

## IMPLEMENTATION OF ZAKAT DISTRIBUTION OF ZAKAT FUNDS AT BINJAI CITY BAZNAS

Mhd. Arbi Bayu Suhairi<sup>1(\*)</sup>, Ansari Yamamah<sup>2</sup>, Dhiauddin Tanjung<sup>3</sup>

<sup>1,2,3</sup> Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

[arbybayu00@gmail.com](mailto:arbybayu00@gmail.com)

[ansariyamamah@uinsu.ac.id](mailto:ansariyamamah@uinsu.ac.id)

[dhiauddintanjung@uinsu.ac.id](mailto:dhiauddintanjung@uinsu.ac.id)

Corresponding Author (\*):

[arbybayu00@gmail.com](mailto:arbybayu00@gmail.com)

### ARTICLE HISTORY

**Received** : 14-06-2025

**Revised** : 23-06-2025

**Accepted** : 24-06-2025

### KEYWORDS

Baznas,  
Distribution,  
Zakat.

### ABSTRACT

Law No. 23 of 2011 concerning Zakat Management as a complement to the previous Law, namely Law No. 38 of 1999. This law provides institutional strengthening in the management of integrated zakat into a unified system. In turn, the National Amil Zakat Agency is the only institution that holds the authority of zakat, and the Amil Zakat Institution is a partner in assisting the National Amil Zakat Agency, as well as government supervision as a regulator. This research aims to answer the problem of how zakat is distributed according to the zakat law No. 23 of 2011 in Binjai City. How is zakat funds distributed according to law number 23 of 2011 and the perspective of Imam Shafi'i? How is the implementation of the distribution of zakat funds at BAZNAS Binjai City?. What is the perspective of law number 23 of 2011 and Imam Shafi'i's perspective on the system of distributing zakat funds at BAZNAS Binjai City? This research is a qualitative research using a legal science approach. The types of data used in this study are primary data, secondary data and the results of interviews with several administrators of the National Amil Zakat Agency of Binjai City. The results of the study show that the National Amil Zakat Agency in Binjai City in distributing zakat funds has not been running towards poverty alleviation in Binjai City. The lack of synergy to the distribution map that has not yet been seen makes the Binjai City National Amil Zakat Agency considered to need an effective breakthrough.

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### INTRODUCTIONS

Zakat is one of the main foundations in Islamic teachings which is included in the five pillars of Islam. Its speciality lies in the aspect of worship that is not only spiritual, but also has a significant social impact. Zakat is an

obligation of worship as well as a social responsibility that must be fulfilled by every Muslim individual who has reached the minimum property ownership limit (nisab) and has passed a period of one year (haul), especially for those who belong to the affluent group (aghniya').

From a sociological point of view, zakat has a strategic role in creating a fair distribution of welfare from the rich to those in need. The goal is not only to help the poor, but also to nurture them to be able to transform into parties who can one day pay zakat. If the management of zakat is carried out appropriately and systematically, not only will individual faith increase, but also the welfare of the community and economic growth as a whole will be encouraged.

In the modern era, the development of human life sectors is increasingly diverse and has a great impact on the progress of civilization. Traditional professions such as farming began to be abandoned, and few still survived in the field. This phenomenon occurs in line with the emergence of various new professions that are economically promising, both in the scope of formal work such as civil servants and private employees, as well as independent professions such as doctors, lawyers (advocates), tailors, artists, and others. These professions, although not always under official institutions, still generate income in the form of salaries, wages, or honorariums that are valuable and have the potential to become objects of zakat. (Cape & Ha, 2022)

Macro-wise, zakat also has a strategic role in the context of the country's economy. History records that during the reign of Caliph Umar bin Khattab, zakat was one of the main sources of income for the Islamic state in addition to taxes and other sources. This shows that zakat has a very important position in the Islamic economic system, not only benefiting individuals, but also being able to strengthen the country's overall economic resilience. Zakat, thus, is a mechanism of wealth distribution that is not only fair, but also has a wide impact on the social and economic development of the ummah. (Ali, 2013)

In the zakat management system, there is an important entity called amil zakat, which is an individual or group of people who are tasked with managing the entire series of zakat processes, starting from collection, utilization, management, to distribution to the eligible recipients. Their role is vital in ensuring that zakat funds are managed professionally, in accordance with the principles of Islamic sharia and applicable regulatory provisions. The existence of amil zakat is the implementation of a systematic and structured zakat governance mechanism, in order to ensure that the benefits of zakat can be felt equally by people in need.

