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Implementation of Professional Zakat at the Darul Arqam Mosque Congregation of Sokaraja, Banyumas Regency

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ABSTRACT :

Professional zakat management is a crucial aspect in an effort to improve the welfare of zakat recipients. This article discusses the implementation of professional zakat in the worshippers of the Darul Arqam Sokaraja mosque, as well as the important role of professional zakat in the context of economic and social empowerment. Professional zakat management is not only limited to collecting funds, but also involves an effective distribution strategy to ensure a significant positive impact on zakat recipients. This researcher is a field research, with the subject of research for the worshippers of the Darul Arqam Sokaraja mosque and the Takmir mosque. Data collection by observation, interviews and documentation, analysis with Miles and Huberman theories. The results show that 75% of the worshippers of the Darul Arqam mosque have paid professional zakat well, this is the impact of the knowledge about professional zakat owned by the worshippers.

Keywords: *professional zakat, mosque worshippers, empowerment*

INTRODUCTION

This Zakat, as one of the main pillars in Islamic teachings, does not only functions as a religious obligation, but also has great potential as a philanthropic instrument to improve the welfare of the community. In this context, professional zakat, which is part of the income of a particular job or profession, is the subject of critical study. In everyday life, economic inequality is still a serious problem. Income disparities between individuals and groups can create social injustice. Professional zakat emerged as an instrument that has the potential to reduce this inequality through wealth redistribution. Recognizing the complexity of professional zakat, Muhammad al-Baqir in his work entitled *The Dynamics of Zakat in Indonesia* provides insight into the urgency of professional zakat as a means to minimize economic disparities and achieve social justice.¹

The Darul Arqam Mosque is a mosque built in the environment of a pesantren that was recently established. The establishment of the pesantren and the activation of the mosque were

¹ Muhammad al-Baqir, *Dinamika Zakat di Indonesia* (Jakarta: Pustaka Abadi, 2018), hlm. 55.

carried out in 2019, had a vacuum due to the covid-19 disaster and was active again in 2021. There are 23 students who stay at the Islamic Boarding School, 60% of which come from underprivileged families, so that in the operation of the pesantren in addition to relying on the help of the pesantren caregivers, and also from the mosque congregation in the pesantren environment. The location of Islamic boarding schools and mosques is in a sparsely populated area, precisely in the middle of an uninhabited environment. However, some residents of the next village actively worship at the pesantren mosque and give their zakat to the pesantren mosque, including professional zakat. However, of the Darul Arqam mosque congregation which totals around 12 heads of families, only 30% have carried out professional zakat, 70% have not carried out². Therefore, it is necessary to research how to implement professional zakat in the Darul Arqam mosque congregation and what obstacles are faced in the implementation of professional zakat.

Methods

This researcher is a field research, with the subject of research for the worshippers of the Darul Arqam Sokaraja mosque and the Takmir mosque. Data collection by observation, interviews and documentation, analysis with Miles and Huberman theories.

Result

Overview of the Darul Arqam Mosque Congregation Sokaraja

The congregation of the Darul Arqam Sokaraja mosque consists of 12 heads of families, with diverse livelihoods, ranging from farmers, traders, civil servants, and entrepreneurs. It can be explained in detail in the table below:

Table1. Darul Aqam Mosque Congregation Sokaraja

Yes	Name	Work	Has/have not paid professional zakat
1	SG	Merchant	Not yet
2	WR	Self employed	Already
3	CTR	Private lecturer	Not yet
4	BGY	Merchant	Not yet
5	SFR	Laborer	Not yet
6	OAK	Private teacher	Already
7	IN	ASN	Already
8	ALD	Laborer	Not yet
9	YD	Private lecturer	Not yet
10	DN	Self employed	Not yet
11	HR	Merchant	Already
12	SN	Merchant	Already

² Wawancara dengan salah satu pengasuh pesantren Darul Arqam Sokaraja, ust. Hafidzin, Agustus 2025

