IS HUMAN TRAFFICKING’S VICTIM RECEIVE ZAKAT AS RIQAB?:
Zakat Distribution at East Java Philanthropic Organizations

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Abstract: This paper aims to analyze human trafficking victims in the zakat distribution discourse in six philanthropic institutions in East Java and to describe the supporting and inhibiting factors in determining human trafficking victims as riqab. Human trafficking victims have not been touched by the zakat system in Indonesia, while the number of victims has simultaneously increased. This paper utilizes a field study that uses primary data from in-depth interviews with top leaders of six zakat institutions under the National Amil Zakat Agency. In addition, this paper also uses secondary data sourced from documentation and annual reports released by the research object. This paper concludes that, firstly, victims of human trafficking have met the criteria to be zakat recipients on behalf of riqab. Although in practice in the field, no East Java zakat institution distributes zakat to victims of human trafficking. Second, East Java zakat institutions have the potential for proportional support to distribute zakat in the name of riqab to victims of human trafficking. Its implementation still encounters obstacles but can be overcome with the current potential.

Keywords: Human Trafficking, Riqab, Zakat Distribution, Zakat Institutions.


**Kata Kunci:** Perdagangan Manusia, Riqab, Distribusi Zakat, Lembaga Zakat.

**Introduction**

Human trafficking has become one of the largest criminal industries in the world. It was a result of economic demands and low levels of education. These two initial problems have become a chance for elements to gain and harm the victims. Several of the victims of human trafficking came from various provinces in Indonesia. The Majority of them had delivered to developed countries, for instance, Malaysia, Saudi Arabia, Singapore, Kuwait, Syria, and Iraq. Globally, according to the International Labour Organization (ILO), it is stated that in 2021 around 21 million people have become victims of forced labour and kidnapping, 4.5 million of whom are victims of sexual exploitation. Meanwhile, based on data from the Director of General Crimes, the Indonesian National Police Department noted that between 2014 and 2018, 1,154 Indonesian citizens (WNI) had become victims of human trafficking. Specifically, in East Java Province, cases of human trafficking have reached approximately 2,078 sufferers.

The increasing number of human trafficking cases in the last decade has attracted the government's and scholars' attention to conduct in-depth studies. The East Java Regional Police (POLDA) found that the height of human trafficking victims were underage girls. Goma found that victims of human trafficking experienced by Indonesian citizens did not only transpire domestically but also occurred abroad. According to Irianto, the study on the impact of human trafficking victims can threaten sexual health and the occurrence of alcohol and drug trafficking, so the crime of

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human trafficking has a long chain and has not shown a downward trend. In addition, the studies from an Islamic perspective have also emerged in response to the human trafficking problem that is identical to slavery. Barsi and Rosmini's findings in the historical context, for example, state that the slavery system did not come from Islamic cultivation but that Islam was present to provide a solution to the human freedom of a human being. The presence of Islam in achieving human independence had fulfilled through the zakat mechanism that accommodates eight groups of zakat recipients and does not rule out the possibility of expansion of zakat distribution in implicit mechanisms.

While scholars investigate the impact and historical studies related to human trafficking, this paper tries to attempt the role of zakat as the spearhead of solving economic problems, which is an integral part of looking at the issues of human trafficking victims, especially in East Java. In addition, this paper investigates how the philanthropic institutions of the Zakat Management Organization (OPZ), Badan Amil Zakat Nasional (National Zakat Management Agency) (BAZNAS) in East Java, BAZNAS Malang Regency, BAZNAS Bojonegoro Regency, National Amil Zakat Institution (LAZNAS) Baitul Maal Hidayatullah, Al Falah Social Fund Foundation (YDSF) Surabaya, and Yatim Mandiri (Independent Orphan) Foundation in distributing zakat to human trafficking victims on behalf of riqab as one of the zakat recipients groups. Furthermore, this article also outlines the factors that become advantages and disadvantages in optimizing zakat as a solution for human trafficking victims. This article is formulated on field research using primary and secondary data. The primer data have endeavored through in-depth interviews and active and direct observation, such as BAZNAS East Java, Amil Zakat Institutions (LAZ) and OPZ East Java, as well as the Office of Women's Empowerment and Child and Family Protection (P3AK).

