

Education Funding for Imam and Preacher Cadres by the Enrekang Regency BAZNAS Through the *Fi Sabilillah Asnaf* Group

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Abstract

The zakat law, which was announced in the 2nd year of the Hijri, did not contain details regarding the groups entitled to receive zakat until the 9th year of the Hijri. The Surah At-Taubah, verse 60, explains the eight asnaf groups (recipient groups) of zakat in detail. One of the asnaf groups entitled to receive zakat is “fi Sabilillah”. Islamic scholars have a variety of opinions about this asnaf group, including that the fi sabilillah asnaf group includes those who study knowledge, especially religious knowledge or fardhu ain knowledge, and the claimants of knowledge. The National Zakat Agency (BAZNAS) of Enrekang Regency applies the concept of the fi sabilillah asnaf group by creating an educational program for cadres of imams and preachers for the people of Enrekang. This study aims to describe the suitability of the concept of fi Sabilillah in the view of scholars and its application by the Enrekang Regency BAZNAS. This research is a qualitative research with the character of a case study, namely a research and/or systematic investigation of a particular incident that aims to provide an honest explanation about a particular case. This type of qualitative research lays more emphasis on process than results. The results showed that the educational program for imam and preacher cadres at the BAZNAS of the Enrekang Regency was in accordance with the concept of fi sabilillah. Besides, its distribution proved to be effective and efficient.

Keywords: Enrekang Regency BAZNAS, Zakat, Asnaf, Education, Cadres

Introduction

Zakat (a mandatory charitable donation that applies to Muslims), as part of Islamic law, continues to be an important topic in various disciplines in this modern era. Various aspects of the Indonesian context, known as zakat literacy, have been, are being and will continue to be studied. Referring to the results of the 2019 study by the Research Center for Strategic Studies (Puskas) of the National Amil Zakat Agency (BAZNAS), zakat literacy is divided into two levels, and each level has five special materials. The first level includes general knowledge about zakat, especially from the aspect of fiqh, knowledge of obligations and procedures for paying zakat, knowledge of the eight *asnaf* (groups of zakat recipients), calculation of zakat and objects of zakat. The second level or advanced knowledge includes knowledge about zakat institutions, the impact of zakat, zakat regulations, distribution programs, and zakat digitalization systems. Other topics such as the competence of amil zakat (zakat managers) as well as central and regional governments' support related to the existence of zakat institutions continue to be studied by researchers (Puskas, 2019: viii).

“The love of zakat movement,” which was the tagline of BAZNAS RI in 2021, must be accompanied by intensifying zakat literacy. This is because if people understand the law and science of zakat very well, the love for zakat will grow in their souls. That is what is meant by “love of zakat”. Eight *asnaf* groups are contained in the *Surah At-Taubah*, verse 60. All the *asnaf* groups are important, but there are different priority levels, namely the poor, the needy, zakat managers (amil), those who have just converted to Islam (converts), to liberate slaves, to free those who are in debt, for those who fight in the way of Allah (*fi sabilillah*), and for travelers who have run out of provisions (Suprida, 2021: 129).

Fi sabilillah is one of the eight groups of zakat recipients or mustahik. This *asnaf* is often misunderstood by the general public. Therefore, the amil is often criticized regarding the distribution of zakat, which in turn has an impact on zakat management institutions, both BAZNAS and zakat institutions managed by the private sector. Understanding the proper meaning of *asnaf* will enhance the efficiency of zakat management (Widiastuti, 2015: 93).

Therefore, it is necessary to restore the correct meaning of *fi sabilillah* according to the explanation of the Prophet, as the human being who best understands the meaning of the Qur'an, and in line with the explanation of the mufassirs from the Salaf era to the modern era. This writing, at the same time, is part of efforts to come up with solutions to the various fundamental problems in BAZNAS. There are at least four main issues in BAZNAS institutions, as follows: human resources (HR) in terms of amil are not evenly distributed from center to region; there is a lack of zakat literacy, so people do not understand zakat assets properly; regional regulations; and government support as evidenced by the existence of facilities, infrastructure, and grants for regional BAZNAS. This paper examines the meaning of *fi sabilillah* as part of zakat literacy (Abu Bakar, 2015: 4).

