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Women Workers and Professional Zakat Literations

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Abstract: Zakat of Profession is for the career men and career women, that Islam doesn't differentiate the rule of *mahdhah* worship (the terms and commandment are already set). The women also have the responsibility to do all the duties which are stated in Islam. The purpose of this article is to analyze the understanding of the literation of profession zakat for career women. This article uses a descriptive qualitative analysis method. The result describes that the respondents understand the terms of zakat which is equated with the general terms of zakat, while there are still many opinions the pro and contra about the obligation of taking out the zakat of the profession, According to the informants, the time to distribute the zakat of a profession is once a month as they get the salary, while other said once a year. The informants understand the terms of zakat of a profession as the one who is obligated to give the zakat, and some informants understand about the percentage of their salary as the zakat of the profession, while some of them do not understand yet about the number of zakat of the profession.

Keywords: terms of zakat, zakat of the profession, career women.

Abstrak: Kewajiban zakat profesi dibebankan bagi muslim laki-laki dan wanita pekerja memberikan edukasi bahwa Islam tidak membedakan pengenaan aturan yang sifatnya ibadah mahdhah (aktifitas yang sudah ditentukan syarat dan rukun). Kaum wanita juga mempunyai kewajiban untuk melaksanakan semua kewajiban yang tertuang dalam syariah Islam. Tujuan dari artikel untuk menganalisis pemahaman literasi zakat profesi bagi wanita pekerja. Artikel menggunakan metode analisis kualitatif deskriptif. Hasil analisis mendeskripsikan bahwa para informan, memahami hukum zakat disamakan dengan hukum zakat pada umumnya, terlepas masih adanya pro kontra keharusan mengeluarkan zakat profesi. Waktu pelaksanaan pengeluaran zakat profesi dalam pandangan informan ada yang berpendapat satu bulan sekali pada saat gajian, dan ada yang berpendapat satu tahun sekali. Syarat zakat profesi telah dipahami oleh informan sebagai orang yang berhak mengeluarkan zakat, dan beberapa informan sudah paham berapa persen dari gaji yang harus dikeluarkan sebagai zakat profesi, sebagian belum paham besaran zakat profesi.

Kata kunci: hukum zakat, zakat profesi, wanita pekerja

1. Introduction

Zakat is *maliyah ijtima'iyah* worship (worship related to financial and social economic activities). Zakat is included in the pillars of Islam that must be fulfilled for Muslims who have sufficient assets. The main purpose of zakat is to sanctify property as QS. At-taubah verse 103,

which teaches the importance of zakat "take zakat from some of the assets" because zakat is able to clean and purify property. Humans when given the mandate in the form of property have the status of wasilah who will be held accountable.

Zakat is obligatory for all Muslim men and women who have

assets both from plantation, agriculture and from fixed and non-permanent income, the word of Allah in Surah Al-Baqarah verse 267 provides a lesson to spend part of the assets we have in the way of Allah SWT, provided that the acquisition of assets is free from elements prohibited by religion. QS. Al-Baqarah 267 explains that all kinds of professional income (salary or honorarium) are obliged to pay zakat as much as 2.5% of all existing income at the end of the year (haulnya) provided that the income has exceeded the basic needs and is free from debt burdens.¹

The professional zakat obligation imposed on Muslim men and women workers (QS. Al-Baqarah: 267) provides education that Islam does not differentiate between the imposition of rules which are mahdhah worship (activities that have been determined and harmonious). Women also have the obligation to carry out all the obligations set out in Islamic sharia. The totality of worship as a consequence of Allah's hablunmin, a vertical relationship in the form of worship to Allah SWT in kaffah (QS. Al-Baqarah: 208) and totality in human relations with the Minnas hablun which are intended to worship Allah SWT. As taught in the obligation to pay zakat as a form of caring for fellow humans as QS. Al-Imran verse 134 "(that is) those who spend (wealth), both in the field and in a narrow time, and those who

hold back their anger and forgive (mistakes) people. Allah loves those who do good.

