

THE MANAGEMENT OF SELANGOR TITHE CENTER (PZS):
THE DIVISIONAL STATISTIC AMONG THE POOR IS
HIGHER THAN THE OTHER CATEGORIES

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AUTHOR DECLARATION

بسم الله الرحمن الرحيم

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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ABSTRAK

Kajian ini dijalankan di Pusat Zakat Selangor yang mempunyai seramai 150 orang kakitangan.. Kajian ini bertujuan untuk mengenalpasti konsep pengurusan yang diamalkan di Pusat zakat Selangor dan berlakunya peningkatan statistik agihan zakat terhadap golongan miskin berbanding dengan golongan penerima zakat yang lain. Kajian ini difokuskan terhadap empat konsep pengurusan iaitu dari segi organisasi, kepimpinan, kawalan dan perancangan. Hasil kajian yang diperolehi PZS hampir mencapai target sebagai sebuah organisasi cemerlang. Pusat Zakat Selangor juga tidak ketinggalan dalam mengikuti perkembangan semasa iaitu menggunakan system teknologi matlumat (ICT) dalam system pengurusannya. Sementara dari aspek peningkatan agihan zakat terhadap golongan miskin bergantung kepada jumlah pungutan zakat yang diperolehi. Sekiranya hasil pungutan itu meningkat maka jumlah agihan untuk golongan penerima zakat juga turut meningkat. Memandangkan jumlah golongan miskin tertinggi berbandingkan dengan jumlah golongan lain, maka berlakulah peningkatan statistik agihan zakat terhadap golongan miskin di negeri Selangor. Namun demikian fakta ini tidak tetap pada setiap tahun. Pusat Zakat Selangor sentiasa berusaha membasmikan kemiskinan di negeri Selangor dengan menganjurkan pelbagai program.

ABSTARCT

This survey was carried out at Pusat Zakat Selangor (Selangor Tithe Center) on 150 respondents from it's staff. The purposes of this study are to identify the management concept applied by the Pusat Zakat Selangor (PZS) and the increasing volume in tithe distribution's statistic to the destitute and the poor compared to the other categories or asnaf. This research is focused on four management concepts; organization, leading, controlling and planning. The result shows that Pusat Zakat Selangor (PZS) is nearly achieved the target as one of the great and excellent organization. Through the globalization area, the usage of information technology (ICT) is widely used in Pusat Zakat Selangor in it's management system. Besides, the increasing volume in zakat distribution to the destitute and poor category is increased, and then the distribution to the tithe recipients also will be increased. Since the number of the poor categories, the tithe distribution to this category is increased is state of Selangor. But, the fact is not constant every year. Pusat Zakat Selangor is always try to improve it's performance by carrying out more programs to lessen the poverty rate for the state of Selangor.

ملخص البحث

تركز الباحثة بحثها بمركز الزكاة بولاية سلاڤنڤور تجاه ١٥٠ موظفيها. والهدف من كتابتها لإعلام ما يطبقها هذا المركز بمسودة الإدارية وازدياد الإحصائية التقسيمات الزكاة على الصنف المساكين من صنف آخر. يركز هذا البحث على أربع جوانب الإدارة وهي التنظيم، والقيادة، والإستلاء والخطوط. والحاصل منه، تجد أن هذا المركز نيل على الهدف كمرکز الناجح. وهو لا يبعد عن التنمية المعاصرة التي تستعملها التنظيم التكنولوجية المعلومات في إداريتها. والإحصائية التقسيمات الزكاة لمسكين توقف على الحصول من جمعها. لو كان الحاصل منها تكون زيادة فمقابلينها يكونوا زائدين. لقد كان المئة الصنف المسكين تزيد من صنف آخر فتكون هناك إحصائية التقسيمات لصنف المسكين بولاية سلاڤنڤور. ولكن هذه المعلومة متغيرة لكل سنوات. المركز الزكاة سلاڤنڤور يكون دائما على الجهود لإبادة على قيد المسكين بتلك الولاية بتنفيذ البرنامج المعينة.

