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Education Funding for Imam and Preacher Cadres at Baznas Enrekang Regency Through *Asnaf fi Sabilillah*

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Abstract

When the zakat law was announced in the 2nd year of the Hijriah, at that time it had not yet been explained in detail regarding the groups entitled to receive zakat until in the 9th year of the Hijriah the Al-Qur'an Surah At-Taubah verse 60 which explained in detail about the eight asnaf of zakat recipients. One of them is entitled to receive zakat is "Fi Sabilillah". Islamic scholars interpret this asnaf with a variety of opinions, including that asnaf fi sabilillah includes those who study knowledge, especially religious knowledge or fadhu 'ain knowledge and the claimants of knowledge are entitled to a share of zakat. The National Zakat Agency of Enrekang Regency (Baznas) applies the concept of asnaf fi sabilillah by creating an education program for cadres of priests and preachers for the people of Enrekang. This study aims to describe the suitability of the concept of asnaf fi Sabilillah in the view of scholars and its application at Baznas Enrekang. This research is a qualitative research, with the character of a case study, namely research and/or systematic investigation of a particular incident that aims to provide an honest explanation as it is about a particular case. This type of qualitative research is more emphasis on process than results. The results showed that the education program for priest and preacher cadres at Baznas Enrekang Regency was in accordance with the concept of fi sabilillah, besides that its distribution proved to be effective and efficient.

Keywords: Baznas Enrekang, Zakat, Asnaf, Education, Cadres

INTRODUCTION

Zakat as part of Islamic law continues to be an important study in various disciplines in this modern era. Various aspects have been, are being and will continue to be studied, for the Indonesian context known as zakat literacy. Referring to the results of the 2019 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 initial 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, 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 studies such as the competence of amil zakat, central and regional government support related to the existence of zakat institutions continue to be studied by researchers (Puskas, 2019: viii).

Among the eight groups of zakat recipients or mustahik, one of them is *fi sabilillah*, this asnaf is often misunderstood by the general public so they often blame amil when distributing zakat which in turn has an impact on zakat management institutions, both Baznas and zakat institutions managed by the private sector. . Understanding the meaning of asnaf properly will make zakat management good and professional (Widiastuti, 2015: 93).

The love of zakat movement, which is the tagline of Baznas RI in 2021, must be accompanied by intensifying zakat literacy, because if people understand well and correctly about the law and the science of zakat, love for zakat will grow in their souls, and that is what is meant by love of zakat. eight asnaf contained in the Qur'an *Surah At-Taubah* verse 60, all asnaf who have the same position even though with a different priority scale, namely: the poor, the poor, zakat managers (*amil*), people 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 people who are on their way and have run out of provisions, (Suprida, 2021: 129).

One of the asnaf that is too much misunderstood by Muslims is asnaf *fi sabilillah*. Because of that, it is necessary to restore the meaning of *fi sabilillah* correctly according to the description of the Prophet as the human being who best understands the meaning of the Qur'an, and also the mufassirs from the Salaf era to the modern era. This writing, at the same time as part of efforts to come up with solutions among the

various fundamental problems that occur within Baznas. There are at least four main problems within Baznas institutions, namely: Amil's human resources (HR) are not evenly distributed from center to region; Lack of zakat literacy so that 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 focuses on examining the meaning of 'fi sabilillah' as part of zakat literacy (Abu Bakar, 2015: 4).

CONCEPTUAL FRAMEWORK

Terminology Asnaf fi Sabilillah

Zakat on wealth (*zakatul amwal*) has been obligatory since the Prophet Muhammad was appointed as an apostle, and before moving to Medina, and indeed Islam places great importance on social piety works such as helping especially those who are wronged or lack wealth, especially the poor and poor. According to Ash-Shidieqi (2009: 10) that at first zakat was only obligatory on assets for Muslims without determining the amount and without explaining clearly the types of assets that must be subject to zakat. The Shari'a only orders zakat to be issued, the nominal amount is up to the zakat givers (*muzakki*). This has been going on since the second *Hijri* year to the ninth *Hijri* year where zakat is only for the needy and poor.

Since the second *Hijri* century, the command to share is still very common, as Allah says, which means: "*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 verse comes down with the order to pay zakat and/or alms that has not been technically determined, the type of property that should be zakat, and will be distributed to any zakat property that has been accumulated. 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 poor, the administrators (amil) of zakat, 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 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 poor are a priority (Hasan, 2021: 42), because according to Sayid Sabiq the arrangement of the eight asnaf above is for a priority scale. The needy and the poor are prioritized, which is why these two groups are called the first (Sayid Sabiq, 2007: 233). Likewise with Hasbi As-Shiddiqi (2009: 10). Of the eight asnaf, *fi sabilillah* is an aspect that has been studied quite a lot.

Initially, when referring to various interpretations, *fi sabilillah* was defined as "those who are involved in jihad with a special meaning, namely warfare (*qital*)". Scholars from the Shafi'i school of thought specified that this asnaf section should be given to 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). An almost the same opinion was put forward by Al-Qahthani (2010: 415) that what is meant by *fi sabilillah* in this verse are fighters who fight voluntarily, so that their names are not recorded in the state registry institution, or recorded but the salary from the institution is unable to meet their daily needs. . Mujahid in this context are those who do not have rights from a registration institution and do not have a salary. In line with Al-Utsaimin (2018: 293) he argues that initially the meaning of *fi sabilillah* is all the paths that can lead to Allah so that 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 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 *asnaf fi sabilillah* is getting expanded. Even Sayid Sabiq (2007: 237) who quoted Rasyid Ridha's opinion in *Tafsir Al-Manar* stated that, the use of funds from *asnaf fi sabilillah* can be allocated to secure the pilgrimage journey for pilgrims, provide water supplies, shelter, and all

the needs of pilgrims Hajj includes eating, drinking, and their health if there is no other source of funds for it. 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 saying that *fi sabilillah* are all deeds that show taqarrub and obedience to Allah as shown in the original meaning of this lafaz. As a result, enter in *fi sabilillah* all those who do in the context of obedience to Allah, and all good ways when they need them.

When interpreting the meaning of *fi sabilillah* Surah At-Taubah verse 60, Al-Kasani wrote in the book "Bada'i as-Shana'i", including in the meaning of *fi sabilillah* is all those who try to obey God and strive and struggle on the path of goodness (Al-Kasani, 2003). Whereas 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 word Allah *fi sabilillah* is too 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 (building inmates) prisons, and prospering mosques, all fall within the meaning of *fi sabilillah*, (Ar-Razi, t.th.).

Meaning of Imam, Dai and Daiyah

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

The priest in prayer is someone who is in front of the people who are praying. The prayer people followed him in the prayer movements. An Imam is someone who is followed by many people, both in the position of a leader or others, both in truth and error. This is where the term prayer priest comes from. Imam also means someone who is pious or knowledgeable and is followed as an example. Imam of everything means a person who upholds something and tries to benefit it. (Al-Qahthani, 2009: 4).

There are also preachers and daiyah 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 original letters, namely dal, 'ayn, and waw. From these original letters, 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 properly and correctly by teaching them starting from the most basic such as reading the Qur'an properly and correctly, learning to pray, zakat, fasting, pilgrimage and add insight and religious knowledge. In addition, preachers and daiyahs are those who specifically teach the community to memorize the Koran or tahfizh for early childhood, abbreviated as Taud SaQu, Tahfizh for Early Childhood Friends of the Qur'an. At least the competency of the priests and preachers is to be able to lead prayers with good and standard reading and to have memorized the Koran at least three chapters apart from being able to teach the Koran and tahfizh, become preachers, fill in recitations at taklim assemblies. As for the daiyah, it is prioritized to teach recitation and memorization for children of an early age.

RESEARCH METHODS

The type of research used is qualitative case study in nature, namely research and/or systematic investigation of a particular incident which aims to provide an honest explanation as it is about a particular case in such a way as to enable the reader to penetrate into what appears on the surface and also to check the correctness of the

author's interpretation by reviewing a number of selected objective data that are appropriate and then 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 that the researcher himself becomes the main instrument in collecting and analyzing *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, where he must relate to the person, setting, location and institution to observe directly and record behavior and natural background, so this type of research is more emic than ethical. .

While *data* collection techniques in the field emphasize observation, directly involved 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 Baznas, and related staff. While in-depth interviews were conducted with key informants in this case who are responsible for managing the education program for priest and preacher cadres at Baznas Enrekang. The interviews were conducted unstructured and non-standard but focused. Unstructured means 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 with 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 priests and preachers, books, loose notes, newspapers, magazines on the progress of the implementation of productive zakat in the financing of priests and preachers' cadres in Enrekang Regency since 2017 to 2022.

DISCUSSION

History of Baznas of Enrekang Regency

The establishment of an institution that administers and manages zakat in Enrekang Regency, originated from the Decree of the Regional Government of Enrekang Regency Nomor: 291/KEP/VIII/2009 which was signed by the Regent of Enrekang, La Tinro La Tunrung dated August 21, 2009 concerning the Composition of the Board of Amil Zakat Agency (BAZ) Enrekang Regency Period 2009–2012. The Enrekang Regent's decision is a follow-up to the results of a deliberation agreement between Religious Leaders, Community Leaders, Scholars, *Ulama*, Professionals, with Enrekang Regional Government Representatives which was held on July 13 2009, and the 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 concerning the Establishment of 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 received an extension until 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: to prepare for the implementation of the selection for 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 make the Minutes of the results of the selection 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 to ask Baznas RI for consideration. The selection results of the committee are contained in the 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 Baznas of Enrekang Regency for the

2016-2021 period by taking into account the Decree of Baznas RI Number: 057/BP/Baznas/I/2016 concerning Answers to Requests for Leaders' Considerations Baznas of Enrekang Regency 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 Baznas Enrekang is the amils who are an inseparable unit. The leadership is coordinated by the chairman who has the main responsibility in leading 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

Baznas Enrekang Priest and Preacher Cadreization Program

Since the Head of Baznas for Enrekang Regency for the 2016-2021 period was appointed by the Regent of Enrekang on March 8 2016 (Kadir, 2017: 121), the leaders have started to improve. It begins with selecting the implementing amil, then compiling a Strategic Plan (*Renstra*) for one leadership period, namely 2016-2021. Among the points contained in the Enrekang Regency Baznas Strategic Plan for the 2016-2021 period are 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, periodic index measurement of the satisfaction of muzakki, mustahik, and stakeholders (Baharuddin, 2016).

To realize the Strategic Plan that has been prepared by the Leaders of the Enrekang Regency Baznas for the 2016-2021 period, it can be seen from the Annual Work Plan and Budget (RKAT), one of the leading programs and included in cluster one that must be realized is the priest and preacher regeneration program. Each program must be based on the Term of Reference (TOR). The priest and preacher regeneration program can be analyzed from the TOR starting from the background of the problem,

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

input, program, output, outcome, to benefits. This is part of the management of zakat management which must be professional, in order to improve the welfare of the people while at the same time raising the image of zakat management institutions, (Attabik, 2015: 59).

