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PENAL MEDIATION BY POLICE INSTITUTIONS IN HANDLING MIDDLE CRIMES IN REALIZING RESTORATIVE JUSTICE PRINCIPLES

Aisyah Muda Cemerlang, Heni Siswanto

FACTORS INCREASING DIVORCE RATES DURING THE COVID-19 PANDEMIC IN LAMPUNG PROVINCE

Yulia Hesti, Nuraini Hasanah Sudrajat

OVERVIEW OF THE IMPLEMENTATION OF EARNING ZAKAT DISTRIBUTION IN THE LAMPUNG SEJAHTERA PROGRAM BASED ON SHARIA ECONOMIC LAW

Deni Ariska, Nurnazli, Khumedi Ja'far

REDESIGN OF LICENSING IMPLEMENTATION TRYING TO IMPROVE THE REGIONAL INVESTMENT ECOSYSTEM

Okta Ainita

ANALYSIS OF THE JUDGE'S VERDICT ON THE CRIMINAL ACT OF MONEY DOUBLING FRAUD COMMITTED BY THE PARANORMAL

Levi Olivia

RESPONSIBILITY FOR SPACE ACTIVITIES ACCORDING TO INTERNATIONAL LAW

Agit Yogi Subandi

LAMPUNG PROVINCIAL GOVERNMENT SYNERGY AND BNN IN P4GN PROGRAM

Sri Riski, Damanhuri WN

ISLAMIC LAW VIEWS ON SIRRI MARRIAGE

Bunyamin, Khoirul Abror, Bunyana Solihin



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OVERVIEW OF THE IMPLEMENTATION OF EARNING ZAKAT DISTRIBUTION IN THE LAMPUNG SEJAHTERA PROGRAM BASED ON SHARIA ECONOMIC LAW

Deni Ariska,¹ Nurnazli,² Khumedi Ja'far³

Abstract

There are several issues regarding the Lampung Prosperous Program which is one of the programs of the National Amil Zakat Agency (BAZNAS) of Lampung Province as an effort to distribute productive zakat to mustahik which has not run optimally. This can be found in the distribution of productive zakat by the National Amil Zakat Agency (BAZNAS) of Lampung Province which only provides capital in the form of duck, goat, and laying hens but is not accompanied by basic training in the field of animal husbandry. In fact, not all mustahik who are given the capital understand how to raise animals. In addition, mustahik (zakat recipients) in the Lampung Prosperous Program are not included in the eight asnaf group. The purpose of this study is to describe the implementation of productive zakat distribution in the National Amil Zakat Agency (BAZNAS) of Lampung Province and to examine and determine the perspective of Islamic law regarding the implementation of productive zakat distribution in the National Amil Zakat Agency (BAZNAS) of Lampung Province. This research includes field research, namely research that is directly carried out in the field or on respondents. In addition, this study also uses library research, namely research that uses literature (library), both in the form of Islamic law books (fiqh books, compilations of sharia economic law, scientific journals, and supported by interviews from sources, namely the Provincial BAZNAS Management). Lampung. Based on the results of this study, the implementation of productive zakat distribution carried out by the Lampung Province BAZNAS does not distribute productive zakat to eight asnaf that has been determined by the Qur'an, especially the needy and poor but to people who are considered capable. Able in the sense here is the ability to manage livestock, even though not all recipients of productive zakat in the form of livestock are people who are economically middle to lower, but people who are categorized as muzakki so that they do not reflect the benefit. If it is associated with verse 60 of surah at-Taubah with the Lampung Prosperous program run by BAZNAS Lampung Province, it is not as determined by the Qur'an, especially the needy and poor but to people who are considered capable. Able in the sense here is the ability to manage livestock, even though not all recipients of productive zakat in the form of livestock are people who are economically middle to lower, but people who are categorized as muzakki so that

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they do not reflect the benefit. If it is associated with verse 60 of surah at-Taubah with the Lampung Prosperous program run by BAZNAS Lampung Province, it is not as determined by the Qur'an. especially the needy and poor but to people who are considered capable. Able in the sense here is the ability to manage livestock, even though not all recipients of productive zakat in the form of livestock are people who are economically middle to lower, but people who are categorized as muzakki so that they do not reflect the benefit. If it is associated with verse 60 of surah at-Taubah with the Lampung Prosperous program run by BAZNAS Lampung Province, it is not as determined by the Qur'an. but people who are categorized as muzakki so that they do not reflect the benefit. If it is associated with verse 60 of surah at-Taubah with the Lampung Prosperous program run by BAZNAS Lampung Province, it is not as determined by the Qur'an. but people who are categorized as muzakki so that they do not reflect the benefit. If it is associated with verse 60 of surah at-Taubah with the Lampung Prosperous program run by BAZNAS Lampung Province, it is not as determined by the Qur'an.