Professional Zakat Management

The management of professional zakat does not always run smoothly. Administrative and normative challenges often arise in the implementation of professional zakat in the field. Nurul Hidayah, in her book entitled *The Challenges of Professional Zakat Implementation in Indonesia*, presents a careful picture of these obstacles. His research creates a deep understanding of the obstacles in optimizing professional zakat as a tool to improve social welfare.³ The main objective of this study is to analyze the potential and the implementation of professional zakat as a catalyst for improving welfare for zakat recipients, in this case as an operational contribution to the Darul Arqam Sokaraja psantren. This can be used as the first step to identify strategies and solutions that can be applied in increasing the effectiveness of professional zakat.

Aisyah Rahmawati through her book entitled *Socio-Economic Analysis of Professional Zakat Recipients* provides an in-depth analysis of the social and economic conditions of professional zakat recipients. His research provides valuable perspectives to understand the real needs of zakat recipients and how professional zakat can more accurately meet these needs.⁴ A deep understanding of the reality of professional zakat and the welfare of zakat recipients requires a careful and holistic approach to research.

Ahmad Rifai, in his book entitled *Professional Zakat Research Methodology*, provides valuable methodological guidance to design accurate and relevant research. Effective research methods are the key to understanding the dynamics of professional zakat management and its impact on the welfare of zakat recipients.⁵ By utilizing the contributions of these authors, this article will explore Professional Zakat Management as a potential solution in improving the welfare of the community, especially students of the Darul Arqam Sokaraja Islamic Boarding School. Although the references taken from these works are not the main basis for this research, they have an important role in providing context and enriching the discussion. In line with this understanding, this research is directed to provide in-depth insights into the implementation of professional zakat management, the challenges faced, and its impact on the welfare of zakat recipients.

³ Nurul Hidayah, *Tantangan Implementasi Zakat Profesi di Indonesia* (Surabaya: Pustaka Ilmu, 2016), hlm. 82.

⁴ Aisyah Rahmawati, *Analisis Sosio-Ekonomi Penerima Zakat Profesi* (Bandung: Pustaka Karya, 2020), hlm. 105.

⁵ Ahmad Rifai, *Metodologi Penelitian Zakat Profesi* (Yogyakarta: Pustaka Pelajar, 2014), hlm. 128.

Concept and Implementation of Professional Zakat

Professional Zakat, as an integral part of the Islamic zakat system, involves financial contributions from income earned from a particular job or profession. In detailing the concept of professional zakat, Muhammad al-Baqir in his work entitled *Zakat: Religious Obligations or Social Philanthropy?* emphasized that professional zakat is not only a religious obligation carried out by Muslims, but also a form of social philanthropy that has a wide impact on society.⁶ The concept of professional zakat includes more than just giving a portion of income to those in need. The objectives include aspects of social welfare and economic justice. In this concept, professional zakat is not only about meeting the needs of recipients, but also about reducing economic inequality and ensuring a fairer distribution of wealth. The scope of professional zakat is very broad, covering various sectors of work and professions. Whether industrial workers, trade, services, or other sectors, all of them can contribute to professional zakat. The main goal is to accommodate the diversity of jobs and ensure that any individual or professional group can participate in these philanthropic efforts.

The history of zakat in Indonesia has deep roots, along with spread of Islam in the archipelago. Professional zakat, a significant part of the practice of zakat, has evolved along with Indonesia's social and economic development. The practice of professional zakat has been known since the 14th century. At that time, the people of the archipelago had implemented the concept of professional zakat as a form of support for developing economic sectors, such as trade and handicrafts.⁷

The evolution of professional zakat is not only limited to the economic aspect. During the 19th and early 20th centuries, there was a significant shift in the way professional zakat was carried out. The colonialism period saw the impact of changes in the economic system, and professional zakat was adapted to overcome the challenges that arose. The professional zakat became increasingly organized and structured with the establishment of *amil zakat* institutions. When Indonesia achieved its independence, professional zakat continues to undergo changes in adjusting to changing conditions and demands of society. In the modern era, professional zakat in Indonesia has developed in response to the complexity of the increasingly diversified and globalized economic structure.