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10 Zainuddin Zainuddin, “Restorative Justice Concept on Jarimah Qisas in Islamic Criminal Law,” Jurnal Dinamika Hukum 17, no. 3 (October 24, 2017), p. 335, https://doi.org/10.20884/1.jdh.2017.17.3.826; Wan
Recognizing Human Trafficking Victims on Behalf Riqab

East Java has contributed to about 2,078 cases of human trafficking. The victims of human trafficking are identical to teenagers, especially girls. They had been pressed by the long working hours and were vulnerable to physical, mental, and sexual violence. In addition, they are also sophisticated by sexual infections and are involved in the trafficking of drinks and drugs. However, they do not get proper protection or minimal support from related parties. Therefore, the modus operandi of human trafficking has developed in national and international contexts, so the victims need stakeholders’ protection and support.

Victims of human trafficking have been recognized as one of the groups of zakat recipients based on the Regulation of the National Amil Zakat Board (PERBAZNAS) Number 3 of 2018. It stated that victims of human trafficking are included in the category of riqab groups entitled to receive zakat. Besides, this group still needs to expand the interpretation to arrive at the existence of zakat as a solution to community problems. The ultimate goal of zakat was to achieve justice, prosperity, the holistic distribution of wealth, and community welfare. For example, the needy and the poor, the determination of these two groups to be recipients of zakat is not only caused by internal factors but also external factors. The external factor in question is the obstruction of the distribution of wealth.

In the zakat distribution, the eight groups were split into two parts. The first-fourth group employed the term "li", and the second-fourth group used the word "fi". The term "li" refers to the first-fourth groups, where they have the freedom to allocate the zakat they receive. Meanwhile, the second-fourth groups employed the word "fi", which had been interpreted as a condition. Those mean that the second-fourth groups are the provisions that have to be determined through the zakat mechanism. One of the last four groups

Is Human Trafficking’s Victim Receive Zakat as Riqab?

This article is divided into several sections. Following the introduction, this article will discuss human trafficking victims on behalf of riqab. Furthermore, this article will discuss policymakers' views on the distribution of zakat for human trafficking victims. Before conclusion, this article will describe the advantages and disadvantages of OPZ to recognize human trafficking victims in maximizing the role of zakat to assist the victims in East Java.

14 Irianto, Perempuan Dan Hukum: Menuju Hukum Yang Berperspektif Kesetaraan Dan Keadilan, p. 28.
is *riqab*. *Riqab* is the plural form of *ra-qa-bah* which means the back of the neck. Epistemologically, *riqab* means power is under the control of others.**20** There is an expanding interpretation of *riqab*, and it recognizes the *riqab* as an inhibited bondman physically and mentally controlled by others.**21** In the same word, the chattel did not have the power to live his life independently.

Several Islamic scholars have interpreted the *riqab* as a bondman. For example, Ali bin Abi Talib, Said bin Zubair, Al-Zuhry, Al-Laits, Ibn Saad, and Imam Syafii clarified *riqab* with *al-mukatab*. Namely, the bondmen owned and guaranteed by the owner to be free if he can surrender a certain nominal amount of money. In contrast to Imam Malik and Imam Ahmad, the *riqab* is not only a *mukatab* but also includes all types of bondsmen. Meanwhile, Said Bakri Muhammad interpreted the *riqab* as a bondman who would free himself in the future. So, the bondman must redeem himself to be free with a certain amount of money. Therefore, the condition of bondmen who are under the power of others needs external help.**22**

The contemporary interpretation of *riqab* or freeing bondmen as a group of zakat recipients is that bondman owners sell their bondmen to other parties to let them be free. In this sense, the first owner of the bondman received compensation for the bondman’s freedom. On the other hand, bondsmen or *riqab* in PERBAZNAS Number 3 of 2018 stated that the meaning of *riqab* is a Muslim who is one of the victims of human trafficking, becomes a prisoner of the enemy of Islam, is colonized, or have been persecuted.**23** With these various meanings, the scope of bondmen in contemporary discourse has expanded, and victims of human trafficking have become part of the group entitled to receive zakat.