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GLOSSORY

- Al-Quran* : The Holly Book revealed by Allah SWT to Prophet Muhammad SAW
- Akhlak* : Moral values
- Amil* : Employed to administer the funds of tithe
- Asnaf* : The groups are to achieved of zakat distribution is based on Syara'
- As-Sunnah : The tradition of Prophet Muhammad SAW including his deeds, saying and approval
- Baitu mal* : Treasury
- Baligh* : The age of puberty
- Dalil* : proof
- Fakir* : Someone who does not possess any property nor has any steady employment
- Fatwa* : Formal legal opinion issued by a Mufti
- Fisabilillah* : In the path of Allah
- Gharim* : People in debt
- Ibnu Sabil* : Way fare
- Imam* : A person who lead a congregational prayer
- Riqab* : The bonds person
- Miskin* : A person is considered needy if he has to depend on others for his substances
- Muallaf* : The new converts to Islam
- Zakat : Mean both ' purification' and growth. Our possessions are purified by setting aside a proportion for those in need, and like the pruning of plants, this cutting back balances and encourages new growth

ARABIC WORDS TRANSLITERATION SYSTEM
TRANSLITERATION

1. ALPHABET

<u>ARABIC</u>	<u>LATIN</u>	<u>EXAMPLE</u>	<u>TRANSLITERATION</u>
ا	a	فأر	fa'r
ب	b	برد	burd
ت	t	تلّ	tall
ث	th	ثوب	thawb
ج	j	جدار	jidar
ح	h	حليب	halib
خ	kh	خادم	khadim
د	d	ديك	dik
ذ	dz	ذهب	dhahab
ر	r	رفيق	rafiq
ز	z	زميل	zamil
س	s	سلام	salam
ش	sh	شعب	sha' b
ص	s	صخر	sakhr

ض	dh	ضيق	dayq
ط	th	طلاب	tullab
ظ	zh	ظالم	zalim
ع	‘	علم	‘alima
غ	gh	غلام	ghulam
ف	f	فيل	fil
ق	q	قلب	qalb
ك	k	كلام	kalam
ل	l	لبّ	lubb
م	m	من	min
ن	n	نجم	najm
و	w	ورق	waraq
ه	h	هول	hawl
ي	y	يَمّ	yamm

ABBREVIATIONS

bhd.	: Berhad
didn't	: Did not
ed.	: Edit
haven't	: Have not
ltd.	: Limited
MAIS	: Majlis Agama Islam Selangor (Selangor Islamic Religious Council)
n.a.	: no author
n.d.	: No date
n.pl.	: No publication
n.pb.	: No publisher
p.	: Page
pp.	: Pages
PZS	: Pusat Zakat Selangor (The Tithe Center of Selangor)
RA	: Radiya Allah anhu
SAW	: Saalla Allah alayhi wa sallam
Sdn.	: Sendirian
SWT	: Subhanahu wa taala
TQM	: Total Quality Management
trans.	: Translated by
vol.	: Volume
vers.	: Version

INTRODUCTION

The lawfulness of zakat is axiomatic. The evidences to support it are far too numerous and clear-cut. Indeed, it is one of the five pillars of Islam. Literally, the word zakat means ‘to purify’, ‘to develop’ or ‘to cause to grow’. Its other connotations in the Qur’an include purification from sin. In general technical meaning, zakat is an act of monetary worship; every rich Muslim who possesses zakat able property above the minimum value has to give zakat at a prescribed rate to prescribed beneficiaries.

However, it should be noted, zakat is not and does not profess to be a private charity. On the contrary, zakat is a societal matter because without it many of its inherent social benefits would be defeated. Such being the case, zakat must be perceived and discussed from this perspective i.e. the State perspective. It is the submission of the writer that zakat is one of the manifestations of the objectives of Shari’ah (maqasid al- Shari’ah) in the field of the Islamic financial system. Having said that, it should be noted that zakat, above all, is a religious and should therefore be practiced even if the objective of socio-economic justice is achieved to the complete satisfaction of the society at a certain point in time. Such a possibility might be the reason for having an open-ended clause for the disbursement of zakat as embodied in the eight categories of zakat beneficiaries: “in the cause of Allah” (fi sabil Allah).

Given the societal nature of the obligation, a combined approach would be the best way of interpreting this Quranic text. Only the state or the zakat authority should assume such a task. In short, zakat meant to be a permanent feature. Therefore, it requires a general theory of zakat as well as proper administration to ensure the achievement of socio-economic justice.

CHAPTER ONE

1.0 The Research Background

Selangor Tithe Center (Pusat Zakat Selangor) is one of organization, which built to handle all tithe management including the process of receipt and distribution tithe. Selangor Tithe Center (PZS), MAIS was built on 15th February 1994 in order to manage tithe collection in Selangor state. Selangor Tithe Center is one of the MAIS's members. The objective of this organization is to improve the former methods of the tithe management into the more professional.

However, Selangor Tithe Center (PZS) starts their operation in October 1995 after all the facilities and preparation workers, computer system, new formed forms, office facilities, the rules, training for the workers and so on. The operation of this center means that they have the mandate of control all the collection in Selangor as a representative of MAIS.

Due to this situation, all tithe collection business in Selangor is not in the *Baitulmall* control yet, but it is controlled by one main board. This main board participated by all professionals from various field like Shariah as a representative of MAIS.