In Indonesia, the official institution authorized to carry out the function of amil zakat is the National Amil Zakat Agency (BAZNAS). BAZNAS is the only body officially established by the government based on the Presidential Decree of the Republic of Indonesia Number 8 of 2001. This institution is mandated to collect and distribute zakat, infaq, and alms (ZIS) funds at the national level. The role of BAZNAS was then strengthened by the issuance of Law Number 23 of 2011 concerning Zakat Management, which stipulated BAZNAS as a non-structural government institution that is independent and directly responsible to the President through the Minister of Religion.

In line with this task, BAZNAS together with the government have a moral and administrative responsibility in ensuring that zakat management is carried out based on the main principles which include: Islamic law, trust, utility, justice, legal certainty, system integration (integration), and accountability. These principles are an important foundation in realizing the management of zakat that is not only legally valid, but also has a real impact on the welfare of the people. (Baznas, 2025)

Overall, Law Number 23 of 2011 is present as a regulation that functions to organize and strengthen the zakat ecosystem in Indonesia to be more professional and have a wide impact. However, the paradigm change in the body of BAZNAS as a zakat management institution requires significant adjustments, both in terms of organizational structure, work system, and adaptation mechanisms to licensing and institutional requirements. Therefore, BAZNAS is required to continue to strengthen synergy with various parties for one main goal, namely maximizing the potential of zakat in the process of collecting, distributing, and utilizing it in order to make a real contribution to improving the welfare of the community and the progress of the nation as a whole. (Hafiuddin, 2008)

Invite-Invite (UU) Number 23 Year 2011 About Management Zakat, It is regulated that BAZNAS has a role as an institution that is given the authority to manage zakat nationally. The functions owned by BAZNAS include planning, implementation, and control in the process of collecting, distributing, and utilizing zakat. In addition, BAZNAS is also responsible for reporting and accountability related to the management of zakat. In this context, BAZNAS holds greater authority. When compared to Law Number 38 of 1999, which gives limited authority to BAZNAS, where the collection and distribution of zakat is still far behind the amil zakat institution (LAZ), in Law Number 23 of 2011, BAZNAS is given more authority.

Abuse in the distribution of zakat is one of the important reasons for the formation of criminal norms in the zakat management law. This aims to increase justice in the management and distribution of zakat, which is the obligation of Muslims. In addition, zakat functions as a means of social control in society. The management of zakat is not only aimed at meeting the needs of funds, but also has a deeper meaning as an instrument for the equitable distribution of the development of social and economic welfare of Muslims.

Indonesia's weak economic conditions have led to widespread poverty and social inequality. Based on this, researchers believe that zakat managed by the National Amil Zakat Agency (BAZNAS), especially in Binjai City, has great potential to help the community in reducing poverty, as long as the management of zakat funds is in accordance with government regulations, especially Law No. 23 of 2011.

Through preliminary observations, researchers obtained data showing that in Binjai City, which has a population of about 303,272 people, pre-research results with local government officials as well as some residents showed that the poverty rate and the number of poor people in the city continued to increase. (BPS City Binjai, 2024)

Based on information obtained from the Binjai City government apparatus, the increase in poverty rate is caused by several main factors that are being faced by the state, ranging from the impact of the COVID-19 pandemic that is felt at the regional level, to the limited area of Binjai City and the limitations of existing natural resources.

## METHOD

The method used for this study is a qualitative research method with a descriptive approach. According to Strauss and Corbin, what is meant by qualitative research is a type of research that produces discoveries that cannot be achieved (obtained) by using statistical procedures or other means of quantification (measurement). According to Bogdan and Taylor, qualitative research is one of the research procedures that produces descriptive data in the form of speech or writing and the behavior of the people observed. (Sujarweni, 2014)

The essence of qualitative research is observing people in their environment interacting with them, trying to understand their language and interpretation of the world around them, approaching or interacting with people who are related to the focus of research with the aim of trying to understand, exploring their views and experiences to get the necessary information or data. (Iskandar, 2009)

## RESULT AND DISCUSSIONS

Zakat is reviewed in terms of language (etymology) derived from the word zaka which means to develop, bless, grow, clean and holy and good. In the book of Fiqhuz Zakat, Zakat according to the language means growth, blessings, and many goodness. (Qardhawi, 2002)

As for zakat according to the term (terminology) of sharia', there are several views. In the encyclopedia of the Quran, for example, it is stated that zakat according to the term Islamic law is the release of part of the property given to those who are entitled to receive it so that the remaining property becomes clean and those who obtain the property become pure in soul and behavior.