The TOR for the cadre program for imams and preachers has become a reference from 2017 to 2022. It can be seen that the condition of the people of Enrekang, who are predominantly Muslim, with a total of 620 mosques and prayer rooms, is in a makeshift condition of imams, so that generally they do not meet standards, both in terms of quality of reading and memorization of the Al-Qur'an. This includes their understanding of religion, which worries the community or the congregation of the mosque and the local government. Concrete action is needed to solve this problem by opening opportunities for teenagers and youth from Enrekang Regency, both high school (SMA) graduates, more specifically Islamic boarding school graduates to be encouraged to enter the education program for cadres of priests and preachers to universities which are focused on producing alumni who are competent to become priests and preachers. It is even hoped that they can become scholars and agents of change in Enrekang.

The candidates for priest and preacher cadres are those from Enrekang Regency and besides that, judging from the territorial distribution, there are 12 sub-districts and 129 villages and sub-districts. It is targeted that in the first five years the cadres of priests and preachers will be able to represent their respective regions, at least 12 districts. Apart from that, the choice of universities concerned with producing priest and preacher cadres is also a consideration, because there are some areas in Enrekang that tend to take part in the education program for priest and preacher cadres at certain universities. So Baznas Enrekang is looking for partners who are able to accommodate these prospective cadres, as well as providing input plus and minus each partner campus of Baznas Enrekang.

In 2017-2021 Baznas Enrekang partners with 5 campuses that are specifically for cadres of faith 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 education program for priest and preacher cadres at Baznas Enrekang, namely: a three-month training program; Bachelor's degree level of education; and Education for Early Age Tahfizh Teachers Friends of the Qur'an. For formal ties, Baznas Enrekang with universities or da'wah institutions that are partners, makes a Memorandum of Understanding (MoU).

In the text of the cooperation agreement, it is true that only priests and preachers are written, but in principle and in reality daiyah or women are also included. So both men and women can be accommodated in the education program for priest and preacher cadres in Banzas, Enrekang Regency, and that is what has happened so far, even in the Early Childhood Tahfizh Teacher Education program, the main requirement is that it must be from women. According to Kadir Lesang, the regeneration 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.

"In 2017 we sent dailies to attend 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 have 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 had attended the above training, namely Mustamin from Kadinge Village, Baraka District, who was initially capable of becoming an imam and was not ready to become a khatib or give religious lectures. However, after attending preacher training at the Wadi Mubarak Islamic

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

Center, his abilities increased sharply. Baznas of Enrekang Regency has benefited from making him the dai of Baznas in the Zakat Community Development (ZCD) program or community development zakat in Baba, Cendana District.

When confirmed, Mustamine did admit that he felt very lucky to be sent by BAZNAS Enrekang 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 Baznas Enrekang to take part in training for three months, in November 2017 to January 2018 to be precise, ahlamdulillah I was 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 to become an imam, because we are specially trained for this, we even improve our reading of the Qur'an, also during the training we are required to memorize at least three chapters before we can be declared to have passed the training.

Mustamin also explained about some of the material taught during the training at the Wadi Mubarak Islamic Center, according to him, quite a lot of learning material, but only 7 are highly prioritized, if you are unable to follow them, you will be sent home, namely: 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 priests and preachers at the Wadi Mubarak Islamic Center a success is because the instructors and teachers are truly experts in their respective fields. Even the teachers were brought in directly from Egypt, Yemen and Saudi Arabia.

In line with what Mustmin said, Irfan Siraj explained that the training materials 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 said that before joining the

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

Before I attended 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, only the Mushalla had a small congregation. Also, I still don't have the confidence to appear on the pulpit giving Friday sermons or giving lectures and 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 if I become 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 the Head of Baznas Enrekang who is in charge of collection, Baharuddin acknowledged that the outcomes and benefits of the education program for priest and preacher cadres can be seen in the figure of Irfan Siraj. After attending the training at the Wadi Mubarak Islamic Center he was able to apply the knowledge he had learned, and it was clear the difference in his individual qualities between before and after attending the training. 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 cadre of priests and preachers from Baznas who have competence as priests, lecturers, preachers, and also as teachers of reciting and memorizing the Qur'an.

The next education program for cadres of imams and preachers are those in the undergraduate or undergraduate category which are spread over five partner campuses of Baznas Enrekang, 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.

³Interview with Irfan Siraj, November 25, 2022.

In 2017 Baznas Enrekang distributed assistance to the education program for priests and preachers/daiyah cadres using zakat funds referring to asnaf fi sabillah to 15 mustahik with varying amounts of assistance, from IDR 1,500,000 to IDR 10,000,000. In 2018, the number of beneficiaries increased to 51 mustahik, 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 are reduced to only 46 mustahik with assistance per person of a minimum of IDR 5,000,000 and a maximum of IDR 10,000,000. Then in 2021, it will drop again to 44 mustahik with a nominal assistance of IDR 3,000,000 per person. Assistance for the education program for Imams and preachers/daiyah cadres in 2022 is 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 of priests and preachers can only be distributed 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 Baznas Enrekang, clusters are made into three priority levels. The first is that the program is fully implemented. The second priority is realized but may be completed, may only partially depend on budget readiness. The third priority can only be realized if the first and second priority scales are implemented. Even though the priest and preacher regeneration program for the management of Baznas Enrekang for the 2016-2021 period is a top priority, it must be implemented and completed.

Several alumni of the completed priest and dai/daiyah cadre education programs have returned to Enrekang and have truly become faith and dai/daiyah. One

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

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 tried to beg Baznas Enrekang to find him a university to deepen religion so that one day he would be able to become a believer and be able to preach. So the Head of Baznas Enrekang represented by Kadir Lesang showed the best way, in order to continue their 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 as a student to earn a Bachelor of Al-Qur'an Science at STIQ Ar-Rahman, and is awaiting graduation. In terms of quality, Ibnu Hajar Fajar explained that before joining the education program for imam and preacher cadres at STIQ Ar-Rahman, he could not do anything at all, only lived in the village with his family, and could not go anywhere either. Dan didn't know what to do, because of that he was very lucky to be directed to study at the right place, and assisted by Baznas Enrekang.

Apart from studying in lecture halls for more than three years, 2018-2021 are 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. Even though before that, when on campus it was only practice, it had not been practiced as seriously as during 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 cadres envoys from Baznas Enrekang are superior cadres, it's proven, for example, the one sent during the initial period of the collaboration, Ibnu Hajar Fajar. All the targets set by the campus were passed completely. Completeness is meant here,

⁵Interview with Ibn Hajar Fajar, 24 November 2022.

for example, the target set by the campus must be to memorize a minimum of two chapters per semester, one hundred hadiths per semester, then the target is to complete the recitation of the Qur'an every few days, as well as complete the target of writing a mushaf of at least 5 chapters per semester, as well as the adab. . These are the targets set by the campus and must be met by every student and female student, and all of these are accomplished by cadres from Baznas Enrekang.

Haris Renaldi also explained that the students envoys from Baznas Enrekang were different from the others. Because they not only study in class well and master the sciences of the Koran, hadith, creed, jurisprudence, related to Arabic and the like, but they have individual skills in a self-taught way, including mastering IT, so 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 cadres from Baznas Enrekang on campus really helps us. Haris Renaldi is of the opinion that the educational program for cadres of Imams, preachers and daiyah Baznas Enrekang must be maintained, and if possible, improved. Don't just send one or two students and increase the number of students to a minimum of five people per year.⁶

The third Imam and Preacher Cadreization 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, which began operating in 2014, until now, the number of Taud SaQu registered in Indonesia it has reached 147. In Enrekang, since this program entered in 2017, namely Taud SaQu Nurul Amin which took place at the Nurul Amin Batili Enrekang Mosque, the community has received a very positive response. Every year, the target for students is only 14 children, but registrants always exceed the target. In 2019, a new branch was opened again, Taud SaQu Pasui Mubarak in Buntu Batu, and in 2020 Tau Saqu Khaera Ummah, Tangru, Malua was reopened. Furthermore, in 2022 Tau SaQu Al-Faruq in Maiwa, Taud SaQu Al-Ghifari in Bampu Karueng Enrekang, and Taud SaQu Ar-Rabbani in Cakke,

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

Anggeraja are opened, so that the total number of Taud SaQu in Enrekang is six units, all of which are under guidance 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 occupies the position as the most. 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 Baznas Enrekang, especially in the PG Taud teacher training at the Wadi Mubarak Islamic Center, was very good and the results were visible. According to him, there were 34 types of distribution and utilization programs, and this was one that was successful because the results were visible, because teachers who had been financed to attend training for three months at the Wadi Mubarak Qur'an Islamic Center Foundation, then returned to Enrekang to open the SaQu Taud Institute. then teaching them will get subsidies in the form of incentives of IDR 1,250,000 per person. In fact, we have prepared an annual plan and budget for training and also the honorarium for Taud SaQu teachers for 2023 of 2,00,000,000, and this indicates that Baznas Enrekang is serious about coaching the Qur'ani generation. Although not all Baznas Enrekang leaders agree about the continuity of the Taud SaQu program in Enrekang, such as the Deputy Head of Collection Division, Baharuddin who suggested that honorarium assistance for Taud SaQu teachers be eliminated because it is too burdensome for the 2023 distribution and utilization budget at Baznas Enrekang. The solution is, each Taud SaQu valley is encouraged to be independent.⁸

All assistance for regeneration of imams, and da/daiyah through priest and preacher training programs, education for the undergraduate level, to teacher training at the Taud Teacher Education Institute at the Wadi Mubarak Qur'an Islamic Center Foundation is taken from zakat funds through the asnaf fi sabilillah.

⁷Interview with Awanda Erna, 27 November 2022.

⁸Interview with Baharuddin, 19 November 2022.

CONCLUSION

The distribution and utilization of the regeneration program for priests and preachers in the Enrekang Regency Baznas using zakat funds through the *asnaf fi sabilillah* gate is correct and in accordance with the Shari'a. However, the problem is still 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 priest and preacher regeneration program are directly absorbed into the community. So far there are no alumni who are unemployed, even the local government of Enrekang Regency still lacks Religious Experts who are capable of becoming priests, teaching the Qur'an, becoming preachers and able to give religious lectures to the public. Likewise with regard to Taud SaQu teachers, until now, there are still seven sub-districts in Enrekang Regency, queuing to open new units, but because there are no ready human resources, due to limited budgets for financing Taud SaQu teachers so they have to be gradual.

The education program for priest 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 because it is based on input, program, output, outcome, and benefit. So it is not wrong if the education program for priest and preacher cadres must be maintained and even improved.

THANK-YOU NOTE

We thank the Regent of Enrekang, Muslimin Bando and Deputy Regent, Asman for their support during this research process. I would also like to thank all the resource persons, especially the Head of Banzas for Enrekang Regency, starting from the Head of Baznas, Junwar, Kamaruddin, Baharuddin, and Kadir Lesang. Also the Secretary of Baznas Enrekang Ilham Kamba, To the Head of the Distribution Section, Imam

Anshari, and all other sources. Do not forget also to the family who support us in conducting research so that this work can be completed properly and on time.