Islam teaches about the obligation to work for all humans as a form of implementing the knowledge possessed by male and female Muslims, al-Qur'an surah An-Nisa verse 32 affirms that Allah SWT. Guaranteeing to provide rizki for all humans who try or work, the rizki given is in accordance with what has been endeavored. So there is no reason for humans not to seek rizki as an effort to be sufficient from the material side.

BPS data shows the number of female professional workers in Indonesia in 2018 was around 46.31%.² This number provides evidence that women are able to show their role as professional workforce with high competence to enter the era of the digital revolution 4.0. BPS data also reports that the contribution of Indonesian women's income in 2018 was 36.70%³, this shows that women also contribute to the development and progress of the country. the problem is whether all working women understand the importance of paying zakat professionally or in the language of fiqh al-mal al-mustafad, some of the friends, namely Abdullah bin Abbas, Abdullah bin Mas'ud and Makhul Umar bin Abdul Aziz, al Baqir, al-Sadiq, al -Nashir, Dawud al-Zhahiri argues that al-Mal al-Mustafad is obliged to pay zakat after receiving a salary, even though the ownership has not reached a year, Az-Zuhaili

¹ Zuhdi, Masjufuk, 1996, *Masail Fiqhiyah*, Jakarta, Toko Gunung Agung

² <https://www.bps.go.id>

³ <https://www.bps.go.id>

strengthens the importance of professional zakat issued after receiving a salary, but Az-Zuhaili also believes not. There is a prohibition on imposing professional zakat on the condition that haul (the passage of one year)⁴, the opinion of Jumhur Fuqoha (4 schools of thought) agrees that professional zakat is issued if it reaches one year.⁵ Some of the opinions of the religious scholars have become a reference regarding the obligation to issue professional zakat for working women.

The teaching of issuing professional zakat provides a lesson on how important it is to maintain and spend wealth in the way of Allah SWT, on the other hand, tithing is able to minimize the gap between the rich and the poor or tithe is able to ease the burden on the poor as Kasim research⁶, that professional zakat can help poor people in Gorontalo area. Zakat distribution can be through the amil zakat body under government institutions, while the distribution technique is completely left to the muzakki. One of Fairi's research⁷ states that zakat distribution in the

Special Region of Yogyakarta is not online, zakat collection in the Special Region of Yogyakarta is dominated by professional zakat taken from the salaries of the ASN of the Special Region of Yogyakarta Provincial Government which has been integrated with the Amil Zakat Institution, which attracts zakat collection in Sabah Malaysia, where income or the salaries of all employees of public or government and private institutions can be deducted automatically by the amil agency or in Malaysia it is called PZS (Sabah Zakat Center) of course with an agreement between PZS and the company.

Considering that zakat is included as professional zakat as compulsory worship, all muzakki or those entitled to pay zakat must understand the theory of professional zakat. Male and female Muslim workers with a minimum education background of graduating from high school and equivalent are expected to understand the zakat theory, based on Anwar's research.⁸, mentioned that 91% of respondents, namely workers consisting of men and women in the Jepara area generally understand professional zakat, but in the study it was not stated whether the respondents understood in detail the theory of professional zakat such as the calculation of assets owned, and the respondents in the study it is not specific to working women. Because

⁴ Az-Zuhaili, Wahbah, 2011, *Fiqh Islam Wa Adillatuhu*, Jakarta, Gema Insani

⁵ www.baznas.or.id

⁶ Kasim, Mohamad Nur, 2017, Contribution of Profession Zakat on Lokal Economic Development, *International Journal of Business and Management Invention Volume 6 issue 5*

⁷ Fairi, Ihsan, Maulana, 2020, Comparative Study in Zakat Management between Pusat Zakat Sabah and Badan Amil Zakat DIY, *Journal of Islamic Economic Lariba*, Vol.5, iss 1

⁸ Anwar, Zainul, Aan, 2018, The Degree of Understanding Of Zakat On Profession/Income in Jepara Regency, *Jurnal Ilmiah Al-Syir'ah Vol.16 No.2*

working women also have an obligation to give zakat, an analysis will be carried out related to how professional zakat literacy is for working women.

