
Reducing Social Gaps through Zakat, Infaq, and Shadaqah Innovations in Kamrat Sholawat Busyro, Pamekasan

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ABSTRACT

Social inequality is still a crucial problem and must be addressed immediately, especially in Pamekasan Madura Regency with data of 126.43 thousand poor people in 2023. On the other hand, the growth of the busyro kamrat sholawat tradition in Larangan Luar Pamekasan Village has had a positive impact in helping Kamrat members reduce socio-economic problems. Based on the findings of these field facts, researchers are interested in examining the use and optimization of ZIS which is sourced from the local traditional wisdom of Kamrat Sholawat Busyro in helping to alleviate poverty in Larangan Luar Village, Pamekasan. The method used in this research is qualitative. The research results show that Kamrat Sholawat Busyro was founded in 2020 with 94 members. The collection of zakat, infaq and sadaqah in the Kamrat Sholawat Busyro tradition from members is collected every week in the amount of Rp. 100,000. The resulting use of Zakat, Infaq and Shadaqah (ZIS) Kamrat Sholawat Busyro funds is in the form of providing assistance to underprivileged communities, used to organize religious events such as Isra Miraj commemorations and used to help finance the Tahfidz Islamic Boarding School. Boarding School. Uniquely, every member of Sholawat Busyro Kamrat can get a donation of IDR. 3,000,000 – Rp. 5,000,000 from other members to be used as business capital or other needs so that Sholawat Kamrat Busyro members can be more prosperous. Optimizing the use of ZIS at Kamrat Sholawat Busyro plans to create a business that can be managed together.

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1. INTRODUCTION

In today's interconnected world, the social landscape continues to pose significant challenges, with far-reaching impacts on individuals, communities and society. As income inequality persists and marginalized groups of society struggle to access basic resources and

opportunities, it is important to explore innovative approaches to address these disparities. The Islamic religious principles of Zakat, Infaq, and Sadaqah offer a unique framework for redistributing wealth and improving social welfare. By leveraging this religious obligation in innovative ways, such as through digital platforms and social entrepreneurship, we can create sustainable solutions that empower disadvantaged communities and encourage inclusive growth. This research aims to investigate the potential use of Zakat, Infaq, and Sadaqah in the context of local community traditions that have been implemented and continue to be maintained by the community with the aim of reducing social inequality and fostering a more just society. Through detailed analysis and case studies, this study will highlight the transformative power of Islamic philanthropy in promoting social justice and sustainable development.

The problem of social inequality is a common problem in Indonesia. Based on data from the Central Statistics Agency (2023), the number of poor people in Indonesia is 25.89 million people. This number is quite a large quantity and needs a solution so that it can be resolved properly. All regions in Madura, namely Bangkalan Regency, Sampang Regency, Pamekasan Regency and Sumenep Regency, are included in the category of areas with a large number of poor people, for example Pamekasan Regency will have 126.43 thousand poor people in 2023. The large number of people who are still poor means that all Groups must be able to contribute so that they can be more prosperous, both from the government, the well-off and society in general.

Various social disparities exist in societies around the world, stemming from historical, economic, and systemic factors. These disparities manifest in unequal access to education, healthcare, employment opportunities, and resources, resulting in significant inequalities among different social groups. For example, marginalized communities often face discrimination that limits their ability to thrive and reach their full potential. Additionally, socioeconomic disparities contribute to widening the gap between the rich and poor, exacerbating social inequalities. According to, these disparities have far-reaching consequences on individuals' well-being and overall societal development. Understanding the root causes of social disparities and exploring innovative solutions to address them is crucial for creating a more equitable and inclusive society. By examining the background of social disparities, we can identify strategic interventions such as Zakat, Infaq, and Shadaqah that have the potential to reduce these disparities and promote social justice.

Islamic finance is guided by the principles of Zakat, Infaq, and Sadaqah, which play a crucial role in reducing social disparities within Muslim communities. Zakat is a mandatory form of charity, typically calculated as a percentage of one's wealth, and is meant to purify wealth and ensure equitable distribution among those in need. Infaq, on the other hand, refers to voluntary charitable giving beyond Zakat obligations, emphasizing the spirit of generosity and benevolence. Shadaqah, another form of voluntary charity, can be given in various forms such as food, money, or time, and is encouraged as a means of seeking blessings and helping the less fortunate. By incorporating these principles into Islamic finance, institutions can effectively address poverty, promote social welfare, and foster a sense of community responsibility among believers. These principles not only provide financial assistance to the marginalized but also serve as a means of strengthening social cohesion and solidarity within the ummah. (Salina H. Kassim et al.)