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We really appreciate the cooperation and attention of the proofreaders team. Thank you very much

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TANGGAL EFEKTIF 24/07/2021
99

PENERIMA (wajib diisi)
beneficiary

Status kependudukan
resident status

Nama
name

Nomor rekening
account number

Bank
bank

Alamat & telp penerima
beneficiary address & phone no
Jenis & nomor identitas
ID type & number

perorangan/individual perusahaan/company pemerintah/government
 penduduk/resident bukan penduduk/non-resident

ROYAL PREFERENCES
0264482616
Guaranty Trust Bank PLC
635 Akin Adesola street Victoria
Island Lagos Nigeria
Swift code: GTBINGLA

TUJUAN TRANSAKSI
purpose of transaction

(wajib diisi)
fill in

Tabungan / investasi/savings / investment Pembayaran/payment Biaya hidup/personal expenses
 Bonus/bonus Pembelian barang / jasa/purchase of goods / services Donasi / amal/donation

BERITA TRANSAKSI
transaction remark

uang tunai

diisi oleh Bank filled out by the Bank

Jumlah transfer/amount of transfer

Komisi/commission

Biaya Pengiriman/transfer fee (SWIFT/RTGS/SKNBI)

Biaya Koresponden/correspondent charge

Sub Total

Kurs/Rate

Total

Pemohon dengan ini menyetujui syarat-syarat dan ketentuan yang tercantum dibalik formulir aplikasi ini
the applicant hereby accepts all terms and conditions stated on the reverse side of this transaction form

Pengesahan Bank/bank's authorization
ARMYANA. M.A
1691634174

Tanda tangan pemohon/applcants signature

Name name

PENGIRIM (wajib diisi)
applicant

nasabah/customer non nasabah/walk-in customer (WIK)

NIK/ Paspor (WNA) / NPWP (Perusahaan)
ID number

7271194242464002

Informasi pengirim
applicant information

perorangan/individual perusahaan/company pemerintah/government

Status kependudukan
resident status

penduduk/resident bukan penduduk/non-resident

Nama
name

Muhammad

Alamat & nomor telepon
address & telephone number

011212467922/015497562993

METODE TRANSAKSI (wajib diisi)
method of transaction

tunai/cash debit rekening/debit account cek/bilyet giro/cheque

Bank Tertarik/drawee bank	No. cek/BG/cheque number	Valuta/currency	Nominal amount

Jumlah setoran/transfer/kliring/inkaso
deposit/transfer/clearing/collection amount USD 70

Terbilang
in words

tujuh puluh USD

SUMBER DANA TRANSAKSI (wajib diisi)
source of fund

Gaji / penghasilan/salary / income Tabungan / hasil investasi/savings / investment Warisan/inheritance Dana pemerintah/Government Funds
 Hibah / hadiah/Grant / gift Penjualan aset/sale of assets Hasil usaha/Business proceed Sumbangan/contribution

BIAYA TRANSAKSI
transaction fee

Tunai/cash Debit rekening/debit account

Biaya bank koresponden/correspondent charge

Pengirim/applicant Penerima/beneficiary Lainnya/other

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name

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ID number

PBT-01/2013-RDP's



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Letter of Acceptance

Dear Author (s)

Waspada, Ilham Kadir, and Syawal Sitotonda

Greetings,

This is our pleasure to inform you that, after the peer review process, your article:

**Education Funding for Imam and Preacher Cadres at Baznas Enrekang Regency
Through *Asnaf fi Sabilillah***

Has been ACCEPTED and will be published for the next issue of the International Journal of Global Community Volume 6 No. 2 (July), 2023.

Thank you for your contribution and kind cooperation until your final stage of publication. Please do not hesitate to contact us if you have any further questions.

Best regards,

Editor-in-Chief



Prof. Judhariksawan

Reff#030/07/23

International Journal of Global Community
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Writer Team
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A. PERSONAL INFORMATION

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Country	Indonesia
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Track Number	RP-312569-0723

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Kepada: Waspada <waspada.santing@universitasbosowa.ac.id>, Ilham Kadir <ilhamkadir231111@gmail.com>, Syawal Sitonda <syawalsitonda@gmail.com>

Waspada, Ilham Kadir, Syawal Sitonda:

We have reached a decision regarding your submission to International Journal of Global Community, "Education Funding for Imam and Preacher Cadres at Baznas Enrekang Regency Through Asnaf fi Sabilillah".

Our decision is: Revisions Required

Judha Riksawan
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[International Journal of Global Community](#)

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26 Juli 2023 pukul 13.33

Kepada: Judha Riksawan <judhariksawan@gmail.com>

Dear IJGC-RI Editors

Thank you very much for the latest information from the Editorial Team of the Journal of Global Community regarding our article manuscript, "Education Fund for Imam and Preacher Cadres at Baznas Enrekang Regency Through Asnaf fi Sabilillah".

We will immediately revise the manuscript according to the policies of the Journal of Global Community editor team

Best Regards
Writer Team
Waspada
[Kutipan teks disembunyikan]

Waspada Santing <waspada.santing@universitasbosowa.ac.id>

28 Juli 2023 pukul 21.21

Kepada: Judha Riksawan <judhariksawan@gmail.com>

Dear IJGC-RI Editor

Following up on the direction of the previous IJGR-RI editor, we inform you that we have revised the manuscript of our article entitled "Education Fund for Imam and Preacher Cadres at Baznas Enrekang Regency Through Asnaf fi Sabilillah" according to the direction.

We will send the manuscript back in the attachment to this email. Thank you very much for the guidance and cooperation of IJGC-RI.

Regards
Writer Team
Waspada
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 **Proofread work without track changes.docx**

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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 (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).

Fi sabilillah is one of the eight groups of zakat recipients or mustahik, also known as asnaf groups. The *fi sabilillah* asnaf group 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).

“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).

One of the asnaf groups that is highly misunderstood by Muslims is the *fi sabilillah* asnaf group. 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-Qahthani (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

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

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 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

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

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 Mustmin 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 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 -

³Interview with Irfan Siraj, November 25, 2022.

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 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.

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

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 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

⁵Interview with Ibnu Hajar Fajar, 24 November 2022.

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

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

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 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

⁷Interview with Awanda Erna, 27 November 2022.

⁸Interview with Baharuddin, 19 November 2022.

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 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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Abstract

~~When the zakat law, which was announced in the 2nd year of the Hijriah, at that time it had did not yet been explained in contain details regarding the groups entitled to receive zakat until in the 9th year of the Hijriah. The Al Qur'an-Surah At-Taubah, verse 60, which explained in detail about the eight asnaf groups (recipient groups) of zakat recipients in detail. One of them the asnaf groups is entitled to receive zakat is "Fi Sabilillah". Islamic scholars interpret have a variety of opinions about this asnaf group with a variety of opinions, including that the asnaf fi sabilillah asnaf group includes those who study knowledge, especially religious knowledge or fardhu 'ain knowledge, and the claimants of knowledge are entitled to a share of zakat. The National Zakat Agency (BAZNAS) of Enrekang Regency (Baznas) applies the concept of the asnaf fi sabilillah asnaf group by creating an educational program for cadres of priests-imams and preachers for the people of Enrekang. This study aims to describe the suitability of the concept of asnaf fi Sabilillah in the view of scholars and its application at Baznas Enrekang 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 as it is about a particular case. This type of qualitative research is-lays more emphasis on process than results. The results showed that the educational program for priest-imam and preacher cadres at the Baznas BAZNAS of the Enrekang Regency was in accordance with the concept of fi sabilillah. Besides, that its distribution proved to be effective and efficient.~~

Keywords: ~~Baznas~~-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 study 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, ~~for the Indonesian context known as zakat literacy~~. Referring to the results of the 2019 study by the Research Center for Strategic Studies (Puskas) of the National Amil Zakat Agency (~~Baznas~~BAZNAS), zakat literacy is divided into two levels, and each level has five special materials. The initial-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 (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. ~~e~~Other ~~studies-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).

Among-Fi sabilillah is one of the eight groups of zakat recipients or mustahik, also known as asnaf groups one of them is fi sabilillah, this The fi sabilillah asnaf group is often misunderstood by the general public, ~~so~~ ~~Therefore, they often blame the~~ ~~amil is often criticized when regarding the~~ ~~distribution of~~ zakat, which in turn has an impact on zakat management institutions, both ~~Baznas~~BAZNAS and zakat institutions managed by the private sector-. Understanding the proper meaning of asnaf properly will make enhance the efficiency of zakat management good and professional (Widiastuti, 2015:93).

"The love of zakat movement," which ~~is~~ ~~was~~ the tagline of ~~Baznas~~BAZNAS RI in 2021, must be accompanied by intensifying zakat literacy. This is because if people understand well and correctly about the law and ~~the~~ science of zakat very well, the love for zakat will grow in their souls. and ~~That~~ that is what is meant by "love of zakat". ~~e~~Eight asnaf groups are contained in the Qur'an-Surah At-Taubah, verse 60. ~~e~~All the asnaf groups who have the same position even though with an important, but there are different priority levels, namely the poor, the poor needy, zakat managers (amil), people 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 people who are on their way and travelers who have run out of provisions (Supriadi, 2021: 129).

One of the asnaf groups that is ~~too much~~ highly misunderstood by Muslims is ~~asnaf~~ the fi sabilillah asnaf group. ~~Because of that~~ Therefore, it is necessary to restore the correct meaning of fi sabilillah ~~correctly~~ according to the ~~description~~ explanation of the Prophet, as the human being who best understands the meaning of the Qur'an, and ~~in line with the explanation of~~ also the mufassirs from the Salaf era to the modern era. This writing, at the same time, ~~as is~~ part of efforts to come up with solutions ~~among to~~ the various fundamental problems ~~that occur within~~ ~~Baznas~~ BAZNAS. There are at least four main ~~problems-issues within-in~~ ~~Baznas~~ BAZNAS institutions, ~~namely as follows~~: Amil's human resources (HR) ~~in terms of amil~~ are not evenly distributed from center to region; ~~there is a~~ lack of zakat literacy, so ~~that~~ people do not understand zakat assets properly; ~~R~~ regional regulations; and government support as evidenced by the existence of facilities, infrastructure, and grants for regional ~~Baznas~~ BAZNAS. This paper ~~focuses on examining~~ examines the meaning of 'fi sabilillah' as part of zakat literacy (Abu Bakar, 2015: 4).

CONCEPTUAL FRAMEWORK

Terminology: Asnaf fi Sabilillah Asnaf Group

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

Since the second Hijri century, the command to share is ~~still~~ very common, as Allah says, ~~which means:~~ "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”²¹; (QS. Al-Baqarah / 2: 271).

