

Contextualization of Mustahik *fii Sabilillah* at BAZNAS East Java Province

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Abstract: *fii sabilillah* is one of the criteria for mustahik zakat. In several regions in Indonesia, mustahik *fii sabilillah* is an active incidental mustahik and ranks third in priority mustahik. However, in the modern context, who is called *fii sabilillah* is ambiguous and has multiple interpretations. This is because *fii sabilillah* contains a general meaning and changes the context of the past to the present. Therefore, this research seeks to reveal the contextual meaning of the definition of *fii sabilillah* as applied at the BAZNAS East Java Province zakat institution, Sidoarjo, Indonesia. Apart from that, this research also reveals the relevance and analysis of *ijtihadiah* used by these zakat institutions. Research data was explored qualitatively to produce in-depth data in a natural social setting. Apart from interviews, Data mining is complemented by documentation studies. Interviews were conducted with the Director, Distribution Division and several other officials at BAZNAS East Java Province. The findings are: From the results of the discussion above, two important things can be concluded in this research, are: first, the contextualization of *fii sabilillah* as mustahik is categorized into three typologies; 1) typology of people who fight in the way of Allah to uphold the Islamic religion; 2) typology of people who spread Islam through *da'wah*; 3) typology of people who study religion and teach it. Second, analysis of contemporary interpretation shows that the contextualization carried out by BAZNAS East Java Province has similarities and relations to legal objectives. The *fii sabilillah* paradigm is given for the general benefit, not for individuals in need.

Keywords: Contextualization, Mustahik, *fii Sabilillah*, Zakat Institutions

Introduction

Existentialistically, the function of zakat in the people's economy acts as a processive principle, namely as a regulative entity that regulates efforts to overcome the economic gap between *mustahik* and *muzakki*. The principle, in social life, there are individuals who need it (eight *asnaf*) and individuals who are given excess sustenance. These two individual conditions must be interconnected to create a balanced socio-economic reality. *Muzakki* is required to give his funds as zakat to utilize the *mustahik* economy.¹ The process of economic empowerment is philanthropic, voluntary and does not require feedback like the modern economic system. Therefore, the role of zakat is very important in creating social economic harmonization.

¹ Nely Agustin and Farid Ardyansyah, "The Effect of Knowledge , Promotion , Religiosity , and Consumer Income on the Decision-Making of Being a Financing Customer at KSPPS BMT Nurul Jannah Gresik" 1, no. 1 (2023): 1–18.

However, to achieve the expected goals, accurate empowerment targets are needed, including in interpreting the existence of *mustahik* zakat. Normatively, zakat *mustahik* or groups entitled to receive it have been determined in Islam as *ashnaf* groups, they are *fakir*, poor person, *'amil*, *muallaf*, *riqab*, people in debt, *fii sabilillah*, and *ibnu sabil*. The words *fii sabilillah* in the al-Quran (at-Taubah: 60) are interpreted as "in the way of Allah" swt.² However, there are different views in understanding the meaning of *fii sabilillah*. The difference in views regarding the meaning of "in the way of Allah" is due to the *'am* (global) sentence, the understanding of which needs to be confirmed with the *khosh* (specific) sentence. To understand specific sentences, implementative meaning is needed in the form of contextualization. According to Hijrah Saputra, When the al-Quran contains the sentence *'am*, its implementation contain *ikhtiyari* (optional and conditional).³

In Islamic scientific knowledge, the meaning of *fii sabilillah* in fiqh and hadith literature experiences significant differences. First, *fii sabilillah* is interpreted as the path to Allah's pleasure in the form of people who seek knowledge or other good deeds; secondly, it is interpreted as fighting against God's enemies; third, are people who do anything for the religion of Islam and become a means of upholding religion and the state, such as Hajj, travelers; fourth, *fii sabilillah* are people who spread Islam to certain areas to preach; fifth, those who wage jihad against non-Muslims, or preach to non-Muslims; sixth, it is interpreted as someone who seeks Allah's pleasure for the general benefit of the Muslim community, not for personal matters.⁴ This last opinion indicates that going towards Allah's path is related to human benefit. All these differences of opinion are based on the micro and macro context of the interpreting scholars.

Wahbah Zuhaili, as a modern interpreter, believes that the meaning of *fii sabilillah* is the *mujahid* who fought and did not receive payment from

² Safaah Restuning Hayati and Syah Amelia Manggala Putri, "The Efficiency of Zakat Management Organizations in Indonesia: Data Envelopment Analysis Approach," *Muqtasid: Jurnal Ekonomi Dan Perbankan Syariah* 10, no. 2 (2020): 95–106, <https://doi.org/10.18326/muqtasid.v10i2.95-106>.