**Human Trafficking**

The meaning of the term human trafficking undergoes a dynamic interpretation following economic, social and political developments in a country.**24** Human Trafficking is defined as the recruitment, transportation, or harboring of people through threats and violence for exploitation, prostitution, sex, and slavery that only benefits one party. In Article 1 of Law Number 2 of 2007 concerning Eradication of the Crime of Trafficking in Persons, there are tenures related to human trafficking. They were human trafficking, victims, individuals, children, corporations, exploitation, sexual exploitation, recruitment, delivery, violence, threats of violence, restitution, rehabilitation, and debt bondage.**25**

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**25** Trafficking in persons is the act of recruiting, transporting, harbouring, transporting, transferring or receiving a person employing the threat of force, use of force, abduction, confinement, fraud, deception, abuse of power or a position of vulnerability, or debt bondage or of providing payments or benefits. To obtain the person’s consent who controls the other person, whether carried out within a country or between countries, for exploitation or causing people to be exploited. A victim is a person who experiences psychological, mental, physical, sexual, economic, or social suffering due to the criminal act of trafficking in persons. Everyone is an individual or a corporation that commits an illegal act of trafficking. The child is under 18 (eighteen) years old, including children who are still in the womb. A corporation is an organized collection of people and assets, whether they are legal entities or not. Exploitation is an act with or without the victim’s consent which includes
Human trafficking is interpreted differently from each other depending on the point of view of the individual or organization. Some legal experts interpret human trafficking as an organized crime. The definition previously described does not only cover aspects of recruiting and sending people but also the perpetrator who took the exploitative actions against the victim. Utilizing the broad scope of the meaning of the crime of human trafficking shows that victims of human trafficking in Indonesia tend to exceed the number previously estimated. Thus, several previous definitions provide a holistic conception of human trafficking.

The interpretations above showed that human trafficking must meet the elements of recruiting, sending, transferring, or holding people who use violence. The violence can be in the form of threats, coercion, kidnapping, or fraud so that the perpetrator gets the consent of the prey. Then human trafficking is intended to exploit, either in forced labor, organ harvesting, or slavery. Human trafficking is considered a criminal act, and at least it must meet three elements: the process, method, and the perpetrator’s purpose. The way used by the perpetrators to trick potential victims can be through the lure of job offers abroad that have high and fantastic salaries. The allure is often unrealized by the potential victim. In other words, the perpetrator uses hypnosis.

**Forms of Human Trafficking**

Currently, the transformation of the configurations of human trafficking follows modern

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27. A crime entrusts its administration to someone establishing a small division of labour in which there is an appraiser, collector and enforcer. See- Cressey Donald R., “Other People’s Money,” *Managerial Auditing* MCB University Press 17, no. 7 (n.d.): 351–62; The crime is committed by more than one person who has allegiance to his association to commit a crime. The scope of this crime includes cruelty, theft, monopolistic corruption, economics, fraud and causing victims. See- Maltz Wendy and Maltz Larry, *The Porn Trap: The Essential Guide to Overcoming Problems Caused by Pornography* (New York: Harper Collings Publishers Inc., 2008); Human trafficking in a narrower context, namely, concerning trafficking of women. According to her, the concept of trafficking in women is not only limited to forced prostitution. See- Ruth Rosenberg, *Perdagangan Perempuan Dan Anak Di Indonesia* (Jakarta: USAID, 2003), 15.


world development. The human trafficking transformation is to succeed in the goal of exploiting victims. Firstly, sexual exploitation. Sexual exploitation has been divided into two parts which were sexual exploitation for commercial prostitution and non-commercial sexual exploitation. The second form tends to occur in teenagers. Second, domestic workers. Domestic and foreign domestic workers are referred to who have long working hours, work under pressure, and have relatively low wages. The coercion that occurs to domestic workers often experienced physical violence to the confinement of personal identities, thus making them unable to move and continue to be under the control of their employers.