Keywords: *productive zakat, prosperous Lampung, zakat, Lampung, sharia*

I. INTRODUCTION

Zakat in language is growing, good and clean. In the science of fiqh, certain assets which according to the Shari'a from Allah SWT are given to certain people who already have the rules, which people will be given the zakat.⁴ Whereas in the Law on Management of Zakat Number 23 of 2011 what is meant by zakat is assets that must be issued by a Muslim or business entity to be given to those who are entitled to receive it in accordance with Islamic law.

Zakat is one of the pillars of Islam that must be carried out by every Muslim, the obligation to pay zakat in the context of the practical religious life of some Muslims in Indonesia, is more understood as a simple routine. This is closely related to the understanding that zakat is an order that must be fulfilled by each individual who is blessed with certain wealth and the amount has reached the nishab.⁵

On the one hand, zakat is *maliyah ijtima'iyah* worship which has an important, strategic and decisive position, both in terms of teaching and in terms of developing community welfare, because: first, zakat is a right for mustahik as an embodiment of faith in Allah SWT; second, as a source of funds for the development of facilities and infrastructure; third, in terms of public welfare, zakat is one of the instruments for equal distribution of income for all levels of society.

In the Qur'an there are twenty-seven verses concerning the obligation of

⁴ Yusuf Qardawi, 1 9 9 1 , *Fiqhuz-Zakat* Terjemahan oleh Didin hafidhuddin dan Hasanuddin, Jakarta, PT. Pustaka Litera Antarnusa, p. 34-35

⁵ Ibid

prayer with the obligation of zakat which go hand in hand.⁶ According to the opinion of the scholars, the commandment about zakat and prayer is eighty-two times in the Qur'an,⁷ so that it can be said how important zakat is in human life, because it is not because of the aspect of worship in the personal spiritual dimension in a vertical relationship to Allah swt. But at the same time, the socio-economic benefits are very visible, which directly touch people's lives, which are related to the fact that there is an economic gap between the rich and the poor in human life.

Zakat is an important part of the life of Muslims. Even during the Caliph Abu Bakr As-Siddiq, people who were reluctant to pay tithe were fought until they wanted to pay tithe. That's because the obligation to pay zakat is the same as the obligation to establish prayer. This is contained in the QS al-Baqarah/2:43:

"And do prayer, pay zakat and bow with those who bow".⁸

According to Imam Shafi'i, Allah swt. has made it obligatory for people who have assets to pay zakat to those who are entitled to receive it. Allah SWT. It also obliges the people who represent zakat to pay it to the zakat officer. If the zakat has been paid, the zakat officer may not withdraw the zakat again, because what is obligatory is one zakat, not two zakat.⁹

The verse above is a proof that the owner of the property should not reject what has been determined by Allah SWT. and the person represented must not neglect his duties to their advantage or disadvantage.¹⁰

Indonesia is a country whose Muslims as components of the nation are obliged to participate in filling and continuing development efforts. The domination and potential of Muslims are not only in quantity, but also the substance of their teachings, Islam as a whole commands its people to build its people and nation. The Islamic order was accompanied by operational demands regarding the construction being carried out.

An effective regulation is usually reflected in the seriousness in the law enforcement process, the impartiality of the law which is still unclear and the tradition of people being free from legal impunity which is still maintained but the goal is not achieved. The issue is that the legislation on zakat has not been implemented properly and effectively, as a result, people living on the poverty line have not been able to overcome economic disparities.