2. Literature review

2.1. Fiqh of Zakat profession

Zakat is a command of Allah SWT. contained in the al-Qur'an as many as 28 verses juxtaposed with the mandatory prayer commands as a sign that zakat is equal to prayer, so all Muslims should not separate prayer from zakat because both are compulsory worship as stated in the pillars of Islam. Prayers are a form of worship that connects humans with their God, while zakat worship binds the relationship between fellow humans and is still intentional because of Allah SWT. In principle, zakat is paid in order to perfect Islam by carrying out the orders of Allah SWT as QS. Al-bayyinah verse 5, through the worship of zakat as evidence of Allah's *hablun minn wa hablun minnas*. The command to pay zakat is not a form of assistance that humiliates and humiliates the poor, but zakat is a noble right that must be fulfilled as QS Al-Maarij: 24-25.

Zakat on profession is part of zakat on assets, the obligation to pay zakat because of certain assets that meet the requirements. As in Law No. 39 of 1999 on zakat management⁹, divides the types of zakat on assets, namely: a) zakat on gold and silver, b) zakat for trade and companies, c) zakat on agricultural, plantation and fishery products, d) zakat from mining, e)

zakat of livestock products, f) zakat of income and services and g) zakat rikaz. Professional zakat is taken from three categories of assets, namely *nuquud* (currency, gold and silver) which applies to commodity goods with a zakat percentage of 2.5%.¹⁰

The impact of zakat in general, according to Shihab¹¹, eliminates stingy nature, increases *demawan*, creates calm and tranquility for the giver and recipient of zakat, and develops property. The development of property is reviewed from a spiritual perspective as QS.al-Baqarah verse 276 "Allah destroys usury and fertilizes alms" and from an economic-psychological perspective. Az-Zuhaili also argues that zakat is a temporary solution for the condition of every poor person to be economically independent with the main objective of alleviating poverty.

The functions of zakat include¹², among others, as a means of supporting social insecurity or being able to solve economic problems, as a means of human dignity due to poverty, as a means of community consolidation so that there is no gap between the rich and the poor, as a means of supporting humanity, as a means of empowering the people, as a means to motivate the economic revival of the people and as a means of rewarding performance. If all Muslims are aware of the importance

⁹ <http://simbi.kemenag.go.id>

¹⁰ Az-Zuhaili, Wahbah, 2011, *Fiqh Islam Wa Adillatuhu*, Jakarta, Gema Insani

¹¹ Shihab, Quraish, 2007, *Membumikan Al-Qur'an*, Bandung, Mizan.

¹² Haroen, Nasrun, 2011, *Fiqh Zakat*, Kemenag Jatim

of spending zakat, social problems such as poverty, theft on the basis of fulfilling needs, etc. can be minimized, as the hadith of Rasulullah SAW: "*narrated from Ibn Mas'Ud ra. He said: Rasulullah SAW said: Fortify your property by paying zakat, and treat your illness with alms, and avoid disasters by praying* (H.R. Thabrani and Abu Na'im)

2.2. Professional zakat perspective

Islam instructs all people to work for lawful rizki to fulfill their physical and spiritual needs as well as QS. Al-Jumu'ah verse 10, so that people are scattered on the earth of Allah SWT. in order to seek rizki, it is strengthened in the Qur'an, chapter Al-Mulk verse 15, that Allah SWT. make the earth and everything in it for humans, and humans are ordered to seek rizki. Islam does not limit the type of business, Islam gives freedom to its people to work in accordance with their respective fields of expertise, but Islamic Shari'ah is firm on the important rules of prioritizing Halal in seeking rizki, free from cheating, exploitation, coercion and not endangering society.