Conceptual Framework

Terminology: Fi Sabilillah Asnaf Group

Zakat on wealth (*zakatul amwal*) has been obligatory since the Prophet Muhammad was appointed an apostle and before he moved to Medina. Indeed, Islam places great importance on social piety works, such as helping those who have been wronged or lack wealth, especially the poor and the needy. According to Ash-Shidieqi (2009: 10), at first zakat was obligatory on Muslims assets without a specific amount stated, and there was no clear explanation on the types of assets that must be subject to zakat. The Shari'a only ordered zakat to be paid, but the nominal amount was up to the zakat givers (*muzakki*). This went on from the second Hijri year to the ninth Hijri year, when zakat was only for the poor and needy.

Since the second Hijri century, the command to share is very common, as Allah says, "If you reveal your alms, that is good. And if you hide it and give it to poor people, then that is better for you and Allah will erase some of your mistakes. And Allah is All-Seer of what you do" (QS. *Al-Baqarah* / 2: 271).

The above verse contains the order to pay zakat and/or give alms but does not state the type of asset that should be used as zakat and how any zakat asset that has been accumulated should be distributed. In the ninth year of the Hijri, Allah sent down a verse about the groups entitled to receive zakat, as follows:

In fact, the zakat is specifically for the poor, the needy, the administrators (*amil*) of zakat, those that their hearts are softened to support and embrace Islam (converts), to liberate slaves, to free those who are in debt, for reconciling people who are in conflict, for those who are fighting in the way of Allah and for people who are on their way and running out of provisions, as an obligation from Allah. Allah is All-Knowing, All-Wise. (QS. *At-Taubah*/9: 60)

After the verse was revealed, the distribution of zakat was divided into eight *asnaf* (classes) groups. The poor and the needy are a priority (Hasan, 2021: 42) because, according to Sayid Sabiq, the arrangement of the eight *asnaf* groups above is based on a priority scale. The poor and the needy are prioritized, which is why these two groups are called the first (Sayid Sabiq, 2007: 233). Likewise, Hasbi As-Shiddiqi has the same view (2009: 10). Of the eight *asnaf* groups, *fi sabilillah* is an aspect that has been studied quite a lot.

Initially, based on various interpretations, *fi sabilillah* was defined as "those who are involved in jihad with a special meaning, namely warfare (*qital*)". Scholars of the Shafi'i school of thought specified that this *asnaf* group includes those involved in wars who do not receive a salary from the government. Conversely, if they receive a salary from the government, they are not eligible to receive zakat (Zahlan et al., 2016: 144). A very similar opinion was put forward by Al-Qahtani (2010: 415), who stated that *fi sabilillah* in this verse means fighters who fight voluntarily, so their names are not recorded in the state registry institution, or their names are recorded but the salary from the institution is unable to meet their daily

needs. A related term is *Mujahid*. In this context, *Mujahid* are those who do not have rights from a registration institution and do not have a salary. Al-Utsaimin (2018: 293) argues that, initially, *fi sabilillah* refers to all the paths that can lead to Allah, so it includes all good deeds. However, the meaning in verse 60 of *Surah At-Taubah* is “in the way of Allah alone”, and we do not interpret it as every good deed (Nur Sakinah, 2021: 18).

The opinion mentioned above is the opinion of mainstream scholars (*jumhur ulama*), especially classical scholars. But nowadays, the meaning of *fi sabilillah asnaf group* is getting broader. Even Sayid Sabiq (2007: 237), who quoted Rasyid Ridha's opinion in *Tafsir Al-Manar*, stated that funds from the *fi sabilillah asnaf group* can be allocated to secure the pilgrimage journey for pilgrims, provide water supplies, shelter, and all the needs of pilgrims, including eating, drinking, and their healthcare if there is no other source of funds for them. In addition, Sayid Sabiq also emphasized that *fi sabilillah* means all good projects that bring goodness to Islamic law and religion (Sayid Sabiq, 2007: 237). Similarly, Al-Qaradawi (2002: 611) quoted Imam Kasani as saying that *fi sabilillah* means all deeds that show taqarrub and obedience to Allah, as shown in the original meaning of this lafaz. As a result, all those who practise obedience to Allah and follow good ways are included in the *fi sabilillah asnaf group* when they are in need.