The above verse ~~comes down with contains~~ the order to pay zakat and/or give alms ~~that has not been technically determined, but does not state~~ the type of property asset that should be used as zakat; and ~~will be distributed to how~~ any zakat property 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:²²

In fact, the zakat is specifically for the poor, the ~~poor-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-Wise²³. (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 ~~poor-needy~~ are a priority (Hasan, 2021: 42); because, according to Sayid Sabiq, the arrangement of the eight asnaf groups above is ~~for-based on~~ a priority scale. The ~~needy-poor~~ and the ~~poor-needy~~ are prioritized, which is why these two groups are called the first (Sayid Sabiq, 2007: 233). Likewise, ~~with~~ 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, ~~when referring to based on~~ various interpretations, fi sabilillah was defined as "those who are involved in jihad with a special meaning, namely warfare (qital)". Scholars ~~from of~~ the Shafi'i school of thought specified that this asnaf ~~section group should be given to 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). ~~An almost the same very similar~~ opinion was put forward by Al-Qahthani (2010: 415), ~~who stated that that what is meant by fi sabilillah~~ in this verse ~~are means~~ fighters who fight voluntarily, so ~~that~~ their names are not recorded in the state registry institution, or their names are recorded but the salary from

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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. In line with Al-Utsaimin (2018: 293) he argues that initially, the meaning of *fi sabilillah* refers to all the paths that can lead to Allah, so that 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 *asnaf fi sabilillah* (*asnaf group*) is getting expanded broader. Even Sayid Sabiq (2007: 237), who quoted Rasyid Ridha's opinion in *Tafsir Al-Manar*, stated that, the use of funds from *asnaf fi sabilillah* *asnaf group* can be allocated to secure the pilgrimage journey for pilgrims, provide water supplies, shelter, and all the needs of pilgrims *Haji*, including eating, drinking, and their health care 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* are means all deeds that show taqarrub and obedience to Allah, as shown in the original meaning of this lafaz. As a result, enter in *fi sabilillah* all those who do in the context of practise obedience to Allah, and all follow good ways are included in the *fi sabilillah* *asnaf group* when they are in need them.

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*”: “including in the meaning of *fi sabilillah* is are all those who try to obey God and strive and struggle on the path of goodness” (Al-Kasani, 2003). Whereas However, Imam Fakhrudin 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 word expression Allah *fi sabilillah* is too 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 (building inmates) prisons (assisting inmates), and prospering mosques, all fall within the meaning of *fi sabilillah*, (Ar-Razi, t.th.).

Meaning of Imam, ~~Dai~~-Preacher and Daiyah

One of the urgent ~~needs-issues~~ to be resolved immediately in the Enrekang Regency area is the availability of ~~priests-imams~~ and preachers who meet the proper criteria. ~~With-The regency has~~ a total of 620 mosques and prayer rooms spread across 12 sub-districts and 129 villages/wards. ~~So far~~Presently, the ~~roles of priests-imams~~ and preachers in the Enrekang area ~~have only been are~~ voluntary, and many have not been able to meet the competence of an imam, ~~and~~ preacher or daiyah professionally. For this reason, the government and religious organizations must play an active role in providing imams and preachers ~~who are able to become imams with 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 priest-imam in prayer~~ is someone who is in front of the people who are praying. The pray~~ing~~er people follow~~ed~~ him in the prayer movements. An Imam is someone who is followed by many people, ~~both in the position of as~~ a leader ~~or others~~, both in truth and error. ~~This is where the term prayer priest comes from.~~ Imam also means someone who is pious or knowledgeable and is followed as an example. ~~Imam of everything means a person who upholds something and tries to benefit it.~~ (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 ~~original letters~~ syllables, namely dal, 'ayn, and waw. From these original ~~letters~~ 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 ~~properly and~~ correctly by teaching them, starting from the most basic things, such as reading the Qur'an ~~properly and~~ correctly, learning to pray, zakat, fasting, pilgrimage and add~~ing~~ insight and religious knowledge. In addition, preachers and daiyahs are those who specifically teach the community how

to memorize the ~~Koran~~ Qur'an or tahfiz ~~for from~~ early childhood, abbreviated as Taud SaQu- (Tahfiz ~~for~~ Early Childhood Friends of the Qur'an). At ~~the~~ least, ~~the~~ competency ~~of the for~~ priests, imams and preachers ~~is to be requires that they are~~ able to lead prayers with good and standard reading ~~and have memorized at least the chapters of the Koran~~ and ~~at least the chapters of the Koran~~ and tahfiz, ~~become preachers, and fill in recitations at taklim assemblies.~~ As for the daiyahs, ~~it is their priority~~ ~~is~~ to teach children recitation and memorization ~~for children of at~~ an early age.

RESEARCH METHODS

The ~~type of~~ research method used is qualitative research with a case study ~~in nature approach~~, namely a research and/or systematic investigation of a particular incident, which aims to provide an honest explanation ~~as it is~~ about a particular case in such a way as to enable the reader to penetrate ~~into 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 ~~then~~ 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 ~~that~~ the researcher himself becomes the main instrument ~~in of~~ collecting and ~~analyzing 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, ~~where h~~ He must relate ~~to with~~ the person, setting, location and institution to observe directly and record behavior and natural background, ~~so Therefore~~, this type of research is more emic than ethical. -

~~While d~~ Data collection techniques in the field emphasizes s observation, ~~directly involved 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~~ BAZNAS, especially the leaders, more specifically the Deputy Head of the Distribution and Utilization Section of the Enrekang ~~Baznas~~ Regency BAZNAS, and related staff. ~~While i~~ In-depth interviews were conducted with key informants ~~in this case~~ who are responsible for managing the

educational program for ~~priest-imam~~ and preacher cadres at ~~Baznas~~ the Enrekang ~~BAZNAS~~. The interviews were ~~conducted~~ unstructured and non-standard but focused. Unstructured ~~interviews~~ ~~means 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 with~~ 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~~ ~~BAZNAS~~ leadership regarding the decision to finance the education of ~~priests-imams~~ and preachers. ~~Also~~ books, loose notes, newspapers, ~~and~~ magazines on the progress of the implementation of productive zakat in the financing of ~~priests-imam~~ and preachers' cadres in Enrekang Regency since 2017 to 2022 ~~were also examined~~.

DISCUSSION

History of ~~Baznas 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, ~~dated on~~ August 21, 2009. ~~The degree~~ concerns ~~ing~~ the ~~C~~omposition of the Board of Amil Zakat Agency (BAZ) ~~in~~ Enrekang Regency ~~Period for the~~ 2009–2012 ~~period~~. The Enrekang Regent's decision is a follow-up to ~~the results of an~~ ~~deliberation~~ agreement between ~~R~~eligious ~~L~~eaders, ~~C~~ommunity ~~L~~eaders, ~~S~~cholars, ~~U~~lama, ~~and~~ ~~P~~rofessionals, with ~~the~~ ~~representatives of~~ Enrekang Regional Government. ~~Representatives which~~ ~~The~~ ~~agreement~~ was ~~reached during a meeting~~ held on July 13 2009, ~~and~~ ~~The Enrekang~~ ~~Regent's decision is also based on the~~ ~~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 ~~ing~~ the ~~E~~stablishment 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 ~~D~~ecree was valid until 2012. However, it ~~received was an~~ ~~extended~~ ~~decision~~ ~~until to~~ 2015. The

Regent of Enrekang, Muslimin Bando, who replaced La Tintro La Tunrung, pioneered the establishment of the Enrekang Regency ~~Baznas~~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~~BAZNAS Leadership for the 2015--2019 period. The committee's duties are as follows: to prepare for ~~the implementation of~~ the selection ~~for of~~ the Enrekang District ~~Baznas~~BAZNAS Leadership ~~C~~candidates, carry out the stages of the selection activities for the National ~~Baznas~~BAZNAS Leadership ~~C~~candidates, ~~;~~ elect twice the number of ~~Baznas~~BAZNAS leadership candidates required, ~~;~~ and ~~make produce~~ the ~~M~~minutes of ~~the results of~~ the selection process of the Enrekang National ~~Baznas~~BAZNAS Leaders and submit them to the ~~R~~regent.

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

The management structure of ~~the Baznas~~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 ~~in of~~ leading ~~Baznas~~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

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

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~~Baznas Enrekang Regency BAZNAS Priest Imam and Preacher Cadreization Regeneration Program~~

Since the Head of ~~Baznas~~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 ~~leaders have started to~~has been improvement in leadership. It ~~begins~~began with selecting the implementing amil; ~~and then~~compiling a Strategic Pplan (~~R~~renstra) for ~~one leadership period, namely the 2016–2021 period. Among~~†The points contained in the Enrekang Regency ~~Baznas~~BAZNAS Strategic Plan for the 2016–2021 period ~~are~~include running an effective and measurable distribution and utilization program; increasing effectiveness and efficiency in mustahik services; public access to Enrekang Regency ~~Baznas~~BAZNAS activities through various information technology platforms; compiling the index of trust in the ~~Baznas~~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 Pplan that has been prepared by the ~~L~~eaders of the Enrekang Regency ~~Baznas~~BAZNAS for the 2016–2021 period, ~~it can be seen from the Annual Work Plan and Budget (RKAT),~~ one of the leading programs, ~~and which was~~ included in cluster one, that must be realized is the ~~priest-imam~~ and preacher regeneration program. Each program must be based on the Terms of Reference (TOR). The ~~priest-imam~~ and preacher regeneration program can be analyzed ~~from using~~ the TOR, starting from the background of the problem; ~~to the~~ input, program, output, outcome, ~~to and~~ benefits. This is part of ~~the management of~~ zakat management, which must be professional; in order to improve the welfare of the people while, at the same time, ~~raising-improving~~ the image of zakat management institutions; (Attabik, 2015: 59).

The TOR for the cadre programs for imams and preachers ~~has become~~became a point of reference from 2017 to 2022. It can be seen that the ~~condition of the people of~~condition in Enrekang, ~~who are~~which has a predominantly Muslim population, with a total of 620 mosques and prayer rooms, is ~~in~~a makeshift condition ~~of~~with respect to imams, ~~so that as they~~ generally they do not meet the standards, both in terms of quality

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

~~The candidates for priest and preacher cadres are those from~~ Based on the territorial distribution of Enrekang Regency, ~~and besides that, judging from the territorial distribution, there are~~ there are 12 sub-districts and 129 villages ~~and sub-districts. It is~~ The targeted ~~is~~ that in the first five years, the cadres of ~~priests-imams~~ and preachers will be able to represent their respective regions, at least ~~the~~ 12 districts. ~~Apart from that~~ Also, the choice of universities concerned with producing ~~priest-imams~~ and preacher cadres is also a consideration, because ~~there are~~ people from some areas in Enrekang ~~that tend to prefer~~ to take part in the educational program for ~~priest-imam~~ and preacher cadres at certain universities. ~~So Bazznas~~ Therefore, the Enrekang ~~BAZNAS~~ is looking for partners who are able to accommodate these prospective cadres, ~~as well as providing input plus and minus each partner campus of Bazznas Enrekang.~~

In the 2017–2021 period, ~~Bazznas~~ the Enrekang ~~BAZNAS~~ partnered with 5 campuses that are specifically for cadres of ~~faith-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 priest-imam and preacher cadres at ~~Baznas-the~~ Enrekang BAZNAS, namely: a three-month training program,² Bachelor's degree level of education,³ and ~~Education for Early Age Tahfiz Teachers Friends of the Qur'an Early Age Tahfiz Teacher Training~~. For formal ties, ~~Baznas-the~~ Enrekang BAZNAS signs a Memorandum of Understanding (MoU) with universities or da'wah institutions that are its partners, ~~makes a Memorandum of Understanding (MoU)~~.