There are several issues of zakat management: first, the low knowledge of zakat management which results in the ineffectiveness of zakat collection, this has

⁶ *Ibid*

⁷ Muhammad Zakariyya Al Kandahlawi, 2004, *Fadhilah Sedekah*, Bandung, Pustaka Ramadhan, p. 249.

⁸ Kementerian Agama, 2012, *Al-Qur'an dan Terjemahannya*, PT. Karya Toha Putra, Semarang, p. 8

⁹ Syaikh Ahmad Musthafa al-Farran, *Tafsir Imam Syafi'i* Jilid 2, 2008, Jakarta, Almahira, p. 664.

¹⁰ *Ibid*.

implications for the need for zakat socialization in order to increase awareness of paying zakat; second, weak faith affects the ineffectiveness of zakat collection; third, differences in views on zakat law are factors that inhibit the non-optimal collection of zakat; fourth, the low transparency factor of zakat institutions has implications for the low payment of zakat at zakat institutions. Mintarti stated that one of the main problems in the management of zakat is the low level of human resources (HR) of amil zakat. Most amil does not make his job as a profession or career choice, but as a side job or part time.

The National Amil Zakat Agency (BAZNAS) of Lampung Province is an institution authorized to carry out the task of managing zakat, Other Religious Social Funds (DSKL) including CSR social funds nationally. The National Amil Zakat Agency (BAZNAS) of Lampung Province has several kinds of programs in distributing zakat funds, and one of the programs of the National Amil Zakat Agency (BAZNAS) of Lampung Province is the Lampung Prosperous Program. In this program the distribution of zakat funds provides assistance in the form of duck, goat, and laying hens and their function is to be raised in the hope that in the future mustahik will turn into muzakki.

But in reality, the management of zakat funds in the form of duck, goat and laying hens is not accompanied by any guidance in the form of providing special training in the livestock sector. For this reason, the author is interested in researching this problem to be studied in more depth.

The purpose of this study is to examine and determine the implementation of productive zakat distribution at the National Amil Zakat Agency of Lampung Province and to analyze the review of sharia economic law regarding the implementation of productive zakat distribution at the National Amil Zakat Agency of Lampung Province.

II. DISCUSSION

1. Implementation of Productive Zakat Distribution in the Lampung Prosperous Program at the National Amil Zakat Agency of Lampung Province

Zakat is an important part of the life of Muslims. Even during the Caliph Abu Bakr As-Siddiq, people who were reluctant to pay tithe were fought until they wanted to pay tithe. That's because the obligation to pay zakat is the same as the obligation to establish prayer. This is contained in the QS al-Baqarah/2:43:

"And pray, pay zakat and bow with those who bow." (Surat al-Baqarah/2:43)

One of the functions of zakat is the social function as a means of interacting with fellow human beings, especially between the rich and the poor, because zakat funds can be used creatively to overcome poverty which is a social problem in

people's lives. In order for the distributed zakat funds to be efficient and effective, their use must be selective for consumptive and productive needs.

a. Traditional Consumptive

Zakat is distributed to mustahik directly for daily consumption needs, such as distribution of zakat fitrah in the form of rice or money to the poor every Eid or distribution of zakat maal directly by muzakki to mustahik who are in dire need due to lack of food or experiencing a disaster. This pattern is a short-term program in overcoming people's problems.

b. Creative Consumptive

Zakat is realized in the form of consumer goods/services that are used to help the poor in overcoming the social and economic problems they face. The assistance included school supplies and scholarships for students, aid for worship facilities such as sarongs and mukena as well as prayer rugs.

c. Traditional Earning

Zakat is given in the form of traditional productive goods, such as goats, cows, sewing machines, etc. Giving zakat in this form will be able to encourage the creation of a business or provide a new job opportunity for the poor.

d. Creative Productive

Zakat is manifested in the form of revolving capital, both for social project capital such as building school facilities, health facilities or places of worship as well as business capital to assist the business development of traders or small entrepreneurs.

Zakat in the view of Islam is the main instrument that can be used for poverty alleviation, if it is managed properly and professionally. Zakat is worship that contains a vertical relationship between humans and Allah SWT. and horizontally between human beings. Vertically zakat is an order that must be fulfilled. Horizontally, the management of zakat is to be distributed to those who are entitled, if the zakat order is carried out continuously considering that zakat has the potential to prosper the people, but so far the management of zakat has not been maximized.