When interpreting the meaning of *fi sabilillah* in *Surah At-Taubah*, verse 60, Al-Kasani wrote as follows in the book *Bada'i as-Shana'i*: “included in the meaning of *fi sabilillah* are all those who try to obey God and strive and struggle on the path of goodness” (Al-Kasani, 2003). However, Imam Fakhruddin Ar-Razi thinks that zakat wealth can be spent on all good and charitable activities, such as building defenses, building mosques and so on. Because the expression Allah *fi sabilillah* is quite general, the textual meaning of the phrase *fi sabilillah* cannot only be specific to war, but the use of zakat resources for all kinds of good things, including shrouding corpses (maintenance of corpses), building prisons (assisting inmates), and prospering mosques, fall within the meaning of *fi sabilillah*, (Ar-Razi, t.th.).

Meaning of Imam, Preacher and Daiyah

One of the urgent issues to be resolved immediately in the Enrekang Regency area is the availability of imams and preachers who meet the proper criteria. The regency has a total of 620 mosques and prayer rooms spread across 12 sub-districts and 129 villages/wards. Presently, the roles of imams and preachers in the Enrekang area are voluntary, and many have not been able to meet the competence of an imam, preacher or daiyah professionally. For this reason, the government and religious organizations must play an active role in providing imams and preachers who have standard reading ability and, at the same time, are able to teach religion, especially the fardhu ain sciences, to mosque congregations.

During prayer, the imam is someone who is in front of the people who are praying. The praying people follow him in the prayer movements. An Imam is

someone who is followed by many people as a leader, both in truth and error. *Imam* also means someone who is pious or knowledgeable and is followed as an example (Al-Qahthani, 2009: 4).

There are also preachers and daiyahs who are activists of da'wah. In terms of terminology, da'wah comes from the Arabic word *da'a-yad'u-da'wah*, which is a word originally composed of three syllables, namely dal, 'ayn, and waw. From these original syllables, several words are formed with various meanings, such as calling, inviting, asking for help, asking, begging, naming, ordering to come, pushing, causing, bringing, praying, weeping, and lamenting.

Specifically, the da'wah referred to in this article is to invite the Muslim community to understand their religion correctly by teaching them, starting from the most basic things, such as reading the Qur'an correctly, learning to pray, zakat, fasting, pilgrimage and adding insight and religious knowledge. In addition, preachers and daiyahs are those who specifically teach the community how to memorize the Qur'an or tahfizh from early childhood, abbreviated as Taud SaQu (Tahfizh Early Childhood Friends of the Qur'an). At the least, competency for imams and preachers requires that they are able to lead prayers with good and standard reading, memorize at least three chapters of the Qur'an, be able to teach the Qur'an and tahfizh, and fill in recitations at taklim assemblies. As for the daiyahs, their priority is to teach children recitation and memorization at an early age.

Research Methods

The research method used is qualitative research with a case study approach, namely a research and/or systematic investigation of a particular incident, which aims to provide an honest explanation about a particular case in such a way as to enable the reader to penetrate beyond what appears on the surface and also to check the correctness of the author's interpretation. The reader can do this by reviewing a number of selected objective data that are appropriate and used as the basis for building the case study.

This type of qualitative research emphasizes process rather than results or products and is interested in meaning, so the researcher himself becomes the main instrument of collecting and analysing data. Data is approached through human instruments, not through compiling a list of questions. In this case, the researcher is a part or at least must be physically involved in field work. He must relate with the person, setting, location and institution to observe directly and record behaviour and natural background. Therefore, this type of research is more emic than ethical.

Data collection techniques in the field emphasizes observation, direct involvement in conducting interviews, data analysis and documentation. Observations are used to see the various distribution and utilization activities carried out by the amil in the Enrekang Regency BAZNAS, especially the leaders, more specifically the Deputy Head of the Distribution and Utilization Section of the Enrekang Regency BAZNAS, and related staff. In-depth interviews were

conducted with key informants who are responsible for managing the educational program for imam and preacher cadres at the Enrekang BAZNAS. The interviews were unstructured and non-standard but focused. Unstructured interviews are interviews that do not have certain standards but are focused or centered on a particular problem. Non-standard interviews are interviews without a list of questions or wordings and sequences that must be followed, but that does not mean that they do not have certain rules and ways of asking questions. The documentation review was carried out by examining the minutes of meetings of the Enrekang BAZNAS leadership regarding the decision to finance the education of imams and preachers. Also books, loose notes, newspapers, and magazines on the progress of the implementation of productive zakat in the financing of imam and preacher cadres in Enrekang Regency since 2017 to 2022 were also examined.