Professional zakat that comes from service income such as State Civil Servants, private employees, lawyers, notaries, accountants and others according to Zuhdi.¹³ closer to qiyaskan to trade zakat, because both sell goods or services and both carry risks. Provisions for the percentage of zakat following trade zakat are 2.5% with a nisab of 93.6 grams, and a year-long haul or time limit. The

results of zakat can be a source of fixed funds and very potential to support the development of the ummah and the state. This condition is also inseparable from the awareness to give zakat and also how to manage zakat. If professional zakat is managed optimally by 'amil zakat' or zakat collectors and distributors with the following conditions¹⁴: Muslim, pubescent and reliable, knows the laws regarding zakat and is able to carry out duties as a collector and distributor of zakat, on the basis of the Qur'an 'an Surat At-Taubah verse 103 "Take zakat from some of their assets, with that zakat you clean and purify them and pray for them. Surely your prayer (becomes) peace of mind for them. And Allah is All-Hearing, All-Knowing ". And based on the Hadith of the Prophet (PBUH) narrated by Al-Bukhari and Muslim from Ibn Abbas" tell them that Allah obliges them zakat taken from their rich people, then returned to the people - their destitute.

2.3 Women work from an Islamic perspective

Peran The role of women in life is quite broad covering various fields, such as the fields of religion, education, social, culture, politics, law and security. Women are human beings like men, humans live with their character; think and work. As the rules in Islamic syari'ah that apply to all people, namely the must emphasize business fields that do not deviate from religious rules by prioritizing Halal elements.

¹³ Zuhdi, Masjfuk, 1996, *Masail Fiqhiyah*, Jakarta, Toko Gunung agung

¹⁴ Shihab, Quraish, 2007, *Membumikan Al-Qur'an*, Bandung, Mizan.

Muslim women are allowed a career, so it must be with several terms and conditions¹⁵, namely:

- a. The work is indeed prescribed in Islam, not haram work or leads to things that are forbidden in Islam.
- b. Maintain the ethics of Muslim women while working outside the home. Maintain the way you dress, walk, talk, and do activities. As the word of Allah in Surah An-Nur verse 31, and the word of Allah SWT in Surah Al-Ahzab verse 32.
- c. 2) The work does not forget its main obligations, such as the obligation to take care of a husband and children. Thus Islam provides strict rules for women who work outside the home, rules are given not to limit women's activities but rather to provide protection so that women are guaranteed safety in activity.

3. Research Methods

This research is a qualitative research, with an emphasis on the nature of social reality, emerging phenomena and subjective experiences of humans as ASN and NON ASN engaged in the fields of education, immigration and the Ministry of Religion. The reason for selecting informants in this study also used informants who were informants of research subjects consisting of Muslim women who have careers and are domiciled in, East Java, because these informants

have direct experience and know the importance of zakat. The object of research is professional zakat literacy. After the data needed in this study has been collected, the next step is to analyze the data. Qualitative research uses data analysis that is open-ended and inductive, namely an analysis based on the data obtained, then a specific relationship pattern is developed or becomes a hypothesis. With an inductive mindset, the data in the study were analyzed descriptively qualitatively.

4. Results and Discussion

4.1. Informant Data

The following are data on informants with various professional backgrounds:

table 1. Informant Data

No	Name	Education	profession
1	Dwi	S1	Swasta
2	Erna	S1	ASN
3	Emil	S2	ASN
4	Siva	S1	ASN
5	Ely	S1	ASN
6	Tyas	S3	ASN
7	Nurul	S2	ASN
8	Retno	S2	ASN
9	Ninda	S2	ASN
10	Hikmah	S2	ASN

Source: data processed by researchers

The informants consisted of 10 Muslim women with various professional backgrounds, namely teachers, lecturers, Ministry of Religion staff, and Immigration staff. All informants reside in East Java.

¹⁵ Sa'dawi, karim Abdul Amru.2009. *Wanita dalam Fiqih Al-Qardhawi*. Jakarta:Pustaka Al-Kautsar

Instrument for understanding professional zakat literacy for working women

Here are some question instruments as an effort to understand the understanding of professional zakat literacy for working women:

a) Understanding of the zakat law profession

All informants are Muslim women and have a background in understanding Islamic teachings, so all informants understand the law of Zakat. However, if it is specified in zakat on profession, not all informants know whether to spend it. Like Siva as an immigration office staff, *"I do not understand professional zakat and do not know the law of professional zakat"*, Erna, one of the MTs teachers and Retno, who works as a lecturer, is also a PAUD teacher. You really understand what professional zakat is, if the law should be obligatory. *"Emilia, one of the lecturers, also does not understand professional zakat, but according to her opinion that the law of zakat on profession is sunnah, as well as Ninda, who is a lecturer, also considers zakat in the legal profession to be sunnah. Informants on behalf of Ely as Kemenag staff, Tyas, Nurul and Hikmah who work as lecturers include informants who understand professional zakat and think that the law is mandatory.*