Collecting zakat, distributing and utilizing zakat, all of these are carried out and at the same time become the responsibility of the amil zakat. Therefore, they are required to the maximum to have extensive knowledge about zakat. Starting from what zakat assets are subject to obligatory zakat, to whom zakat assets are distributed so that they are right on target and how to make zakat assets that do not run out in the blink of an eye or are less productive.

The cooperation of all parties, both muzakki, zakat institutions and Mustahik, is needed to optimize the distribution of productive zakat. The steps for productive zakat distribution are as follows:

a. Accurate data collection so that the recipient is really the right person.

- b. Grouping participants into small, homogeneous groups in terms of gender, education, economy and age. Then the group leader is selected, given a mentor and trainer.
- c. Providing basic training. The training should focus on creating productive businesses, business management, business financial management and others. In this training, religious reinforcement was also given so that it gave birth to members with character and responsibility.
- d. Funding. Funds are given after the material is achieved, and participants are deemed to have received the material well. Planned efforts can also be taken. Members will be guided by mentors and mentors intensively until they are independent to run their own business.

The National Amil Zakat Agency (BAZNAS) of Lampung Province distributes productive zakat in the form of livestock, namely: duck seeds, goats and laying hens in order to improve people's welfare (mustahik), these livestock will be used as business capital (breeding).

The Lampung Prosperous Program which is one of the programs of the National Amil Zakat Agency (BAZNAS) of Lampung Province as an effort to distribute productive zakat to mustahik does not seem to be running optimally, we can find that in the distribution of productive zakat the National Amil Zakat Agency (BAZNAS) of Lampung Province only provide capital in the form of goats, duck seeds and laying hens, but not accompanied by basic training in the field of animal husbandry. In fact, not all mustahik who are given the capital understand how to raise animals.

Before distributing zakat funds to mustahik, the National Amil Zakat Agency (BAZNAS) of Lampung Province as the amil who manages zakat funds must consider carefully whether the people who will be given capital from productive zakat funds (mustahik) in the form of goats, duck seeds, and laying hens can afford manage the capital provided by the capital, so that in the end he no longer depends on others for his life, including hoping to get zakat.

The results of the interview with Agung as the Public Relations Officer of BAZNAS Lampung Province, stated that the distribution of productive zakat in BAZNAS Lampung Province did not use Standard Operating Procedures (SOP). In the sense that it is not selected by survey, but only randomly selected when in the field, with the method of grouping five to ten people who cannot afford to become zakat recipients (mustahik) led by one coordinator who is financially capable. This is done because if the members are not able to manage the distribution of zakat in the form of duck, goat and laying hens, the head of the coordinator will manage it, causing the distribution to be no longer on target.

In addition, in distributing productive zakat to the community, BAZNAS Lampung Province faces various kinds of obstacles, including: people (mustahik) who do not understand the use of productive zakat, they understand that the

provision of productive zakat given by BAZNAS Lampung Province is only as assistance for meet the needs of life, so that the community (muzakki) use it productively.

One of the main goals of zakat is to improve the welfare of the community, but this will be difficult to realize if there is no active role from the muzakki and amil. Muzakki must realize that the purpose of tithing is not only to abort his obligations, but to eradicate poverty. Amil must also have high professionalism and be innovative in the management of zakat productively. One form of zakat management is the management of productive zakat. Management is an integral part of the process of planning, organizing, implementing, and supervising the collection, utilization and distribution of zakat.

Management of zakat is regulated in Law Number 23 of 2011. This law regulates everything, especially regarding management activities which include planning, implementation, distribution and utilization of zakat Article 1 paragraph (1). And Article 1 paragraph (2) states that zakat is property that must be issued by a Muslim or business entity to be given to those who are entitled to receive it in accordance with Islamic law. In this case, the distribution of productive zakat in the Lampung Prosperous program carried out by BAZNAS Lampung Province is not in accordance with Article 1 paragraph (1) and 2, namely in the distribution of productive zakat which should be given to eight groups of asnaf, this is people who are unable to manage it. Zakat is good due to the absence of land and the inability to buy feed.

