

The Role of Alms Overtly on Economic Growth in Indonesia

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Paper was presented at the 6th Indonesian Conference of Zakat (ICONZ)
30 November – 1 December 2022, Semarang, Indonesia

ABSTRACT

Alms is one of the many Islamic Sharia which aims to achieve maslahah in the economic field, while alms openly bring more maslahah. That is, it can avoid bad prejudice, add to a good image in oneself, and even encourage others to give alms which leads to equity and reduces poverty. This research is descriptive qualitatively focused on library materials, by conducting a literature study approach based on related references. The research scheme shows the importance of the role of all parties in increasing economic growth. Especially in Indonesia that will help influence self-image, social environment and perceptions of maslahah on alms behavior in society. The role of the institution in this regard is also very important in two ways, namely equitable distribution and increasing the productivity of the mustahiq. However, this cannot be achieved if the level of public trust in the amil zakat institution is still low.

INTRODUCTION

Alms is one of the Islamic Sharia which aims to achieve maslahah in the economic field. Alms is a gift of a Muslim intended for others sincerely and voluntarily without being limited by a certain amount and time. Alms can help in equalizing the distribution of individuals. (Canggih et al., 2017). Meanwhile, Islamic economics places great emphasis on equitable distribution, Allah subhanahu wa ta'ala says in the Qur'an, Al-Hasyr verse 7:

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ
وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ
وَإِنَّ السَّبِيلَ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ
مِنْكُمْ

Meaning: "Whatever belongs to the spoils (fai-i) that Allah gave to His Messenger (from the property) that comes from the inhabitants of a city, then it is actually for Allah, and for the Apostle, as well as for relatives, orphans, and those who are poor and those who are on their way, so that the

treasure does not circulate only among the rich of you."

Poverty in Indonesia is one of the big and endless issues in the Indonesian economy, as if it is a periodical project that has not been resolved until now.

Table 1. Poor Population Data

	2017	2018	2019	2020	2021
Number of poor people (000)	22,51	20,52	20,21	22,16	23,49
Percentage of Poor Population	7,47	6,75	6,60	7,17	7,59

Source : Badan Pusat Statistik Jawa Tengah

Based on Table 1, the number of poverty from 2017 to 2021 fluctuates. Badan Pusat Statistik (BPS) Central Java, noted that the highest increase in the Poverty Rate in Central Java Province

occurred in 2021, which was 7.59%. However, from 2017 to 2019 the poverty rate has decreased every year to reach until 6.60% or around 20,210 poor people. Although from 2019 to 2021 there is an increase.

In the conventional economic system, consumption is always assumed to be in terms of the purpose of obtaining utility (Ilyas, 2015). For a Muslim, alms is a social consumption that can bring blessings in this world and falah in the afterlife. Islam has taught its people to balance between the world and the afterlife, namely *maslahah* in the life of this world and *falah* in the life of the afterlife.

In religious spiritual training, modern approaches are adopted to train people how to live and practice Islam as a model of justice and harmony (Jahar, 2019). Alms, both obligatory and *sunnah*, can openly provide a stimulus for this. Especially with today's more advanced technology that can make this easier.

The phenomenon of publicizing alms openly is not a new thing. Even though this is being crowded among social media users, both Facebook, Instagram, YouTube and so on. They tend to make posts about the alms they share with people in need. Indeed, what is often conveyed in lectures is about hiding the alms, not the other way around by showing the alms that we do. Because hiding the practice will be closer to sincerity. However, there is no prohibition from religion that prohibits alms openly.

Among them is the word of Allah SWT, "If you show alms, then it is fine. And if you hide it and give it to the poor, it is better for you." (Surat al-Baqarah verse 271). In the verse above is that showing an alm is not always bad, in fact it is a good thing as stated by the above verse.

Based on the above verse, Allah ta'ala does not forbid Muslims from showing alms. In fact, we will not find a single verse in the Qur'an that explicitly

prohibits alms. Sharia only prohibits the act of *riya'*, which is showing a practice to be seen by other humans without paying attention to the *maslahah* and to whom he worships. While showing alms does not deny sincerity.

In Islamic economics, *maslahah* is a principle of rationality of a Muslim that every Muslim economic actor always wants to increase his *maslahah* (Ilyas, 2015). While alms openly bring more *maslahah* for the actor and the others. That is, it can avoid bad prejudice, add to a good image in oneself, and even encourage others to give alms which leads to equity and reduces poverty.

In this case, many have discussed alms both in terms of its meaning, benefits, potential, and even the role of the alms management institution itself. However, no one has specifically discussed the role of alms openly on economic growth. There are several papers that explain about alms openly. But the article only focuses on the comparison between hiding and revealing. Or discuss about *riya'* and sincerity. In this study, the author tries to provide a new scheme that there is a *maslahah* in alms overtly to economic growth.