Zakat according to the views of the four Imams of Madzhab is:

- a. Imam Shafi'i formulated zakat as an expression for the release of property or body in a special way. (Al-Zuhayly, 2000)
- b. Imam Hambali, zakat is a right that must be excluded from property that is specific to a specific group. What is meant by mandatory statement means that the zakat is not sunnah, just like saying greetings or delivering the body. A statement of assets means that zakat is not an answer to salam. A special statement means that the property that is zakati, not property with mandatory status, means that the property is not property that must be paid for debt or to provide for the family. A special group statement means that they are not the heirs of the zakat giver.
- c. Imam Maliki defines zakat according to sharia' as issuing a special part of the property that has reached the nisab (the quantity limit that requires zakat) to those who are entitled to receive it (mustahiq). For the record, the ownership is full and reaches the hawl (a year), not mining goods and not agriculture.
- d. Imam Hanafi, defines zakat by making a special part of the property of a special person as the property of a special person, which is determined by the shari'a because of Allah swt. The word 'making part of property as property (tamlik) in the above definition is intended as an avoidance of the word ibahah (permissiveness). (Al-Zuhayly, 2000)

From this it is clear that the word zakat, according to the terminology of the jurists, is intended as fulfillment, namely the fulfillment of the obligatory rights contained in property. Zakat is also intended as a part of certain wealth and is obligated by Allah to be given to the poor.

#### 1. Legal Basis of Zakat

Zakat is one of the pillars of Islam, and is one of the main elements for the upholding of Islamic law. Therefore, the law of zakat is obligatory (fardhu) for Muslims who have met certain conditions. As stated in surah At – Taubah verse 103

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

"Take zakat from their wealth, to cleanse and purify them, and pray for them. Indeed, your prayer (cultivates) peace of mind for them. Allah is All-Hearing, All-Knowing".

Zakat is included in the category of worship such as prayer, hajj and fasting which have been arranged in detail based on the Quran and Sunnah. Zakat is also a social and humanitarian activity that can develop in accordance with the development of humanity anywhere. Zakat in the Quran is mentioned 82 times, this shows a very strong legal basis for zakat.

The zakat funds generated by the zakat manager will be distributed to those who are entitled to receive it (mustahik), as explained in the Quran surah At-Taubah verse 60 that zakat is distributed to eight groups (asnaf)

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَافَةِ قُلُوبُهُمْ وَفِي أَلِّ رِقَابٍ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

"Indeed, zakat is only for the poor, the poor, the amil zakat, those whose hearts are softened (converts), for (liberating) the righteous servants, for (freeing) those who are in debt, for the way of Allah and for those who are on the way (who need help), as an obligation from Allah. Allah is All-Knowing, All-Wise" ( Department Religion of the Republic of Indonesia, 2005)

And there are also many Hadiths of the Prophet Muhammad PBUH that illuminate the issue of zakat, including the Hadith of the Prophet PBUH narrated by Bukhori states:

"From Ibn Umar, the Prophet PBUH said, I was commanded to fight people so that they would testify that there is no god worthy of worship but Allah, and that Muhammad is the messenger of Allah, and that they should establish prayer and pay zakat. If they had done that, then they would have protected their blood and property from me, except for the haq (legal reasons) of Islam. As for the calculation of their reward, it is up to Allah. (Al- Albania, 2002)

In line with the above hadith, it can be said that zakat is an obligation for every Muslim who has excess wealth. Zakat is not voluntary or only a gift from the rich to the poor or the poor, but is their right with certain measures and conditions. The law of zakat is mandatory. There is no reason for muzakki who have enough wealth according to the nisab not to pay zakat. (Mardani, 2011)

Initially, the Binjai City BAZNAS was called BAZIS, which is an amil zakat, almsgiving, and infaq institution that functions to collect zakat, alms, and infaq from the community. Then in 2011 it changed its name to BAZDA (Regional Amil Zakat Agency). Then following the instructions of Government Regulation No. 14 of 2014, that the amil zakat institution that carries out the management of zakat at the Regency/City level is BAZNAS Regency/City. Then right in 2011 the regional secretary of Binjai City reactivated the Binjai City Amil Zakat Agency with the address of the secretariat office registered at the office of the National Amil Zakat Agency at JL. Jambi No. 1A, West Rambung, South Binjai District. Binjai City. North Sumatra Province.