Before distributing zakat to the community, the amil must first consider the types of interests and needs of the community. Justice and wisdom are the benchmarks in the distribution so that the distribution is not misdirected. In addition, do not let the zakat that has been collected be misused in the sense of using zakat assets that are not entitled to it.

2. A Review of Sharia Economic Law Regarding the Mechanism of Productive Zakat Management at the Amil Zakat Agency of Lampung Province

Today the development of zakat is not only consumptive which is distributed to mustahik. Zakat is a form of obedience of a servant to Allah swt as well as a way to purify the soul from all spiritual diseases such as being stingy, and not caring about others. From a sociological perspective, zakat is a form of concern for others, justice, faith and piety that are embedded in the attitude of the rich, because zakat worship does not only contain the dimension of habl min Allah, but also contains dimensions of habl min al-nas. There are many lessons that can be learned from this zakat worship, both from zakat givers, zakat recipients, and society in general. For the general public, the wisdom of zakat will be felt in the form of a growing sense of social solidarity among members of the community, security, tranquility,

The Qur'an has determined the group of people who are entitled to receive zakat, here the Qur'an only mentions the subject but does not explain in detail the form of zakat that is distributed whether it is consumptive or productive. As we see in the word of Allah swt:

"Indeed, the zakat is only for the needy, the poor, the administrators of zakat, the converts who are persuaded by their hearts, to (free) slaves, people who are in debt, for the cause of Allah and for those who are in need. on the way, as a decree ordained by Allah, and Allah is All-Knowing, All-Wise."

(Surat At-Taubah: 60)

In practice, the distribution of productive zakat carried out by the Lampung Province BAZNAS does not distribute productive zakat to the eight asnaf that have been determined by the Qur'an, especially the needy and poor, but to people who are considered capable. Being able in here is the ability to manage livestock, even though not all recipients of productive zakat in the form of livestock are people who are economically middle to lower, but people who are categorized as muzakki. If it is related to verse 60 of surah at-Taubah above with the Lampung Prosperous program run by BAZNAS Lampung Province, it is not according to what is determined by the Qur'an. On the other hand, based on the results of an interview with Agung as the Public Relations Officer of BAZNAS Lampung Province, he said that the distribution of productive zakat was in the form of duck, goat,

The distribution of the amount and certain conditions in the distribution of productive zakat is not explained in the Qur'an, Hadith, or ijma'. In the letter at-Taubah verse 60 only mentions posts where zakat must be given, does not mention how to give zakat to eight asnaf . This argument is used by scholars in distributing zakat, therefore it is necessary to consider the goals and benefits. Yusuf Qardhawi stated that Islamic shari'ah originates from divine values, and from the results of research on the provisions of its laws, it can be said that where there is shari'ah there is benefit.

In order to realize the benefit in the world and the hereafter, based on the research of ushul fiqh experts, there are five main elements that must be maintained and realized. The five main elements are religion (hifz al-din), soul (hifz al-nafs), reason (hifz al-aql), offspring (hifz al-nast), and property (hifz al-mal). If it is related between the maqashid sharia theory and the practice of the Implementation of Productive Zakat Distribution in the Lampung Prosperous Program at BAZNAS Lampung Province:

- a. Keeping the religion of the muzakki and BAZNAS Lampung Province as amil.
This is manifested by the muzakki using their wealth for charitable activities (sharing to those in need) so that wealth does not accumulate to certain people,

while the Lampung Province BAZNAS uses the texts of the Qur'an and hadith as guidelines in distributing productive zakat.

- b. The souls of muzakki and BAZNAS Lampung Province are awake.
This is realized from the distribution of zakat carried out by BAZNAS Lampung Province. If we look at it from a psychological and sociological perspective, the activities carried out between muzakki and BAZNAS Lampung Province reflect the attitude of helping and caring for each other, and carrying out all the mandates that have been given. If observed here there is a soul value.
- c. Mindfulness, both muzaki and BAZNAS Lampung Province.
This is realized because the Lampung Province BAZNAS in distributing productive zakat in the Lampung Sejahtera program does not necessarily carry out the obligation to distribute the collected zakat, but there is a value for thinking so that zakat recipients who previously received zakat and successfully managed it so that they are prosperous are no longer included in the eighth category. asnaf who is entitled to receive zakat to be aware of the importance of zakat (zakat conscious education) after he is successful and becomes muzakki in the future.
- d. Protected Property.
This can be clearly seen in every program issued by the Lampung Province BAZNAS, which seeks to maintain and allocate muzakki funds properly and lawfully and channel them to people who are truly entitled to receive them.
- e. Protected descendants.
This is realized by maintaining the four things above, so that muzakki assets are channeled through the Lampung Province BAZNAS which God willing is guaranteed a blessing and will have a good impact on families and descendants who are supported by existing assets. Likewise with mustahik after he receives zakat and can manage zakat well, then he is expected to be able to support his family and descendants.