⁶ Muhammad al-Baqir, *Zakat: Kewajiban Keagamaan atau Filantropi Sosial?*, (Jakarta: Pustaka Abadi, 2019), hlm. 72.

⁷ Nurul Hidayah, *Perjalanan Zakat Profesi di Nusantara*, (Surabaya: Pustaka Ilmu, 2017), hlm. 98.

The implementation of professional zakat in Indonesia involves a number of parties, starting from individual muzakki (zakat givers) to amil zakat institutions, as well as parties responsible for distributing zakat to recipients. This process includes professional zakat collection, efficient management, and fair distribution in accordance with sharia principles. The amil zakat institution, as a zakat management entity, plays a central role in the implementation of professional zakat. They are responsible for the coordination between the giver of zakat and the recipient, as well as ensuring that professional zakat is used wisely and in accordance with sharia principles. In this case, Ahmad Rifai, in his book entitled *Professional Zakat Management: Towards the Economic Empowerment of the People*, highlights the need for transparency and accountability in managing professional zakat funds.⁸

However, the implementation of professional zakat in Indonesia cannot be separated from a number of challenges. Administrative aspects such as lack of adequate infrastructure and lack of an effective reporting system are often barriers. Therefore, increasing the effectiveness of professional zakat implementation requires collaborative efforts between amil zakat institutions, the government, and the community. The distribution of professional zakat also relies on the active participation of the community as muzakki. How individuals calculate, declare, and pay professional zakat plays a key role in the success of implementation. Therefore, counseling and education to the public about the concept and importance of professional zakat is an important aspect that needs to be considered.

Further analysis of the implementation of professional zakat in the congregation of the Darul Arqam Sokaraja mosque which only reaches 30% of the existing congregation is influenced by the factor of understanding the obligation of zakat, especially professional zakat. 7 people out of 12 people have a background in general education, while 2 people who have a good religious education background but from an economic point of view are still poor, so it is not possible to pay professional zakat.

The implementation of professional zakat for the Darul Arqam mosque congregation involves close cooperation between the caretakers of the Islamic boarding school, guardians of the students and the worshippers of the Darul Arqam mosque. This includes muzakki outside the mosque, amil zakat institutions, and zakat recipients. One of the important aspects is how the community responds and contributes to the practice of professional zakat in the midst of changing socio-economic dynamics.

⁸ Ahmad Rifai, *Manajemen Zakat Profesi: Menuju Pemberdayaan Ekonomi Umat* (Yogyakarta: Pustaka Pelajar, 2016), hlm. 115.

People have a diversity of jobs and sources of income, facing unique challenges in terms of calculating and reporting professional zakat. That the development of information technology has played a significant role in simplifying the process of calculating and reporting professional zakat.⁹ With digital platforms and special zakat applications, people can be more efficient and accurate in fulfilling their professional zakat obligations. Changes in the structure of the economy, both from the traditional sector to the emergence of the digital economy, have a direct impact on the practice of professional zakat

The use of technology and digital financial integration has made it easier to report and distribute professional zakat. Thus, the concept of professional zakat not only survives in the midst of economic changes, but also develops to become more inclusive and responsive to the needs of the community.

Challenges in Professional Zakat Management

Professional zakat management, even though it has a noble purpose to improving the welfare of the community, inseparable from various challenges that require serious attention. One of the main challenges in managing professional zakat is the existence of administrative obstacles. The process of collecting, distributing, and reporting professional zakat often faces obstacles in terms of inadequate infrastructure and administrative systems. The lack of consistent administrative standards can hinder the efficiency of professional zakat management.¹⁰ This challenge can slow down the process and give rise to uncertainty related to the allocation of professional zakat funds.

