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Living Hadith of the Lazismu Movement and Its Influence on Indonesian Society

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Abstract

Poverty is an essential issue for Muhammadiyah as a socio-religious and social organization in Indonesia. Poverty is caused by ignorance and underdevelopment and has occurred from the past to the present. To solve this problem, Muhammadiyah through Lazismu takes social action based on hadith. Muhammadiyah revives and implements hadith in the form of genuine assistance. This paper aimed to address the problem of poverty through Lazismu based on the hadith of social action. This research used qualitative scientific methods based on field research through observation, interviews, and library research. The results of this study indicated that the social activities carried out by Lazismu are a manifestation of tajdid/renewal and efforts to revive hadiths. The Lazismu assistance program includes direct assistance to the poor, natural disaster relief, educational issues, and the economy. Lazismu has a major influence on the welfare of the Indonesian people, especially the poor and underdeveloped and those affected by disasters. Poor and unemployed people receive productive alms assistance from Lazismu to facilitate their innovation and creativity in creating business opportunities that are able to develop and be sustainable.

Keywords: *Living Hadith, Lazismu, Influence.*

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INTRODUCTION

The poverty is a problem for many parties. This problem affects the welfare of the Indonesian people. Poverty causes malnutrition, malnutrition, and limited access to education which leads to limited job opportunities. This condition can increase the unemployment rate which must be addressed by policymakers. Legal policies and laws have not been able to resolve the problem due to the lack of compliance with existing laws.

Poverty and social welfare issues are a shared responsibility, not just the government. Several Islamic organizations always make various breakthroughs to assist the government in solving this problem. Organizations such as Muhammadiyah set up a special institution called Lazismu. Lazismu is a special institution that accommodates assistance from various donors to be distributed to underprivileged communities. Lazismu was founded by Muhammadiyah as a response to the problem of poverty. Lazismu was established to assist the government in solving economic, social, and humanitarian problems. The central figure who founded the organization had carried out individual social actions before the organization was formed (Nashir, 2015).

Founder of Muhammadiyah, KH. Ahmad Dahlan has been trying to solve the problem of poverty since the Dutch Colonial period through charitable/philanthropic actions in 1919 during the eruption of Mount Kelud in Kediri, Blitar, East Java (Latief, 2017). Ahmad Dahlan together with his students and the surrounding community raised funds by distributing charity stamps to the surrounding community and participants in the Muhammadiyah Congress (Moehammadijah, 1941). This movement was the first step and continues to be implemented today to help underprivileged communities and improve their welfare.

Lazismu sparked the spirit of Muhammadiyah members to follow in the footsteps of its founder. This is an effective strategy for solving the problems of the Indonesian nation. This social activity can continue to be carried out by the support of donors, both individuals and Muhammadiyah philanthropic institutions. This activity is closely related to religious guidelines as the basis for Muhammadiyah philanthropy (Rohmansyah et al., 2019). This research targets activities carried out by an institution that has been established and developed within the Muhammadiyah organization engaged in the religious and social fields.

The problems raised were "How does Lazismu carry out philanthropic movements?", "Why does Lazismu carry out philanthropic actions?", and "What is the influence of philanthropic activities to the country?". Therefore, this research aimed at questions related to poverty and welfare. Lazismu philanthropy is based on religious teachings contained in the hadith. This research covers Lazismu's work which is based on religion and its influence on national issues.

Lazismu attracted the attention of many researchers. Previous research has examined different aspects of Lazismu. Nur Kholidah and Ayesha Nur Salma's research "Creative Philanthropy: Empowering People's Economy Based on Productive Alms in the 1000 MSMEs Lazismu Program in Pekalongan Regency" showed that around 1000 MSMEs were able to help other MSMEs through productive alms supported by Aisyiyah, even though they were still constrained by SOPs and shortages in reporting (Kholidah & Salma, 2020). Furthermore, research conducted by Zakiyuddin Baidhawiy "Lazismu and Remaking the Muhammadiyah's New Way of Philanthropy" showed the support Lazismu gave to entrepreneurship, women empowerment, and mosque-based community empowerment (Baidhawiy, 2015). Lazismu has been doing various things to create a just, prosperous, and great nation.

