



INVESTMENT OF ZAKAT FUNDS AS AN EFFORT TO IMPROVE DHUFAFA'S ECONOMY PERSPECTIVE YUSUF QARDHAWI

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ABSTRACT

The goal of this study is to discover Yusuf Qardhawi's views on investing in zakat funds as well as the relevance of Yusuf Qardhawi's views on investing in zakat funds to improving the poor's economy in the modern economy. This study collects data from various related sources using descriptive qualitative methods, which are then elaborated to reveal the research objectives. According to the findings of this study, Yusuf Qardhawi permitted the investment of zakat funds for the benefit of the ummah community. The investment of zakat is permissible as long as the benefits are greater. Furthermore, investment from zakat funds can be a way to solve the problem of poverty in the modern era; the government or zakat institutions can now develop zakat funds for investment in any field as long as it generates profits and does not violate Sharia.

Keywords: Investing Zakat funds, Zakat funds, Yusuf Qardhawi

INTRODUCTION

Zakat is a universal pillar of religion, and it has been demonstrated in the glorious era of Islam that zakat can improve the welfare of the people (Meerangani, 2019). It is not only an obligation to issue zakat, but it is also an obligation to ensure that the zakat funds are used effectively and thoroughly until the zakat funds are received by the poor (Hafidhudin, 2020).

Zakat is very important for the poor because, in addition to helping to increase humanity's sociality, it is also an obligation that must be carried out by those who are able (Hafidhudin, 2020; Uyuni et al., 2020). The order is

considered *Ma'luum Minad-Diin Bidh-Dharuurah*, or increasing the power of a Muslim, because the order is non-negotiable (RI, 2003).

Zakat has long been idealized as a way to eradicate poverty. Zakat paid by muzaki can be distributed to the poor in both consumptive and productive forms, thereby improving the community's economy (Nurlita & Ekawaty, 2018). People, for example, can have capital for business with productive zakat, allowing them to meet their daily needs. Existing poverty can be alleviated in this manner (Arifin & Mufrani, 2016).

The lack of public awareness about issuing zakat, including giving zakat to zakat institutions, is the reason why the function of zakat has not been maximized and fully paid (Harahap, 2022). This is due to the community's lack of understanding of how to issue zakat and the nisab that must be issued (Arifin & Mufrani, 2016).

The payment of zakat is required by law. As stated in Allah SWT's word Al-Baqarah (2): 43, zakat is an obligation for every Muslim, according to many arguments in the Al-Qur'an (Firdaus et al., 2012). In *Kalammullah*, the command to pay zakat is linked with performing prayer services, and the instructions must be true and properly carried out by every Muslim, just like praying, where this command is no longer bargaining in carrying it out, namely five times a night (Yafie, 1994).

Zakat is the socialization of one's concern in order to avoid or reduce accumulation or conglomeration (Yafie, 1994). To close this gap, Allah's rules must be followed, specifically obligatory zakat, which is paid by muzaki to mustahik in an economic sense (Adawiyah, 2022). Zakat allows for the reduction of social gaps and the development of mutual aid and a sense of belonging in a Muslim environment (Thoriqudin, 2015).

Zakat investment benefits the economy in both direct and indirect ways. It will be activated directly to manage investments by collecting zakat on held assets (Khasandy & Badrudin, 2016). Furthermore, zakat funds will grow if they are used for investment or capital injections. If zakat funds have been distributed to those who are entitled to them as a form of assistance, they will be used as needed. As a result, they have seen the benefits of zakat as a positive change in their economy (Anggadini & Hassan, 2020).

The benefits are felt indirectly, as the distribution of wealth from the rich increases consumption of goods at producers due to an increase in the

income of the poor, resulting in an increase in market demand for goods (Thoriqudin, 2015).

Zakat benefits from increased income. Zakat will be levied on assets that exceed the Nisab limit. The Islamic government is permitted to use zakat money for investment, such as establishing a water industry, fisheries, or other businesses whose ownership will generate profits to meet the needs of the poor (Hafidhudin, 2020). If BAZNAS or LAZ use the productive zakat program, it is necessary to provide guidance and be accompanied by experts in their fields in order for the business to run smoothly and successfully, and the quality of faith and Islam of mustahik to improve (Hafidhudin, 2020).

Yusuf Qardhawi's opinion is used in the study because of his intellect, and he is also an international zakat expert with competence and commitment. However, there are still issues with the investment of zakat funds, which can occur due to the complexities of Indonesian people's lives (Purwatiningsih & Yahya, 2020). As a result, scholars and scholars who are competent in their fields of *ijtihād* and interpretation of zakat fund distribution, one of which is investing zakat funds to improve the poor's economy, are becoming more prevalent (Yafie, 1994).