LITERATURE REVIEW

Alms Overtly

Alms comes from the word *shidqoh* which means right. According to the Big Indonesian Dictionary, alms is giving out a portion of income or property for an interest. Alms can also be interpreted as learning done in the way of Allah. Alms can also be interpreted as *zakat* and *infaq*. As for *zakat* according to language, it means cleaning or purifying oneself. Meanwhile, according to sharia terminology, *zakat* means assets that must be handed over to certain people (Abu Habib, 1988). *Zakat* is one of the five pillars of Islam mentioned by the prophet Muhammad *shallallahu alaihi wa sallam*. The main thing that most

distinguishes the two is related to the law that binds them. Zakat has an obligatory law and alms is sunnah. However, these two words can represent other words. Zakat is also commonly referred to as *Shadaqah Wajibah*.

As for the foundation of alms openly is the following verse: *"And those who spend their wealth by night and by day (in secret or openly), they will have their reward with their Lord. There is no fear in them and they do not grieve."* (Surat al-Baqarah, 2:274)

In the Qur'an, Allah recommends hiding alms. However, there is no verse that forbids showing alms. Allah says which means: *"If you show (your) alms, then it is very good. And if you hide it and give it to the poor, then it is better for you to hide it."* This verse shows that showing alms can also mean good things. Although there are those who use this alms as a medium for popularity. As the word of Allah in Surah An-Nisa verse 38, *"And (also) those who spend their wealth for riya and to others (want to be seen and praised), and those who do not believe in Allah and in the Hereafter"*.

Self Image

Regardless of whether the law is lawful or unlawful, the dimensions that can describe a person's self have an impact and influence on a person's behavior. This strengthens the theory that a person's behavior is based on assumptions about how his self-image is formed (Maghfira & Farid, 2016).

Good self-image is one of the factors that influence a person's intention to perform a behavior. So, this is one of the factors that influence a person's decision to do alms openly not because of religious motives or religiosity. However, because of wanting to get a good image among humans.

In economics, consumers will use products that have attributes that can

support or match their self-concept. If we put alms openly is a product, and the behavior of spending some wealth can be classified as a consumption activity. Thus, self-conformity can influence a person's behavior through self-concept motives as well as the need for self-esteem and self-consistency (Maghfira & Farid, 2016).

Social Environments

In Islam, the environment has an important role in shaping one's behavior. Irsad (2019) states that an area that has a culture of giving alms will influence someone to give alms as well. This happens a lot in several mosques in Indonesia, it can be seen from year to year the provision of iftar consumption during Ramadan and Blessing Friday is increasing day by day. This shows that civil society is trying to demonstrate their social roles and functions (Baidhawiy, 2015). When this motivation spreads to an environment, it can affect the people in that environment.

Fahl (2016) also mentions that one of the motives of a person to give alms openly is due to environmental factors. Among them is to eliminate bad assumptions about someone, such as miserly, miserly and the like. According to Amri & Marwiyati, (2019), environmental factors have the most dominant role in muzakki behavior.

Maslahah Perception

Bimo Walgito (2004) said perception is the process that the individual receives a stimulus through the senses, which the brain continues to process so that a perception can be formed.

Islam does not prohibit humans from fulfilling their needs or desires as long as by fulfilling them, human dignity can be increased. Fulfillment of needs or desires is still allowed as long as it is able to increase *maslahah*. Among the *maslahah* of the existence of open alms is as mentioned in

the Qur'an Surah Al-Hashr verse 7, Allah ta'ala explicitly states that the purpose of the existence of alms in a broad sense is so that the treasure does not only circulate among the rich just. However, these assets can be distributed equally to anyone in need. Alms openly can motivate others to give alms as well.

Maslahah is all forms of goodness with worldly and hereafter dimensions, material and spiritual as well as individual and collective and must meet three elements, namely sharia compliance (halal), beneficial and bring goodness (thoyib) in all aspects as a whole that does not cause harm (Ilyas, 2015). Al Ghazali explained that maslahah gives birth to benefits, does not bring harm and maintains the goals of syara', namely, religion, soul, mind, lineage and property from consumption activities (Sa'diah et al., 2021).

If we return to the teachings of Islam, there are many hadiths of the prophet Muhammad SAW that explain the virtue of alms, namely that the reward of alms will flow continuously even though the person who gives charity has died and died. (Rosalia & Huda, 2019). According to Suhartini (2013), one of the characteristics of religious people is that they believe that Allah, the Most Just and Almighty, will reward them for what they have done.

So, the perception of maslahah is the extent to which a person believes that an activity can give birth to benefits, does not bring harm and can maintain the objectives of the Shari'a.