Zulkarnain and Farhani in "From Mustahik to Muzakki: A Study on the Utilization of Alms Funds for the Creation and Development of Productives Small Businesses in Lazismu Solo" found the role of Lazismu Solo which succeeded in turning Mustahiq into Muzakki which leads to independence (Zulkarnain & Farkhani, 2021). Lazismu strives to improve the welfare of the poor through the various assistance programs they provide. Lazismu aims to empower the poor to become rich and muzakki. I Wayan Sujana and Nining Asniar Ridzal in "Implementation Utilization of Alms Funds Inhabitant Muhammadiyah Baubau City during the Covid-19 Period Following Guidelines for Amil Alms Infaq Alms Muhammadiyah (Lazismu)" shows that Lazismu Baubau has not been able to manage and distribute alms during the Covid-19 pandemic 19 according to the central Lazismu instructions so that a more strategic approach and policy is needed (Sujana & Ridzal, 2021). Fauzan et al in "The Role of Lazismu East Java in Forming an Independent Society in Facing the Covid-19 Pandemic" showed that Lazismu East Java seeks to provide productive alms to the poor through training and empowering businesses such as making pastries, frozen food, and cloth masks (Karback et al. , 2020).

Mursal et al in "The contribution of Amil Alms, Infaq and Sadaqah Muhammadiyah (LAZISMU) institutions in handling the impact of Covid-19" showed Lazismu's contribution in overcoming the impact of the Covid-19 pandemic through the provision of scholarships, necessities, and masks (Mursal et al ., 2021). The research conducted in Payakumbu showed the role of Lazismu in assisting underprivileged and high-achieving communities. Furthermore, Yasir Aziz et al in "The nexus between alms and poverty reduction, is the effective utilization of alms necessary for achieving SDGs: A multidimensional poverty index approach" showed SDGs efforts to empower people and alleviate poverty in Pakistan through alms funds (Aziz et al. , 2020). The same thing was mentioned by Muhammad Alfi Syahrin and Isma Swadjaja in "The Potential of Alms, Infaq and Sadaqah Management in Building Community Economic Empowerment and

Mustahiq Welfare (a case study of LAZISMU Probolinggo City)". He stated that Lazismu can manage alms well so that it can advance the people's economy and improve people's welfare (Muhammad Alfi Syahrin, 2021).

Lazismu is generally tasked with channeling assistance to the community through empowerment, educational scholarships, and assistance to MSMEs. Apart from the distribution of aid in several areas that have not been following the instructions of the central Lazismu, this organization has a big role in various other regions in Indonesia. This research will show the study of living hadith which is commonly studied and used in traditional and organizational study objects. Living hadith on philanthropy has not been widely studied in national or international journals. So far, only two articles have specifically discussed philanthropy. First, research on living hadith on philanthropy in the Non-Governmental Organization Bina Insan Lampung. The results of the study showed that the institution carries out productive waqf, assisting orphans and poor people based on the hadiths of the Prophet (Suseno, 2021). Second, an article about the narration of hadith by Sa'id al-Khudri. This study used an informative and performative sociological approach. This article shows that living hadiths were conveyed by the Prophet Muhammad (informative) to his companions and practiced in daily life (performative) (Muzakky & Aufaq, 2020).

A literature review was conducted to find out how far previous research has examined Lazismu. It showed that previous research had not comprehensively explained Lazismu as a whole, because it did not explain the theological basis of the Prophet's hadith as a guide. Lazismu's research only talks about what his activities and contributions are to society without explaining the basis of his hadith. This allows researchers to study Lazismu more comprehensively along with the argumentative basis for Lazismu's activities.

The theoretical framework used in this research is the theory of living hadith and social theory. The theory of living hadith stated that the hadiths practiced by the community are divided into three traditions. First, the written tradition includes the hadiths of the Prophet which are usually found in mosques, prayer rooms, and other things that are considered as the basis for Muslims to do something. Second, the oral tradition includes people's habits in conveying the Prophet's hadith orally. Third, practice tradition is the habit of doing something that is done by religious leaders which are then followed by the community (Suryadilaga, 2007).

Socio-religious practices carried out by the community are based on informative and performative aspects. The informative aspect is the understanding of the hadith which is conveyed to the public to be used as a guide. Performative aspects are symbols or religious practices carried out by community leaders based on the hadith of the Prophet (Gill, 1993). Socio-religious practices

carried out by the community or religious organizations were influenced by social, economic, educational, and cultural factors that developed at the time, which were then based on the hadith of the Prophet (Luckmann, 2013).