There is one research accomplished in order to measure the increasing oh tithe division among poor in Selangor compare to other categories like *mua'llaf*, orphans, widows and *fisabilillah*. Besides this research also is about Management concept provided in Selangor Tithe Center.

1.1 The Research Problem

Tithe property is a kind of property collected from Muslim's property's profits according to their salary ratio or property ratio. The aim of tithe is to make sure all the management runs smoothly relationship with Allah and the smoothly relationship with human being in order to avoid the suppression to the poor.

So, Selangor Tithe Center as one the tithe management instituted has a role to make sure all the management runs smoothly division divided into the rightful ones. As stated in the Shariah bound, there are eight groups of people who have the authority to receive tithe such as the poor, the needy, and the mua'llaf, the orphan, the widows, the students, the owing and the tithe collector.

Based on the statistic of tithe division, the total of tithe allocated to the poor is highest than the division to other groups. From this situation, one research practiced in order to find out the cause of this increasing at Selangor Tithe Center.

1.2 The Research Objective

The research objectives of this academic project are;

- 1) To know the concept of Selangor Tithe Center's management
- 2) To know about tithe collection process managed by Selangor Tithe Center
- 3) To know about the process of tithe division processed by Selangor Tithe Center
- 4) To know the cause of the increasing of tithe division among the poor in Selangor state.
- 5) To recognize the rightful groups of tithe
- 6) To realize the challenges faced by Selangor Tithe Center as a Selangor Tithe Management Institution.

1.3 The Research Methodology

The methods used in order to collect all data and information for this research are;

i) Primary data

1. Interview

The writer has interview one of the officers in Selangor Tithe Center in order to collect all detail information. It has been done in the study in order to get the exactly information and background before the specified study done. Before the interview session, the writer has made an appointment with the officer and decides a suitable date for the interview session.

2. Observation

Observation is one the method used to collect research information. The writer has observed the location for this research, Selangor Tithe Center in order to study how the management in Selangor Tithe Center was operated. Through this way, the writer gets the more and detail information directly.

ii) Secondary Data

1. Library Research

The writer gets the library as an important method to get the references. The writer collects and gets the data and related information through the books, magazine, the newspaper and journal. From the library visited by the visited is Islamic University College of Malaysia's library, National Library, Islamic Center, International Islamic University's Library.

2. Internet

The further method is an Internet. The writer finds the information through the Internet with surfing various website. Which provide the related topics. There are many good and exactly information provided in Internet.

1.4 The Research Scope

This research studied in Selangor Tithe Center. The Selangor Tithe Center is one of the biggest tithe collections in Malaysia under control of MAIS. MAIS is a main office to manage tithe of Selangor state. The Tithe Collection Center situated at Aras 3 and 4 Complex MAIS, Persimpangan Jalan Meru/Kapar, Klang, Selangor.

CHAPTER TWO

LITERATURE REVIEW

2.0 The Definition of Tithe

According from *internet* in website <http://islamicity.com/mosque/zakat/> one of the most important principles of Islam is that all things belong to God, and that human beings therefore hold the wealth in trust. The word *Zakat* means both, 'purification' and growth. Our possessions are purified by setting aside a proportion for those in need, and like the pruning of plants, this cutting back balances and encourages new growth.¹

Zakat is amount of money that every adult, mentally stable, free, and financially able Muslim, male and female, has to pay to support specific categories people.² This category of people is defined in surah at-Taubah (9) verse 60:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمَلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبِهِمْ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ﴾

فريضة من الله والله عليم حكيم ﴿³

“ The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarers; a duty imposed by Allah. Allah is knower, Wise. “) The Holy Qura’an 9:60).

Meanwhile, *the obligatory nature of Zakat is firmly established in the Quran, the Sunnah (or hadith,) and the consensuses of the companions and the Muslim scholars.* Allah states in Surah at-Taubah verses 34-35:

﴿يَأْيُهَا الَّذِينَ ءَامَنُوا إِن كَثِيرٌ مِّنَ الْأَحْبَارِ وَالرَّهْبَانِ لِيَأْكُلُوا أَمْوَالِ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ

عَنْ سَبِيلِ اللَّهِ فَبِشْرِهِمْ بِعَذَابِ أَلِيمٍ﴾⁴

34: “O ye who believe! There are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah. Announce unto them a most grievous penalty.”