The informants thought it was important that there was a

way to purify property, they agreed that if zakat was required, it was proven that when the institution occupied to work made deductions every month for zakat, they did not object. When asked about the motivation for issuing professional zakat, the answers from the informants showed the spirit of worship and sharing with others, as expressed by Siva, *"my motivation is for the benefit of the people who need it"*, similar to Erna *"to help the needy"* while Dwi thought *"because it is an obligation that must be carried out"*, as a Muslimah's obligation was also conveyed by Retno, Emil also argued *"because she follows religious teachings"* the motivation for worship was also conveyed by Ely *"yes to clean wages so that baraka"* was a similar argument conveyed by Tyas, Ninda *"to purify and clean up property"*. The motivation to worship was also emphasized by Nurul *"as Allah SWT. Said in the letter Al-Baqarah 267 "to spend some of the results of our efforts"*. Hikmah also conveyed *"for cleansing the soul because the rizki we receive has the rights of others."*

The law of compulsory zakat is contained in the third pillar of Islam, and it is fardhu ain or obligatory individually. The basis for the obligation to issue zakat as said by Allah SWT. Al-Qur'an surah Al baqarah verse 43: *"and build prayer, pay zakat ..."* and supported by the hadith of the

prophet SAW: "Tell them that Allah obliges them zakat taken from their rich people and then given / given. poor people among them. (Reported by Jama'ah Ibn 'Abbas) "while the legal basis for professional zakat is in the Al-Qur'an surah Al-Baqarah verse 267:" O people who believe, spend (in the way of Allah) a portion of your good efforts. - good and some of what we put out of the earth for you. and do not choose bad things and spend them, even though you do not want to take them yourself but by drawing an eye to them. and Know that Allah is rich and praiseworthy. Some of the legal bases have been understood by the informants and used as motivation to always pay zakat if it is truly given more wealth by Allah SWT. As in Sobirin's¹⁶ research, the income that he gets from all professions, be it artists, lawyers, civil servants, doctors, etc., if his assets reach nishab, he must pay zakat. The law compulsory to issue professional zakat is also supported by contemporary scholars, namely Yusuf Qardhawi, Abdurrahman Hasan, Muhammada Abu Zahrah and Abdul Wahab Kholaf.

b) Understanding of the time to pay zakat profession

Based on the results of the interview, there are informants who understand when it comes

to issuing professional zakat, such as Hikmah's opinion *when he reaches nishob in one year / haul*, some informants do not understand when to pay professional zakat as experienced by Retno, Emilia, Dwi, while Siva and Erna each month at the time of payday. As revealed by Erna, *"every month I spend zakat because it is deducted automatically by the agency."* The understanding of the time to issue professional zakat once a month refers to the opinion of some friends who are strengthened by Az Zuhaili, and the understanding of the time to pay zakat is one year or to achieve haul based on the opinion of a number of scholars. Based on observations, although they do not understand exactly when to issue zakat professionally, the informants have set aside their income every month for zakat, infaq and alms.

The awareness to set aside income assets every month is a clear proof that there is no compulsion when issuing professional zakat, because one of the conditions before issuing zakat is that it must precede the intention, sincere intention of *lillahi ta'alah* to issue zakat then the zakat is given to those who are entitled.

c) Understanding the terms of the muzakki or the person who pays zakat

In the question instrument, the requirements for

¹⁶ Shobirin, 2015, *Teknik Pengelolaan Zakat Profesi, Ziswaf, Vol. 2 No.2*

muzakki, all informants understand quite well because it is related to general muzakki requirements, as revealed by Siva "*yes ... I understand the conditions for people who have the obligation to pay zakat ...*", as well as other informants such as Dwi, Emilia, Ely, Tyas, Ninda, Retno, Nurul and Hikmah. However, there was one informant who did not understand the requirements for muzakki, as revealed by Erna, "*I do not know the conditions ...*" from the results of the interview, the majority of informants understood the requirements for paying zakat.