Third, baby sales. This configuration has often been manipulated in adopting children. The children are utilized as forced labour or even sell them back on the black market. Fourth, Debt Bondage. The debt bondage of potential victims has become the traditional reason for human trafficking. The potential victims will be sent to anonymous countries to work forcibly. The wages earned from working abroad are used to pay off debts. Further, during the working period, the victim does not enjoy the results of his hard work.  

Distribution of Zakat to Riqab for Human Trafficking Victims at Philanthropic Institutions in East Java

All Amil Zakat Institution (LAZ) in Indonesia registered under the Indonesian National Amil Zakat Agency (BAZNAS) refers to the programs contained in the Regulation of the National Amil Zakat Agency (PERBAZNAS) Number 3 of 2018 concerning Zakat Management. The fund management adapted to the demographic, social, cultural, and resources in the region of LAZ. For instance, in the East Java region, the 6 LAZs that are the object of this article’s research show that the distribution of zakat has been divided into two models of distribution, namely the consumptive distribution and the productive distribution pattern. The consumptive distribution to recipients is intended for groups who need funds to meet urgent needs. Meanwhile, the productive distribution is one step ahead because the product distribution has focused on groups with work abilities. Furthermore, the productive scheme enables development and can change the condition of zakat recipients to become muzaki.
The Zakat Management Organization (OPZ) has distributed the zakat through the consumptive scheme. This scheme referred to the five programs that have been laid by the Central BAZNAS, namely the economic, education, health, da'wah, and social sectors. The consumptive distribution scheme in OPZ East Java utilized the traditional pattern because zakat is distributed directly to zakat recipients. However, this conventional consumptive distribution pattern is devoted to groups who do not have the physical ability to work and do not have skills. The following is data on the distribution of zakat to groups of zakat recipients in OPZ East Java in 2018-2019:

Table 1. Collecting and Distribution of Zakat in 6 Zakat Management Organizations in East Java Province, 2019-2018

<table>
<thead>
<tr>
<th>1. National Amil Zakat Board of East Java Province</th>
<th>Description</th>
<th>2019 (IDR)</th>
<th>2018 (IDR)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Collection</td>
<td>6,652,464.6</td>
<td>5,393,630.7</td>
<td></td>
</tr>
<tr>
<td>Distribution</td>
<td>3,593,679.8</td>
<td>3,810,806.0</td>
<td></td>
</tr>
<tr>
<td>Jatim</td>
<td>222,700.3</td>
<td>222,700.3</td>
<td></td>
</tr>
<tr>
<td>Education</td>
<td>5,521,187.7</td>
<td>7,032,607.7</td>
<td></td>
</tr>
<tr>
<td>Health</td>
<td>2,856,413.6</td>
<td>2,627,081.9</td>
<td></td>
</tr>
<tr>
<td>Economic</td>
<td>903,460.2</td>
<td>878,521.6</td>
<td></td>
</tr>
<tr>
<td>Social Fund Al-Falah Suburaya Foundation</td>
<td>4,413,927.8</td>
<td>3,750,076.8</td>
<td></td>
</tr>
<tr>
<td>Collection</td>
<td>9,883,791.3</td>
<td>8,883,791.3</td>
<td></td>
</tr>
<tr>
<td>Distribution</td>
<td>8,867,783.7</td>
<td>8,867,783.7</td>
<td></td>
</tr>
<tr>
<td>Education</td>
<td>2,222,956.5</td>
<td>2,222,956.5</td>
<td></td>
</tr>
<tr>
<td>Health</td>
<td>2,822,646.6</td>
<td>2,822,646.6</td>
<td></td>
</tr>
<tr>
<td>Economic</td>
<td>1,461,147.8</td>
<td>1,461,147.8</td>
<td></td>
</tr>
<tr>
<td>Source data is processed from the annual report</td>
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<tr>
<th>2. National Amil Zakat Board of Malang Regency</th>
<th>Description</th>
<th>2019 (IDR)</th>
<th>2018 (IDR)</th>
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</thead>
<tbody>
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<td>Collection</td>
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<td>5,783,385.6</td>
<td></td>
</tr>
<tr>
<td>Distribution</td>
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<td>4,099,281.7</td>
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<tr>
<td>Malang</td>
<td>3,240,000.0</td>
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<tr>
<td>Education</td>
<td>1,960,000.0</td>
<td>1,960,000.0</td>
<td></td>
</tr>
<tr>
<td>Health</td>
<td>222,222.4</td>
<td>222,222.4</td>
<td></td>
</tr>
<tr>
<td>Economic</td>
<td>903,460.2</td>
<td>878,521.6</td>
<td></td>
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<tr>
<td>Social Fund Al-Falah Suburaya Foundation</td>
<td>4,413,927.8</td>
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<tr>
<td>Collection</td>
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<tr>
<td>Distribution</td>
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<td></td>
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<tr>
<td>Education</td>
<td>2,222,956.5</td>
<td>2,222,956.5</td>
<td></td>
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<tr>
<td>Health</td>
<td>2,822,646.6</td>
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<td></td>
</tr>
<tr>
<td>Economic</td>
<td>1,461,147.8</td>
<td>1,461,147.8</td>
<td></td>
</tr>
<tr>
<td>Source data is processed from the annual report</td>
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<table>
<thead>
<tr>
<th>3. National Amil Zakat Board of Bojonegoro Regency</th>
<th>Description</th>
<th>2019 (IDR)</th>
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</tr>
</thead>
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<tr>
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<td>Bojonegoro</td>
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<td>Education</td>
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<td>Health</td>
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<tr>
<td>Economic</td>
<td>2,846,709.53</td>
<td>2,846,709.53</td>
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</tr>
<tr>
<td>Social Fund Al-Falah Suburaya Foundation</td>
<td>4,413,927.8</td>
<td>3,750,076.8</td>
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<tr>
<td>Collection</td>
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</tr>
<tr>
<td>Distribution</td>
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<td>Economic</td>
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</tr>
</tbody>
</table>