³ Hijrah Saputra, "Zakat Sebagai Sarana Bantuan Bagi Masyarakat Berdampak Covid-19," *Al-Ijtima'i: International Journal of Government and Social Science* 5, no. 2 (2020): 161–75, <https://doi.org/10.22373/jai.v5i2.549>.

⁴ Novendi Arkham Muhtadi, Rohmad Abidin, and Qurrota A'yun, "EFEKTIVITAS PENYALURAN ZAKAT DI INDONESIA: PENDEKATAN RASIO KEUANGAN DAN SHARIA ENTERPRISE THEORY Volume 1 Number 2 2021," *JIEF-Journal of Islamic Economics and Finance* 1, no. 2 (2021): 2021, <http://e-journal.iainpekalongan.ac.id/index.php/jief/issue/current>.

the government.⁵ They were given a share of the zakat for expenses when fighting, whether they were rich or poor. The context of Zuhaili's interpretation focuses on "*jihad*" in the way of Allah seriously to uphold the Islamic religion. During this *jihad* process, all financial needs are taken from zakat funds, provided that no financial assistance is received from the government. Linked to the modern context, where the term war is something that rarely occurs, but the connotation of "genuine" war with the aim of upholding the Islamic religion exists, then *qiyasi* steps can be taken to implement it.⁶

Several researchers interpret Zuhaili's opinion as similar to Yusuf al-Qaradawi's opinion, according to al-Qaradawi, *fii sabilillah* is a person who struggles and fights in the way of Allah. When analyzed, this spirituality has a special tendency, namely those who struggle to get closer to Allah for the benefit of the public. In other words, as long as what is done is for the public interest and fights for the religion of Allah, then people are called *fii sabilillah*. These two connotations emphasize that anyone, poor or rich, if they are carrying out activities or struggles to uphold Allah's religion for the benefit of the public, not their personal interests, is said to be *fii sabilillah*.

Differences in interpretation regarding the meaning of *fii sabilillah* have resulted in multiple interpretations to date. The zakat institution as the operator of zakat implementation in determining *mustahik* is the part that must interpret it contextually. Including the BAZNAS east Java. Considering that the meaning of *fii sabilillah* depends on the context, the context of the divine goal, namely the struggle in the path of Allah. All forms of professions, activities, activities that have a goal to fight for religion in the way of Allah are the meaning of the context of *fii sabilillah*.

From data obtained by researchers through documentation studies, since the last three years (2020-2022) the BAZNAS East Java Province zakat institution has distributed zakat funds to *mustahik fii sabilillah* as many as 34 people with details: 13 people in 2020, 11 people in 2021 and in 2022 as many as 7 people. This figure is considered a lot for East Java,

⁵ Hamzah Hamzah and Fifi Fata'tiatul Hidayah, "The Empowerment of Productive Zakat Influence on Independence of The Community," *International Journal of Nusantara Islam* 7, no. 2 (2020): 203–18, <https://doi.org/10.15575/ijni.v7i2.10000>.

⁶ Bima Cinintya Pratama, Karin Maharani Sasongko, and Maulida Nurul Innayah, "Sharia Firm Value: The Role of Enterprise Risk Management Disclosure, Intellectual Capital Disclosure, and Intellectual Capital," *Shirkah: Journal of Economics and Business* 5, no. 1 (2020): 101, <https://doi.org/10.22515/shirkah.v5i1.302>.

because in other institutions only 2 to 3 are distributed to *mustahik fii sabilillah*.⁷ Such data illustrates that the BAZNAS East Java Province zakat institution has its own paradigm for interpreting *mustahik fii sabilillah*. From this data, it is necessary to explore in depth the shift and contextualization of *mustahik fii sabilillah* implemented by the BAZNAS East Java Province zakat institution.

Researchers have searched various scientific studies, and have not found in-depth and contextual research on *mustahik fii sabilillah* in the modern era. Lukmanul Hakim examined the concept of *fii sabilillah* according to the opinions of Salaf and contemporary ulama, concluding that for salaf ulama, the meaning of *fii sabilillah* is still linked to the meaning of *jihad* to fight in the way of Allah, whatever its form, but for contemporary ulama, it can be changed to a new form according to the demands of modernization.⁸ Ibnu Katsir and other *mufasir* interpret it in a narrow sense, namely only *jihad* and fighting in the way of Allah SWT, while al-Maraghi and Buya Hamka interpret it in a broad sense, namely all types of goodness, obedience and including all social activities.