In general, the mandatory requirements for zakat are independence, Islam, Baligh, common sense, assets that are owned must be zakati, assets owned have reached nishob, assets owned are obtained by means of lawful means, property is full ownership, muzakki is not in debt.

d) Understanding the amount of professional zakat

There are informants who do not understand the amount of zakat professionally, as experienced by Retno. "*I do not understand the calculation of zakat professionally*" as well as Emilia, Erna, Dwi, and Siva. Several informants understood the amount of professional zakat such as Nurul, Hikmah, Tyas, Ely, informant Ninda revealed that "the amount of zakat on profession is 2.5%. Based on observations, some informants

handed over to the paymaster if in essence there was a routine deduction for zakat, as revealed by Erna "*yes ... because the salary is deducted automatically for zakat ... yes, just trust the officer*" Whereas in essence there is no deductions, they hand over to zakat institutions in their area as revealed by Siva "*I fully entrust the zakat officers*", full awareness of the obligatory zakat which makes the informants truly entrust the amil / zakat officers to manage and process professional zakat. .

If the agency deducts regular salary every month for zakat purposes, it can be said that the agency has collaborated with the amil zakat institution. Based on observations before the agency cut wages, the agency conducted socialization, including the percentage of salary for professional zakat, and socialization to all employees, one of which was done as a form of transparency on the part of the agency.

Analysis of the understanding of professional zakat literacy for working women

Professional zakat among female workers is of particular concern, because the obligation to issue zakat on the profession is compulsory not only for male workers, but also for female workers as well as the obligation to pay other zakat such as zakat fitrah, workers understand the obligation to pay zakat, some say that in The agency where I work has implemented a

monthly salary deduction or by the term set aside for zakat, as Erna said "yes ... the institution where I work ... has implemented monthly salary deductions for zakat", whether it is effective or not with the monthly salary deductions among some informants said it was effective and some said it was ineffective.

The existence of support from the institution where you work makes the motivation to be aware of the importance of zakat. If connected with the theory written by Zuhdi¹⁷, basically there is no obligation to set aside each month, because professional zakat is equated with trade zakat, that is, if it reaches haul with a time limit of one year, 2.5% merit zakat is imposed. Regarding the detailed calculation of zakat on profession, some informants understood and some stated that they did not understand in detail the calculation of zakat on profession because they did not really understand. they submit to Amil or who are in charge of administering zakat. if the informants work place does not apply deductions for zakat, every month the informants distribute to zakat, infaq and alms institutions such as Nurul Hayat, and Yatim Mandiri.

Professional zakat is equated with trade zakat, this was agreed upon by the informants, the informants also understood that the law of professional zakat is compulsory, even the majority of informants argued to clean up property, meaning that the salary

received or the assets owned by the blessings of the afterlife. And the informants also understand that the professional zakat law is obliged to be issued for those who truly meet the requirements.

The scholars of fiqh have agreed on several conditions for assets that can be zakat, namely: 1) perfect property, 2) real development, 3) to nishab, 4) exceeding basic needs, 5) no double zakat, and 6) achieving haul. While the requirements for muzakki or requirements for those who pay professional zakat are: 1) meeting the nisab, the value is equivalent to 85 grams of gold, 2) income has been accumulated for one year, 3) the amount is more than the expenditure for basic needs, and 4) muzakki or who issue zakat profession free of debt¹⁸. This is in line with Yusuf Qardhawi's opinion, analogizing zakat on profession with zakat money, so that the nishabny is 85 grams of gold and the size of zakat is 2.5%. Meanwhile, according to Shaykh Muhammad Al Ghazali, he argues that the basis for determining the obligatory zakat in Islam is that the capital increases, decreases or remains after one year has passed.