The Provincial and Regency/City BAZNAS Implementing Agency is tasked with:

- a. Carrying out administrative and technical tasks of collecting, distributing and utilizing zakat.
- b. Collecting and processing the data necessary for the preparation of a plan for the collection, distribution and utilization of zakat.
- c. Organizing guidance in the field of collection, distribution and utilization of zakat.
- d. Carrying out research and development, communication, information, and education tasks in the field of collecting, distributing and utilizing zakat.

The history of the beginning of the National Amil Zakat Agency (BAZNAS) of Binjai City which serves as a collector of zakat, infaq and alms funds for its management, is marked by being determined based on the Decree (SK) of the Mayor of Binjai No: 188.45.528/K/Year 2017 dated July 17, 2017.

With the issuance of the Decree of the Mayor of Binjai, it automatically makes BAZNAS Binjai City a partner of the Binjai City Regional Government in terms of helping to improve the welfare of the people of Binjai City and increasing the usefulness and results of zakat so as to facilitate the implementation of zakat based on the principles of Islamic law, which is trustworthy, provides benefits, justice, legal certainty, integrity and high accountability. BAZNAS Binjai City in this case as a means of managing zakat, infaq, alms and waqf in Binjai City so that the potential for zakat, infaq, alms in Binjai City can be optimized as best as possible, which in turn can make a real contribution to the poor people who live in Binjai City.

## 2. Distribution of Zakat Funds According to Law Number 23 of 2011 concerning Zakat Management

The distribution of zakat funds managed by BAZNAS Binjai City is carried out in the form of distribution and utilization to provide services as they should. BAZNAS of the Republic of Indonesia instills the spirit of business and independence in the underprivileged community so that they can be independent and empowered.

The birth of Law Number 23 of 2011 concerning Zakat Management further strengthens the role of BAZNAS as an institution authorized to manage zakat nationally. In the law, BAZNAS is declared as a non-structural government institution that is independent and accountable to the President through the Minister of Religion. Thus, BAZNAS together with the Government are responsible for overseeing the management of zakat based on: Islamic law, trust, utility, justice, legal certainty, integration and accountability.

In the process of distribution and utilization, the National Amil Zakat Agency has a strategy in determining the right program, so that the distribution is effective and efficient and has a positive impact on zakat in reducing poverty.

Based on the distribution of zakat funds carried out by BAZNAS Binjai City is differentiated based on mustachik needs. The distribution of zakat funds for charitable or emergency services is called distribution which includes the fields of education, the health sector, the humanitarian sector, and the field of da'wah-advocacy. Meanwhile, the distribution of zakat funds that are productive in nature is called utilization including the economy,

education, and health sectors. ( Regulation BAZNAS Number 3 Year 2018 About Distribution And Utilization Zakat, 2018)

In Islamic economic studies, zakat is a tax instrument for economic growth. Several empirical studies have been conducted on this topic, many have done so, it is mentioned that the existence of zakat tends to make wealth permanently productive and always ready to rotate. This can be assumed when using zakat funds, expansion of production, absorption of labor, equitable distribution of people's income leading to poverty alleviation. ( Munandar et al., 2020)

Therefore, the existence of BAZNAS Binjai City as a public institution in the people of Binjai City is very important to distribute zakat funds so that the economy is strong. In some studies zakat is considered inseparable from prayer, so zakat is mentioned in many books on Islamic legal and economic strategies. So that people gain benefits for themselves and for the community.

### 3. Distribution of Zakat Funds According to Imam Shafi'i

Based on surah At-Taubah verse 103 explains that in the property of a person who is able to afford there is the property of another person which must be immediately given to mustahik zakat. If the nisab of the property has reached and there is a mustahik of zakat, then if it is not paid immediately, it is considered that they have committed a sin.

Imam Shafi'i explained in his book Al-Umm that the essence of the distribution of zakat is based on the merits of each individual, not divided according to their number. The zakat officer should not give one share to each group even though he does not know their needs. ( Ash-Shafi'i , 2014)

### Implementation of Zakat Fund Distribution at BAZNAS Binjai City

With the positive law that has been issued by the government regarding the management of zakat, namely Law No. 23 of 2011 as a complement to the previous Law No. 38 of 1999 has strengthened the amil zakat body as a legitimate manager of zakat, both government and private. However, the legitimacy of the Law cannot necessarily be applied just like that, but requires other factors involved in it. Because the implementation of zakat is not efficient if it does not stand on two factors; internal factors and external factors. The external role of the government is played as a regulator, motivator, organizer and other roles that support the dynamics and development of zakat better. Meanwhile, internal factors are in the form of spiritual awareness and Muslim individual understanding of zakat obligations and social values. More specifically, the implementation of zakat is the responsibility of all elements of society and the government.