Interestingly, Yusuf Qardhawi argues in the *fiqh zakat* book that the benefit of zakat is to help meet the needs of the poor. He also claims that the Islamic government is permitted to use zakat funds for investments such as establishing an agricultural industry, practicing animal husbandry, or buying and selling goods whose ownership and profits benefit the poor (Qardhawi, 1997).

Yusuf Qardhawi's *Fiqh Zakat* is a very comprehensive work that explains various types of zakat problems in simple language. Experts even argue that the *fiqh zakat* book is a very broad book concerning the *fiqh* of zakat and its complexities, beginning with professional zakat, investment zakat funds, household zakat, and corporate zakat.

As a result, the title of this study, "Zakat Fund Investment As An Effort To Improve Dhuafa's Economy Perspective Yusuf Qardhawi," focuses on examining how to invest zakat funds in Yusuf Qardhawi's opinion.

Definition of Zakat

In terms of language, *zakah* is the root word (*masdar*), and *zaka* means blessing, growth, and order (Kamrizal & Nenengsih, 2021). According to the terminology,

a portion of the assets is subject to certain provisions that are in accordance with the nisab and obligate the owner to give zakat to those who are entitled, subject to Shari'a-compliant conditions (S, A.B., 2017).

According to Isnaini, zakat has several broad dimensions (Qardhawi, 1997), including religious, moral-spiritual, financial, economic, social, and political dimensions, the goal of which is to achieve abundance and peace in society (Sulaiman, 2008). According to the definition above, it boils down to two main aspects: devotion to Allah and good deeds for the community.

Paying zakat is an aspect of devotional service in that it is an offering of "piety" by carrying out His commands (Khan, 2021). While charitable acts have both social and economic implications, The social aspect includes both personal and public benefits (Kurnia, 2008). The economic aspect is that property must circulate throughout the community in order to serve as the driving force for economic turnover in society (Thoriqudin, 2015).

Zakat is used to stimulate economic growth among the poor (Furqani et al., 2018). Zakat not only benefits the poor's material and spiritual growth but also the social growth and wealth of those who can afford it (Khasandy & Badrudin, 2016). in addition to what is stated in at-Taubah: 103.

According to Yusuf Qardhawi's fiqh zakat book, the word "zakat" in the form of "ma'rifah" is mentioned thirty times in the Qur'an, twenty-seven times in one verse concurrently with verses, and only once in the same condition as prayer but not once. verses, namely His word, and those who are active in paying zakat after the verses of people who are special in prayer (Hakim & Mulazid, 2018).

When the thirty times the word zakat is mentioned is investigated, eight of them are found in the letters that came down in Mecca and the rest in the letters that came down in Medina. According to some scholars, the word zakat, which is always associated with prayer, appears in the Qur'an eighty times. This figure is exaggerated, and it contradicts the calculations we discussed. However, if they also mean other words that mean zakat, such as infaq, necessities, and feeding the poor, we do not yet know the exact number, but it will range between 32 and 82 places (Qardhawi, 1997).

Taqiyyuddin Abu Bakr Bin Muhammad Al-Hasan defines zakat as: "*an-numuwu wa al-barakah wa khathar al-khair*," which means to grow, develop, and have many blessings (Thoriqudin, 2015).

Wahbah Al-madhab Zuhayly's study of zakat book explains that the obligation of zakat teaches at least four lessons (Ismanto & Amin, 2021; Nurhadi, 2019): first, zakat fortifies and protects assets from thieves' targets. Second, zakat serves as a helper for the poor and those in need. Zakat can help the poor live a better life. Third, zakat purifies the muzzaki's soul of miserliness and miserly behavior and guides a person to be generous and participate in fulfilling social responsibilities. Fourth, zakat is prescribed as an expression of gratitude for the blessings of wealth bestowed upon someone (Thoriqudin, 2015).

In the Qur'an, the command to pay zakat is frequently referred to as an order to pray (Rasid, 2019). If prayer is viewed as a human obligation to God, then zakat is intended to cleanse the soul and wealth of Muslims (Rasid, 2019).

Following are some examples of people who are eligible to receive zakat: first, Poor people (Fakir)—those who are unable to earn a living—lack the wealth and strength to meet their basic needs. According to Yusuf Qardhawi, a poor person is one who, while meeting his needs, fortifies himself and is unwilling to beg. They lack assets or sufficient income to meet their needs, either for themselves or for those who are dependents, such as a person who requires 50,000 rupiah per day but only has 20,000 or 10,000 rupiah (Qardhawi, 1997).

Second, The poor (Miskin), whose income is insufficient and who live in poverty. According to the Hanafi school, the poor are those who have nothing; this is a widely held belief.