Economic Growth

Economic growth shows the extent to which economic activity will produce. With economic growth, it is expected that the income of the community as the owner of production factors will also increase. Economic Growth is the growth rate of Gross Domestic Product (GDP) which

reflects the amount of added value generated by all production activities in the economy.

The amount of GRDP generated by each region is very dependent on the potential of natural resources and production factors of the area. The existence of limitations in the provision of these factors causes the amount of GRDP to vary between regions. GRDP So that when GRDP growth increases, this will increase job opportunities for the community.

RESEARCH METHODS

Type of Research

This research is descriptive qualitative. That is, the author will describe and analyze the meaning of open alms and how it affects the economy. This research is library research. Research focused on library materials, by conducting a literature study approach based on related references.

Data Source

The data sources used consist of: Primary Materials and Secondary Materials. Primary materials, namely data sources or materials that provide information directly as a result of self-collection. The data collected and broadcast is original. The primary data sources that the authors obtained are Observation and Interview. Secondary material, namely material that can explain the primary legal material. Included in this are books and scientific journals related to the problem being studied. Among them: the majority of Indonesian madzhab books of jurisprudence, including the Fiqhus Sunnah book by Sayyid Sabiq and other scientific journals. Included in the secondary material are data obtained from previous research and official statistical websites such as the Central Statistics Agency

Data Collection Technique

Data collection was dug from library sources, which contained the thoughts of experts (ulama) that could be used as the focus of research. In this regard, data collection was carried out in several stages, namely:

1. Collecting library materials that will be selected as data sources, containing the thoughts of experts related to open alms as the focus of research. This is obtained from the results of interviews and observations
2. Choose the material to be used as the research subject. Namely library materials that are equipped with secondary data sources, namely library materials that support primary data sources. In this case, the researcher took some data from the main reference books that contained the thoughts of experts (ulama) about open alms.
3. Read the selected library materials, both thoughts and other elements, and examine the contents of one of the library materials, then check with other library materials.
4. Choose which writings to use as references and which ones not. Then, which one is considered as the main and which is the support.

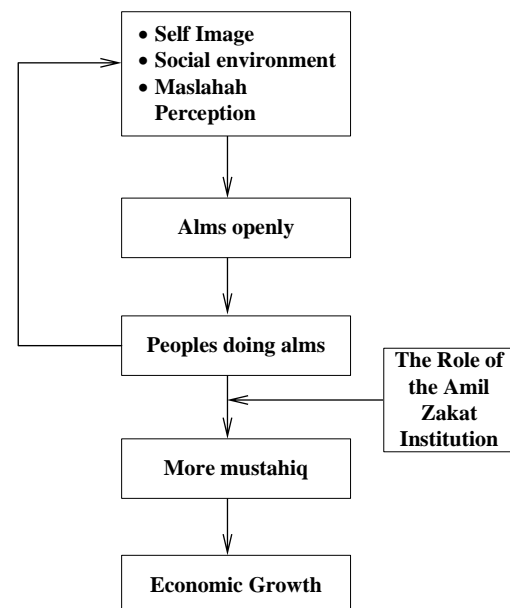
Data Analysis Method

The data analysis technique used in this research is to find and collect data from books, journals, official websites related to the problems discussed. Then the data is analyzed.

In the process of analysis, the authors describe the data about the opinions of experts from the interviews. Then connect it with the opinions of the scholars both in terms of law, their interpretations and explanations. Then the results of the relationship are described into a conclusion.

DISCUSSION

Figure 1. Schematic of the Open Role of Alms in Economic Growth



How Self Image, Social Environment and Perception of Maslahah Can Encourage Alms Behavior

Not all benevolent behavior such as alms is based on or initiated by religious motives. Many people do good because of an image. Good self-image is one of the factors that influence a person's intention to perform a behavior. Dimensions that can describe a person's self have an impact and influence on someone in behaving. So, a person's behavior is based on the assumption of how his self-image is formed. Consumers will use products that can support their self-concept. Alms openly is a product that can be used as an object of a consumption activity.

Thus, self-conformity can influence a person's behavior through self-concept motives as well as the need for self-esteem and self-consistency (Maghfira & Farid, 2016). This is like Veblen's statement, that people tend to be hungry for social awards and love imagery (Bakti et al., 2020). Behavior showing wealth, generosity and

so on with alms can be considered as a form of it.

In this scheme, a person who gives charity because they want a good self-image will be done openly, they intentionally show good deeds because they are thirsty for image and thirst for social appreciation. The more a person wants his self-image to be good, the more he will be compelled to issue alms openly.

According to Chalimah, one of the respondents who is a lecturer at the University and also a philanthropist stated that the concern of being considered stingy and miserly in her environment has contributed to the behavior of alms openly. He also said that it could be that the person wanted to motivate others to give charity lightly as well. (Chalimah, 2022). Chalimah's statement stating that there are concerns about being considered stingy and miserly in her environment is also supported by Mulyono (2022), who is a preacher by profession.