﴿يَوْمَ يَجِيءُ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتَكْوَىٰ بِمَا جَبَّاهُمْ وَجَنُوبَهُمْ وَظُهُورَهُمْ هَذَا مَا كُنْتُمْ

لَأَنْفُسِكُمْ فَذَوْفُوا مَا كُنْتُمْ تَكْتُمُونَ﴾⁵

35: “ On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, their flanks, and their backs. “ This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried!” (The Holy Qur’an 9: 34-35)

The prophet (pbuh) said: “Any owner of gold and silver who does not deliver from them their right, on the Day of Quiyamah (Day of Judgment), (the gold and silver) will be shaped as foils of fire. Then it will be heated in the fire of Hell; (and) then with it he will be ironed on his forehead, and his back” (narrated by Muslim). It is agreed between Muslims in all the centuries the obligatory nature of paying Zakat for gold and silver, and from those the other kinds of currency.⁶

Zakat is obligatory when a certain amount of money, called the nisab is reached or exceeded. Zakat is not obligatory if the amount owned is less than this nisab. The nisab (or minimum amount) of gold and golden currency is 20 mithqal, this is approximately 4.25 grams. The nisab of silver and silver currency is 200 dirhams, which is approximately 595 grams of pure silver. The nisab of other kinds of money and currency is to be scaled to that of gold, 85 grams of pure gold. This means that the nisab of money is the price of 85 grams of 999 types (pure) gold, on the day in which Zakat is paid.

Zakat is obligatory after time span of one lunar year passes with the money in the control of its owner. Then the owner needs to pay 2.5% (or 1/40) of money as Zakat. (A lunar year is approximately 355 days). The owner should deduct any amount of money he or she borrowed from others; then check if the rest reaches the necessary nisab, then pay s Zakat for it.

If the owner had enough money to satisfy the nisab at the beginning of the year, then the money increased (in profits, salaries, inheritance, grants), the owner needs to add the increase to the nisab amount owned at the beginning of the year; then pay Zakat, 2.5% of the total at the end of the lunar year, (there are small differences in the fiqh schools here).⁷

From *Pamphlet of Selangor Tithe Center (Panduan ringkas mengira zakat)*, each Muslim calculates his or he own Zakat individually. For most purposes this involves the payment each year of two and a half percent of one's capital. A pious person may also give as much as he or she pleases as sadaqa, and does so preferably in secret. Although this word can be translated as 'voluntary charity' it has a wider meaning. The Prophet said 'even meeting your brother with a cheerful face is charity.'⁸

The Prophet said: ‘ Charity is a necessity for every Muslim. ‘ He was asked: ‘What if a person has nothing?’ The Prophet replied: ‘ He should work with his own hands for his benefit and then give something out of such earnings in charity.’ The Companions asked: What if he is not able to work? The Prophet said: He should help poor and needy persons.’ The Companions further asked’ What if he cannot do even that? The Prophet said’ He should urge others to do well. The Companions said ‘What if he lacks that also? The Prophet said ‘He should check himself from doing evil. That is also charity.’⁹

According to Dr. Rifat Abdul Latif mashur in his book titled “ Zakat Sebagai Penjana Pembangunan Ekonomi Islam”, zakah from the literature means the increasing (ziyadah) and the growth (nama’). Zakah also stand for to clean. Zakah is one of the from of alms (sedekah). Al Mawardi said: aim is Tithe (Sedekah is Zakah), and tithe is Alms. Differently in name, but still same in the object.

In Lisanul “ Arabic Dictionary”: “Stated to receiver of sedekah (alms) and given to the rightful person who have their right to get their side as “Mushodig”. It is clear now that Zakah mean as Sedekah. Besides, a collector of zakah also mentioned as “Mushodig” by the reason that he collects and divided the zakah.

In this context, *Al- Qadhi Abu Bakar Ibnu Al-Arabi* said that “ The word Sedekah (alms) come from the word ‘shidg’ in the word similarity for speech and confidence. For more detail, Allah the almighty combines a gift and trustworthy as he has combined a stinginess and falsify, in this word.¹⁰

2.1 The History of Tithe at Malaysia.

According to *Perakuan Jawatankuasa Kecil Kewangan Lembaga Urusan Zakah Malaysia* (LUZAM), which provided by Sekteriat Jawatankuasa Kecil Kewangan Penubuhan Lembaga Urusan Zakat Malaysia, zakah has been organized in Malaysia since the first arrival of Islam in the 13-century. However, all data related with the management and accomplishment of zakah in the early age of Islam in Malaysia especially during the period of Kerajaan Melayu Melaka and the small Malay governments after are not completed. But, it is still can predict that zakah in the early age of pre-colonization was not organized in the formal way. The traditional at that age is a village tradition which show us that the villagers paying zakah in the from of material to the pious man and the pious man will distributed and divided the zakah according to the importance of asnaf that exist. It can be interpreted that most of the zakah was paid in the form of rice by the reason of the main job most of the villagers at that time.