Ibnu Katsir in Mugiyati, interpreting *fii sabilillah* with a theoretical meaning, namely the life of the *mustahik*, even though they are not poor, who carry out social, religious, economic and political activities but are in the path of Allah.⁹ This meaning is based on another verse in the Al-Quran about rewards for people who do good in the way of Allah. Ahmad Khaliq, researching the implementation meaning of *fii sabilillah* in *daarut tauhid*, seeks knowledge and preaches.¹⁰ However, this research does not explain the methodology or text sources used. Some of these previous studies had two forms; studying *fii sabilillah* theoretically and in other forms determining *fii sabilillah* without showing methodological studies.

⁷ Khairunnajah Khairunnajah, Irfan Syauqi Beik, and Bagus Sartono, "Proposing a Zakat Empowerment Program Using IDZ: Case from Cemplang Village, Bogor, Indonesia," *International Journal of Zakat* 4, no. 1 (2019): 45–54, <https://doi.org/10.37706/ijaz.v4i1.139>.

⁸ Lukmanul Hakim, "Konsep Asnaf Fii Sabilillah: Kajian Komparatif Pendapat Ulama Salaf Dan Kontemporer," *At-Tauzi': Jurnal Ekonomi Islam* 20, no. 2 (2020): 42–51.

⁹ Nur Kholis and Mugiyati, "Distribution of Productive Zakat for Reducing Urban Poverty in Indonesia," *International Journal of Innovation, Creativity and Change* 15, no. 3 (2021): 1–12, <https://doi.org/10.53333/ijicc2013/15303>.

¹⁰ Achmad Kholiq, "Amil Zakat Governance Risk Mitigation: An ERM – COSO Analysis," *International Journal of Zakat* 6, no. 1 (2021): 1–12, https://repo.iainbatasangkar.ac.id/xmlui/bitstream/handle/123456789/19806/1613376886314_2021.pdf?sequence=1&isAllowed=y.

Therefore, this research examines the contextualization of *fii sabilillah* comprehensively, and has significant value for the demands of reality.

Data regarding the contextualization of *mustahik fii sabilillah* was empirically extracted from the BAZNAS East Java Province Zakat Institution located in Sidoarjo. Data was collected using a phenomenological approach where the emphasis of the phenomenon is on the aspect of the object, namely the meaning of *mustahik fii sabilillah*. Data mining instruments use interviews and documentation studies. Interviews were conducted with the director of the institution, distribution division and zakat utilization division as well as several religious figures as advisors. The documentation study was taken from the SOP for targeting *mustahik* and determining *mustahik*. After the data was analyzed using the Miles and Huberman model through a reduction, display and conclusion process. Make this data valid and reliable.

Zakat and the Meaning of *fii Sabillillah*

Zakat is included in Islamic philanthropy, and zakat is the obligation of Muslims to pay it. In linguistic terms, zakat means growth and development, the meaning of the term is that zakat is an asset that must be expended when it reaches its *nishab* and distributed to groups entitled to receive zakat according to provisions that have been written in the Koran. There are eight groups entitled to receive zakat, namely *fakir*, poor person, *'amil*, *muallaf*, *riqab*, people in debt, *fii sabilillah*, and *ibnu sabil*. By paying zakat, Muslims apart from carrying out their obligations, will also find wisdom in it, including:¹¹ First, being able to purify themselves from sin, which means purifying the soul and developing noble morals to be generous, have a sense of humanity and eradicate the nature of stinginess and greed, besides that you will find inner peace. Second, it cures heart diseases such as envy, hatred, malice that exist in humans which arise from seeing other people's wealth.¹² Third, it can foster people who are weak in means to fulfill their daily needs, so that they can carry out their obligations to Allah SWT. Fourth, it can realize the principles of

¹¹ A A Muttaqin and A Safitri, "Analisis Pengaruh Zakat Dan Infak Terhadap Tingkat Kedalaman Kemiskinan, Keparahan Kemiskinan Dan Gini Rasio Di Indonesia Tahun 2007-2018," *Al-Tijary Jurnal Ekonomi Dan Bisnis Islam* 6, no. 1 (2020): 51 – 61, <https://journal.iain-samarinda.ac.id/index.php/altijary/article/view/2416>.