After carrying out research in the field, according to the author, the role of the National Amil Zakat Agency of Binjai City in the implementation of the duties and responsibilities of the National Amil Zakat Agency in Law Number 23 of 2011 in the management of zakat is to increase cooperation to unite the perception between the government and the community in alleviating poverty. The distribution of zakat funds at the National Amil Zakat Agency of Binjai City is regulated and carried out by the vice chairman II, namely the distribution sector with the supervision and participation of the chairman of the National Amil Zakat Agency who has duties in all fields, namely the field of collection, distribution, administration and finance, as well as public relations and human resource empowerment.

Zakat at the National Amil Zakat Agency of Binjai City is distributed to mustahik, namely eight asnaf. Of the eight asnaf who are entitled to receive zakat, the deputy chairman II of the National Amil Zakat Agency of Binjai City stated that there are several asnaf that are a priority in receiving zakat, namely the poor group, fi sabilillah, mu'allaf, and amil. This priority is given because the results of the collection are not enough to meet all the needs of mustahik. Especially the mustahik of the amil group in management operations has received routine assistance from the local government of Langkat Regency every year.

The Binjai City National Amil Zakat Agency distributes zakat funds using two systems or forms, namely active and passive. The active system is carried out routinely once a year, namely before the holidays given to the poor. The

donations are actively distributed at least to the mustahik community in 5 sub-districts with a reference to distribution based on poor data obtained from the Central Statistics Agency (BPS) of Binjai City, the Binjai City Social Service, and from the Head of the Environment concerned. This active distribution model is given in the form of money between Rp. 100,000 to Rp. 150,000,- and can also be supplemented with rice. This form of active distribution includes traditional consumptive distribution, which is distribution that is directly given to mustahik without any debriefing to develop zakat funds received by mustahik.

The next distribution system is passive. Passive distribution is the distribution of zakat carried out by the National Amil Zakat Agency of Binjai City to mustahik on the basis of the application submitted. The National Amil Zakat Agency of Binjai City will provide services for applicants recommended by the Zakat Collection Unit (UPZ) or the District with the knowledge of the local government apparatus.

Creative consumptive distribution is the distribution of zakat directly in other forms, with the hope that it can be more useful. Regarding passive distribution, the National Amil Zakat Agency of Binjai City is selective in granting the submitted requests, namely by always conducting a survey first in the field to be able to decide whether or not an application submitted is feasible. If the survey results provide unsuitable indicators, such as many forged mustahik signatures, then the National Amil Zakat Agency of Binjai City will not grant the application submitted. On the other hand, if the results of the field survey state that mustahik is eligible to receive zakat, then the National Amil Zakat Agency of Binjai City will approve the application submitted.

In distributing zakat to the poor, the Binjai City National Amil Zakat Agency does not provide a difference between the poor who have skills and the poor who do not have skills, because for the Binjai City National Amil Zakat Agency the skill refers to the state of not being poor, but laziness that makes them poor. So that the National Amil Zakat Agency of Binjai City only takes the term poor in distributing its zakat regardless of the differences in skills of each individual.

Based on what the author found in the field, many people in Binjai City have not felt the impact of the distribution of zakat assistance from the Binjai City Baznas. Instead of resolving the impact of poverty in Binjai City, BAZNAS Binjai City made a house surgery program which is considered not yet the time for BAZNAS Binjai City to carry out the program because there are still mustahik who need zakat funds assistance in the form of food to run tomorrow's life.

The author assessed that based on field data, the poverty line figure was increasing, a sign that the people of Binjai City needed jobs to run a decent life. So that the house renovation program carried out by BAZNAS Binjai City is considered inappropriate to be carried out in the midst of the economic crisis of the people of Binjai City who are expecting jobs.