As being mentioned in “*Perakuan Jawatankuasa Kecil Kewangan Lembaga Urusan Zakat Malaysia* (LUZAM) which is provided by Seketeriat Jawatankuasa Kecil Kewangan that the build of Majlis Agama Islam Negeri is every states means that zakah management also are accomplished by this organization.”¹¹

At the firs zakat management is every states controlled by *imam* in the village. A part of the zakah collection will be given to the state government as a one of the sources for the Islamic activities subsidization. This condition still has been practiced by a part of the States in Malaysia until today even there are a few changes from the structuralism and modern management.

Because of the Shariah Rules are under the control of state government, all matters related with the management, the collection and the division of zakah managed by state. Every state has their own Jabatan Islam (Islamic Department), which has been one of the structures that organized all state management. The government only cans anything relevant for state government.¹²

2.2 The Tithe Legislation

According to “Majalah Asnaf third edition 2003 (03/2003), it is state that in context of the implementation of zakah, we need to look for allocation bound provided in order to not implement all the thing according to shariah bound only, but also to avoid the clash with the administration and the rules stated.¹³

Enactment Jenayah Shariah (Selangor) 1995 in Part III Case 21 mention that: “Anyone who are obligatory to pay zakah or fitrah but he refuse to do that or purposely do not want to pay zakah or fitrah through to appointed amil, or any one who appointed by Majlis Agama Islam to collect zakat or fitrah” has done one violent and when he mentioned as *a guslty*, he will be fined not more than five thousand dollars or he will be failed for not more than three years or both of the fine. So, it can be defined that zakah management in Selangor is totally under the control of the government. Whoever refused to pay zakah to the appointed collector has done a big violent and will be charged.

Related to “*Konvesyen Zakat Kebangsaan*” about paper work titled “*Menjana Potensi Zakat Perniagaan Dalam Era Ekonomi Baru*” organized by Seketeriat Pusat Zakat Negeri, in collaboration with Jabatan Kemajuan Islam Malaysia, mentioned that the effective of zakah management cannot be separated between the legislation and enforcement.

The weakness in this aspect will spoil the effective of tithe management; even the tithe legislation of Allah is clearly misguided from his way and will be punished with the bad punishment either in this world or in the here after. Every state has their own tithe rules/laws that have included in their Islamic Management Enactment. However, the existence of this legislation in all the condition, still free from charged. This factor maybe caused by the allocation of legislation is not complete and not strong enough to give a fully enforcement to the tithe management side to make an investigation.¹⁴

2.3 Theory of Management Tithe Process

According to “*The Muslim World League Journal*” in topic *Zakah: Significance as Islam's Third Pillar* from M. Aminul Islam said, for the year 2001, the amount of zakat collected in Malaysia is about RM320 million ranging from about RM70 million from Kuala Lumpur, the capital and business center of Malaysia. This is a record collection despite Malaysia suffering from the Asian financial crisis of 1997.¹⁶ It is testimony to the quick recovery from the crisis. Central to that quick recovery was Malaysia choosing its own way of fighting the crisis, rejecting the normal IMF prescription.

Malaysia has about 14 million Muslims. Zakat Fitrah or Zakat on self is not a problem in terms of collection since almost all who are mandated to pay do so. About RM 51 million is collected from zakat fitrah, from about RM12.5 million payers. This means about RM 269 million is from zakat on business, zakat on shares, zakat on crops and livestock, and other types of zakat.

Comparing Malaysia with other Islamic countries with much bigger Muslim population, Malaysia's collection performance is very credible. A combination of factors contributes to this: the prosperity of the general population that consists of a big middle class the zakat collection organization such as Pusat Zakat Selangor using a very systematic and pro-active approach, and the general obedience of the population to meeting their obligation to the authorities. For example, tax collection and payment in Malaysian is one of the most systematic and very obediently paid. As a comparison, over RM 69 billion of tax is collected compared to zakat of about ¼ billion. This has got to do with the fact that zakat rate is only 2.5% and only from Muslims whereas tax is up to 28% and from all tax paying citizens.

Malaysian prides it self in pushing the frontiers of Islamic institutions in this modern age. Advancement have been made in developing and popularizing Islamic institutions such as banking, finance, insurance, hajj, zakat, trading and financing generally. All these are possible because Malaysia chooses the peaceful, moderate and pragmatic approach to living Islam. Malaysia has to be careful in choosing its course of actions because it is a mufti racial and mufti-religious country.