Normative constraints are also a factor influencing professional zakat management. The limitations of a clear legal and regulatory framework related to professional zakat can create ambiguity and uncertainty in its implementation. Unclear regulations regarding professional zakat can make it difficult for amil zakat institutions and the community to carry out professional zakat obligations.¹¹ Therefore, efforts are needed to formulate stricter and more comprehensive regulations. Another challenge lies in the need for a critical evaluation of the implementation of professional zakat. While the concept sounds good in theory, the implementation practice doesn't always go as expected. Critical evaluation is needed to assess the extent of the effectiveness and efficiency of professional zakat management in achieving its goals. In the Critical Analysis of the Implementation of Professional Zakat, Asmawi Hasan highlighted the need for a more objective

⁹ Ahmad Rifai, *Dinamika Zakat Profesi di Era Digital* (Yogyakarta: Pustaka Pelajar, 2020), hlm. 124.

¹⁰ Hasan Basri, *Dinamika Administrasi Zakat Profesi di Indonesia* (Yogyakarta: Genta Press, 2018), hlm. 87.

¹¹ Ahmad Zaini, *Regulasi Zakat Profesi: Tantangan dan Prospek* (Jakarta: Kencana, 2019), hlm. 56.

and in-depth assessment of the implementation of professional zakat to ensure that the funds collected really have a positive impact and are in accordance with sharia principles.¹²

Professional zakat management requires optimal involvement from various stakeholders, including amil zakat institutions, the government, and the community. The challenge lies in effective coordination and collaboration between them. In this context, the emphasis is on the importance of synergy between the amil zakat institution, the government, and the community to achieve more effective professional zakat management.¹³ Concrete steps are needed to strengthen collaboration and ensure that each stakeholder plays an optimal role. In the digital era, the use of technology and digital literacy is a challenge in itself. Although technology can help simplify the administrative process, some people are still less skilled in using the technology. This can lead to a gap in access to professional zakat, where some groups of people may not be able to take advantage of the convenience provided by technology. Therefore, the need for education and training efforts to increase digital literacy among professional zakat recipients is important.

The challenges faced in the management of professional zakat cannot be ignored. Concrete steps are needed to overcome these obstacles so that the management of professional zakat can achieve the desired goals. Some recommendations that may be considered include:

1. Strengthening Administrative Infrastructure: Investment in sophisticated and integrated administrative infrastructure can increase the efficiency of professional zakat management. This includes an automated reporting system that is accessible to all stakeholders.
2. Regulation Updates: The government needs to consider clearer and more comprehensive regulatory updates related to professional zakat. This step can create a clearer framework and minimize legal ambiguity.
3. Implementation of Periodic Evaluation: Routine evaluation of the implementation of professional zakat needs to be carried out. The results of the evaluation can be the basis for improvements and adjustments in order to increase the effectiveness and efficiency of the professional zakat program.
4. Counseling and Training: Counseling and training efforts regarding professional zakat, both to muzakki and recipient communities, are needed. Professional zakat literacy and the use of technology can be improved through a structured educational approach.

¹² Asmawi Hasan, *Analisis Kritis Pelaksanaan Zakat Profesi* (Surabaya: Pustaka Ilmu, 2020), hlm. 112.

¹³ Ihsan Fauzi, *Optimalisasi Peran Pemangku Kepentingan dalam Pengelolaan Zakat Profesi* (Yogyakarta: Pustaka Abadi, 2017), hlm. 78.

5. Strengthening Stakeholder Collaboration: Strengthening collaboration between amil zakat institutions, the government, and the community can be done through discussion forums, regular meetings, and other collaborative initiatives. Synergy between them can create an ecosystem that supports better professional zakat management.

Conclusion

1. Implementation of professional zakat in the worshippers of the Darul Arqam Sokaraja mosque, only 30% have paid professional zakat and 70% have not paid
2. The obstacles faced are due to a lack of understanding of the importance of professional zakat, and partly due to the low income factor

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