This research uses the field research method through observation, interviews, and document searches (Meleong, 2017). To be more comprehensive, this method is combined with library research. Data was collected using the field research method which consisted of First, Observation. This method is used to find out the conditions in the field of research objects in an institution (Al-Manshur, 2014). The research object in question is Lazismu (Muhammadiyah Amil Zakat and Shodaqah Institution) under the Muhammadiyah Central Executive. This institution is seen as having a major role in solving the problem of poverty to create prosperity. Second, this study uses depth interviews to obtain accurate and clear information, as well as to find out past, present and future events. This is done in a structured manner to philanthropic activist figures in Lazismu who are involved and contribute to the progress of the institution. Third, the document search method. This method is used to find out the history of Lazismu from its founding until now which can be separated from social phenomena that occurred in the past. This is done by researching primary and secondary documents such as books, Suara Muhammadiyah magazine, and relevant journals.

Second, the data that has been collected is then arranged, categorized, and adapted to this research so that it is easy to understand. Some of the following things are done to get trusted sources. 1) Explain the historical aspect of Lazismu. 2) Explain the Lazismu movement in Indonesia to get the reasons and basis for their religion. 3) Interpreting the study of living hadith using the approach of the hadith syarah book regarding the alms. Third, using a socio-historical approach to find out past social conditions that were influenced by past socio-economic, education, and culture, then connected to the present.

DISCUSSION

1. The Theological Foundation of Living Hadith Lazismu Movement

The basis of Muhammadiyah's charitable activities is the hadiths about the alms. Lazismu's activities refer to the Qur'an and hadith. The hadith about the alms inspired Muhammadiyah to respond to the socio-economic conditions of this nation. Muhammadiyah and Lazismu consider that the nation must be strong and advanced. Lazismu activities are based on the following hadiths:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا رَضِيَ اللَّهُ عَنْهُ إِلَى الْيَمَنِ فَقَالَ ادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ رَسُولَ اللَّهِ فَإِنْ هُمْ أَطَاعُوا لِدَلِكِ فَأَعْلَمْتُهُمْ أَنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَإِنْ هُمْ أَطَاعُوا لِدَلِكِ فَأَعْلَمْتُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ أَعْيَانِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ (رواه البخاري ومسلم)

“Ibn Abbās RA stated that the Prophet sent Muāz to Yemen and said, invite them to testify that there is no god but Allah and that Muhammad is the messenger of Allah. So if they obey, tell them, Allah made it obligatory to pray and to give alms to those in need.” (HR. Al-Bukhari and Muslim) (Al-Bukhāri, 2002) & (Al-Ḥusain, 1998)

The hadith explains the alms contained in the Tarjih fatwa: Questions and Answers on Muhammadiyah Religion volume two (T. M. T. and T. P. P. Muhammadiyah, 2003b). This hadith is used as a basis for Muhammadiyah in carrying out social actions through Lazismu. Explicitly, the Prophet ordered Muslims (including Muhammadiyah members) to give charity to the poor, orphans, and those in need. In this case, Muhammadiyah understands that the command to help in the hadith must be carried out optimally. Apart from al-Bukhari and Muslim, the hadith was also narrated by:

No	Narrator	Source	Number	Keywords
1	Sulaimān bin al-Asy'aṣ As-Sijistāni	Sunan Abi Dāwud	1586	افْتَرَضَ عَلَيْهِمْ صَدَقَةً
2	Muḥammad bin Yazīd Abdillāh al-Qazwaini	Sunan Ibnu Mājah	1783	افْتَرَضَ عَلَيْهِمْ صَدَقَةً
3	Muḥammad bin Isa Abu Isa At-Tirmizī al-Silmi	Sunan At-Tirmizī	625	افْتَرَضَ عَلَيْهِمْ صَدَقَةً

Table 1: Hadith narrators about Alms

Furthermore, the above hadith is corroborated by al-Bukhāri's narration about the five pillars of Islam. These pillars determine the perfection of Islam.

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَالْحَجَّ وَصَوْمَ رَمَضَانَ (رواه البخاري)

“Ibn Umar RA said, Rasulullah SAW said: Islam is built on five pillars, namely: testimony that there is no god but Allah and Muhammad is the messenger of Allah, prayer, giving zakat, pilgrimage, and fasting in the month of Ramadan.” (HR. al-Bukhāri) (P. P. Muhammadiyah, 2018)

The hadith about the alms also contains zakat al-Fitr:

عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ فَرَضَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- زَكَاةَ الْفِطْرِ طُهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِينِ مَنْ آدَاهَا قَبْلَ الصَّلَاةِ فَهِيَ زَكَاةٌ مَقْبُولَةٌ وَمَنْ آدَاهَا بَعْدَ الصَّلَاةِ فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ (رواه أبو داود وابن ماجه)

“From Ikrimah, from Ibn Abbās said, the Messenger of Allah required zakat al-Fitr to purify those who fast from lagha and rafas, and to feed the poor. Alms before prayer is zakat al-Fitr, while alms after one is charity (ordinary alms).” (HR. Abu Dawud dan Ibnu Majah) (P. P. Muhammadiyah, 2018).