The zakat institution in Malaysia is not one organization but 14 different organizations each reporting to the Islamic Council for the respective state in Malaysia, namely Perlis, Kedah, Perak, Selangor, Negeri Sembilan, Malacca, Johor, Pahang, Terengganu, Kelantan, Sabah, Sarawak and Federal Territory of Kuala Lumpur, Labuan and Putrajaya under the F.T. Islamic Council. Each Council is actually a committee of about 20 persons approved by the Ruler (Sultan) of the respective state. The Council normally consists of elected politicians, businessmen and corporate personalities. There is no national organization for the zakat institution, unlike the hajj institution, which has the Lembaga Tabung Haji, a world-famous national organization. A government department namely the Islamic Affairs Department, the funding, budget and staff provided by the government, services each Islamic Council. JAKIM (Jabatan Kemajuan Islam Malaysia or Malaysian Islamic Affairs Department) under the Prime Minister's Department operates both as coordinator for the various states Islamic Department and a secretariat to some national committees on Islamic affairs, besides overall Islamic administration and development.

Under the Malaysian Constitution, Islamic affairs are essentially a matter of the respective state. But the Prime Minister's Department has to play the role of planning, developing and coordinating Islamic affairs at the national and international level in the interest of the religion and the ummah. Malaysia has often been playing the leading role in furthering the development of Islamic institution in the modern economy. The zakat institution in Malaysia felt the effects of the regional economic down turn that the country suffered from since mid 1997. Alhamdulillah, the economic situation has improved since beginning of the year 2000.¹⁵

In 2001 the zakat collected for the whole country improve partly because of the improving economy and partly because the various zakat organizations in the states improved their efficiency. The model of zakat collection set by Pusat Pungutan Zakat since 1991 has been followed in varying degrees by some of the states.

The main feature of this model is appointing a corporate amil instead of an individual amil namely appointing a company or corporate organization to collect zakat (and disburse zakat as in the case of Selangor and Penang) on behalf of State Islamic Council. A corporate amil being a company or organization is responsible for the complete range of activities such as (taking the case of PPZ) planning, setting up the organization, hiring and training staff and workers, setting up the office, including counters, planning the software development and setting up a computerized zakat system, marketing activities, assessment, producing pamphlets and various explanatory materials for the public to understand such matters as calculating zakat, producing various types of reports on a daily, monthly and annual basis for use by internal management as well as for information of the Council and the general public and being accountable and responsible for all costs and activities involved in zakat collection.

The company or organizations is paid very month by the Islamic Council for the services done from the collector category of payment. To be a viable organization, the company must collect a sufficiently large amount of zakat for the Islamic Council. In terms of distribution activities, the various states Islamic Council have their own programmers and projects to serve the target groups entitled for zakat money help namely the very poor (*fuqara*), the poor (*masakin*), the collector (*amil*), the new converts (*muallaf*), for freeing of slaves (*al-riqab*), for payment of debts (*al-gharimin*), in the cause of Allah (*fisabillah*), and the stranded travelers (*ibnu sabil*). The Baitulmal or Zakat organization of each state carries out these activities and services. There is close co-operation between collection and distribution activities. The programmers and activities carried out using zakat money include; Monthly food aid, cash aid, educational monthly aid, school uniforms/bags, Ramadan aid, housing aid, emergency aid, disaster aid, marriage expenses aid, small business, skills/ entrepreneurship training, house constructions/repair aids, temporary shelter, handicap aid, Clothing aid, clothing aid, furniture aid, machinery training aid, publications, machinery work, new converts aid, food debts aid, medical debts aid, stranded travelers aid, scholarships, financing students group activities, special tuition/ exam preparation activity, overseas aid for Islamic cause, small mosque and Madrasah repairs, educational/ skill centers, orphanages, women centers, Islamic hospitals and Islamic study aid.

The national statistic of expenditures on each category of aid or programmer is not available but it can be said that about RM170 million the 14 different zakat distribution organization or Baitulmal spends a year for the whole country. The programmers are done either directly by the staff of Baitulmal or through cooperation with various NGOs and other government departments. There are about 400 persons directly involved in zakat administration in the country. Representatives from some government departments sit on the Baitulmal Committee to ensure coordination especially for welfare and educational matters.

There is a need to improve It usage in distribution administration so that every aid given out whether to individuals or groups are automatically keyed in as part an online system connected to a central server that can give instantaneous update status of every aid programmed. There is also a need to look at Malaysia as one region or state in zakat collection and distributed to be 'poorer' state, besides the benefits of economies of scale in administrative, organizational and marketing work. At the moment, there is no mechanism or system for that because there is no national zakat organization.