Research by Prawoto & Basuki (2022) found that increasing investment and regional spending indirectly had an impact on reducing the number of poor people. According to Sugi (2023), government participation is needed to create quality regulations. The government has made various efforts to overcome social inequality, namely with a pro-poor, pro-job and pro-growth approach (Ministry of State Apparatus Empowerment and Bureaucratic Reform, 2022). However, some of these policies have not achieved maximum results (Kogoya et al., 2023). Therefore, efforts to eradicate inequality and poverty must be supported by the community as the object of the policy. The probability of success of this effort will be greater when carried out jointly through a community (Isman, 2022).

According to Putri & Yuliana (2023), poverty is influenced by various factors, such as environmental location, gender, geography, location, education, unemployment and people's income. Research by Adi et al. (2022) found that poverty is also influenced by health. Meanwhile, research by Faradila & Imaningsih (2022) found that the Human Development Index (HDI) also influences the level of poverty in Sampang Regency. This shows that the quality of Human Resources also determines the economic level of society. In Banten Province, poverty is influenced by government subsidies and Gross Regional Domestic Product (GRDP) (Edna Safitri et al., 2022). Meanwhile, research by Priseptian & Primandhana (2022) found that the variables that influence poverty are the Provincial Minimum Wage and the unemployment rate. Social inequality is indeed a problem and needs a solution. With the tradition of *kamrat sholawat busyro* which is carried out routinely by the community of Larangan Luar Pamekasan village, it produces an impact on poverty alleviation which comes from zakat, infaq and shodaqah, so researchers are very interested in conducting research.

Literature Review

Zakat: Traditional Practices and Modern Applications

An essential aspect of Zakat is its traditional practices rooted in Islamic teachings, which emphasize the redistribution of wealth to support the less fortunate in society. Historically, Zakat has played a significant role in addressing social disparities and fostering a sense of community responsibility among Muslims. However, in contemporary times, there is a growing recognition of the need to adapt traditional Zakat practices to suit modern contexts. This includes exploring innovative ways to collect, distribute, and utilize Zakat funds more effectively to address current social issues and promote sustainable development. By integrating technological advancements, such as online platforms for Zakat donations and transparent tracking systems, the impact of Zakat can be maximized, ensuring that it continues to serve its original purpose of promoting social welfare and economic justice. This adaptation is crucial in ensuring the continued relevance and efficacy of Zakat in tackling social disparities and fostering inclusive growth in the modern world (Kassim et al.).

Rahman et al. (2023) analyzed Zakat and Poverty Alleviation in Indonesia. This research was published in the Scientific Journal of Educational Sciences (JIIP), Volume 6, Number 6, 2023. The strategy used in this research was to use the National Amil Zakat Institute (LAZNAS) Baitul Mal Hidayatullah (BMH) which is based on Community Organizations (ORMAS). . BMH has hundreds of modern Islamic boarding schools throughout Indonesia which are used to provide

educational assistance to children who are classified into the 8 ashnaf so that it is hoped that children will be born who are not mentally poor. The difference between this research and the research of Rahman et al. (2023) is located on the zakat amil agency used. Research by Rahman et al. (2023) uses a zakat amil agency based on ORMAS. Meanwhile, this research uses a zakat amil agency based on local wisdom to reduce social inequality.

Toni & Rolando (2023) examine the BAZNAS Da'wah Strategy in Alleviating Poverty (BAZNAS Study of Bengkulu Province). The research was published in the journal at-Taghyir: Journal of Da'wah and Village Community Development, Volume 5, Number 1, 2023. The research used a mixed method with a phenomenological approach. This research maximizes its preaching strategy to maximize ZIS management in Bengkulu Province. The da'wah strategy used is more directed towards da'wah management based on maqasid sharia. The difference between this research and Toni & Rolando's (2023) research lies in the basis of the management institution and its strategy. Toni & Rolando's research (2023) uses the Provincial BAZNAS using a maqasid sharia-based da'wah strategy. Meanwhile, research uses local wisdom based on local community traditions.

Overview of Zakat in Islamic Principles and Jurisprudence

Muslims are obligated to pay Zakat as a form of charity by Islamic principles and jurisprudence. Zakat is one of the Five Pillars of Islam and is considered a compulsory act of worship for those who meet the minimum threshold of wealth. The primary purpose of Zakat is to purify one's wealth and help those in need, thereby reducing social disparities within the Muslim community. In Islamic teachings, Zakat is meant to redistribute wealth and promote social justice by providing for the less fortunate. Scholars have differing interpretations of who is eligible to receive Zakat and how it should be calculated, leading to a variety of practices across different Muslim communities. Nevertheless, the concept of Zakat remains a fundamental aspect of Islamic economics and serves as a key tool in addressing poverty and inequality.