In the text of the cooperation agreement, ~~it is true that~~ only priests-imams and preachers are written, but in principle and in reality, daiyahs ~~or-and~~ women are also included. So both men and women can be accommodated in the educational program for priest-imams and preacher cadres in the Baznas,BAZNAS of Enrekang Regency, and that is what has happened so far, ~~even in the Early Childhood Tahfiz Teacher Education program, the main requirement is that it must be from women~~. 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 Fteachers of Taud. It is the first category of educational program for imams and preachers.

"In 2017, we sent people daiyahs 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,² 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 ~~have~~ 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 ~~had~~ attended the above training, namely Mustamin from Kadinge Village, Baraka District, who was initially capable of becoming an imam ~~and-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 BaznasBAZNAS of Enrekang

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

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Regency has benefited from making him the ~~dai~~-preacher of ~~Baznas~~BAZNAS in the Zakat Community Development (ZCD) program ~~or~~-and the community development zakat in Baba, Cendana District.

When ~~confirmed~~asked, Mustamine did admit that he felt very lucky to be sent by ~~BAZNAS~~-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 ~~Baznas~~-the Enrekang ~~BAZNAS~~ to take part in ~~the~~ training for three months, ~~in~~ ~~from~~ November 2017 to January 2018 to be precise, ahlamdulillah, I ~~was~~ ~~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 ~~to~~-of ~~becom~~ing an imam, because we ~~are~~-were specially trained for this. ~~†~~We even improved our reading of the Qur'an. ~~†~~Also, during the training, we ~~are~~-were required to memorize at least three chapters before we ~~can~~-could be declared to have passed the training.

Mustamin also explained ~~about some of the material taught during some aspects~~ of the training at the Wadi Mubarak Islamic Center. ~~†~~According to him, ~~there are~~ quite a lot of ~~learning material~~topics, but only ~~seven~~7 are highly prioritized. ~~†~~If you are unable to follow them, you will be sent home. ~~†~~namely: ~~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 ~~priests~~-Imams and preachers at the Wadi Mubarak Islamic Center a success is ~~because that~~ the instructors and teachers are truly experts in their respective fields. ~~Even~~-~~†~~The teachers were brought in directly from Egypt, Yemen and Saudi Arabia.

In line with what Mustmin said, Irfan Siraj explained that the ~~training material~~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 ~~said~~-stated

that ~~before joining~~ due to the training 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 ~~still don't~~ didn't have the confidence to appear on the pulpit to give Friday sermons or ~~giving lectures and~~ 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 ~~if~~ 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 ~~Baznas~~ Enrekang BAZNAS, who is in charge of collection, ~~Baharuddin acknowledged that~~ the outcomes and benefits of the educational program for priest imam and preacher cadres can be seen in the figure person of Irfan Siraj. This is based on the fact that ~~After~~ attending the training at the Wadi Mubarak Islamic Center, ~~he~~ Irfan Siraj was able to apply the knowledge he had ~~learned~~ obtained, and ~~it was clear~~ the difference ~~in-between~~ his individual qualities ~~between~~ 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 ~~priests imams~~ and preachers ~~from in Baznas~~ BAZNAS ~~who have because of his~~ competence as a priests, lecturers, preachers, and ~~also as~~ teachers of reciting and memorizing the Qur'an.

The next category of the educational program for cadres of imams and preachers ~~are those in is~~ the ~~undergraduate or~~ undergraduate category, which ~~are is~~ spread over five partner campuses of ~~Baznas~~ Enrekang BAZNAS, namely: STIBA Makassar, Al-Birr Muhammadiyah Makassar University, STIU Islamic Center Wadi

³Interview with Irfan Siraj, November 25, 2022.

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, ~~Baznas-the~~ Enrekang ~~BAZNAS~~ ~~distributed assistance to assisted~~ the educational program for ~~priests-imams~~ and preachers/daiyah cadres using zakat funds, referring to asnaf fi sabillah. ~~Fifteen to 15~~ ~~mustahiks~~ ~~with 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 ~~are~~ reduced to only 46 ~~mustahiks~~, with ~~a minimum~~ assistance per person of ~~a minimum of~~ IDR 5,000,000 and a maximum of IDR 10,000,000. Then in 2021, it ~~will dropped~~ again to 44 ~~mustahiks~~, with a nominal assistance of IDR 3,000,000 per person. ~~In 2022, A~~ assistance for the educational program for ~~imams~~ and preachers/daiyah cadres ~~in 2022 is was~~ no longer a top priority, but a third priority whose realization depends on the amount of ~~Z~~ zakat collection. This means that the distribution of assistance to participants in the regeneration ~~program of for priests-imams~~ and preachers can only be ~~distributed 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 ~~Baznas-the~~ Enrekang ~~BAZNAS~~, ~~clusters there~~ are ~~made into~~ three priority levels. The first ~~is~~ ~~priority that of~~ the program ~~is must be~~ fully implemented. The second priority ~~is realized but~~ may be ~~completed implemented, may only partially but~~ depends on ~~budget readiness availability of funds~~. The third priority can only be realized if the first and second priority ~~scales levels are have been~~ implemented. ~~Even though, Since~~ the ~~priest~~

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

imam and preacher regeneration program for the management of the Baznas Enrekang BAZNAS was a top priority for in the 2016–2021 period is a top priority, it must be fully implemented and completed during that period.

Several alumni of the ~~completed priest imam~~ and ~~dai/preacher~~/daiyah cadre educational programs have returned to Enrekang and have truly become ~~faith imams~~ and ~~dai 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 ~~tried to begged the Baznas~~ Enrekang BAZNAS to find him a university to deepen ~~his religious~~ knowledge so that one day he would ~~be able to~~ become a believer and be able to preach. ~~So Therefore~~, the ~~H~~head of ~~Baznas the~~ Enrekang BAZNAS, represented by Kadir Lesang, showed ~~him~~ the best way; ~~in order to~~ continue ~~their 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 ~~as for~~ a student to earn a Bachelor of Al-Qur'an Science at STIQ Ar-Rahman, ~~and 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. ~~Dan He~~ didn't know what to do, ~~because of that he but~~ was very lucky to be directed to study at the right place, ~~and assisted by Baznas through the assistance of the~~ Enrekang BAZNAS.

Apart from studying in lecture halls for more than three years, 2018–2021, ~~he~~ ~~are 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. ~~Even though b~~ before that, ~~when the practice~~ on campus ~~it was only~~ practice, ~~it had not been practiced as was not as~~ seriously as ~~during 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 ~~cadres-envoysstudents~~ from ~~Baznas~~the Enrekang BAZNAS are ~~superior~~ ~~brilliant~~cadres, ~~it's proven, for example, the one sent during the initial period of~~ ~~as~~ the ~~collaboration,~~ ~~case of~~ Ibnu Hajar Fajar proves. All the targets set by the ~~campus-college~~ were passed completely by him. Completeness is ~~meant~~ ~~highlighted~~ here, ~~for example,~~ ~~Some of~~ the targets set by the ~~campus-college~~ include the following: ~~must be to~~ memorize a minimum of two chapters per semester, one hundred hadiths per semester, ~~then the target is to~~ complete the recitation of the Qur'an every few days, ~~as well as~~ complete the target of writing a mushaf of at least 5 chapters per semester, as well as the adab-. These ~~are the~~ targets ~~set by the campus and~~ must be met by every student, ~~and including~~ female students, and all of these ~~are were~~ accomplished by ~~cadres~~ students from ~~Banzas~~the Enrekang BAZNAS.

Haris Renaldi also explained that the students ~~envoys~~ from ~~Baznas~~the Enrekang BAZNAS were different from the others. ~~B~~because they not only studied ed in class well and mastered the sciences of the ~~Koran~~ 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, ~~so~~ 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 ~~cadres~~ students from ~~Baznas~~the Enrekang BAZNAS on campus is really helpfuls us. Haris Renaldi is of the opinion that the educational program for cadres of fimams, preachers and daiyah of the ~~Baznas~~ Enrekang BAZNAS must be maintained, and, if possible, improved. ~~Don't just~~ ~~by send~~ ~~increasing the number of students being~~ ~~supported from~~ one or two students ~~and increase the number of students~~ to a minimum of five ~~people~~ students per year.⁶

⁵Interview with Ibnu Hajar Fajar, 24 November 2022.

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

The third category of Imam and Preacher Cadreization-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, ~~which~~ It began operating in 2014, and since then until now, the number of Taud SaQu registered in Indonesia ~~it~~ has reached 147. In Enrekang, ~~since~~ this program, which was named Taud SaQu Nurul Amin, entered started in 2017, ~~namely Taud SaQu Nurul Amin which~~ It took place at the Nurul Amin Batili Enrekang Mosque, and the community has ~~received a very~~ exhibited a positive response to the program since it started. Every year, the targeted number for of students is only 14 children, but ~~registrants-applicants~~ always exceed the target. In 2019, another new branch was opened ~~again~~, Taud SaQu Pasui Mubarak in Buntu Batu, and in 2020, Tau Saqu Khaera Ummah, Tangru, Malua was ~~re~~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, ~~are were~~ opened, so ~~that~~ the total number of Taud SaQu in Enrekang Regency is six units, all of which are under the guidance of Baznas 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 ~~occupies the position as the~~ has the highest number of units-most. 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 Baznas the Enrekang BAZNAS, especially ~~in~~ the PG Taud teacher training at the Wadi Mubarak Islamic Center, ~~was is~~ very good and the results ~~were are~~ visible. According to him, there ~~were are~~ 34 ~~types of~~ distribution and utilization programs, and ~~this was the~~ one mentioned above that was has been very successful ~~because with the visible~~ results ~~were visible~~, ~~Some because~~ teachers who had been financed to attend training for three months at the Wadi Mubarak Qur'an Islamic Center Foundation, ~~then later~~ returned to Enrekang to open the SaQu Taud Institute. ~~then teaching them will get subsidies in the form of~~ They receive incentives of IDR 1,250,000 per person for the services they

⁷Interview with Awanda Erna, 27 November 2022.