This hadith becomes the theological basis for Lazismu in distributing zakat al-Fitr to mustahiq. Central and regional Lazismu are trying to raise zakat al-Fitr funds to maintain food security for Muslims. Religious organizations like Lazismu play an important role in the welfare of underprivileged people in Indonesia. Hadiths about zakat al-Fitr are widely narrated by hadith experts and scholars: al-Bukhāri (Al-Bukhāri, 2002), Muslim (Al-Ḥusain, 1998), Ibnu Mājah (Al-Qazwīni, n.d.), At-Tirmizī (Saurah , 1968), an-Nasā’i (Al-Nasā’i, n.d.), ad-Dārimi , Aḥmad bin Hanbal (Ḥanbal, 2001) and Mālik bin Anas (Mālik, 2004).

No	Narrator	Source	Number	Keywords
1	Muḥammad bin Ismā’īl al-Bukhāri	Ṣaḥīḥ al-Bukhāri	1053, 1504 & 1506	زَكَاةُ الْفِطْرِ
2	Muḥammad bin al-ḥajāj al-Qusyairi an-Naisāburi	Ṣaḥīḥ Muslim	984, 985, & 986	زَكَاةُ الْفِطْرِ
3	Muḥammad bin Yazīd Abdillāh al-Qazwaini	Sunan Ibnu Mājah	1829	زَكَاةُ الْفِطْرِ
4	Muḥammad bin Isa Abu Isa At-Tirmizī al-Silmi	Sunan At-Tirmizī	673 & 676	زَكَاةُ الْفِطْرِ
5	Aḥmad bin Syu’aib Abu Abdirrahman An-Nasā’i	Sunan An-Nasā’i	2503, 2504, 2506, & 2512	زَكَاةُ الْفِطْرِ
6	Abdullah bin Abdurrahman Abu Muḥammad Ad-Dārimi	Sunan Ad-Dārimi	1661, 1663, & 1664	زَكَاةُ الْفِطْرِ
7	Aḥmad bin Hanbal	Musnad Aḥmad bin Hanbal	5339, 5781, 6214, 6467, 7724, & 11182	كَاةُ الْفِطْرِ
8	Mālik bin Anas	Muwaṭṭa Mālik	987, 989, & 990	كَاةُ الْفِطْرِ

Table 2: Hadith narrators about Zakat al-Fitr

In addition to the hadith above, Muhammadiyah is guided by the hadith regarding caring for people who need help. Assistance is not only in the form of money but energy and thoughts for the progress of Muslims. The hadith that inspires are:

عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ فَقَالُوا يَا نَبِيَّ اللَّهِ فَمَنْ لَمْ يَجِدْ قَالَ يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ قَالُوا فَإِنْ لَمْ يَجِدْ قَالَ يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ قَالُوا فَإِنْ لَمْ يَجِدْ قَالَ فَلْيَعْمَلْ بِالْمَعْرُوفِ وَلْيُمْسِكْ عَنِ الشَّرِّ فَإِنَّهَا لَهُ صَدَقَةٌ (رواه البخاري ومسلم)

“From his father from his grandfather from the Prophet Muhammad said: Every Muslim must give charity. The friends asked, O Prophet of Allah, what about people who are unable, he replied, he could work with his hard work and give alms or help people who need help, the friends asked if even that could not afford it. He replied: he helps people who are in dire need of help and refrains from evil because it is an alms.” (HR. al-Bukhāri and Muslim) (Syahlan, 1982).

This hadith was not only narrated by al-Bukhāri and Muslim in his two authentic books but also narrated by Ad-Dārimi, an-Nasā'i, and Aḥmad bin Ḥanbal.