Discussion

History of Enrekang Regency BAZNAS

The establishment of an institution that administers and manages zakat in Enrekang Regency originated from the Decree of the Regional Government of Enrekang Regency (Number: 291/KEP/VIII/2009), which was signed by the Regent of Enrekang, La Tinro La Tunrung, on August 21, 2009. The decree concerns the composition of the Board of Amil Zakat Agency (BAZ) in Enrekang Regency for the 2009–2012 period. The Enrekang Regent's decision is a follow-up to an agreement between religious leaders, community leaders, scholars, *ulama*, and professionals with the representatives of Enrekang Regional Government. The agreement was reached during a meeting held on July 13 2009. The Enrekang Regent's decision is also based on a proposal of the Head of the Enrekang Regency Office of Religion (Number: Kd.21.20/7/BA.03/2/753/2009), dated July 18, 2009. The proposal concerns the establishment of the BAZ Board of Enrekang Regency for the 2009–2012 period.

Initially, the term of office of the BAZ board based on the Regent's decree was valid until 2012. However, it was extended to 2015. The Regent of Enrekang, Muslimin Bando, who replaced La Tintro La Tunrung, pioneered the establishment of the Enrekang Regency BAZNAS by referring to the format of Law Number 23 2011 concerning Management of Zakat. The Regent of Enrekang issued Decree Number 479/KEP/X/2015 concerning the Formation of a Selection Committee for Candidates for the Enrekang BAZNAS Leadership for the 2015–2019 period. The committee's duties are as follows: to prepare for the selection of the Enrekang District BAZNAS leadership candidates, carry out the stages of the selection activities for the National BAZNAS leadership candidates, elect twice the number of BAZNAS leadership candidates required, and produce the minutes of the selection process of the Enrekang National BAZNAS leaders and submit them to the regent.

After going through a selection process for the registered candidates, the

committee selected 10 candidates for consideration by the BAZNAS RI. The selection results of the committee are contained in Minutes Number 05/Panpel-BAZNAS-EK/XI/2015. On February 19, 2016, the Regent of Enrekang issued Decree Number 65/KEP/II/2016 concerning the Composition of the BAZNAS of Enrekang Regency for the 2016–2021 period. The regent took into account the Decree of Baznar RI Number 057/BP/BAZNAS/I/2016 concerning Answers to Requests for Leaders' Considerations of Enrekang Regency BAZNAS and the Minutes of the Selection Committee for the Leaders of the BAZNAS of Enrekang Regency Number 06/PanpelBasnasEK/II/2016.

The management structure of the Enrekang BAZNAS is made up of the amils, who are an inseparable unit. The leadership is coordinated by the chairman, who has the main responsibility of leading the BAZNAS. Each deputy chairman has a section head, and each section head has its own members. They are the ones who move to assist the leadership technically.¹

Enrekang Regency BAZNAS Imam and Preacher Regeneration Program

Since the Head of the BAZNAS for the Enrekang Regency for the 2016–2021 period was appointed by the Regent of Enrekang on March 8 2016 (Kadir, 2017: 121), there has been improvement in leadership. It began with selecting the implementing amil and compiling a strategic plan (*renstra*) for the 2016–2021 period. The points contained in the Enrekang Regency BAZNAS Strategic Plan for the 2016–2021 period include running an effective and measurable distribution and utilization program; increasing effectiveness and efficiency in mustahik services; public access to Enrekang Regency BAZNAS activities through various information technology platforms; compiling the index of trust in the BAZNAS of Enrekang Regency; and periodic index measurement of the satisfaction of muzakki, mustahik, and stakeholders (Baharuddin, 2016).