Zakat in Malaysia has still much to do. Better systems in collection and distribution such as having a good database of both payers and recipients need to be improved so that the targeted groups namely the 8 categories of eligible recipients are efficiently addressed.¹⁶

2.4 The Beneficiaries of Tithe

According to the *Pamphlet of Attentive and Transparent in the Tithe distribution* from Pusat Zakat Selangor (PZS), the scope of Pusat Zakat Selangor's zakat distribution is based on syara'. The groups are clarified in the Surah At-Taubah line 60: The group of tithe are the poor, the needy, administration of zakat, the new converts to Islam, the bonds person, the people in debt, in the path of Allah and way farer.¹⁷

Beside that, according to the article "Some Aspects of The Economic Zakah" from M. Raquibuz Zaman as Chaiman Economic Group. The objectives of distribution are, carry out tithe distribution as dictated by Allah S.W.T, to channel the tithe distribution with more efficiency, to establish a well-balanced community in terms of economy and spiritually, to help reduce poverty in Selangor, to uphold the teaching of Islam in Selangor, to give confidence to the payers of tithe and the community and to diversify the tithe distribution programmed to suit the groups' current needs.¹⁸

According to Dr. Abdul Aziz bin Muhammad in his book titled "*Zakat and Rural Development in Malaysia*", the issue of redistribution of income and wealth is of great importance to men as it directly affects the interaction and interrelationship between them. The Qura'n often addresses such vital issues very specifically.

It is pertinent to note that at least two of eight categories mentioned above specifically refer to the poor (fuqara') and the needy (masakin). It should also be noted that beside the zakat collectors (amilin), most of the other categories mentioned above in one way or other include all those in need of what in the contemporary context is called 'welfare assistance'.

1. The Poor or Indigent (Fuqara')

The classical Muslim jurists have deliberated a great length upon the distinction between the term fuqara' and the term masakin. It is not the intentions here go to into details of their debates and discussion on this issue but will only raise some salient points.

The word faqir (singular) is often used in at least two senses:

- (i) A destitute or a poor man who has practically nothing to sustain his life.
- (ii) An unemployment person who has no source of income.

The word faqir (translated as 'in need' in the context above), is used for an unemployed person who has left his country for fear of oppression to seek refuge in another country. As such the word may equally be used for all emigrants who are forced to leave their country by political changes or natural calamities such a drought, flood. During the Prophet's time the Muslims who immigrated to Medina to seek refuge from cruelty and oppression of the Meccans were also called fuqara'.¹⁹ As referred to in Qur'an in verse 8 surah Al-Hasyr:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا

وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ﴾²⁰

“(It is) for the poor who fled who were driven from their homes and their possessions seeking grace of god and (His) pleasure, and helping God and His messenger.”

It should also be noted that the references to the word 'fuqara' in the two Qur'anic verses quoted above happened to be individuals who sacrificed and left almost every thing they owned merely for the sake of seeking God's pleasure. This might be the reason why some jurists like Imam Malik and Al-Zuhri defined the faqir as someone who is poor but does not beg from others.

Al Shafi'I was of the opinion that faqir is someone who does not possess any property nor has any steady employment. Or he may possess some property and have legitimate occupation but the earnings are sufficient to meet less than half of his needs.

2. The Needy (Masakin)

A person is considered needy if he has to depend on others for his sustenance. In this general sense there is no distinction between the word 'faqir' and the word 'miskin'. That might be the reason why some jurists like Ibn Qassim and Abu Yusuf were of the opinion that there is no difference in meaning or in reality between the two terms. For Abu Hanifah, however, the needy are in a worse position than the poor because they are rendered quite helpless for lack of money. They encompass all those who need monetary assistance and the cooperation of others, temporarily or permanently.

In short, the needy are people who possess something but less than the nisab; i.e., not enough to meet their needs or who are people who possess little but not enough to enable them to live without assistance. It must be pointed out here that Islam does not only provide the bare necessities of life to the poor and needy but goes much further to enable them to enjoy a reasonable standard of living. Besides it does not discriminate between the poor and needy belonging to different races and creeds.

3. The Zakat Collectors (Al Amilin)

The third recipients of Zakat fund are those who are employed to administer the funds. Zakat is not just an individual responsibility. It also a societal responsibility. If an individual is obligated to pay zakat in Islam, the society or the State is also obligated to collect from those who are privileged to give zakat, in order to ensure that every Muslim who has the nisab also pays zakat adequately. This is where the role of the 'amil comes in. And that is also the reason why the Quran has institutionalized the role of the amil by making him one of the categories of the beneficiaries of zakat.

The imam or Ruler of the State is responsible for the appointment of the amil. A contemporary jurist, Yusuf al Qaradawi, in summarizing the views of the previous jurists states than an amil must have the following characteristic: a Muslim, a Mukallaf, a trustworthy person, well-versed in all aspects of zakat, have the physical and the mental capacities to execute his duties in a responsible manner.