~~render. In fact According to Kadir Lesang, we have prepared~~ an annual plan and budget for training ~~was prepared, and a~~ Also the honorarium for Taud SaQu teachers for 2023 ~~of is IDR 2,00,000,000,~~ and this indicates that ~~Baznas-the~~ Enrekang BAZNAS is serious about coaching the next Qur'anic generation. ~~Although-However,~~ not all ~~the Baznas-Enrekang~~ BAZNAS leaders agree ~~about the continuity of that~~ the Taud SaQu program in Enrekang should continue, such as the Deputy Head of Collection Division, Baharuddin, who suggested that ~~the~~ honorarium ~~assistance~~ for Taud SaQu teachers be eliminated because it is too burdensome for the 2023 distribution and utilization budget at ~~Baznas-the~~ Enrekang BAZNAS. The solution is; that each Taud SaQu ~~valley unit is~~ should be encouraged to be independent.⁸

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

CONCLUSION

The ~~distribution and utilization of the~~ regeneration programs for priests-imams and preachers in the Enrekang Regency ~~Baznas~~ BAZNAS using zakat funds through the ~~asnaf-route of the~~ fi sabilillah asnaf gate-group is correct and in accordance with the Shari'a. However, the problem is still 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 priest-imam and preacher regeneration program are directly absorbed into the community. So far, there are no alumni who are unemployed; ~~even-Rather,~~ the local government of Enrekang Regency still lacks ~~R~~religious ~~E~~xperts who are capable

⁸Interview with Baharuddin, 19 November 2022.

of becoming priests, teaching the Qur'an, becoming preachers and ~~able to give~~ religious lectures to the public. Likewise, with regard to Taud SaQu teachers, ~~until now at present, there are still~~ seven sub-districts in Enrekang Regency ~~are on~~ queuing to open new units, but ~~that has not happened~~ because there are no ready human resources, due to limited budgets for financing Taud SaQu teachers, so they ~~have to be~~ process is gradual.

The educational program for ~~priest-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 ~~because it is~~ based on input, program, output, outcome, and benefit. ~~So Therefore, it is not wrong if~~ the educational program for ~~priest-imam~~ and preacher cadres must be maintained and even improved.

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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 (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).

Fi sabilillah is one of the eight groups of zakat recipients or mustahik, also known as asnaf groups. The *fi sabilillah* asnaf group 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).

“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).

One of the asnaf groups that is highly misunderstood by Muslims is the *fi sabilillah* asnaf group. 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-Qahthani (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

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

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 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

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

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 Mustmin 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 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 -

³Interview with Irfan Siraj, November 25, 2022.

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 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.

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

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 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

⁵Interview with Ibnu Hajar Fajar, 24 November 2022.

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

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

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 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

⁷Interview with Awanda Erna, 27 November 2022.

⁸Interview with Baharuddin, 19 November 2022.

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 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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Education Funding for Imam and Preacher Cadres ~~at by Baznas the~~ Enrekang Regency BAZNAS Through ~~the Asnaf fi~~ Sabilillah Asnaf Group

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Abstract

~~When the zakat law, which was announced in the 2nd year of the Hijriah, at that time it had did not yet been explained in contain details regarding the groups entitled to receive zakat until in the 9th year of the Hijriah. The Al Qur'an-Surah At-Taubah, verse 60, which explained in detail about the eight asnaf groups (recipient groups) of zakat recipients in detail. One of them the asnaf groups is entitled to receive zakat is "Fi Sabilillah". Islamic scholars interpret have a variety of opinions about this asnaf group with a variety of opinions, including that the asnaf fi sabilillah asnaf group includes those who study knowledge, especially religious knowledge or fardhu 'ain knowledge, and the claimants of knowledge are entitled to a share of zakat. The National Zakat Agency (BAZNAS) of Enrekang Regency (Baznas) applies the concept of the asnaf fi sabilillah asnaf group by creating an educational program for cadres of priests-imams and preachers for the people of Enrekang. This study aims to describe the suitability of the concept of asnaf fi Sabilillah in the view of scholars and its application at Baznas Enrekang 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 as it is about a particular case. This type of qualitative research is-lays more emphasis on process than results. The results showed that the educational program for priest-imam and preacher cadres at the Baznas BAZNAS of the Enrekang Regency was in accordance with the concept of fi sabilillah. Besides, that its distribution proved to be effective and efficient.~~

Keywords: ~~Baznas~~-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 study 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, ~~for the Indonesian context known as zakat literacy~~. Referring to the results of the 2019 study by the Research Center for Strategic Studies (Puskas) of the National Amil Zakat Agency (~~Baznas~~BAZNAS), zakat literacy is divided into two levels, and each level has five special materials. The initial-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 (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. ~~e~~Other ~~studies-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).

Among-Fi sabilillah is one of the eight groups of zakat recipients or mustahik, also known as asnaf groups one of them is fi sabilillah, this The fi sabilillah asnaf group is often misunderstood by the general public, ~~so~~ Therefore, ~~they often blame the~~ amil is often criticized ~~when regarding the~~ distribution ~~ng~~ of zakat, which in turn has an impact on zakat management institutions, both ~~Baznas~~BAZNAS and zakat institutions managed by the private sector-. Understanding the proper meaning of asnaf properly will ~~make~~ enhance the efficiency of zakat management ~~good and professional~~ (Widiastuti, 2015:93).

"The love of zakat movement," which ~~is~~ was the tagline of ~~Baznas~~BAZNAS RI in 2021, must be accompanied by intensifying zakat literacy. ~~;~~ This is because if people understand well and correctly about the law and ~~the~~ science of zakat very well, the love for zakat will grow in their souls. ~~;~~ and ~~+~~ That is what is meant by "love of zakat". ~~e~~Eight asnaf groups are contained in the Qur'an-Surah At-Taubah, verse 60. ~~;~~ All the asnaf groups who have the same position even though with an important, but there are different priority levels, namely the poor, the poor needy, zakat managers (amil), people 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 people who are on their way and travelers who have run out of provisions (Supriadi, 2021: 129).

One of the asnaf groups that is ~~too much~~ highly misunderstood by Muslims is ~~asnaf~~ the fi sabilillah asnaf group. ~~Because of that~~ Therefore, it is necessary to restore the correct meaning of fi sabilillah ~~correctly~~ according to the ~~description~~ explanation of the Prophet, as the human being who best understands the meaning of the Qur'an, and ~~in line with the explanation of~~ also the mufassirs from the Salaf era to the modern era. This writing, at the same time, ~~as is~~ part of efforts to come up with solutions ~~among to~~ the various fundamental problems ~~that occur within~~ ~~Baznas~~ BAZNAS. There are at least four main ~~problems-issues within-in~~ ~~Baznas~~ BAZNAS institutions, ~~namely as follows~~: Amil's human resources (HR) ~~in terms of amil~~ are not evenly distributed from center to region; ~~there is a~~ lack of zakat literacy, so ~~that~~ people do not understand zakat assets properly; ~~R~~ regional regulations; and government support as evidenced by the existence of facilities, infrastructure, and grants for regional ~~Baznas~~ BAZNAS. This paper ~~focuses on examining~~ examines the meaning of 'fi sabilillah' as part of zakat literacy (Abu Bakar, 2015: 4).

CONCEPTUAL FRAMEWORK

Terminology: Asnaf fi Sabilillah Asnaf Group

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

Since the second Hijri century, the command to share is ~~still~~ very common, as Allah says, ~~which means:~~ "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”²¹; (QS. Al-Baqarah / 2: 271).

The above verse ~~comes down with~~ contains the order to pay zakat and/or give alms ~~that has not been technically determined, but does not state~~ the type of property asset that should be used as zakat; and ~~will be distributed to~~ how any zakat property 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:²²

In fact, the zakat is specifically for the poor, the ~~poor~~ 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-Wise²³. (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 ~~poor~~ needy are a priority (Hasan, 2021: 42); because, according to Sayid Sabiq, the arrangement of the eight asnaf groups above is ~~for~~ based on a priority scale. The needy-poor and the ~~poor~~ needy are prioritized, which is why these two groups are called the first (Sayid Sabiq, 2007: 233). Likewise, ~~with~~ 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, ~~when referring to~~ based on various interpretations, fi sabilillah was defined as "those who are involved in jihad with a special meaning, namely warfare (qital)". Scholars ~~from of~~ the Shafi'i school of thought specified that this asnaf section group should be given to 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). ~~An almost the same very similar~~ opinion was put forward by Al-Qahthani (2010: 415), who stated that ~~that what is meant by~~ fi sabilillah in this verse are means fighters who fight voluntarily, so ~~that~~ their names are not recorded in the state registry institution, or their names are recorded but the salary from

Commented [h1]: The year of the publication is obviously wrong. Please revise accordingly.

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. In line with Al-Utsaimin (2018: 293) he argues that initially, the meaning of *fi sabilillah* refers to all the paths that can lead to Allah, so that 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 *asnaf fi sabilillah* (*asnaf group*) is getting expanded broader. Even Sayid Sabiq (2007: 237), who quoted Rasyid Ridha's opinion in *Tafsir Al-Manar*, stated that, the use of funds from *asnaf fi sabilillah* *asnaf group* can be allocated to secure the pilgrimage journey for pilgrims, provide water supplies, shelter, and all the needs of pilgrims *Hajj*, including eating, drinking, and their health care 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* are means all deeds that show taqarrub and obedience to Allah, as shown in the original meaning of this lafaz. As a result, enter in *fi sabilillah* all those who do in the context of practise obedience to Allah, and all follow good ways are included in the *fi sabilillah* *asnaf group* when they are in need them.

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*”: “including in the meaning of *fi sabilillah* is are all those who try to obey God and strive and struggle on the path of goodness” (Al-Kasani, 2003). Whereas However, Imam Fakhrudin 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 word expression Allah *fi sabilillah* is too 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 (building inmates) prisons (assisting inmates), and prospering mosques, all fall within the meaning of *fi sabilillah*, (Ar-Razi, t.th.).

Meaning of Imam, ~~Dai~~-Preacher and Daiyah

One of the urgent ~~needs-issues~~ to be resolved immediately in the Enrekang Regency area is the availability of ~~priests-imams~~ and preachers who meet the proper criteria. ~~With-The regency has~~ a total of 620 mosques and prayer rooms spread across 12 sub-districts and 129 villages/wards. ~~So far~~Presently, the ~~roles of priests-imams~~ and preachers in the Enrekang area ~~have only been are~~ voluntary, and many have not been able to meet the competence of an imam, ~~and~~ preacher or daiyah professionally. For this reason, the government and religious organizations must play an active role in providing imams and preachers ~~who are able to become imams with 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 priest-imam in prayer~~ is someone who is in front of the people who are praying. The pray~~ing~~er people follow~~ed~~ him in the prayer movements. An Imam is someone who is followed by many people, ~~both in the position of as~~ a leader ~~or others~~, both in truth and error. ~~This is where the term prayer priest comes from.~~ Imam also means someone who is pious or knowledgeable and is followed as an example. ~~Imam of everything means a person who upholds something and tries to benefit it.~~ (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 ~~original letters~~ syllables, namely dal, 'ayn, and waw. From these ~~original letters~~ 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 ~~properly and~~ correctly by teaching them, starting from the most basic things, such as reading the Qur'an ~~properly and~~ correctly, learning to pray, zakat, fasting, pilgrimage and add~~ing~~ insight and religious knowledge. In addition, preachers and daiyahs are those who specifically teach the community how

to memorize the ~~Koran Qur'an~~ or tahfizh ~~for from~~ early childhood, abbreviated as Taud SaQu- (Tahfizh ~~for~~ Early Childhood Friends of the Qur'an). At ~~the~~ least, ~~the~~ competency ~~of the for~~ priests, imams and preachers ~~is to be requires that they are~~ able to lead prayers with good and standard reading ~~and have memorized at least the chapters of the Koran Qur'an at the chapters specified being about the Koran Qur'an and tahfizh, become preachers, and fill in recitations at taklim assemblies.~~ As for the daiyahs, ~~it is their priority~~ ~~ized is~~ to teach children recitation and memorization ~~for children of at~~ an early age.