The informants agreed that if they met the requirements then they had to pay professional zakat. The obligation to issue professional zakat is based on Al-Qur'an surah Adz-Dzariyat verse 19: "And in their assets there is a right for the poor who ask and the poor who do not get a share" and Surah Al-Baqarah verse 267: "Hi

¹⁷ Zuhdi, Masjfuk, 1996, *Masail Fiqhiyah*, Jakarta, Toko Gunung agung

¹⁸ Hikmat kurnia, Hidayat, 2008, *Panduan pintar zakat*, Jakarta: Kultum Media

people who believe, spend (in the way of Allah) a portion of the results of your efforts are good and a part of what We put out of the earth for you ". The arguments of the Koran apply to the postulate of zakat obligation in general. Fiqh experts have different opinions regarding the law of obliging to issue professional zakat, some are obliging and some are not obliged on the grounds that professional zakat did not occur at the time of the Prophet. Apart from the pros and cons of the law of professional zakat, it is not a reason for female workers not to pay zakat, as revealed by Siva. "During worship, I still agree that we women workers are required to pay zakat ..." this opinion was also agreed by the informants. other.

Professional zakat is very urgent considering the importance of safeguarding property in the midst of modern life, if there is no awareness of spending assets in the way of Allah SWT. So some of the people in living life only have an effect on matter. Some of the wisdom of issuing zakat, among others¹⁹ : 1) to avoid being stingy, 2) as a form of harmonization of the relationship between the rich and the poor, 3) cleaning or purifying property, and 4) growing blessings on the property that is zakati. Broadly speaking, the wisdom of issuing professional zakat is as a guarantor of human life because sometimes people live with a lot of wealth and there are times when people live without assets.

The urgency and potential of professional zakat has also been

revealed by Mr. Mustofa Edwin ²⁰, that professional zakat is one of the Islamic fiscal instruments that has good potential. If professional zakat is managed professionally, it will become a large source of funding and be able to encourage economic empowerment of the ummah and equal distribution of income, meaning that this condition supports the improvement of the Indonesian economy.

Distribution of professional zakat is like zakat in general, which is distributed among eight asnaf or groups, QS. At-Taubah: 60, "Truly zakat-zakat, is only for the poor, the poor, the administrators of zakat, the converts who are persuaded by their hearts, to (free) slaves, people who are in debt, for the way of Allah and for those who are on their way, as a provision which is required of Allah, and Allah is All-Knowing, Most Wise. The informants also agreed that the professional zakat expenditure was used to help and ease the burden on the materially underprivileged relatives, and this became the motivation for women workers to pay professional zakat. Women workers hope that through their awareness of paying zakat, their profession will be able to share with their less fortunate siblings, because basically humans are created as individual and social beings. Through zakat, it is able to improve the harmonization of human relations with the intention of always worshipping Allah SWT.

²⁰ Nasution, edwin, Mustofa, 2007, *Ekonomi Islam*, Jakarta, Kencana

¹⁹ Kemenag, 2011

The implication of zakat distribution is to be able to educate humans to become humans who are clean from stingy nature which automatically supports spiritual health, this is in accordance with Rohmayani's research.²¹ and Hertina's research.²²

5. Conclusion

Understanding of professional zakat literacy for working women includes: professional zakat law, professional zakat implementation, professional zakat requirements and the amount or nominal of professional zakat. The informants understand that zakat law is the same as zakat law in general, despite the pros and cons of having to issue zakat professionally. In the view of the informant, the time for the implementation of professional zakat expenditure is that of professional zakat issued once a month at the time of payday and some think once a year if it has reached nishob The requirements for professional zakat have been understood by the informants as people who have the right to pay zakat, some informants already understand and some do not understand what percentage of the salary that must be paid as professional zakat.

²¹ Rohmayani, Yani, 2018, Zakat Profesi dan implikasinya dalam meningkatkan kualitas ekonomi Umat, *Jurnal masyarakat dan Filantropi Islam*, Vol.1 No.1

²² Hertina, 2013, Zakat Profesi dalam Perspektif Hukum Islam, *Hukum Islam Vol.XIII No.1*

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