfare of the community can be realized more optimally.

In the session, KH. Andi Ali Akbar also discussed the challenges faced by *amil Zakat* in managing *Zakat*, especially related to the low level of public awareness about

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the importance of *Zakat*. He said that people often only consider *Zakat* as an annual obligation without realizing how great the social benefits can be if *Zakat* is managed well and on target. Therefore, it is important for NU Branches and other organizations to continue to educate the public about *Zakat* as an instrument of economic empowerment of the people that can help reduce social inequality.

Finally, KH. Andi Ali Akbar gave direction so that the *Ngaji Fiqh Zakat* activity does not stop at theoretical understanding, but is also followed by real actions in managing *Zakat* in the community. He invited all parties to play an active role in maximizing the potential of *Zakat* for the welfare of the community, including by strengthening the role of *amil Zakat* in managing and distributing *Zakat* effectively. *Zakat* is not only a religious obligation, but also an economic force that can encourage the creation of social welfare in Simbarwaringin Village and its surroundings.

## CONCLUSION

The conclusion of this service is that a deep understanding of *Zakat*, especially through the *Ngaji Fiqh Zakat* program guided by KH. Andi Ali Akbar, is very important to increase the effectiveness of community empowerment. With a correct understanding of the types of *Zakat*, management procedures, and distribution that are right on target, it is hoped that *Zakat* can become a more effective instrument in reducing social inequality and improving community welfare. The assistance provided by the NU Branch in Simbarwaringin Village can strengthen the role of *amil Zakat* in managing and distributing *Zakat* in a transparent and accountable manner, thus providing a significant positive impact on society.

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