Therefore, the author conducted an interview with the management of Baznas Binjai City regarding the distribution system of zakat funds for BAZNAS Binjai City. The author interviewed the Vice Chairman II of Baznas Binjai City regarding the mechanism implemented during his tenure, he said: (Badri, 2025)

"The implementation of the distribution of zakat funds within the scope of BAZNAS Binjai City cannot be said to be perfect, starting from the allocation of assistance that is right on target to the overlap of assistance distributed from BAZNAS Binjai City with the local government"

Related to the zakat distribution system by BAZNAS Binjai City, the author interviewed the vice chairman II of BAZNAS Binjai City about how the system is applied in the people of Binjai City, he said: (Badri, 2025)

"Reducing poverty through zakat is more effectively done by using a productive distribution system, but several field obstacles are often encountered that make productive distribution difficult to carry out"

Furthermore, the author asked about the house surgery program carried out in the Binjai City BAZNAS work program, he said:

"The house surgery program is carried out with the aim that the mustahik get comfort in the form of a place to live so that the mustahik can carry out their daily lives properly"

On the same occasion the author asked about the mechanism carried out for the home surgery program, he said: (Badri, 2025)

"For the house renovation program, we have a regulation that the house to be dissected must be built on the mustahik land itself which is evidenced by valid land deed documents, then we conduct a location survey if it is seen to have met the elements, the house will be dissected through the approval of the Binjai City BAZNAS management"

Then the author also interviewed people who were considered mustahik, one of which was Mr. Rama Padwa, he said: ( Padwa , 2025)

"I am classified as an underprivileged community but have never received assistance from the Binjai City Baznas, I really hope for the existing assistance to get at least the basic food we really need"

Furthermore, the author interviewed the mustahik community in East Binjai District, namely Mrs. Rania Insyarah who lives in Mencirim Village, Binjai City, she said: ( Insyarah , 2025)

"We small communities in need around here have never received assistance from BAZNAS Binjai City, even though I'm sorry that my neighbor who is also lacking has never eaten for a day."

After that, the author also interviewed another mustahik community, namely Mr. Dimas Ridzuan from Limau Sundai Village, he said: ( Ridzuan , 2025)

"In fact, I just found out that there is BAZNAS assistance to the underprivileged community from you, previously we underprivileged people here only hoped for assistance from the government in the form of PKH programs and others."

Based on the interview conducted by the author from the source above, it can be explained that many mustahik people or underprivileged people in the Binjai City area are expecting assistance in the form of zakat funds and have still never received zakat assistance from the Binjai City BAZNAS to them.

Here it can be concluded that the zakat distribution system by BAZNAS Binjai City is still not running optimally considering that many people should receive assistance and remove it from the poverty line, but until now it is written that they have not received zakat fund assistance from BAZNAS Binjai City.

## CONCLUSION

Based on the analysis of data that has been carried out previously, some of the conclusions of this study are:

1. The role of the National Amil Zakat Agency of Binjai City in the distribution of zakat funds will be carried out by the duties and responsibilities of the National Amil Zakat Agency in Law Number 23 of 2011 in the management of zakat, especially the distribution of zakat funds, must be increased in terms of increasing cooperation, in order to unite the perception between the government and the community in alleviating poverty. In the perspective of Imam Shafi'I, it is explained that equity in the distribution of zakat funds to eight asnaf. If one of the asnaf has been said to be enough or can become a muzakki, then it can be transferred to the poor and poor. In line with the opinion of Imam Shafi'I, Imam Nawawi, who is also known as a disciple of Imam Shafi'I, said that productive distribution can be a way to remove the poverty status of the community.
2. The author concludes that the distribution of zakat carried out by the National Amil Zakat Agency of Binjai City uses two models, namely active and passive. Of the two distribution models implemented by the Binjai City National Amil Zakat Agency, there is no specific strategy that has been implemented in relation to reducing poverty in Binjai City. The implementation of the zakat fund distribution system by BAZNAS Binjai City is still not running optimally considering that many people should receive assistance but until now it is written that they have not received assistance evenly from BAZNAS Binjai City. The distribution of zakat at the National Amil Zakat Agency of Binjai City is regulated and carried out by the vice chairman II, namely

the distribution field with the supervision and participation of the chairman of the National Amil Zakat Agency who has duties in all fields, namely the field of collection, distribution, administration and finance, as well as public relations and human resource empowerment. BAZNAS Binjai City in the field fact made a house surgery program which according to the author must be carried out a special study of the effect of justice for the people of Binjai City.

3. The view of Law Number 23 of 2011 on BAZNAS Binjai City, namely in article 27 focuses on assistance in the form of basic needs and then the implementation of productive zakat can be carried out which is considered by some scholars to be very influential in terms of reducing poverty in a region.

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