Infaq and Shadaqah: Complementary Approaches to Social Welfare

Islamic principles of social welfare encompass not only Zakat but also Infaq and Shadaqah, which together form a comprehensive approach to addressing social disparities. Infaq, similar to Zakat, involves the voluntary giving of wealth for the betterment of society, while Shadaqah goes beyond monetary donations to include acts of kindness and charity. While Zakat is mandatory for all eligible Muslims, Infaq and Shadaqah provide avenues for individuals to contribute beyond their obligatory dues, fostering a spirit of generosity and compassion within the community. By encouraging the practice of both Infaq and Shadaqah alongside Zakat, Islamic societies can create a more equitable and supportive environment for those in need, amplifying the impact of social welfare initiatives. Therefore, Infaq and Shadaqah can be seen as complementary approaches to Zakat, collectively working towards reducing social disparities and promoting the well-being of all members of society (Omer Faruk Senturk).

Exploring the Concept and Significance of Infaq and Shadaqah

Moreover, in addition to zakat, infaq and shadaqah serve as essential concepts in Islamic philanthropy, offering further avenues for wealth distribution and social welfare. Infaq refers to voluntary charitable spending beyond zakat, demonstrating a spirit of generosity and selflessness among followers of Islam. It is considered an act of worship, connecting individuals to their faith

and community through financial contributions. Shadaqah, on the other hand, encompasses a broader range of charitable acts, including both financial donations and acts of kindness. While infaq is typically directed towards the poor and needy, shadaqah can benefit a wider range of recipients, such as funding educational initiatives or supporting infrastructure development in underprivileged areas (Meri Indri Hapsari et al.). These concepts not only highlight the importance of generosity and compassion in Islam but also provide practical means for overcoming social inequalities and improving communal well-being. The importance of sharing the wealth that has been obtained will make it easier to reduce problems of poverty or social inequality.

Public awareness in paying zakat is influenced by several factors, including lack of socialization from religious and government figures (Nurhayati, 2022), lack of curiosity about the obligations of Muslims, and low levels of education, which affects the knowledge and understanding of the wider community. understanding of zakat (Bastian, 2022). The research results of Berlian & Pertiwi (2021) prove that awareness of paying zakat is influenced by the level of knowledge and religiosity of the muzakki. In addition, research by Asmarani & Suryaningsih (2022) found that factors that influence people's understanding of zakat include knowledge factors, previous experience factors, economic factors, social factors and information factors. Of the five factors, the one that influences the most is the knowledge factor.

Local Wisdom Kamrat Sholawat Busyro

The kamrat tradition is also called the column, column, pod or kompolan tradition, which means a group or community (Hafil, 2016). Several previous studies examined the kamrat tradition as a medium for preserving local wisdom in the form of religious rituals (Mahbub, 2019). Hafil's (2016) research states that the kamrat sabellesen tradition is a means of communication between religion and culture. This is because this tradition contains religious rituals combined with social cultural practices.

In a sociological review, Hannan & Umam (2023) examine that the kamrat tradition contains three important points. First, the kamrat tradition is a means of honoring ancestors, a means of strengthening friendship, praying together and slametan. Second, kamrat is the result of acculturation of the Islamic religion and the culture of the local community. According to Mahtubah (2020), the kamrat tradition is a cultural reception of Al-Qur'an verses that is integrated into local rituals. Third, the kamrat tradition in the context of the sociology of religion has social values ('amaliyah), norms or etiquette (khuluqiyah), and belief values (I'tiqodiyah). Meanwhile, research by Makniah & Sa'adah (2020) explains that the kamrat tradition is a form of community social responsibility towards Islamic education to protect and educate the younger generation in a community so that it remains within the corridors of Islamic law.

2. METHOD

This research uses qualitative methods and is included in the field research category. A qualitative research approach is a study process that produces descriptive data from people, groups, and even behavior that can be observed in the form of written or spoken words (Meleong,

2007). Data collection techniques use observation, interviews and documentation. Data triangulation is a method used by researchers to test the validity of their data. (Sugiyono, 2019).

3. RESULTS AND DISCUSSION

Advantages of Using Zakat, Infaq, and Shodaqah in the *Kamrat Sholawat Busyro* Tradition in Pamekasan

The existence of the *Kamrat Sholawat Busyro* tradition is very well known among the people of Larangan Luar Village, Pamekasan Regency, one of the reasons is because there are so many members of the *Kamrat Sholawat Busyro*, namely 94 men. Apart from that, every year the *kamrat* members always hold a commemoration of the Isra Mi'raj of the Prophet Muhammad SAW and in the activities every week ZIS can be collected by the members so that many things can be produced from the ZIS collection. As stated by Benthall in his research, the use of ZIS in social life is indeed very necessary, (Benthall, 2022) So that the presence of *kamrat sholawat busyro* has a very positive impact on members and the community,

The advantages of utilizing Zakat Infaq and Shodaqah in the *Kamrat sholawat busyro* tradition include:

1. *Kamrat Sholawat Busyro* Has Been Established For More Than Three Years

The establishment of the *busyro kamrat sholawat* tradition began in 2020, this started from the desire of several people in Bicabbih Hamlet 2, Larangan Luar Village, Pamekasan Regency to have a *kambrat sholawat* that could be Followed by all groups of men. it didn't take long and could strengthen worship of Allah. SWT, therefore the *Kamrat busyro* prayer was created which was led by R. Holil Mubarak Fauzi, the last son of the caretaker of the An-Nasyiin Islamic Boarding School, KH. Ah. Fauzi Hasbullah. (Bahri, 2024).