Third, Amil zakat: individuals who are given zakat and are in charge of collecting and distributing it. This group is entitled to a share of the zakat if the zakat officials actually carry out the work of expertise and spend most or all of their time doing so; the amil part also includes transportation costs and other costs for carrying out the work. Rasulullah SAW advised zakat collectors to act and speak politely in their native language. He appointed his closest friends (Suma, 2010).

Fourth, converts: non-Muslims who wish to convert to Islam (Muallaf) (Khasanah, 2010). Or the group whose Islam and the group and their family are expected to convert to Islam, such as Safwan bin Umayyad, who was granted freedom by the Prophet during Mecca's fatuh and given four months to reflect on himself. Then, leaders or figures who have converted to Islam and have made

friends with infidels by giving them zakat are expected to persuade them to convert to Islam (Qardhawi, 1997).

Fifth, servant, releasing captives, piracy, war, and poverty Giving it to them will strengthen their faith even more.

Sixth, people have debts, and people who have debts for legitimate needs and are unable to pay them are not immoral. If a person is in debt for religious reasons, the debt is paid with zakat even if he is able to pay it. According to Imam Malik and Ahmad, debtors are divided into two groups, each with its own set of laws. People who have debts for their own benefit first, and debts for the benefit of a large number of people or society second (Qardhawi, 1997).

Fi-Sabilillah: those who fight for Allah or strive to straighten out Allah's religion. Building mosques, madrasas, and spreading Islam are some examples (Sari, 2006).

Eighth, Ibnu sabil, people travel with the intention of not violating Shari'a, but something unfavorable happens, such as pickpocketing or running out of provisions, and they die (Syahatah, 2004).

Zakat Fund Investment Law

The investment of zakat funds is an important issue in the Islamic economy that must be thoroughly researched. Economic development and the rapid growth of funds caused zakat practitioners to study it, which influenced their mindset because zakat is an important tool for improving people's lives (Haq et al., 2017).

Scholars have differing views on the legality of zakat fund investment; some allow it, while others forbid it. Scholars' perspectives on the investment of Zakat funds for the poor are as follows:

Wahbah Al-Zuhaili contends that investing zakat funds is prohibited because it changes the origin of zakat distribution, namely, immediately (Musthafa & Wulmurtiah, 2022). Wahbah Al-Zuhailiy forbids the use of zakat funds for investment because there will be no perfect ownership if the wakalah contract (delivery) is not carried out in advance of the mustahik (Waluya, 2017).

He also believes that zakat funds should not be invested in specific businesses or fields, even if they can generate large profits in the future. This is prohibited because there is no wakalah contract bestowed by the mustahiq on the institution that manages the funds when investing zakat funds (Rosid, 2019).

These scholars, Abdullah Nashih Uluwan, Muhammad Atha 'Al-Syayid, and Shaykh Taqy Uthmany, forbid the investment of zakat funds for several reasons, including the following: a) The investment of zakat funds can suspend the poor's rights until they are in their hands, even though the origin of zakat distribution must be expedited (*fauriyyah*). b) Zakat fund investment can threaten loss and zakat fund loss because investment only recognizes two possibilities, namely losses or profits; if you experience zakat fund loss, no one will be held accountable. c) Zakat funds invested in any form can contribute to the budget from zakat withdrawal income. d) Zakat fund investment results in a loss of collective ownership. This is in contrast to the majority of scholars, who insist on complete ownership of mustahik when paying zakat. e) The collector, not the managing manager, is the role of the priest or representative (Afnan, 2020).

While Mustafa Al-Zarqa allows zakat funds to be invested, he argues that zakat assets can also be invested because this method can benefit and open up (Bensaid & Rachid, 2013).

According to *usul fiqh* law, "a leader's (president's) kindness to his people must be based on benefit." This is a crucial law related to *siyasa al-syariyah* and the arrangement of rulers as a barrier to participation in controlling all policies of an imam or president and all those who regulate Muslims. The ruler, king, caliph, president, and staff, as well as judges and others, are all referred to as "priests" in this context (Hamim & Muntaha, 2013).

This rule implies that if the leader makes provisions or rules, they must bring benefits to his people in terms of zakat fund investment, which is one way to bring benefits in the future (Al-Masyiqah, 2007). The authorities (government) or their representatives, both from organizations and zakat institutions, manage this investment fund. Before investing zakat funds, it is best to consult with those who have experience in the investment world and can be trusted, and the type of investment must also be lawful in accordance with Shari'a, not businesses that are forbidden or prohibited by Shari'a (Hamidi, 2015).