No	Narrator	Source	Number	Keywords
1	Aḥmad bin Syu'aib Abu Abdirrahman An-Nasā'i	Sunan An-Nasā'i	2538	يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ
2	Aḥmad bin Ḥanbal	Musnad Aḥmad bin Ḥanbal	19531 dan 19686	يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ
3	Abdullah bin Abdurrahman Abu Muḥammad Ad-Dārimi	Sunan Ad-Dārimi	2747	يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ

Table 3: Narrator Hadith about alms

Experts say that the hadith above shows the recommendation to be good and do good to others and not do evil. (Al-Mālik, 2003). This explains that the alms are not only in the form of material assistance but also do good to others. Ibn Hajar said that the alms in question were noble morals. It means that all the goodness of a Muslim, both verbal and deed, is alms (Al-Asqalānī, n.d.). whatever humans do for Allah is worth worship because it brings benefit and kindness to others. Based on this, Lazismu believes that God loves humans who love and help others (al-Sijistānī, n.d.).

Muhammadiyah's concern for Indonesian society is proven by the fatwa that encourages every member of Muhammadiyah to do good deeds. Charity is beneficial for welfare and reduces poverty. The fatwa is based on verses from the Koran and the hadith of the Prophet. The Tarjih fatwa which contains the alms consists of seven volumes. Volume one contains about diamond alms, agricultural alms other than rice, professional alms, cooperative alms, zakat al-Fitr, and blood donors (T. M. T. and T. P. P.

Muhammadiyah, 2003a). Volume two contains alms of inheritance, alms of property, alms of livestock, alms of capital and profit, zakat al-Fitr, alms of the profession, and waqf (T. M. T. and T. P. P. Muhammadiyah, 2003b). Volume three contains about alms, sacrifice, and waqf (T. M. T. and T. P. P. Muhammadiyah, 2004). Volumes four and five contain alms and sacrifice (T. M. T. and T. P. P. Muhammadiyah, 2003c). Volume six contains alms, infaq, and sacrifice (T. M. T. and T. P. P. Muhammadiyah, 2012). Volume seven contains the alms inheritance and waqf (T. M. T. and T. P. P. Muhammadiyah, 2013).

2. Internalization of Lazismu Hadiths

The hadiths mentioned above did not appear suddenly but as a response to social phenomena that occurred in the past, such as ignorance, poverty, and backwardness. Muhammadiyah responds to these problems through concrete actions based on the hadith of the prophet. Peter Berger and Thomas Lukmann stated that social contractions in society affect patterns of thought that give birth to attitudes and behavior. Muhammadiyah through Lazismu assists people in need.

Lazismu is a response and concern for the poor. Before the presence of Lazismu, donors channeled their assistance personally. Lazismu is part of the appreciation and application of hadiths about loving the poor, orphans, and aid. This was done as a form of Muhammadiyah's compassionate ethics (Mulkhan, 2017). Muhammadiyah distributes Muhammadiyah Amal Franco for sale (Moehammadijah, 1941). Hadiths that underlie philanthropy are conveyed by Muhammadiyah figures through lectures, recitations, and others. Ahmad Dahlan did it and was followed by his followers. This practice is called performative.

According to Muhammadiyah figures, Ahmad Dahlan studied the Qur'an and the hadith of the Prophet which were conveyed to his students including the surrounding community (Interview Asmuni, 2019). He advised Muhammadiyah members to care for the poor and orphans around Kauman, Yogyakarta (Darban, 2011). Lazismu is a construction of Ahmad Dahlan's religious thought as the founder of Muhammadiyah. Explicitly, the Lazismu movement that cares for others is a living tradition of hadith that has been passed down from generation to generation until now. In addition, Muhammadiyah stated, "Islam obliges everyone to organize their property rights for the benefit of individuals, religion, and society." (P. Muhammadiyah, n.d.)

This statement is by the hadith. Lazismu carries out his movement according to the human values mentioned in the hadith of the Prophet. In another hadith, there is an order to love others as one loves oneself (Moehamdijah, n.d.). In several hadiths, it is stated that Muslims are asked to give part of their wealth to the poor and orphans. Lazismu's charitable activities for the poor and those in need are closely related to hadith. This statement was written in the Muhammadiyah statutes of 1912 regarding the Muhammadiyah statute article 2:

“Spreading the teachings of the Prophet Muhammad to the people of Yogyakarta and promoting religious matters to its members (Badawi, 1998).

Apart from the oral tradition, the written tradition at that time was carried out as empirical evidence of the spread of the teachings of the Prophet Muhammad which were practiced in everyday life, including philanthropy or generosity. Philanthropy in the Islamic tradition is an obligation to do good in the name of God, like the alms. Alms is part of philanthropy that is carried out in the world (Fauzia, 2013).