On the other hand, East Java OPZ also distributes zakat through the empowerment scheme. This scheme referred to the programs that have been specified in PERBAZNAS Number 3 of 2018. Although OPZs are required to adapt to these programs, OPZs have the freedom to change and innovate programs according to the demographic, cultural, and social aspects of society. Because of that, the zakat can play an optimal role in achieving community welfare. The distribution program with a productive empowerment scheme aims to provide economical access to groups who have work skills. They become economically empowered after they receive support from zakat. At the same time, the target of productive distribution to certain groups aims to change the mustahik to be a muzaki.

Assisting the mustahik to become economically empowered took a long time. In contrast to the consumerism patterns, recipients utilized zakat in a short time because they are used to meeting the needs of their daily life. Notwithstanding the empowerment distribution has taken a relatively long time, it is also able to assist the economic improvement of zakat recipients in particular and the economy of the people in general. To reach this goal, OPZ East Java periodically provides training to groups of zakat recipients with the skills

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and work abilities.41 Through this training, the ultimate goal of zakat can be gathered optimally, namely, to enhance the community welfare and help alleviate poverty and unemployment.42

Various OPZ programs have been formed to accommodate eight groups of recipients. The programs are referred to in the Quran and PERBAZNAS Number 3 of 2018. In general, the eight recipient groups are divided into two sections. The first four groups are the priority and emergency nature, and the main focus is poor. The second-four groups were interpreted as conditional groups. However, this does not mean that the second-four groups undistributed but also earned their share. Due to this interpretation, the distribution in East Java OPZ has not accommodated all the eight recipient groups.43

Based on the annual report mentioned above, although the interpretation of riqab has expanded to human trafficking victims, the six OPZs have not distributed riqab groups. Riqab has never received its share from zakat. It is due to the internal interpretation of the East Java OPZ and the external community who interpret riqab as a bondman. This interpretation implies that zakat is not distributed to riqab because their point of view of slavery no longer exists in the modern world. However, the substance of human trafficking victims who are shackled and have no power over themselves enables them to be classified on behalf of riqab to receive zakat.44 Even so, the East Java OPZ consisting of BAZNAS and LAZ, has not recognized victims of human trafficking as riqab. The result is they are not eligible to receive zakat.45

Under this understanding, in OPZ East Java, groups of zakat recipients do not get their rights from zakat, namely the riqab. Technically, ignoring human trafficking victims as riqab will reduce the holistic purpose and wisdom of zakat for reaching community welfare. Therefore, it is necessary to broaden understanding contextually and comprehensively so that victims of human trafficking can be accommodated as zakat recipients.46 Accommodation of victims of human trafficking as a riqab can emphasize the function and role of the zakat to obtain social justice and abolish modern slavery today.