Based on the Annual Work Plan and Budget (RKAT), to realize the strategic plan that has been prepared by the leaders of the Enrekang Regency BAZNAS for the 2016–2021 period, one of the leading programs, which was included in cluster one, that must be realized is the imam and preacher regeneration program. Each program must be based on the Terms of Reference (TOR). The imam and preacher regeneration program can be analysed using the TOR, starting from the background of the problem to the input, program, output, outcome, and benefits. This is part of zakat management, which must be professional in order to improve the welfare of the people while, at the same time, improving the image of zakat management institutions (Attabik, 2015: 59).

The TOR for the cadre programs for imams and preachers became a point of reference from 2017 to 2022. It can be seen that the condition in Enrekang, which has a predominant Muslim population, with a total of 620 mosques and prayer rooms, is a makeshift condition with respect to imams, as they generally do not

¹Interview with Ilham Kamba, Head of the Enrekang BAZNAS Secretariat, 15 November 2022.

meet the standards, both in terms of quality of reading and memorization of the Al-Qur'an. Also their understanding of religion is inadequate, which worries the community or the congregation of the mosques and the local government. Concrete actions are needed to solve this problem, which include opening opportunities for teenagers and youths from Enrekang Regency, both high school (SMA) graduates and, more specifically, Islamic boarding school graduates. They should be encouraged to enter the educational programs for cadres of imams and preachers in universities that are focused on producing alumni who are competent imams and preachers. It is even hoped that they can become scholars and agents of change in Enrekang.

Based on the territorial distribution of Enrekang Regency, there are 12 sub-districts and 129 villages. The target is that in the first five years, the cadres of imams and preachers will be able to represent their respective regions, at least the 12 districts. Also, the choice of universities concerned with producing imams and preacher cadres is also a consideration, because people from some areas in Enrekang prefer to take part in the educational program for imam and preacher cadres at certain universities. Therefore, the Enrekang BAZNAS is looking for partners who are able to accommodate these prospective cadres.

In the 2017–2021 period, the Enrekang BAZNAS partnered with 5 campuses that are specifically for cadres of imams and preachers, namely the Wadi Mubarak Islamic Center, which manages the Ushuluddin College of Science (STIU) in Megamendung, Bogor; Ma'had Al-Birr Muhammadiyah Makassar University; College of Islamic Studies and Arabic (STIBA) Makassar; Ar-Rahman Al-Qur'an College of Science (STIQ), Jonggol, Bogor; and College of Arabic Language Studies (STIBA) Ar-Raayah, Sukabumi.

There are three categories of educational programs for imam and preacher cadres at the Enrekang BAZNAS, namely a three-month training program, Bachelor's degree level of education, and Early Age Tahfizh Teacher Training. For formal ties, the Enrekang BAZNAS signs a Memorandum of Understanding (MoU) with universities or da'wah institutions that are its partners.

In the text of the cooperation agreement, only imams and preachers are written, but in principle and in reality, daiyahs and women are also included. So both men and women can be accommodated in the educational program for imams and preacher cadres in the BAZNAS of Enrekang Regency, and that is what has happened so far. According to Kadir Lesang, the regeneration program of imams and preachers in the form of training or non-degree programs that have been running so far only exists at the Wadi Mubarak Islamic Center, both for preachers and daiyah or PG teachers of Taud. It is the first category of educational program for imams and preachers.

In 2017, we sent people daily to attend a training for three months. At that time, two people were sent, Mustamin from Baraka District and Irfan Siraj from Buntu Batu District. The results are indeed visible; there is a big difference between before joining the training of imams and preachers at

the Wadi Mubarak Islamic Center and after attending the training. The two of them who attended the training are exactly what we want, both in terms of output, outcome, and benefits.²

Kasdir Lesang gave an example of one of the cadres who attended the above training, namely Mustamin from Kadinge Village, Baraka District, who was initially capable of becoming an imam but was not ready to become a khatib or give religious lectures. However, after attending the preacher training at the Wadi Mubarak Islamic Center, his abilities increased sharply. The BAZNAS of Enrekang Regency has benefited from making him the preacher of BAZNAS in the Zakat Community Development (ZCD) program and the community development zakat in Baba, Cendana District.

When asked, Mustamin did admit that he felt very lucky to be sent by the Enrekang BAZNAS to take part in the training program for imams and preachers at the Wadi Mubarak Islamic Center. Mustamin, who is now a coach at the Enrekang Muhammaduyah Boarding School (MBS), feels the difference between before attending the training and after.