Based on the description above, the philanthropic movement of Lazismu cannot be separated from the hadith of the Prophet. Oral traditions are used to convey understanding and knowledge of the importance of doing good. The written tradition is the theological foundation derived from the hadiths of the Prophet. Traditions of practice are carried out to revive the hadith. Lazismu accommodates alms which are then given to those who are entitled to receive them. Lazismu assistance is not only intended for the poor, but also for building places of worship, social services, and other good deeds. Lazismu religious practice is a universal teaching value that does not only talk about the human relationship with God but the relationship between humans.

3. The Dynamics of the Lazismu Movement in Indonesia

Lazismu was formed by the Muhammadiyah Central Executive as a social organization. To facilitate the distribution of aid to the regions, Lazismu has established subsidiary organizations in various regions which are coordinated from the center and have the same vision, mission, and programs.

Lazismu plays an important role in tackling the problem of poverty and ignorance. These two things are a national problem that must get the attention of all parties. The difficulty of getting help from the government inspired Lazismu to become a channel for

distributing aid free from corruption and political interests. Lazismu is committed to building the country with struggle and sincerity. Lazismu philanthropy is carried out throughout Indonesia regardless of religion, race, and a class of recipients. This activity is part of the program to create a just and prosperous society (Nashir, 2015).

Lazismu was formed from the noble desire of the Tarjih Council to centralize the management of the charity of Muhammadiyah members. In 1919, Muhammadiyah raised funds to help people who were affected by the eruption of Mount Kelud in Blitar, East Java, personally, not through institutions (Moehammadijah, 1941). Management of new alms handles zakat al-Fitr. Before Lazismu, each region had its social organization. In 1970, the Kendal area, Central Java had Bapelurzam (Muhammadiyah Zakat Affairs Management Agency). Then it was adopted by other regions with BAZIS Muhammadiyah and BAZ Muhammadiyah. In 2002 it changed its name to Lazismu and was inaugurated as a National Zakat Amil Institution from the Indonesian Ministry of Religion through decree No. 457/21 November 2002. By current regulatory developments, Lazismu re-registered according to Law on Management of Alms No.23 of 2011, government regulation No.14 of 2014, and decree of the Minister of Religion of the Republic of Indonesia No.333 of 2015 to obtain a new decree from Minister of Religion of the Republic of Indonesia No.730 of 2016 (Latief, 2019). Lazismu collaborated with MDMC and PKU Hospital to distribute aid to disaster victims. Muhammadiyah as a socio-religious institution aims to help because of humanity and God's call to help those who are in trouble which is based on Islamic values, namely the Qur'an and hadith.

Lazismu is committed to helping everyone in need without exception. For example, Lazismu provides productive alms to improve the economy of the people in East Nusa Tenggara by providing electricity generators to increase the productivity of local people at night. The area has not yet received electricity from the government and the poverty rate has reached 29.4%. There are 145 villages or 40% of villages that have not yet had electricity. Through this assistance, Lazismu solves one of the main problems of the people there (Tatang Ruhiat, 2020).

Productive alms can help the community's economy. Zakat can be used in capital granting programs with a qardhul hasan mechanism. This program is proven to improve the economy and people's welfare (Apriliyani et al., 2020). The productive alms program through the Lazismu institution is given to those who need assistance in the form of

business capital or production equipment. This productive program has been implemented in East Java and Surakarta and has succeeded in helping the community's economy (Hakim et al., 2021). *Qarḍ al-ḥasan* as part of interest-free philanthropy aims to alleviate the problem of poverty on a humanitarian basis (Musari, 2019).

Lazismu activities are a form of concern to build social awareness. Awareness to help others is based on faith in God. Lazismu launched the Ramadan 1443 Hijriyah program at the At-Tanwir Building of the Muhammadiyah Central Executive which was attended by chairman Abdul Mu'ti. He said that the momentum of sharing in the month of Ramadan is very important to increase the alms recommended by the Prophet (see: <https://lazismu.org/view/resmi-lazismu-luncurkan-program-ramadhan-1443-h>). The Lazismu movement is based on 6 main focuses in carrying out social actions:

1. Education programs. This program is a program to improve the quality of human resources by carrying out financial assistance in the field of education such as the fulfillment of facilities and infrastructure and educational costs.
2. Health program. This program is focused on fulfilling the rights of alms beneficiaries to obtain a healthy and quality life through health services and work programs developed to help people with economic difficulties so they cannot go to the hospital.
3. Economics Program. This program is focused on improving the welfare of the people who receive the benefits of alms funds and other donations with the pattern of empowerment and entrepreneurial training. This helps them in improving their economy.
4. Social Humanity Program. This program is focused on handling social problems due to natural disasters by conducting mentoring programs and charitable or charitable actions.
5. Da'wah Program. This program is specifically to strengthen the spirit and meet the needs of da'wah which gives independence to preachers and da'wah institutions. This action was coveted by the community and needed a preacher or preacher so that in the future a "Da'i Bank" could be formed.
6. Environmental Program. This program is focused on efforts to create a healthy, clean, and beautiful environment to create a better and balanced ecosystem.

The movement was carried out maximally and based on the spirit of togetherness. Lazismu continues to work on improving its deficiencies to develop and advance the organization. The social actions carried out by Lazismu are a form of the human relationship with God which is implemented in various actions between human beings. Social monotheism according to Amin Rais is divided into four main factors, namely the unity of godhead, unity of creations, unity of mankind, and unity of devotion. These four factors aim to gain the pleasure of Allah (Rais, 1997).

Based on the social monotheism above, Muhammadiyah develops its vision and mission to carry out social actions for the realization of a just, prosperous, and God-pleasing society. Through Lazismu, Muhammadiyah manifests the servant's priesthood to Allah (Rohmansyah, 2018). Social monotheism teaches mutual help as understood from the hadith of the Prophet, that the attitude of people who lighten the burden of a believer's brother will get relief from Allah (Basyir, 1985). Progressive Islamic praxis is a strategic step taken by Lazismu in directing concrete actions that benefit many people (P. P. Muhammadiyah, 2010).

The social movement carried out by Lazismu is a continuation of Ahmad Dahlan's philanthropic movement through Muhammadiyah. Institutionally, Lazismu works to realize Muhammadiyah's ideals of realizing a truly Islamic society. Because of this, Lazismu's emphasis is attached to philanthropic movements in the field. Lazismu is currently dealing directly with a heterogeneous society with various races, ethnicities, and classes. Therefore, Lazismu's assistance is not only limited to Muhammadiyah members but the general public. Lazismu runs on four keys to success, namely faith, sincerity, sincerity, and togetherness (Khoirudin, 2017).

4. The Influence of the Lazismu on Indonesian Society

The existence of Lazismu contributes to Indonesian society without discrimination, and everyone has the right to get assistance from Lazismu. This shows the role of Lazismu in the national arena as evidenced by a large amount of assistance that has been donated to the community as described above. To develop Lazismu in the regions, Muhammadiyah established Lazismu in each region to facilitate coordination when an earthquake or disaster occurs so people can get help more quickly. The Lazismu movement or what is called a social movement has a wide influence on the national and international world, especially on

orphans who need a helping hand from the rich. Muhammadiyah was finally placed in a special place, namely an orphanage (Rohmansyah, 2021). This orphanage received financial support from the Muhammadiyah institution through Lazismu in addition to receiving funds from the social service. The orphanage also supports the Lazismu movement by establishing a Lazismu office at the orphanage, making it easier for the orphanage to seek funds from donors using an online digital model, as was done at the Yogyakarta Orphanage and its surroundings.

Lazismu's role in the community is highly anticipated for its assistance considering that the poverty rate in Indonesia is still above the average, so if it is not handled optimally, hunger and physical health will decline, and malnutrition will hit this nation. With Lazismu, the case can be handled immediately and recovered quickly. These efforts continue to be carried out and collaborate with other institutions such as the PKU Muhammadiyah hospital. In addition, Lazismu collaborates with a disaster mitigation agency, the Muhammadiyah Disaster Management of Center or MDMC. This is done considering the national problem that must be handled by this nation is very complex. For this reason, the role of every community organization is very much needed. Therefore, Muhammadiyah through Lazismu was moved to alleviate the problems of poverty, ignorance, and backwardness that this nation has experienced since the Dutch colonial era until now (Syaputra, 2016). Lazismu's donations flowed so quickly with online digital media technology that could bring development to philanthropic institutions such as Lazismu, BAZ, and other philanthropic institutions (Triantoro et al., 2021).