Support and Inhibit Factors in Determining Human Trafficking Victims as Riqab

The Amil Zakat Institution (LAZ), under the umbrella of the National Amil Zakat Board (BAZNAS), faces various heterogeneous demographic, social, and cultural conditions in distributing the zakat that has been collected. This heterogeneity creates advantages and disadvantages in distributing zakat funds to each group of zakat recipients. The following will discuss the factors supporting and inhibiting the distribution of zakat to the riqab group.

Supporting Factors

Through the Regulation of the National Amil Zakat Agency (PERBAZNAS) Number 3 of 2018 concerning the Distribution and Utilization of Zakat, which stated zakat is utilised to achieve public welfare in general and reduce

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42 Abd. Salam Nawawi, interview with the Chairman of the National Zakat Management Agency of East Java Province, Direct-In Depth Interview, Mei 2020.
43 Khoirul Hafidz Fanani, interview with the Chairman of National Zakat Management Agency of Malang Regency, Direct-In Depth Interview, May 2020.
45 Nurul Huda, interview with the Chairman of National Zakat Management Agency of Bojonegoro Regency, Direct-In Depth Interview, June 2, 2020.
poverty in Indonesia and improve the quality of society, optimization and utilization of zakat distribution is needed. Optimization of the distribution of zakat must be under the rules set by Islamic law through the Quran and the laws and regulations of zakat. In the case of the riqab, the substance is that victims of human trafficking can be part of the riqab group. It has been mentioned in Article 3 of PERBAZNAS Number 3 of 2018. The opinion of the Chairman of Islamic Information, Zakat and Waqf stated: "From PERBAZNAS it has explained eight asnaf, especially riqab who are Muslims who are victims of human trafficking, those who are held captive by the enemies of Islam or people who are being persecuted." 47

Apart from being supported by adequate regulations, LAZ and BAZNAS have utilization programs that are relatively adaptive to environmental conditions. The chairman of BAZNAS of East Java Province stated, "Empowerment of zakat is a way or effort to bring greater and better results and benefits. There are two forms of distribution of zakat funds, namely, consumptive and productive forms". 48 As has been implemented by the East Java Zakat Management Organization (OPZ), there are types of zakat distribution through consumptive schemes, namely traditional and creative consumptives, to meet the daily life needs of the recipients. The classical consumptive distribution scheme is given to groups of recipients directly and consumables to meet their everyday needs, such as zakat fitrah. Meanwhile, the creative consumptive model has distributed to the recipients the appropriate goods, such as scholarships and school supplies. In addition to the consumptive model, East Java OPZ also distributes through empowerment schemes. Those models are divided into two models, namely classical and creative empowerment. The classical empowerment model is zakat distribution in productive goods, such as livestock and carpentry tools. Classical empowerment distribution aims to provide recipients with economic resources and jobs. The distribution of zakat through the creative empowerment model is the distribution of zakat with a revolving capital scheme in the form of additional capital for small entrepreneurs.

Nowadays, the management of zakat funds in Indonesia uses a top-down approach. This approach is unseparated from the act of Law Number 23 of 2011, where the state directly mandates zakat managers nationally to BAZNAS. Through the legality of the law, BAZNAS and LAZ have the power to support poverty alleviation programs through zakat. That was confirmed by the Chairman of BAZNAS Malang Regency, which stated:

"With legality, society will give a level of trust in an institution without any doubts. Legitimacy in managing zakat is through collecting, determining who is entitled, looking for them, as well dividing and delivering it to them as a form of mandate".