RESEARCH METHODS

The ~~type of~~ research method used is qualitative research with a case study ~~in nature approach~~, namely a research and/or systematic investigation of a particular incident, which aims to provide an honest explanation ~~as it is~~ about a particular case in such a way as to enable the reader to penetrate ~~into 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 ~~then~~ 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 ~~that~~ the researcher himself becomes the main instrument ~~in of~~ collecting and ~~analyzing 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, ~~where h~~ He must relate ~~to with~~ the person, setting, location and institution to observe directly and record behavior ~~ur~~ and natural background, ~~so Therefore~~, this type of research is more emic than ethical. ~~-~~

~~While d~~ Data collection techniques in the field emphasizes observation, ~~directly involved 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~~ BAZNAS, especially the leaders, more specifically the Deputy Head of the Distribution and Utilization Section of the Enrekang ~~Baznas~~ Regency BAZNAS, and related staff. ~~While i~~ In-depth interviews were conducted with key informants ~~in this case~~ who are responsible for managing the

educational program for ~~priest-imam~~ and preacher cadres at ~~Baznas~~ the Enrekang ~~BAZNAS~~. The interviews were ~~conducted~~ unstructured and non-standard but focused. Unstructured ~~interviews~~ ~~means 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 with~~ 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~~ ~~BAZNAS~~ leadership regarding the decision to finance the education of ~~priests-imams~~ and preachers. ~~Also~~ books, loose notes, newspapers, ~~and~~ magazines on the progress of the implementation of productive zakat in the financing of ~~priests-imam~~ and preachers' cadres in Enrekang Regency since 2017 to 2022 ~~were also examined~~.

DISCUSSION

History of ~~Baznas 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, ~~dated on~~ August 21, 2009. ~~The degree~~ concerns ~~ing~~ the ~~C~~omposition of the Board of Amil Zakat Agency (BAZ) ~~in~~ Enrekang Regency ~~Period for the~~ 2009–2012 ~~period~~. The Enrekang Regent's decision is a follow-up to ~~the results of an~~ ~~deliberation~~ agreement between ~~R~~eligious ~~L~~eaders, ~~C~~ommunity ~~L~~eaders, ~~S~~cholars, ~~U~~lama, ~~and~~ ~~P~~rofessionals, with ~~the~~ ~~representatives of~~ Enrekang Regional Government. ~~Representatives which~~ ~~The~~ ~~agreement~~ was ~~reached during a meeting~~ held on July 13 2009, ~~and~~ ~~The Enrekang~~ ~~Regent's decision is also based on the~~ ~~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 ~~ing~~ the ~~E~~stablishment 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 ~~D~~ecree was valid until 2012. However, it ~~received was an~~ ~~extended~~ ~~decision~~ ~~until to~~ 2015. The

Regent of Enrekang, Muslimin Bando, who replaced La Tintro La Tunrung, pioneered the establishment of the Enrekang Regency ~~Baznas~~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~~BAZNAS Leadership for the 2015--2019 period. The committee's duties are as follows: to prepare for ~~the implementation of~~ the selection ~~for of~~ the Enrekang District ~~Baznas~~BAZNAS Leadership ~~C~~candidates, carry out the stages of the selection activities for the National ~~Baznas~~BAZNAS Leadership ~~C~~candidates,; elect twice the number of ~~Baznas~~BAZNAS leadership candidates required,; and ~~make produce~~ the Minutes of ~~the results of~~ the selection process of the Enrekang National ~~Baznas~~BAZNAS Leadership and submit them to the ~~R~~egent.

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

The management structure of ~~the Baznas~~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 ~~in of~~ leading ~~Baznas~~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

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

Commented [h2]: Define this abbreviation and other undefined abbreviations. All abbreviations should be defined at first mention.

~~Baznas Enrekang Regency BAZNAS Priest Imam and Preacher Cadreization Regeneration Program~~

Since the Head of ~~Baznas~~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 ~~leaders have started to~~has been improvement in leadership. It ~~begins~~began with selecting the implementing amil; ~~and then~~compiling a Strategic Pplan (~~R~~renstra) for ~~one leadership period, namely the 2016–2021 period. Among~~†The points contained in the Enrekang Regency ~~Baznas~~BAZNAS Strategic Plan for the 2016–2021 period ~~are~~include running an effective and measurable distribution and utilization program; increasing effectiveness and efficiency in mustahik services; public access to Enrekang Regency ~~Baznas~~BAZNAS activities through various information technology platforms; compiling the index of trust in the ~~Baznas~~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 Pplan that has been prepared by the ~~L~~eaders of the Enrekang Regency ~~Baznas~~BAZNAS for the 2016–2021 period, ~~it can be seen from the Annual Work Plan and Budget (RKAT),~~ one of the leading programs, ~~and which was~~ included in cluster one, that must be realized is the ~~priest-imam~~ and preacher regeneration program. Each program must be based on the Terms of Reference (TOR). The ~~priest-imam~~ and preacher regeneration program can be analyzed ~~from using~~ the TOR, starting from the background of the problem; ~~to the~~ input, program, output, outcome, ~~to and~~ benefits. This is part of ~~the management of~~ zakat management, which must be professional; in order to improve the welfare of the people while, at the same time, ~~raising-improving~~ the image of zakat management institutions; (Attabik, 2015: 59).

The TOR for the cadre programs for imams and preachers ~~has become~~became a point of reference from 2017 to 2022. It can be seen that the ~~condition of the people of~~condition in Enrekang, ~~who are~~which has a predominantly Muslim population, with a total of 620 mosques and prayer rooms, is ~~in~~a makeshift condition ~~of~~with respect to imams, ~~so that as they~~ generally they do not meet the standards, both in terms of quality

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

~~The candidates for priest and preacher cadres are those from~~ Based on the territorial distribution of Enrekang Regency, ~~and besides that, judging from the territorial distribution, there are~~ there are 12 sub-districts and 129 villages ~~and sub-districts. It is~~ The targeted ~~is~~ that in the first five years, the cadres of ~~priests-imams~~ and preachers will be able to represent their respective regions, at least ~~the~~ 12 districts. ~~Apart from that~~ Also, the choice of universities concerned with producing ~~priest-imams~~ and preacher cadres is also a consideration, because ~~there are~~ people from some areas in Enrekang ~~that tend to prefer~~ to take part in the educational program for ~~priest-imam~~ and preacher cadres at certain universities. ~~So Bznas~~ Therefore, the Enrekang ~~BAZNAS~~ is looking for partners who are able to accommodate these prospective cadres, ~~as well as providing input plus and minus each partner campus of Bznas Enrekang.~~

In the 2017–2021 period, ~~Bznas~~ the Enrekang ~~BAZNAS~~ partnereds with 5 campuses that are specifically for cadres of ~~faith-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 priest-imam and preacher cadres at ~~Baznas-the~~ Enrekang BAZNAS, namely: a three-month training program,² Bachelor's degree level of education,³ and ~~Education for Early Age Tahfiz Teachers Friends of the Qur'an Early Age Tahfiz Teacher Training~~. For formal ties, ~~Baznas-the~~ Enrekang BAZNAS signs a Memorandum of Understanding (MoU) with universities or da'wah institutions that are its partners, ~~makes a Memorandum of Understanding (MoU)~~.

In the text of the cooperation agreement, ~~it is true that~~ only priests-imams and preachers are written, but in principle and in reality, daiyahs ~~or-and~~ women are also included. So both men and women can be accommodated in the educational program for priest-imams and preacher cadres in the Baznas,BAZNAS of Enrekang Regency, and that is what has happened so far, ~~even in the Early Childhood Tahfiz Teacher Education program, the main requirement is that it must be from women~~. 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 H teachers of Taud. It is the first category of educational program for imams and preachers.

"In 2017, we sent people daiyies 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,² 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 ~~have~~ 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 ~~had~~ attended the above training, namely Mustamin from Kadinge Village, Baraka District, who was initially capable of becoming an imam ~~and-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 BaznasBAZNAS of Enrekang

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

Commented [h3]: Define this abbreviation and other undefined abbreviations. All abbreviations should be defined at first mention.

Regency has benefited from making him the ~~dai~~-preacher of ~~Baznas~~BAZNAS in the Zakat Community Development (ZCD) program ~~or~~-and the community development zakat in Baba, Cendana District.

When ~~confirmed~~asked, Mustamine did admit that he felt very lucky to be sent by ~~BAZNAS~~-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 ~~Baznas~~-the Enrekang ~~BAZNAS~~ to take part in ~~the~~ training for three months, ~~in~~ ~~from~~ November 2017 to January 2018 to be precise, ahlamdulillah, I ~~was~~ ~~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 ~~to~~-of ~~becom~~ing an imam, because we ~~are~~-were specially trained for this. ~~†~~We even improved our reading of the Qur'an. ~~†~~Also, during the training, we ~~are~~-were required to memorize at least three chapters before we ~~can~~-could be declared to have passed the training.

Mustamin also explained ~~about some of the material taught during some aspects~~ of the training at the Wadi Mubarak Islamic Center. ~~†~~According to him, ~~there are~~ quite a lot of ~~learning material~~topics, but only ~~seven~~7 are highly prioritized. ~~†~~If you are unable to follow them, you will be sent home. ~~†~~namely: ~~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 ~~priests~~-Imams and preachers at the Wadi Mubarak Islamic Center a success is ~~because that~~ the instructors and teachers are truly experts in their respective fields. ~~Even~~-~~†~~The teachers were brought in directly from Egypt, Yemen and Saudi Arabia.

In line with what Mustmin said, Irfan Siraj explained that the ~~training material~~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 ~~said~~-stated

that ~~before joining~~ due to the training 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 ~~still don't~~ didn't have the confidence to appear on the pulpit to give Friday sermons or ~~giving lectures and~~ 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 ~~if~~ 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 ~~Baznas~~ Enrekang BAZNAS, who is in charge of collection, ~~Baharuddin acknowledged that~~ the outcomes and benefits of the educational program for priest imam and preacher cadres can be seen in the figure person of Irfan Siraj. This is based on the fact that ~~After~~ attending the training at the Wadi Mubarak Islamic Center, ~~he~~ Irfan Siraj was able to apply the knowledge he had ~~learned~~ obtained, and ~~it was clear~~ the difference ~~in-between~~ his individual qualities ~~between~~ 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 ~~priests imams~~ and preachers ~~from in Baznas~~ BAZNAS ~~who have because of his~~ competence as a priests, lecturers, preachers, and ~~also as~~ teachers of reciting and memorizing the Qur'an.