As for the social environment, Irsad (2019) states that an area that has a culture of giving alms will influence someone to give alms as well. When this motivation spreads to an environment, it can affect the people in that environment, Fahl (2016) mentions that among the motives of someone giving alms openly is due to environmental factors. Among them is to eliminate bad assumptions about someone, such as miserly, miserly and the like. According to Amri and Marwati (2019), environmental factors have the most dominant role in muzakki behavior. This shows that people are trying to show their social roles and functions in the environment in which they live. What is meant by the social environment in this context is in the form of reference groups for people who like to give alms, as well as others.

According to Chalimah, the case is similar to self-image, namely because she does not want to be considered stingy by

her surroundings, be it family, friends or neighbors. This is also supported by Bariq (2022) one of the resource persons from a civilian.

The two things above have a strong correlation with alms behavior. Because alms is a hard practice to fulfill, cultivating self-image in the community can explore the desire to give alms, even though the initial intention was because of shame, wanting praise, and so on. However, it can encourage intention at the outset and can be wide spread.

Maslahah is all forms of goodness with worldly and hereafter dimensions, material and spiritual as well as individual and collective. Among the benefits that can be achieved from open alms is that it can encourage other humans to give alms as well. The more people who give charity, then this can help equal distribution.

Based on Imam Al-Ghazali (2002), explained that maslahah is formed from 3 things:

1. There is a Benefit
2. Do not bring bad
3. In accordance with Islamic law

In the context of this research, alms can clearly meet these three criteria as described in the introduction and literature study.

According to Budi (2020), A person's perception influences a person's decision to behave. Someone who has knowledge about the existence of maslahah in open alms, will choose to give alms openly according to the perception that is in him. Someone who sees the benefits of openly giving alms can encourage other humans to give alms as well. This was stated by Chalimah (2022) and Lusianti (2022). This statement is in line with the statement from Imam Ibnu Katsir (1419H) which states that when there is a problem for others to follow, it is better for someone to give alms openly.

How Alms Openly Can Help Economic Growth

Among the benefits that can be achieved from open alms is that it can encourage other humans to give alms as well. The more people who give charity, then this can help equal distribution. Imam Al-Ghazali (2002) emphasized in his book *Ihya* that alms can openly encourage other humans to give alms as well.

In a hadith, the Prophet Muhammad SAW also said, "Whoever sets a good example then he will get a reward and the reward of those who do good with him until the Day of Resurrection". The reason for this hadith is that when the Prophet saw some messengers from Mudhor and it was apparent that they were poor. There is a friend who donates a little of his wealth in front of another friend openly. Thus, it makes other friends join in charity as a friend gives charity. This shows that alms openly in front of other humans can encourage others to give alms too.

As Imam Ibnu Katsir (1419H) said that Alms openly is preferred if there are problems followed by others. This statement is also supported by other scholars of interpretation, including: Al-Mahalli & As-Suyuti (2010), As-Sa'di (2000), dan Al-Jazairi (2003). Al-Baghawi (1420) mentions that nowadays it is better to show alms in order to eliminate bad perceptions from a person. A study states that an area that has a culture of giving alms will influence someone to give alms as well.

What is the Role of the Amil Zakat Institution in this Scheme?

The main role of the amil zakat institution in this scheme is to improve the economy of its mustahiq and can convert mustahiq into muzakki. There are 2 basic things that must be done by the institution after

successfully collecting alms from the munfiq, namely:

- (1) Distribution of infaq funds to mustahiq with equal distribution.
- (2) The provision of infaq funds is shown to be productive in order to further assist in improving the mustahiq economy.

The productive distribution of zakat funds aims to empower the mustahiq economy by providing productive business capital. In this case, mustahiq who obtain venture capital can use these funds to increase their business.

Development of productive infaq funds by being used as business capital, to empower the recipient's economy, and the poor can run or finance their lives consistently. The zakat funds will be able to make better income, be able to increase business, be able to develop business, (Apriliyani et al., 2021)

There is a change in the economy that has developed well, namely by providing business capital to people who are classified as entitled to receive zakat and then it is developed to fulfill their lives in the future.

CONCLUSION

The research scheme shows the importance of the role of all parties in increasing economic growth. Especially in Indonesia. The Alms scheme can openly be carried out in Indonesia more effectively because of the culture in Indonesia which is often referred to as Gotong Royong which means helping each other. This will help influence self-image, social environment and perceptions of masalah on alms behavior in society.

The role of the institution in this regard is also very important in two ways, namely equitable distribution and increasing the productivity of the mustahiq. However, this cannot be achieved if the

level of public trust in the amil zakat institution is still low.

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