In the past, I did not have the confidence to perform religious lectures, let alone Friday sermons in front of the congregation. However, after being sent by the Enrekang BAZNAS to take part in the training for three months, from November 2017 to January 2018 to be precise, ahlamdulillah, I became confident in preaching and giving lectures. The materials I delivered were even more varied because during the training, we were filled with a lot of material. Apart from that, I am also confident of becoming an imam, because we were specially trained for this. We even improved our reading of the Qur'an. Also, during the training, we were required to memorize at least three chapters before we could be declared to have passed the training.

Mustamin also explained some aspects of the training at the Wadi Mubarak Islamic Center. According to him, there are quite a lot of topics, but only seven are highly prioritized. If you are unable to follow them, you will be sent home. They include Arabic, Sirah Nabawiyah, Tajweed training, Tahfidz, Lectures and Sermons, Imam Training, Arbain Hadith, and Tuhfatul Athfal.

In addition, what makes the program and process of training Imams and preachers at the Wadi Mubarak Islamic Center a success is that the instructors and teachers are truly experts in their respective fields. The teachers were brought in directly from Egypt, Yemen and Saudi Arabia.

In line with what Mustamin said, Irfan Siraj explained that the topics and da'wah methods taught in the training of imams and preachers at the Wadi Mubarak Islamic Center have changed the quality of his life. He stated that due to the training

²Interview with Kadir Lesang, Deputy Head of the Distribution and Utilization Section of the Enrekang BAZNAS, November 21, 2022.

program, his ability to appear as an imam and give sermons and religious lectures had greatly improved.

Before I attended the training for imams and preachers at the Wadi Mubarak Islamic Center, I did not have the courage to become an imam at the Grand Mosque, but only at the Mushalla, which had a small congregation. Also, I didn't have the confidence to appear on the pulpit to give Friday sermons or lectures. However, after being declared a graduate of the training for imams and preachers there, which lasted for three months, thank God I am no longer nervous of becoming an imam anywhere. Even now, the people of Pasui Buntu Batu, especially the DKM of Masjid Raya Al-Anshar, have appointed me as an imam.³

In fact, according to Baharuddin, the Head of Enrekang BAZNAS, who is in charge of collection, the outcomes and benefits of the educational program for imam and preacher cadres can be seen in the person of Irfan Siraj. This is based on the fact that after attending the training at the Wadi Mubarak Islamic Center, Irfan Siraj was able to apply the knowledge he had obtained, and the difference between his individual qualities before and after attending the training was clear. Therefore, his knowledge has had a positive impact on the Buntu Batu community. As for the benefits, Irfan Siraj is now the Head of the Zakat Collection Unit (UPZ) in Buntu Batu District. He is the spearhead of the collection and distribution of zakat, infaq, and alms in the sub-district. Because of this, Baharuddin feels helped by the presence of a member of the cadres of imams and preachers in BAZNAS because of his competence as a priest, lecturer, preacher, and teacher of reciting and memorizing the Qur'an.

The next category of the educational program for cadres of imams and preachers is the undergraduate category, which is spread over five partner campuses of Enrekang BAZNAS, namely STIBA Makassar, Al-Birr Muhammadiyah Makassar University, STIU Islamic Center Wadi Mubarak, STIBA A-Raayah, and STIQ Ar -Rahman. This program has been ongoing since 2017 and has increased year on year until 2021.

In 2017, the Enrekang BAZNAS assisted the educational program for imams and preachers/daiyah cadres using zakat funds, referring to asnaf fi sabillah. Fifteen mustahiks received varying amounts of assistance, from IDR 1,500,000 to IDR 10,000,000. In 2018, the number of beneficiaries increased to 51 mustahiks, each of whom received assistance according to their level of need, a minimum of IDR 1,000,000 and a maximum of IDR. 10,000,000. Furthermore, in 2019, the recipients of assistance from the regeneration program for imams and preachers/daiyah increased to 54, with a minimum amount of assistance of IDR 5,000,000 and a maximum of IDR 10,000,000 per person. In 2020, the beneficiaries of this program reduced to only 46 mustahiks, with a minimum assistance per

³Interview with Irfan Siraj, November 25, 2022.