Being trustworthy is an important quality. This is to ensure that the interests of the poor and of the needy are well protected. Thus, in an attempt to avoid malpractice or misappropriation of funds, some jurists like Ibn Qudamah, for instance suggests that amil must come from a well-to-do family or be related to those who are privileged to give zakat. Iman Malik on the other hand, emphasized two important qualities that make the appointment of an amil legitimate and valid a height sense of justice and well-versed in all the regulations governing zakat.²¹

4) Those whose hearts are to be Inclined (Al- Muallaf al-Qulub)

Since there is no priesthood in Islam, it is incumbent upon every Muslim to bring the message of Islam to anyone who has, not been exposed to the message. And if such a contact results in conversion, it is the duty of the Muslim ummah to ensure

that the welfare of the new convert is taken care of. Islam institutionalizes this arrangement by making this category of people as one of the beneficiaries of zakat.

5) Ransoming of Slaves

The rise of Islam occurred when the practice of slavery was rather rampant in the world. Islam used various methods to remove the curse and stigma of slavery from the shoulders of humanity. However, the fact that the Quran set aside a separate allocation from the zakat proceeds to be used for the ransoming of slaves is the greatest testimony of all to the commitment of Islam to the abolition of slavery.²²

6) The Debtors

All debtors who find themselves unable to repay their debts without suffering undue distress or destitution, or who are absolutely unable to do so being devoid of all means of subsistence, may lawfully seek relief from their burden through the agency of zakat.

7) For the Cause of Allah

The Quranic locution "Fisabilillah" in the way of, or for the Cause of Allah, has been variously interpreted by the Muslim jurist old.

8) The Wayfarer

A most interesting feature of the Quran is the emphasis that it lays on the value of travel both as an effective means of acquiring knowledge and of promoting, through personal and peaceful contact, the Islamic ideal of human brotherhood- thus weaving in a most practical way the solidarity of the Muslim peoples and contributing to world peace through personal relations with other peoples in a healthy and constructive atmosphere.²³

2.5 The Beneficial of Tithe for Social Development

According to *Dr. Mustafha Diibu Bigha* in his book titled “*Ihtisar Hukum-hukum Islam Praktis*” said that paying tithe is middle pillar from the other pillars, tithe is a basic property for Muslim to be at the first front. Tithe also is a right that has been obligated by Allah when the one-year counting is completed. The importance of tithe legislation in Muslim society and also the attitude and the sincerity about the roles of tithe from the aspect of human life. This role is not limited in the individually life, but it also opened for the society according to the various aspect.²⁴

Wahairi Mahmud in his book with titled “*Zakat, Peranannya dalam Penyuburan Harta*” cleared that the accomplish of *punfyng* and flourishing to individually and society through tithe, they have settle one of their rights to Allah and other human beings. The payer will also will be free from any slandering and society’s curses. Besides can reduce all heart diseases like arrogance and greedy, tithe also can produce a good behavior like generous and more tolerance.

In the other hands, the receiver is a group of the poor and other rightful persons for tithe. Tithe can helps them be free from the shackles of poor and suffer besides helps them save their dignity. They have a chance to get a new life that is more comfortable and helps them to be more closed with Allah. This progress will change them to be a contributor for other needed.

Paying tithe will purify and destroy all heart diseases among the poor like fell angry and being jealous with the richer. They will protest to the richer. Angry and jealousy are very dangerous attitudes. Different with Muslim Society, Allah asked his slaves to live in a strong brotherhood and tolerance lifestyle.

The further effects to the society from social aspect are the society, which educated with the spirit of tithe will have a positive and dynamic lifestyle. They are exposed with best conducts that build from a strong piety of Allah. Besides, strength brotherhood can be produced together with responsibility feeling. By this, the strong Muslim society which have a stable socio-economics achievement physically and mentally. This is the basic of a perfect lifestyle and lawful construction.

From the economics perspective, tithe is a one system, which gives a good social guarantee for Muslim society. Tithe has affected the country economics. It helps contribute our country with open the job opportunities and widen the investment sector. All these developments will increase the country exports and indirectly it also can rise up the ability to buy among the customers. These processes will influence government's income and budget for the purposes that lined by Shariah for the importance of this 'Ummah'.²⁵ *Dr Yusuf Al-Qardawi in his book, "Fiqh al-Zakat"* specified that tithe is a part from Insurance System and the greatest society protection in Islam. It is really and totally different compare to other religions especially in the Western that is more materialistic and limited. The tithe system covered the widen scope of 'maddiah' and 'maknawiah' lifestyle.

According the *Berita Harian* dated 8th January 2004 provided a journal about "PZS sedia 4 juta Bantu anak fakir Miskin" explained about the roles of tithe for ummah development. It can help the poor children supplying their school fees, their needs like shoes, bag, stoking and also two pairs of school uniform each. For kindergarten pupils, the subsidies worth RM 130, primary school and religious primary school get between RM 155 and RM205 and RM265 until RM400 for secondary students.