¹² Ataina Hidayati and Achmad Tohirin, "A Maqasid and Shariah Enterprises Theory-Based Performance Measurement for Zakat Institution," *International Journal of Zakat* 4, no. 2 (2019): 101–10, <https://doi.org/10.37706/ijaz.v4i2.192>.

ummatan wahidah, equality, *ukhuwah islamiyah*, and jointly fulfill social responsibilities. Fifth, it can become an element important in equal distribution of assets and property ownership. Sixth, the realization of a prosperous, peaceful, harmonious and safe society.¹³

The word *fii sabilillah*, is no longer foreign to people's ears. However, we always hear this word combined with the word jihad to become jihad *fii sabilillah*. So according to the Indonesian dictionary *fii sabilillah* is *jihad* in the path of Allah SWT (for the advancement of the Islamic religion or to defend the truth).¹⁴ Apart from that, according to the Arab-Indonesia dictionary, the word *fii sabilillah* consists of three words strung together into one, namely *lafaz fi* which is called the letter *jar* meaning in/inside, *lafaz sabilillah* if separated into *sabil* and *Allah* which is called *mudhaf mudhafun ilaih*. *Sabil* means road.¹⁵

In terms of terminology, the word *sabilillah* is a general sentence, covering all deeds that bring someone to the pleasure of Allah SWT, by carrying out all obligatory actions, *sunnah* and various other virtues, so what is meant by *fii sabilillah* is a person who fights in the path of Allah SWT. Ibnu Atsir is an expert in *fiqh* and *tafsir*, giving the meaning of *fii sabilillah* to two parts, first, if interpreted narrowly, it is used for *jihad* (fighting against infidels), second, interpreted broadly which means it is used to mean all sincere deeds used to get closer to Allah SWT which includes all good deeds both personal and public.¹⁶

***Fii Sabilillah*: Classical Mufassir View**

In the Al-Manar Tafsir book, *fii sabilillah* is all public interests for religion which are the foundation of religion and the state, in this case it may be given to secure the hajj road, improve water supplies, food ingredients and health conditions for the congregation, but if not there are other entitled groups.¹⁷ So what must be prioritized is preparation for war

¹³ Elsi Kartika Sari, *Pengantar Hukum Zakat Dan Wakaf* (Jakarta: PT. Grasindo, 2007).

¹⁴ Kemdikbud, "Kamus Besar Bahasa Indonesia (KBBI)," Badan Pengembangan dan Pembinaan Bahasa Kemdikbud, n.d.

¹⁵ Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab-Indonesia Terlengkap*, ed. Ali Ma'shum and Zainal Abidin Munawwir (Surabaya: Pustaka Progressif, 1997).

¹⁶ Abd Aziz Dahlan, *Ensiklopedi Hukum Islam*, Jilid 5 (Jakarta: PT. Interimas, 1996).

¹⁷ Rofiul Wahyudi and Agus Susetyohadi, "The Efficiency of Amil Zakat Institutions (LAZ) in Indonesian Islamic Banks: Data Envelopment Analysis Approach," *Madania: Jurnal Kajian Keislaman* 25, no. 2 (2021): 169–80, <https://ejournal.iainbengkulu.ac.id/index.php/madania/article/view/4978>.

by purchasing weapons and army supplies, transportation equipment and war equipment. Apart from that, the general meaning of *fii sabilillah* includes building hospitals, making and leveling roads, laying train tracks, building ships, planes and helicopters for war, making trenches for protection. And more importantly, prepare the spreaders of Islam and send them to non-Islamic countries.¹⁸

Apart from that, in the book Al-Maraghi, *Fii sabilillah* is also interpreted as a way to achieve the pleasure and reward of Allah SWT. What is meant is the general welfare of Muslims, which means that matters of religion and state are straight, not individual matters. The meaning expressed by Al-Maraghi is in line with the interpretation of Fii Dzilalil Qur'an which states that *fii sabilillah* is a broad door that includes all the benefits of society.¹⁹ Also included in the interpretation of al-Misbah, Quraish Shihab mentions the meaning of *fii sabilillah* today, attacks can occur against Islam in the fields of thought and psychology. And this is more dangerous and worse than a military attack, so nowadays it is necessary to interpret *fii sabilillah* to include the fields of thought and da'wah.

The same meaning was also expressed by Buya Hamka Tafsir Al-Azharnya, he gave an example in Indonesia, specifically in the province of Nangroe Aceh Darussalam when there was a war with Belanda, Acehnese ulama agreed to call on the rich people at that time to spend their zakat to pay for the war. But after Belanda took control of Aceh, war no longer occurred, *sabilillah* allocation was made to establish religious schools and send young people to study in Mecca and Egypt in an effort to establish and develop religion and increase the number of religious experts in this country.