In addition to taking guarantees from state law, zakat distribution in OPZ uses a sustainable concept. OPZ also cooperates with the Zakat Distribution Unit (USZ) as a local partner whose task is to assist in the distribution and monitoring of the development of recipients. Cooperation with USZ partners is practical because OPZ can monitor the development of the recipient group so that it can be projected to become muzaki. Furthermore, the distribution of business capital assisted by USZ, OPZ also applies sharia principles and assesses business feasibility so that businesses funded through zakat can develop well. 49

Business feasibility determination must be in line with sharia principles. In the same word, the distribution of zakat for productive purposes considers aspects of business readi-

47 Sholehuddin, interview, Chairman of Islamic Information, Zakat, and Waqf.

48 Nawawi, interview, Chairman of the National Zakat Management Agency of East Java Province.

49 Huda, interview with the Chairman of National Zakat Management Agency of Bojonegoro Regency.
ness and sharia principles together. Therefore, the zakat distribution in BAZNAS or LAZ can directly become partners or advisors of recipients in running their business.

In the Indonesian context, the zakat management has depended on two sources of law. It means that the state recognized zakat as part of national economic distribution. Furthermore, Islamic and positive law can run hand in hand to achieve social prosperity and justice without clashing with one another. In addition, the mandate management of zakat on BAZNAS and LAZ has a critical role in the succession, funding, distribution, and utilization of zakat for the benefit of the wider community.

BAZNAS and LAZ well-understand the real needs and conditions of the field regarding the recipients. In addition, OPZ also gets support from society and the government, so indirect funds must be adequately managed by OPZ. It has intended to foster the participation of stakeholders to be directly involved. The treasurer of BAZNAS Malang stated, “There are several principles and management that are carried out so that we as zakat collection institutions can be trusted and fully supported by the community and the government. We must apply these things for the common good.” In maintaining the trust of the East Java OPZ stockholders, several principles of zakat management are applied. First, the principles of Islamic teaching relate transcendently to the creator and horizontal relationships with fellow human beings. Second, moral principles, namely the management of zakat based on honesty, trust, siddiq, responsibility, fairness, compassion, help, and patience. The third is the principle of institutions, having institutional duties in maintaining the trust of related parties. Fourth, management principles, namely results-oriented management and process-oriented management. Finally, BAZNAS and LAZ have a solid team to assist in the optimal distribution of zakat and help achieve the goals of holistic zakat.

The zakat distribution based on the productive model is not allowed to carry out usury. It aims to reach the public trust for zakat institutions in the management of zakat. Therefore, sharia principles must be the primary consideration for BAZNAS and LAZ in zakat distribution to recipients. Furthermore, a process-oriented approach is more appropriate in the distribution of productive zakat, although it takes a relatively long time.

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54 Nur Hidayat, interview with the Board of Yatim Mandiri (Independent Orphan) Foundation East Java, Direct-In Depth Interview, June 6, 2020.


56 Agus Sholahuddin, interview with Deputy Chairman of National Zakat Management Agency of Boneggoro Regency, Direct-In Depth Interview, Mei 2020.


Inhibit Factors

Currently, The Human Resources Paradigm (SDI) is still an obstacle for BAZNAS and LAZ to innovate and step forward to arrive at the goals of zakat. As explained by the Chairman of Section of BAZNAS East Java:

“Limited human resources are one of the inhibiting factors in the distribution of zakat. For example, the distribution of zakat to the poor and needy in one area and other human resources will also distribute zakat. The HR in the office is only a few people. So if you get a distribution schedule, then there must be one person in the office to continue carrying out their duties while the others are in the field.” 59

The internal misunderstanding of BAZNAS and LAZ about the recipient is a problem in the distribution of zakat, especially for the riqab group.

“The inhibiting factor that often occurs is a substantial obstacle in its distribution because the character of each poor person is unique. So when it comes to assisting them, it can be seen in their daily lives. It is why there must be an initial plan or initial survey. To know how their everyday life, their character and the environment. So that when you assist, you will see the truth.” 60

The role of communication is unseparated from the obstacles faced by BAZNAS and LAZ in the distribution of zakat to the recipients. It is due to the lack of human resources and the limited number of volunteers. The Chairman of BAZNAS Bojonegoro stated:

“Often the problem is that there are some accesses that nobody can enter. Because who is a volunteer does not mean all East Java people become volunteers. So some priorities and people are recruited to become volunteers willing and able to take orders, which will minimize miscommunication.” 61

The public's lack of literacy and education regarding Law Number 23 of 2011 and PER-BAZNAS Number 3 of 2018 is a separate obstacle to the awareness of muzaki to pay zakat to state-based philanthropic institutions. It is due to low public awareness of zakat. At the same time, people's trust in state-based zakat institutions is declining.