The same thing was also conveyed by Mulyadi, (Mulyadi, 2024) who said that the tradition of *Kamrat Sholawat Busyro* has been around for three years. In its implementation, *Kamrat Sholawat Busyro* is very popular among the people of Larangan Luar Pamekasan village because it really helps the members in reading *Sholawat*, you can *silaturrohmi* with other Muslim members from house to house of other members and also members can give zakat, infaq and shodaqah every time there is a *busyro* prayer *kamrat* tradition. Utilization of the proceeds from the collection of Zakat, Infaq and Sadaqah funds is intended for poor people in need, holding events to commemorate Islamic holidays such as Isra Mi;raj and used to help financially the Tahfidz Islamic Boarding School.

2. ZIS Collection Is Routinely Carried Out By *Kamrat Sholawat Busyro* Members Voluntarily

Ach. Syafrawi explained that in giving and collecting Zakat, Infaq and Shadaqah funds, the members of *Kamrat Sholawat Busyro* do not at all object to giving Zakat, Infaq and Sadaqah in every traditional event *Kamrat Sholawat Busyro* carries out, in fact the members are very grateful to be able to invest or save for the afterlife. (Syafrawi, 2024) So the results are quite large, for example when it is planned to hold a commemoration of the Isra Mi'raj of the Prophet Muhammad SAW from the collection of Zakat, Infaq and Sadaqah funds every week when the *kamrat sholawat busyro* event is held, it is not uncommon for members to flock to give additional infaq or sadaqah in the form of livestock such as goats,

chickens and even chicken eggs are also used as sadaqah. The enthusiasm of the members of the Sholawat Busyro kamrat has been maintained for more than three years.

3. Utilization of ZIS is Intended to Help Members or Poor Communities, Organize Events to Commemorate Islamic Holidays and Is Used to Help Pondok Tahfidz's Finances

Based on the presentation of the chairman of the Sholawat Busyro kamrat, namely R Holil Mubarak Fauzi, he stated that the zakat, infaq and shadaqah funds that had been collected were used and utilized for social needs such as providing compensation for the poor, organizing events to commemorate Islamic holidays such as Isra Mi'raj of the Prophet Muhammad SAW. or the Birthday of the Prophet Muhammad SAW and is used to financially support the Tahfidz Al-Quran Islamic Boarding School so that with this support the students who memorize the Al-Qur'an can be calmer, happier and can quickly memorize the Al-Qur'an. The innovation in the use of zakat, infaq and shadaqah has made the kamrat sholawat busyro tradition much sought after by the people of Larangan Pamekasan village so that its existence will continue to be maintained until 2024.

4. The Time For Implementing Kamrat Sholawat Busyro Is Liked By The Members

The implementation of the Kamrat Sholawat Busyro tradition is very precise, namely it is carried out at sunset. When the new members finish the Maghrib Kamrat prayer, the Busyro prayer is held precisely every Monday night. This right time has made the members even more enthusiastic about participating and continuing to be members of the Busyro prayer room. According to Syaiful Bahri, one of the members of the busyro prayer group said that sunset time is one of the efficacious times or the time when prayers are quickly accepted by Allah SWT (Bahri, 2024). Therefore, when the members of the kamrat sholawat busyro read prayers together when the time of Maurib arrives, God willing, all the wishes of the members can be immediately granted.

4. CONCLUSION

In conclusion, Kamrat Sholawat Busyro's innovative implementation of Zakat, Infaq and Shadaqah has shown significant potential in reducing social disparities among vulnerable populations. By utilizing these traditional forms of Islamic charity in innovative ways, such as creating systematic collections every week, collecting ZIS without coercion, utilizing ZIS funds for socio-religious needs and being able to encourage the collection and sustainable use of ZIS. These initiatives have the dual benefit of providing immediate assistance to those in need and also encouraging long-term solutions for poverty alleviation and social welfare. Research has shown that if utilized well, Zakat, Infaq, and Sadaqah can serve as powerful tools for bringing about social change and economic empowerment, ultimately leading to a more just and inclusive society for all.

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