The interpretation of the *lafadz fii sabilillah* above, reveals that the path of Allah SWT is the path aimed at achieving the pleasure of Allah SWT, because this meaning is very broad and is not specific to the target, the meaning of *fii sabilillah* can be used for public benefit purposes as long as it remains on the path. towards the pleasure of Allah SWT. So it will be different from the interpretation of Hidayatul Insan bi Tafsiril Qur'an by

¹⁸ Firman Ardiansyah et al., "Digitalisasi Filantropi Islam Pada Pesantren Di Pulau Madura Digitalization of Islamic Pillantrophy in Islamic Boarding Schools on the Island Of," *Journal Of Islamic Banking And Shariah Economy* 1, no. 2 (2021): 225–55.

¹⁹ Erie Hariyanto et al., "Effectiveness of the Economic System to Zakat and Waqf for Empowerment of the Ummah in Indonesia," *International Journal of Advanced Science and Technology* 29, no. 6 (2020): 1910–16.

Abu Yahya Marwan bin Musa, he describes *fii sabilillah* with mujahideen who fight to uphold the religion of Allah or for the sake of defending Islam and Muslims who do not receive salaries from the state (whether they are rich people or poor).²⁰

As for building mosques, digging rivers or other public purposes, zakat cannot be given to them. Abu Musa's opinion above is also explained in Wahbah Az-Zuhaili's view in his commentary on Al-Munir, he describes that *fii sabilillah* were mujahids who fought and did not get paid from the government.²¹ They were given a share of the zakat for expenses when fighting, whether they were rich or poor. And zakat may not be given to build mosques, bridges, dams, repair roads, shroud corpses, pay off debts, buy weapons and the like.

Contextualization *fii Sabilillah* at BAZNAS East Java Province

The formulation of *mustahik* criteria in BAZNAS East Java Province has been formulated in the *Mustahik* Guidelines and Distribution, including the *mustahik fii sabilillah* category. The results of the interview with the director of LAZ mean that *fii sabilillah* cannot be separated from the opinions of the ulama, it cannot come out freely with its original meaning, namely people who fight in the way of Allah, explained by the director of LAZ:

“The initial guidelines must not depart from the provisions of the al-Quran, Surah At-Taubah, verse 60. That *fii sabilillah* are people who fight in the way of Allah to uphold the unity of Allah's religion. This cannot be changed, because this is the original meaning. If we interpret it according to our own wishes, it would be called liberal and close to infidelity. We still hold on to the al-Quran, by connecting *illah* to today's new conditions. This means that the al-Quran and hadith are the guidance and opinions of the ulama.”²²

²⁰ Ajeng Sonial Manara, Arif Rachman Eka Permata, and R. Gatot Heru Pranjoto, “Strategy Model for Increasing the Potential of Zakat through the Crowdfunding-Zakat System to Overcome Poverty in Indonesia,” *International Journal of Zakat* 3, no. 4 (2018): 17–31, <https://doi.org/10.37706/ijaz.v3i4.104>.

²¹ Hary Djatmiko, “Re-Formulation Zakat System as Tax Reduction in Indonesia,” *Indonesian Journal of Islam and Muslim Societies* 9, no. 1 (2019): 135–62, <https://doi.org/10.18326/ijims.v9i1.135-162>.

²² Muhammad Ta'wil, *Interview* (Sidoarjo, 23 March 2023)

This opinion illustrates that BAZNAS East Java Province does not contextualize the meaning of *fii sabilillah* freely by leaving the Al-Quran and hadith. However, contextualization is carried out through enrichment or modernization in accordance with the intended objectives. Interpreting *fii sabilillah* as "people who strive or struggle in the way of Allah" is a literal meaning which is also the main meaning which cannot be separated from the contextualization meaning developed. Therefore, contextualization is based on literal meaning.

The literal meaning is analyzed in a different context, but has a relevant *illah*. The relevant *illah* is "walking in upholding the religion of Allah", so whatever form the path takes, whether in the form of war, *jihad*, teaching, preaching, studying and so on, as long as it contains the value of upholding Allah's teachings, is included in *fii sabilillah*. There are two categories of *fii sabilillah* forms after going through contextualization efforts, namely:

First, people who are sincere in spreading religious knowledge to get closer to Allah through da'wah activities in mosques, schools, pulpits, university and so on to increase their faith and devotion to Allah. This first category is in the form of da'wah activities, teaching religious knowledge, such as speaker, preachers. Because speaker and preachers are religious activities that do not receive payment from the government. They also teach the knowledge of Allah's religion, uphold religion, strengthen faith and piety. This activity contains the value of *jihad fii sabilillah* where the main aim is to seriously uphold the religion of Allah. As stated Takwil:

"The speaker preachers and the kind at Islamic prayer room, in the mosques, those were the Kiai, we gave them zakat funds as *mustahik* too. But we don't provide everything, material adequacy is also a consideration. There are preachers who are very rich, usually they don't want it. If the preacher in or is even on the poverty line, we will provide it. If they are poor, it doesn't matter, go to the poor *mustahik*. "But if the preacher is barely enough, even below the word sufficient, even if he doesn't reach the poverty line, we make him *mustahik fii sabilillah*." ²³

²³ Muhammad Ta'wil, *Interview* (Sidoarjo, 23 March 2023)

Asked about the interpretation sources used, Benny answered:

"There are many verses in the Al-Quran that have a purpose there, such as al-Quran explaining about Allah's promise to people to teach knowledge. We explained it more technically in the hadith, that the Messenger of Allah gave convenience to people who spread the religion of Islam, a superior life for those who taught in the Al-Quran, there are many hadiths that explain the virtues of people teaching, inviting goodness. "Meanwhile, to be more operational in the meaning of *fii sabilillah*, we use Wahbah Zuhaili's opinion and Ibn Katsir's interpretation as a reference that the meaning of *fii sabilillah* can mean someone who teaches the knowledge of Allah, preaches."²⁴

"From the perspective of ushul fiqh, it is *al-hukmu yadurru ala illatihi, wa halihi wa azmanihi*. All laws depend on *illah*, circumstances and times. So today is different from the time when the verse of the Al-Quran meant *fii sabilillah* with Muslims fighting, now there are no wars like before, Islam has advanced and developed. However, the same *illah* is a person who preaches religious knowledge, strengthens someone's faith, that is the meaning of *fii sabilillah*".²⁵

Second, apart from spreading the religion of Islam, people who travel to seek knowledge from Allah and who teach it, also fall into the *fii sabilillah* category. In the modern era, seeking knowledge can be represented by santri, students, students and so on. Meanwhile, those who teach religious knowledge are teachers and lecturers in the field of Islamic religion. People who seek knowledge are the same as *jihad fii sabilillah*, *jihad* fights ignorance. Likewise with teachers of religious knowledge, they also strive for *jihad* through patience, sincerity, and perseverance in imparting religious knowledge.

²⁴ Muhammad Ta'wil, *Interview* (Sidoarjo, 23 March 2023)

²⁵ Benny, *Interview* (Sidoarjo, 30 March 2023)

"People who seek knowledge are called *fii sabilillah*, how could they not, they seek religious knowledge, avoiding ignorance which destroys religion. They struggle, fighting fatigue and draining a lot of energy. Apart from studying, teachers who teach are also in the *fii sabilillah* category. As teachers, they strive to educate people, provide understanding of religion, be patient and sincere. This is to avoid wrong understanding of religion, this is struggle, *jihad fii sabilillah* in the current era. You don't have to fight against the kuffar."²⁶

"What's the basis? People who seek knowledge have their path made easy by Allah. That's already burhan, that we are a zakat institution that can facilitate and help with education costs. Not because he is poor, but because he is in the *fii sabilillah* category. There are many hadiths of the Messenger of Allah, which glorify people who seek knowledge. Likewise, those who teach knowledge are given twice the glory. "The best creatures are those who teach religious knowledge, so we realize this appreciation in zakat institutions"²⁷

From the results of the interview above, it can be said that the form of contextualization of *fii sabilillah* as *mustahik* is categorized into three typologies; first, the typology of people who fight in the way of Allah to uphold the Islamic religion, including fighting to defend their religion, soul, lineage and property. Second, the typology of people who spread Islam through da'wah. Da'wah has many forms; da'wah in mosques, public places, educational institutions and so on. third, the typology of people who study religion and teach it. In the modern era, this type is often found in Islamic boarding schools, formal and non-formal education. These three types are the contextualization of the meaning of *fii sabilillah* at BAZNAS East Java Province, Sidoarjo.