The next category of the educational program for cadres of imams and preachers ~~are those in is~~ the ~~undergraduate or~~ undergraduate category, which ~~are is~~ spread over five partner campuses of ~~Baznas~~ Enrekang BAZNAS, namely: STIBA Makassar, Al-Birr Muhammadiyah Makassar University, STIU Islamic Center Wadi

³Interview with Irfan Siraj, November 25, 2022.

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, ~~Baznas-the~~ Enrekang ~~BAZNAS~~ ~~distributed assistance to assisted~~ the educational program for ~~priests-imams~~ and preachers/daiyah cadres using zakat funds, referring to asnaf fi sabillah. ~~Fifteen to 15~~ ~~mustahiks~~ ~~with 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 ~~are~~ reduced to only 46 ~~mustahiks~~, with ~~a minimum~~ assistance per person of ~~a minimum of~~ IDR 5,000,000 and a maximum of IDR 10,000,000. Then in 2021, it ~~will dropped~~ again to 44 ~~mustahiks~~, with a nominal assistance of IDR 3,000,000 per person. ~~In 2022, A~~ assistance for the educational program for ~~imams~~ and preachers/daiyah cadres ~~in 2022 is was~~ no longer a top priority, but a third priority whose realization depends on the amount of ~~Z~~ zakat collection. This means that the distribution of assistance to participants in the regeneration ~~program of for priests-imams~~ and preachers can only be ~~distributed 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 ~~Baznas-the~~ Enrekang ~~BAZNAS~~, ~~clusters there~~ are ~~made into~~ three priority levels. The first ~~is~~ ~~priority that of~~ the program ~~is must be~~ fully implemented. The second priority ~~is realized but~~ may be ~~completed implemented, may only partially but~~ depends on ~~budget readiness availability of funds~~. The third priority can only be realized if the first and second priority ~~scales levels are have been~~ implemented. ~~Even though~~ ~~Since~~ the ~~priest~~

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

imam and preacher regeneration program for the management of the Baznas Enrekang BAZNAS was a top priority for in the 2016–2021 period is a top priority, it must be fully implemented and completed during that period.

Several alumni of the ~~completed priest imam~~ and ~~dai/preacher~~/daiyah cadre educational programs have returned to Enrekang and have truly become ~~faith imams~~ and ~~dai 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 ~~tried to begged the Baznas~~ Enrekang BAZNAS to find him a university to deepen ~~his religious~~ knowledge so that one day he would ~~be able to~~ become a believer and be able to preach. ~~So Therefore~~, the ~~H~~head of ~~Baznas the~~ Enrekang BAZNAS, represented by Kadir Lesang, showed ~~him~~ the best way; ~~in order to~~ continue ~~their 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 ~~as for~~ a student to earn a Bachelor of Al-Qur'an Science at STIQ Ar-Rahman, ~~and 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. ~~Dan He~~ didn't know what to do, ~~because of that he but~~ was very lucky to be directed to study at the right place, ~~and assisted by Baznas through the assistance of the~~ Enrekang BAZNAS.

Apart from studying in lecture halls for more than three years, 2018–2021, ~~he~~ ~~are 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. ~~Even though b~~ before that, ~~when the practice~~ on campus ~~it was only~~ practice, ~~it had not been practiced as was not as~~ seriously as ~~during 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 ~~cadres envoys~~ students from ~~Baznas~~ the Enrekang BAZNAS are ~~superior brilliant~~ cadres, ~~it's proven, for example, the one sent during the initial period of~~ as the ~~collaboration, case of~~ Ibnu Hajar Fajar proves. All the targets set by the ~~campus college~~ were passed completely by him. Completeness is ~~meant highlighted here, for example,~~ Some of the targets set by the ~~campus college~~ include the following: ~~must be to~~ memorize a minimum of two chapters per semester, one hundred hadiths per semester, ~~then the target is to~~ complete the recitation of the Qur'an every few days, ~~as well as~~ complete the target of writing a mushaf of at least 5 chapters per semester, as well as the adab-. These ~~are the~~ targets ~~set by the campus and~~ must be met by every student, ~~and including~~ female students, and all of these ~~are were~~ accomplished by ~~cadres~~ students from ~~Banzas~~ the Enrekang BAZNAS.

Haris Renaldi also explained that the students ~~envoys~~ from ~~Baznas~~ the Enrekang BAZNAS were different from the others. ~~B~~because they not only studied ed in class well and mastered the sciences of the ~~Koran~~ 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, ~~so~~ 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 ~~cadres students~~ from ~~Baznas~~ the Enrekang BAZNAS on campus is really help fuls us. Haris Renaldi is of the opinion that the educational program for cadres of fimams, preachers and daiyah of the ~~Baznas~~ Enrekang BAZNAS must be maintained, and, if possible, improved. ~~Don't just by send increasing the number of students being supported from~~ one or two students ~~and increase the number of students~~ to a minimum of five ~~people~~ students per year.⁶

⁵Interview with Ibnu Hajar Fajar, 24 November 2022.

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

The third category of Imam and Preacher Cadreization-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, ~~which~~ It began operating in 2014, and since then until now, the number of Taud SaQu registered in Indonesia ~~it~~ has reached 147. In Enrekang, ~~since~~ this program, which was named Taud SaQu Nurul Amin, entered started in 2017, ~~namely Taud SaQu Nurul Amin which~~ It took place at the Nurul Amin Batili Enrekang Mosque, and the community has ~~received a very~~ exhibited a positive response to the program since it started. Every year, the targeted number for of students is only 14 children, but ~~registrants-applicants~~ always exceed the target. In 2019, another new branch was opened ~~again~~, Taud SaQu Pasui Mubarak in Buntu Batu, and in 2020, Tau Saqu Khaera Ummah, Tangru, Malua was ~~re~~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, ~~are were~~ opened, so ~~that~~ the total number of Taud SaQu in Enrekang Regency is six units, all of which are under the guidance of Baznas 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 ~~occupies the position as the~~ has the highest number of units-most. 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 Baznas the Enrekang BAZNAS, especially ~~in~~ the PG Taud teacher training at the Wadi Mubarak Islamic Center, ~~was is~~ very good and the results ~~were are~~ visible. According to him, there ~~were are~~ 34 ~~types of~~ distribution and utilization programs, and ~~this was the~~ one mentioned above that was has been very successful because with the visible results were visible, ~~Some because~~ teachers who had been financed to attend training for three months at the Wadi Mubarak Qur'an Islamic Center Foundation, ~~then later~~ returned to Enrekang to open the SaQu Taud Institute. ~~then teaching them will get subsidies in the form of~~ They receive incentives of IDR 1,250,000 per person for the services they

⁷Interview with Awanda Erna, 27 November 2022.

~~render. In fact~~ According to Kadir Lesang, ~~we have prepared~~ an annual plan and budget for training ~~was prepared, and a~~ Also the honorarium for Taud SaQu teachers for 2023 ~~of is~~ IDR 2,00,000,000, and this indicates that ~~Baznas-the~~ Enrekang BAZNAS is serious about coaching the next Qur'anic generation. ~~Although-However,~~ not all ~~the Baznas-Enrekang~~ BAZNAS leaders agree ~~about the continuity of that~~ the Taud SaQu program in Enrekang should continue, such as the Deputy Head of Collection Division, Baharuddin, who suggested that ~~the~~ honorarium ~~assistance~~ for Taud SaQu teachers be eliminated because it is too burdensome for the 2023 distribution and utilization budget at ~~Baznas-the~~ Enrekang BAZNAS. The solution is; that each Taud SaQu ~~valley unit is~~ should be encouraged to be independent.⁸

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

CONCLUSION

The ~~distribution and utilization of the~~ regeneration programs for priests-imams and preachers in the Enrekang Regency ~~Baznas~~ BAZNAS using zakat funds through the ~~asnaf-route of the~~ fi sabilillah asnaf gate-group is correct and in accordance with the Shari'a. However, the problem is still 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 priest-imam and preacher regeneration program are directly absorbed into the community. So far, there are no alumni who are unemployed; ~~even-Rather,~~ the local government of Enrekang Regency still lacks ~~R~~religious ~~E~~xperts who are capable

⁸Interview with Baharuddin, 19 November 2022.

of becoming priests, teaching the Qur'an, becoming preachers and ~~able to give~~ religious lectures to the public. Likewise, with regard to Taud SaQu teachers, ~~until now at present, there are still~~ seven sub-districts in Enrekang Regency ~~are on~~ ~~queuing~~ to open new units, but ~~that has not happened~~ because there are no ready human resources, due to limited budgets for financing Taud SaQu teachers, so they ~~have to be~~ ~~process is~~ gradual.

The educational program for ~~priest-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 ~~because it is~~ based on input, program, output, outcome, and benefit. ~~So Therefore, it is not wrong if~~ the educational program for ~~priest-imam~~ and preacher cadres must be maintained and even improved.

THANK-YOU NOTE

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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 (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).

Fi sabilillah is one of the eight groups of zakat recipients or mustahik, also known as asnaf groups. The *fi sabilillah* asnaf group 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).

“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).

One of the asnaf groups that is highly misunderstood by Muslims is the *fi sabilillah* asnaf group. 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-Qahthani (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 Tinro 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

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

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 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

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

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 Mustmin 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 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 -

³Interview with Irfan Siraj, November 25, 2022.

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 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.

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

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 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

⁵Interview with Ibnu Hajar Fajar, 24 November 2022.

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

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

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 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

⁷Interview with Awanda Erna, 27 November 2022.

⁸Interview with Baharuddin, 19 November 2022.

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 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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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 (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).

Fi sabilillah is one of the eight groups of zakat recipients or mustahik, also known as asnaf groups. The *fi sabilillah* asnaf group 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).

“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).

One of the asnaf groups that is highly misunderstood by Muslims is the *fi sabilillah* asnaf group. 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-Qahthani (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

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

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 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

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

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 Mustmin 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 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 -

³Interview with Irfan Siraj, November 25, 2022.

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 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.

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

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 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

⁵Interview with Ibnu Hajar Fajar, 24 November 2022.

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

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

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 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

⁷Interview with Awanda Erna, 27 November 2022.

⁸Interview with Baharuddin, 19 November 2022.

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 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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Alhamdulillah, congratulations on the inclusion of the International Journal of Global Communities in the Master List of Journals by Index Copernicus International based on the 2022 evaluation. We also feel proud of this extraordinary achievement. We thank the IJGC Editorial Board for permission to publish one of our articles. We hope that the same opportunities are always open to us.

Greetings

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Greetings,

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Thank you for your contribution and looking forward to your final publication edition. Please do not hesitate to contact me if you have any further questions.

Co-Editor-in-Chief



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