However, if it is related to the benefits of distributing productive zakat in the Lampung Prosperous Program at BAZNAS Lampung Province, BAZNAS Lampung Province does not have a benefit value because in the distribution of productive zakat in the Lampung Sejahtera program it is not on target because members of zakat recipients lack land and are unable to buy feed so that was taken over by the chief coordinator, who in fact was financially capable and not included in the asnaf group, so that the purpose of the Lampung Sejahtera program was not achieved optimally, it just had the value of awareness of tithing for the community.

According to Al-Ghazali, the welfare of a society depends on the pursuit and maintenance of five basic goals, namely: religion, life or soul, family or lineage, property or property, intellectual or reason. Al-Ghazali emphasizes according to the guidance of revelation, goodness in this world and in the hereafter is the main goal. Al-Ghazali defines the economic aspect of his social welfare function within the

framework of an individual and social which includes basic needs, pleasures and comforts and luxuries. Some of the driving factors for the creation of a prosperous society in the context of Islam are fulfilling needs and not fulfilling satisfaction or desires which are the goals of Islamic economic activity, and efforts to achieve these goals are one of the obligations in religion.

Al-Ghazali defines that the economic aspects of social welfare function within the framework of individual and social utility hierarchies, namely needs (dharuriyat), pleasure or comfort (hajiyat), and luxury (tahsiniat). The key to the maintenance of the five basic goals lies in providing the first level of needs for clothing, food, and housing. Furthermore, Al-Ghazali realized that basic needs tend to be flexible, follow time and place and can include socio-psychological needs. The second need which consists of all activities and things that are not vital to the five foundations but are still needed to remove obstacles and difficulties in living life. The third need includes activities and things that are more than just comfort, namely only complementing,

Although salvation is the ultimate goal, Al-Ghazali does not want this search for salvation to neglect one's worldly obligations. Basically, the search for economic activity is not something that is desired but to achieve salvation in this world and the hereafter. Al-Ghazali also views economic development as a social obligation task (fard al-kifayah). Even this has been determined by Allah SWT if it is not fulfilled then life in this world will collapse. Furthermore, Al-Ghazali explained that there are three reasons why a person must carry out economic activities, namely meeting the needs of the person concerned, prospering the family, and helping others in need.

III. CONCLUSION

Based on the research, it was concluded that: 1) The National Amil Zakat Agency (BAZNAS) of Lampung Province distributes productive zakat in the form of livestock, namely: duck, goat and laying hens in order to improve the welfare of the community (mustahik), these livestock will be used as venture capital (breeding). The Lampung Prosperous Program which is one of the programs of the National Amil Zakat Agency (BAZNAS) of Lampung Province as an effort to distribute productive zakat to mustahik does not seem to be running optimally, we can find that in the distribution of productive zakat the National Amil Zakat Agency (BAZNAS) of Lampung Province only provide capital in the form of goats, duck seeds and laying hens, but not accompanied by basic training in the field of animal husbandry. In fact, not all mustahik who are given the capital understand how to raise animals. 2) In its implementation, the distribution of productive zakat carried out by BAZNAS Lampung Province does not distribute productive zakat to eight asnaf that have been determined by the Qur'an, especially the needy and poor, but to people who are considered capable. Capable in the sense here is the ability to manage livestock, even though not all recipients of productive zakat in the form of

livestock are people who are economically middle to lower, but people who are categorized as muzakki. If it is related to verse 60 of surah at-Taubah above with the Lampung Prosperous program run by BAZNAS Lampung Province, it is not according to what is determined by the Qur'an.

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