Contextualization Analysis of *Fii Sabilillah* at BAZNAS East Java Province

²⁶ Muhammad Ta'wil, *Interview* (Sidoarjo, 25 March 2023)

²⁷ Benny, *Interview* (Sidoarjo, 30 March 2023)

In their interpretation of al-Manar, Muhammad Abduh and Rasyid Ridha describe *fii sabilillah* with the paradigm of "public interest" - not personal interest, even though they have the same goal. If interpreted specifically, *hijrah* includes *fii sabilillah*, traveling *fii sabilillah*, *infaq* (spending money in the way of Allah) and hunger is also *fii sabilillah*. Therefore, *fii sabilillah* has a general paradigm that concerns the interests of many people, is collectivistic in nature.²⁸ *Jihad*, preaching, seeking knowledge and teaching it to everyone, in the social sphere.

The objective collective paradigm is the principle of contextualization carried out by BAZNAS East Java Province, where in interpreting *fii sabilillah* looks at the goal. The aims in question are three things; 1) the aim is to uphold the religion (*diin*) of Islam, the object is to defend the interests of Muslims, not to fight for one self; 2) the aim of preserving the human soul; 3) the aim is to protect the lineage and property of public. With this aim, BAZNAS East Java Province has implemented a legal paradigm that is in accordance with the interpretation patterns of contemporary ulama.

Abduh and Ridha criticized the understanding of various theologian who took sources in understanding the meaning of *fii sabilillah* in the hadith textually for application in contemporary times. Starting from understanding hadith and fiqh scholars in interpreting the words *fii sabilillah*, they came to the conclusion that *fii sabilillah* is a quota given to people who fight in the way of Allah SWT, whether rich or poor. The needy and poor, are included in the category of *mustahik* themselves, different from *fii sabilillah*. BAZNAS East Java Province has appropriately provided *mustahik fii sabilillah* without considering the person's economic condition.

In essence, *fii sabilillah* is for the general benefit of the community which will uphold the affairs of religion and the state, not individuals, and since Hajj is an individual matter, it is not included in *fii sabilillah* in the meaning of this verse, because Hajj is obligatory for those who are able and can do it without the help of others. and it is one of the basic obligations like prayer and fasting. Not for religious and state interests, but to secure the Hajj route, provide water and food for the Hajj pilgrims,

²⁸ Robiatul Auliyah and Basuki Basuki, "Ethical Values Reflected on Zakat and CSR: Indonesian Sharia Banking Financial Performance," *Journal of Asian Finance, Economics and Business* 8, no. 1 (2021): 225–35, <https://doi.org/10.13106/jafeb.2021.vol8.no1.225>.

and health for the pilgrims is permitted only if there are no other groups for that purpose.²⁹

The view of the meaning of *fii sabilillah* put forward by Abduh and Ridha is also supported by various other commentators, such as al-Maraghi who said that the meaning of *fii sabilillah* is the general benefit of the Muslims, which means that matters of religion and state are straightened out, not individual matters. Apart from that, other contemporary commentators such as Sayyid Quthb also interpret *fii sabilillah* to mean all the benefits of society.³⁰

From the explanations of several commentators, *fii sabilillah* can be interpreted broadly. In Arabic, *fii sabilillah* means "walking in the path of Allah SWT". The meaning of *fii sabilillah* does not have a special meaning, which means that we cannot specifically assign the *asnaf fii sabilillah* group to be given to individuals, it will be different from the *asnaf* of the *fakir*, poor person, *'amil*, *muallaf*, *riqab*, people in debt, *fii sabilillah*, and *ibnu sabil*, all of which have special meanings that can be We immediately understand who the zakat funds will be distributed to.

The interesting thing from the views of Muhammad Abduh dan Muhammad Rasyid Ridha is that they shifted the understanding of the meaning of *fii sabilillah* which is currently carried out by 'amil zakat, namely this part of *asnaf fii sabilillah* is often given to children who are studying. So in their interpretation, they explain that this part of *fii sabilillah* is given for the public interest or benefit, not for individuals who need it because of a disaster like what 'amil is doing now. Apart from that, by looking at the meaning of *fii sabilillah* in language it is not specifically distributed to individuals.

By looking at the current distribution of zakat, 'amil zakat often distributes more zakat funds to the needy and poor, even though in essence zakat funds are allocated for 8 *asnaf*. This is due to a lack of understanding of the meanings of each *asnaf* zakat, especially *asnaf fii*

²⁹ F A Yahya and N Nasrulloh, "The Relevance of Maqashid Sharia in Green Economy (Study of Coastal Tourism Area Mangrove Park Labuhan, Bangkalan-Madura)," *El-Faqih: Jurnal Pemikiran Dan Hukum* ... 8 (2022), <https://ejournal.iaifa.ac.id/index.php/faqih/article/view/731%0Ahttps://ejournal.iaifa.ac.id/index.php/faqih/article/download/731/601>.