To create a just, prosperous society blessed by Allah SWT, Lazismu has continued to spread kindness to this nation from the time of Muhammadiyah's establishment until now. When Indonesia was hit by Covid-19, Muhammadiyah through Lazismu sought funds from donors and gave them to people who were exposed to the corona virus 19. Lazismu's role had a positive influence on this nation during an economic crisis that had not yet improved. The presence of Lazismu in Indonesian society seems to be the antidote as the solution to the national problem. Lazismu's role cannot be separated from generous donors who are willing to put in some of their wealth to help the poor and the weak. This is a form of revitalization that builds a Civil Society for the progress and welfare of the nation (P. P. Muhammadiyah, 2015).

Lazismu attracted people's attention to be able to donate some of their wealth until the emergence of Lazismu institutions in various regions in Indonesia. The presence of the poor, mustadafin, and natural disasters is not a heavy burden for Lazismu, but instead becomes a field of charity to achieve the maximum reward for the realization of a true Islamic society and the state "Baladun Ṭayyibatun wa Rabbun Ghafūr" (Sudibyo Markus et al, 2009). The acts of generosity that are continuously conveyed through recitation lectures by Muhammadiyah figures that are based on the Qur'an and hadith and practiced in the lives of Indonesian people are an opportunity to gain support from Muslims to continue to ground and live the values of Islamic teachings. The Lazismu movement has a large enough influence to spread several branches of Lazismu in Indonesia, namely: Yogyakarta, Central Java, West Java, East Java, Sulawesi, Kalimantan, Aceh, Sumatra, Padang, Gorontalo and others. The distribution of Lazismu to these areas is the key to Muhammadiyah's success in distributing zakat, infaq, and sadaqah in these areas. However, Muhammadiyah tries to free itself from group interests by prioritizing aspects of social piety and eliminating discrimination. Efforts to resist hatred for this organization of course exist. This resistance can come from among Muslims or from non-Muslim circles. Therefore, Muhammadiyah is trying to carry out this social movement as proof of concern for people in need and efforts to stem the non-Muslim movement from the inception of Muhammadiyah until now (Shihab, 2016). If the distribution of Lazismu assistance is classified to every region in Indonesia, it will be clear that the impact will be seen and the community will benefit from the assistance that can be provided by Lazismu as seen in the table of distribution of funds in 2019-2022 as follows:

Number	Province	Number	Province
1	Jawa Barat	12	Kalimantan Timur
2	Jawa Tengah	13	Kalimantan Selatan
3	Jawa Timur	14	Nusa Tenggara Timur
4	Yogyakarta	15	Nusa Tenggara Barat
5	DKI Jakarta	16	Sumatera Selatan

6	Sumatera Barat	17	Batam
7	Aceh	18	Medan
8	Sulawesi Barat	19	Manado
9	Sulawesi Selatan	20	Maluku
10	Sulawesi Tengah	21	Kendari
11	Kalimantan Barat	22	Kutai

Table 4: Lazismu Fund Aid Distribution Data

As for the reception of the Indonesian people towards the existence of Lazismu, there are various opinions from various circles of society, namely: 80% of Indonesian people state that this institution can overcome the problems experienced by the poor who are very depressing, 80% Lazismu helps the government in overcoming poverty. However, about 60% of those who are still choreographing that Muhammadiyah through Lazismu help communities affected by the earthquake can be handled quickly and directly communicate with Lazismu in every region in Indonesia. The influence of Lazismu which is felt to be beneficial in several regions in Indonesia is largely determined by generous people who care about this nation. They, especially the donors, have high excitement and enthusiasm to make changes that cannot be separated from the influence of the central figure, namely Ahmad Dahlan, who first set an example of practicing compassionate ethics for the poor and weak (Mulkhan, 2017).

CONCLUSION

Based on the description above, the Lazismu movement is based on a hadith that instructs every Muslim to take social actions such as issuing zakat, infaq, and sodaqah. Social action is a form of Muhammadiyah's concern for people who need assistance such as the poor, orphans, and the weak (mustadafin). The Lazismu movement has had a considerable influence on the Indonesian people in alleviating poverty and eliminating ignorance and marginalization. In addition, Lazismu together with hospitals and disaster mitigation agencies as well as MDMC is trying to provide quick help for those who are

affected by natural disasters so that they can be handled properly. Because of that, the presence of this philanthropic institution is very much needed by the community, not only locally, and nationally in Indonesia but also for the distribution of its assistance internationally. Because of that, Lazismu gives a different color from other philanthropic institutions which continue to help the underprivileged with financial assistance from Muhammadiyah donors. Public trust in Lazismu is getting bigger because the funds that come from them are channeled to zakat recipients.

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