person of IDR 5,000,000 and a maximum of IDR 10,000,000. Then in 2021, it dropped again to 44 mustahiks, with a nominal assistance of IDR 3,000,000 per person. In 2022, assistance for the educational program for imams and preachers/daiyah cadres was no longer a top priority but a third priority whose realization depends on the amount of zakat collection. This means that the distribution of assistance to participants in the regeneration program for imams and preachers can only be done after the first and second priority programs have been completed.⁴

According to the Head of the Distribution Section, Imam Anshari, in the program for the distribution and utilization of zakat, infak and alms at the Enrekang BAZNAS, there are three priority levels. The first priority of the program must be fully implemented. The second priority may be implemented, but depends on availability of funds. The third priority can only be realized if the first and second priority levels have been implemented. Since the imam and preacher regeneration program of the Enrekang BAZNAS was a top priority in the 2016–2021 period, it was fully implemented during that period.

Several alumni of the imam and preacher/daiyah cadre educational programs have returned to Enrekang and have truly become imams and preacher/daiyah. One of them is Ibnu Hajar Fajar, from Belalang Hamlet, Tanete Village, Anggeraja District. Coming from a poor family, he was unable to continue his education at the tertiary level. He begged the Enrekang BAZNAS to find him a university to deepen his religious knowledge so that one day he would become a believer and be able to preach. Therefore, the head of the Enrekang BAZNAS, represented by Kadir Lesang, showed him the best way to continue his education at S-1 level, majoring in interpretation at STIQ Ar-Rahman.

Ibnu Hajar Fajar started studying at STIQ Ar-Rahman Joggol, Bogor, in early 2019 and has now completed all the requirements for a student to earn a Bachelor of Al-Qur'an Science at STIQ Ar-Rahman. He is awaiting graduation. In terms of quality, Ibnu Hajar Fajar explained that before joining the educational program for imam and preacher cadres at STIQ Ar-Rahman, he could not do anything at all. He only lived in the village with his family and could not go anywhere either. He didn't know what to do, but was very lucky to be directed to study at the right place, through the assistance of the Enrekang BAZNAS.

Apart from studying in lecture halls for more than three years, 2018–2021, he was also required to take part in the Real Work Lecture (KKN) program for three months, and that is a requirement to be able to advance to the thesis exam. Ibnu Hajar Fajar explained that when he took part in the KKN program and was placed in Palu from November 2021 to January 2022, it was an opportunity to train himself to become an imam, preacher, give lectures, and teach reading the Al-Qur'an, which was packaged with tadabbur. Before that, the practice on campus was not as serious

⁴Interview with Iman Anshari, Head of Distribution and Utilization of the Enrekang BAZNAS, 22 November 2022.

as that of KKN. So for him, the KKN program was very helpful in improving his personal abilities to apply the knowledge he had learned at STIQ Ar-Rahman.⁵

The students from the Enrekang BAZNAS are brilliant, as the case of Ibnu Hajar Fajar proves. All the targets set by the college were passed completely by him. Completeness is highlighted here. Some of the targets set by the college include the following: memorize a minimum of two chapters per semester, one hundred hadiths per semester, complete the recitation of the Qur'an every few days, complete the target of writing a mushaf of at least 5 chapters per semester, as well as the adab. These targets must be met by every student, including female students, and all of these were accomplished by students from the Enrekang BAZNAS.

Haris Renaldi also explained that the students from the Enrekang BAZNAS were different from the others because they not only studied in class well and mastered the sciences of the Qur'an, hadith, creed, and jurisprudence related to Arabic and the likes, but they also have individual skills in a self-taught way, including mastering IT. Hence, when there are problems related to IT, they are very helpful in various activities, and of course their expertise will be needed by the community, especially if they return to Enrekang in the future. Having students from the Enrekang BAZNAS on campus is really helpful. Haris Renaldi is of the opinion that the educational program for cadres of imams, preachers and daiyah of the Enrekang BAZNAS must be maintained and, if possible, improved by increasing the number of students being supported from one or two students to a minimum of five students per year.⁶