³⁰ T M Putri and S Herman, "Pengaruh Model Penerimaan Teknologi Dan Literasi Keuangan Syariah Terhadap Niat Transaksi Zakat, Infaq, Dan Sedekah (ZIS) Berbasis Digital (Studi Kasus ...," *Al-Istimrar: Jurnal Ekonomi Syariah* 1 (2022): 186–214, <https://jurnal.islahiyah.ac.id/index.php/istimrar/article/view/149%0Ahttps://jurnal.islahiyah.ac.id/index.php/istimrar/article/download/149/113>.

sabilillah.³¹

If we interpret *fii sabilillah* as war, wars to defend the country no longer occur like the wars that occurred during the time of the Prophet Muhammad. Currently, the war that is taking place, as written by Quraish Shihab in his commentary, is a war in terms of thoughts. Currently, Muslim society has been fought with capitalist and liberal thinking so that there are many wrong religious understandings. If *fii sabilillah* is interpreted as fighting in the way of Allah SWT, in ancient times fighting by taking up weapons, then in contemporary times, fighting using science.³²

So, in this case *fii sabilillah* zakat funds can be channeled for the construction of mosques, religious schools and the establishment of other religious institutions. Apart from that, because now the era has developed into an era of technology, you can also create Islamic content and fund Muslim applications that are used to broadcast Islamic preaching. If we continue to narrow the meaning of *fii sabilillah* to only fighting or fighting in the way of Allah SWT, and finance all war equipment, then the portion for the *fii sabilillah* type is not distributed properly.³³

So in this case, zakat funds from the *fii sabilillah* type may be used for the construction of roads and/or toll roads, building mosques, religious institutions to educate Islamic youth, building hospitals and other developments that are of public interest. This is in accordance with research conducted by Sukiaty with the title 'Diversion of Zakat *Fii Sabilillah* for Public Interest According to Yusuf Al-Qardhawi (a research on philosophical Islamic law)', in this research it concluded that Yusuf al-Qardhawi stated that the zakat portion of *fii sabilillah* may be distributed for the benefit of general matters such as establishing an Islamic activity

³¹ Aris Puji Purwatningsih, "Why Do Indonesia Zakat Collection Not as Effective as Malaysia's?," *HIKMATUNA: Journal for Integrative Islamic Studies* 6, no. 1 (2020): 74–90, <https://doi.org/10.28918/hikmatuna.v6i1.2100>.

³² Norliyana Izzati Mohd Nazri Nazri and Hasanah Abd Khafidz, "Zakat Harta Ahli Keluarga Dan Tanggungan Menurut Fiqh Islam Dan Impaknya," *Jurnal "Al-Shafi'i: Jurnal Antarabangsa Kajian Islam Kontemporari" Pusat Penyelidikan Mazhab Syafi'i* 1, no. 1 (2020): 1–24.

³³ Siah Khosyi'ah et al., "Absolute Competence in the Fields of Alms in the Religious Courts," *International Journal of Islamic Khazanah* 11, no. 2 (2021): 90–102, <https://doi.org/10.15575/ijik.v11i2.12428>.

center, establishing a newspaper printing press, distributing books about Islam and establishing a mosque.³⁴

Apart from that, this is also supported by research conducted by Malahayatie, he wrote about the interpretation of *asnaf* zakat in the context of contemporary fiqh. In his writing, he explains the meaning of *fii sabilillah* from several contemporary tafsir and fiqh scholars. In his writings, zakat can be used to empower the Ummah's economy, such as financing improvements in the quality of human resources and management of natural resources as well as development of economic facilities and infrastructure, distribution of working capital to groups or individuals, industrial development, job creation, shares for the poor, and social services.

Conclusion

From the results of the discussion above, two important things can be concluded in this research, namely: first, the contextualization of *fii sabilillah* as *mustahik* is categorized into three typologies; 1) typology of people who fight in the way of Allah to uphold the Islamic religion; 2) typology of people who spread Islam through da'wah; 3) typology of people who study religion and teach it. Second, analysis of contemporary interpretation shows that the contextualization carried out by BAZNAS East Java Province with the interpretation of mufassir has similarities and the same legal objective relationship. Mufassir shifts the understanding of the meaning of *fii sabilillah* to children who are studying. They explained that this part of *fii sabilillah* was given for the general interest or benefit, not for individuals in need. In this case, zakat funds from *fii sabilillah* type may be used for the construction of roads and/or toll roads, build mosques, religious institutions to educate Islamic youth, build hospitals and other developments that are for public benefits.

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