“Lack of funds/budget hampers socialization activities and has an impact on zakat management activities themselves. So that people do not know and are fully aware of Law Number 23 of 2011 regarding good and correct zakat management and BAZNAS Regulation Number 3 of 2018 concerning the distribution and utilization of zakat to improve justice and public welfare.” 62

"There is a lack of awareness among the people to pay zakat through BAZNAS/LAZ. They have less of an understanding of one of these obligations of muzaki. If it is realized holistically, the zakat will imply the welfare and prosperity of the people in the distribution of zakat funds to mustahik.” 63

"Until now, there are still many muzakki who are avoiding paying their zakat to state-based philanthropic institutions. They feel more comfortable and more accessible to give zakat to mustahik directly, yes, around their residence. So they know who needs and deserves to get zakat.” 64

"… before the existence of zakat management agencies/institutions at the centre and in the regions, the community had implemented paying zakat directly, the same as the previous problem,

60 Nur Qomari, interview with the Deputy Chairperson of the National Zakat Management Agency, Malang Regency, Direct-In Depth Interview, May 2020.
61 Eko Arief Cahyono, interview with the Chairman of the National Zakat Management Agency, Bojonegoro Regency, Direct-In Depth Interview, June 2, 2020.
62 Sholehuddin, interview Chairman of Islamic Information, Zakat, and Waqf.
63 Abdur Rahman, interview with the Board of Baitul Maal Hidayatullah Surabaya, Direct-In Depth Interview, June 6, 2020.
64 Hidayat, interview with the Board of Yayasan Yatim Mandiri (Independent Orphans Foundation), East Java.
it was the habits and culture of the surrounding community that made muzaki prefer to follow it. In addition, there are often questions about where the zakat funds are channeled, and the statement for using zakat funds is not precise. They still don’t believe it…”

Competitive SDI, able to work in teams and understand the problems, can minimize the possibility of obstacles in the SDI aspect. In addition, to reduce barriers to public awareness who neglect to pay zakat at government official zakat institutions, BAZNAS can conduct periodic socialization. It is possible to increase public awareness of the importance of paying zakat to improve the welfare of society in general. The trust barriers faced by state-based zakat institutions, formal zakat institutions can hold zakat management certification. This certification can guarantee professionalism in the management of zakat funds.

Conclusion

The increasing number of human trafficking victims has become a social problem today. On the same side, the number of zakat funds in East Java has increased steadily yearly. Several scholars offer that human trafficking victims are categorized as zakat recipients on behalf of the riqab. This stipulation aims to escape victims from their conditions, in which they do not have power and freedom over themselves. Unfortunately, the six zakat institutions in East Java have not made human trafficking victims a riqab. As a result, the victims do not get a share of the distribution of zakat every year. The refusal of human trafficking victims as riqab in six zakat institutions in East Java came from the internal understanding of zakat managers in East Java interpret the riqab as bondmen. Slavery no longer exists in today’s modern world.

The possibility of expanding riqab interpretation in Indonesian philanthropic institutions is still open in nowadays context. This article found various supporting factors for zakat institutions to enlarge these meanings. Among them, zakat institutions have a solid legal basis with a top-down system that can intervene according to social and cultural needs and conditions. Furthermore, the internal/external problems in the riqab interpretation can be solved by regular education and literacy. Thus, the noble purpose of zakat in the welfare of society, in general, can be reached optimally. Although this article has surprising findings on the implementation of distributing zakat to the riqab group, this article does not get the exploration of zakat institutions that accommodate human trafficking victims as the riqab who receive zakat. Therefore, further researchers can explore zakat institutions that have tried to distribute zakat to victims.

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