The third category of imam and preacher regeneration program is the Early Age Tahfizh Teacher Training, which is under the auspices of the Friends of the Qur'an Islamic Center, Wadi Mubarak Foundation, Megemendung, Bogor. It began operating in 2014, and since then until now, the number of Taud SaQu registered in Indonesia has reached 147. In Enrekang, this program, which was named Taud SaQu Nurul Amin, started in 2017. It took place at the Nurul Amin Batili Enrekang Mosque, and the community has exhibited a positive response to the program since it started. Every year, the targeted number of students is only 14 children, but applicants always exceed the target. In 2019, another new branch was opened, Taud SaQu Pasui Mubarak in Buntu Batu, and in 2020, Tau Saqu Khaera Ummah, Tangru, Malua was opened. Furthermore, in 2022, Tau SaQu Al-Faruq in Maiwa, Taud SaQu Al-Ghifari in Bampu Karueng Enrekang, and Taud SaQu Ar-Rabbani in Cakke, Anggeraja, were opened, so the total number of Taud SaQu in Enrekang Regency is six units, all of which are under the guidance of the BAZNAS of Enrekang Regency. According to the South Sulawesi Taud SaQu Coordinating Chair, Awanda Erna, there are 9 Taud SaQu units in South Sulawesi, and Enrekang

⁵Interview with Ibnu Hajar Fajar, 24 November 2022.

⁶Interview with Haris Renaldi, Head of STIQ Ar-Rahman, 25 November 2022.

has the highest number of units. Now, the total number of Taud SaQu students in Enrekang is 141, with 61 alumni.⁷

According to Kadir Lesang, the distribution and utilization program of the Enrekang BAZNAS, especially the PG Taud teacher training at the Wadi Mubarak Islamic Center, is very good and the results are visible. According to him, there are 34 distribution and utilization programs, and the one mentioned above has been very successful with visible results. Some teachers who had been financed to attend training for three months at the Wadi Mubarak Qur'an Islamic Center Foundation later returned to Enrekang to open the SaQu Taud Institute. They receive incentives of IDR 1,250,000 per person for the services they render. According to Kadir Lesang, an annual plan and budget for training was prepared. Also the honorarium for Taud SaQu teachers for 2023 is IDR 200,000,000, and this indicates that the Enrekang BAZNAS is serious about coaching the next Qur'anic generation. However, not all the Enrekang BAZNAS leaders agree that the Taud SaQu program in Enrekang should continue, such as the Deputy Head of Collection Division, Baharuddin, who suggested that the honorarium for Taud SaQu teachers be eliminated because it is too burdensome for the 2023 distribution and utilization budget at the Enrekang BAZNAS. The solution is that each Taud SaQu unit should be encouraged to be independent.⁸

All the funds needed for the regeneration of imams and preachers/daiyahs through the imam and preacher training programs, the education of undergraduates, and the training of teacher at the Taud Teacher Education Institute at the Wadi Mubarak Qur'an Islamic Center Foundation are taken from zakat funds through the fi sabilillah asnaf group.

Conclusion

The regeneration programs for imams and preachers in the Enrekang Regency BAZNAS using zakat funds through the route of the fi sabilillah asnaf group is correct and in accordance with the Shari'a. However, the problem is related to the type of distribution, which is divided into distribution and utilization. Because this program is related to the improvement and development of human resources, it can be categorized as utilization, because it is related to long-term investment. In addition, it has been proven that the alumni of the imam and preacher regeneration program are directly absorbed into the community. So far, there are no alumni who are unemployed. Rather, the local government of Enrekang Regency still lacks religious experts who are capable of becoming priests, teaching the Qur'an, becoming preachers and giving religious lectures to the public. Likewise, with regard to Taud SaQu teachers, at present, seven sub-districts in Enrekang Regency are on queue to open new units, but that has not happened because there are no

⁷Interview with Awanda Erna, 27 November 2022.

⁸Interview with Baharuddin, 19 November 2022.

ready human resources, due to limited budgets for financing Taud SaQu teachers, so the process is gradual.

The educational program for imam and preacher cadres can be categorized as a link and match-based education because alumni are needed by the people of Enrekang Regency who really want to live in a religious atmosphere. In addition, this program does not encounter significant obstacles in conducting program monitoring and evaluation because it has a clear ToR based on input, program, output, outcome, and benefit. Therefore, the educational program for imam and preacher cadres must be maintained and even improved.

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