The MUI fatwa states that, while the distribution of zakat from *amil* to *mustahiq* must be expedited, it can be completed if the *mustahiq* do not yet exist or there is a greater benefit. A *syar'iyah maslahah* is a *maslahat* who determines the government by adhering to the rules of this benefit. Zakat that has been finalized may be invested subject to the following conditions (MUI, 2003): 1) Businesses whose funds are channeled must be justified by applicable laws and

regulations, not prohibited businesses. 2) Funds must be invested in areas where profits are expected or on the basis of a feasibility study. 3). Must be guided and supervised by knowledgeable and experienced individuals. 4). The business must be conducted by a professional and trustworthy institution or organization (trustworthy). 5). Government investment permits must be obtained, and the government must compensate in the event of a loss or bankruptcy. 6). There are no poor people who are hungry or in need of funds that cannot be delayed while the zakat assets are being invested. 7. Zakat distribution, which is final because it is invested, must be time-limited.

The Advantages of Investing in Zakat Funds

The investment of zakat funds for the poor is guided in order for the funds to grow and benefit the poor. In other words, the investment activity of zakat funds benefits the greater community, particularly the poor (Sakti, 2009). Because of the current modern needs that make investing in zakat funds very beneficial, particularly for mustahik, there is a significant benefit if zakat funds can be managed through smart investments.

There are several advantages to investing Zakat funds for the poor, including (Qardawi, 2006): 1. Empowering unemployed human resources by meeting the need for assets or bribes that are commonly used to carry out economic activities. 2. The value of assets will rise, allowing more people to be helped and increasing the benefits of zakat funds. Later, the investment's profits will be distributed to the mustahik on a regular basis. 3. The investment of zakat funds can inspire the poor to work independently and motivate them to live a decent life. With these activities, the community can be protected from poverty, and Indonesia's poverty rate will decrease. 4. Those who were mustahik will become muzaki if all goes well. Because the benefits of investing in zakat funds enable them to live a decent life and rise out of poverty. Some of the advantages of zakat investment will benefit both the country's economy and the poor. like the original intention of zakat.

Investment of Zakat Funds to Improve the Dhuafa Economy: The Perspective of Yusuf Qardhawi

According to Yusuf Qardhawi, Islam regards poverty as a right that can jeopardize faith, morality, mental logic, family, and society (Setowara, 2020). One

of capitalism's most heinous crimes is the concentration of production resources in the hands of a few economically powerful people, with consequences for the lives of those who are less fortunate. Because zakat is an obligation for wealthy Muslims, it is an uncompromising mechanism that seeks to eliminate all authority (Putriana, 2011). Zakat has the potential to act as a tool for closing this gap and restoring people's purchasing power.

As a result, we must raise public awareness of the significance of zakat in the economy and society (Khuluqo, 2016). As a result, it is critical that zakat funds are managed and developed by qualified individuals so that they can grow and generate profits. Zakat funds can be grown by investing them before they are distributed to those who are entitled to them (Mukaddis & Abdullah, 2019). The collected zakat funds are first invested so that the zakat funds grow even more, and the profits are distributed back to mustahiq. It is hoped that, as a result, an increasing number of mustahiq will benefit from zakat funds. In this case, Yusuf Qardhawi's fatwa justifies investing zakat funds in any type of business that can profit and does not violate Shari'a, such as factories, real estate companies, or other businesses.

Before mustahiq receives zakat, the funds collected are first invested, and the profit earned from the investment is distributed to the poor. It is hoped that this will ensure that the goodness of zakat funds is evenly distributed and sustainable. The sources of Syari'ah provide a solid foundation for us. As a result, some scholars oppose the investment of zakat assets. The hope is that investing zakat funds will bring Muslims prosperity in this modern era (Kholik, 2016).

As stated in his dissertation on fiqh zakat, Yusuf Qardhawi takes several scholars' opinions into account when justifying the investment of zakat funds. First, Atha', a well-known fiqh scholar from the Tabi'in community, stated that it is more pleasing if someone gives zakat assets to Muslim families until they become wealthy. According to this viewpoint, the Islamic state will be able to construct factories, businesses, and other structures and then transfer ownership to the poor in whole or in part. Thus, the business can generate profits and finance all of its needs. However, you will not be granted the right to sell or transfer your ownership rights to third parties in order for them to resemble waqf assets (Qardawi, 2006).

Second, Imam Nawasi stated that those who are capable of performing a skill should be provided with the necessary capital. It could be the cost of the tools required, or it could be more. The amount of assistance provided is tailored to the needs of the business in order to maximize profits (Hafidhudin, 2020). Naturally, the assistance provided varies depending on the location, time, type of business, and individual characteristics. A street food vendor, for example, is given a capital of 1 to 3 million rupiah, while a tailor is given a working capital of 4 million to purchase a sewing machine and other necessities. Because anything less than that will not suffice. Carpenters, butchers, perfume sellers, and others are given money as needed to purchase tools. Farmers are given enough land to make a living. If they lack expertise in any field, the government can manage zakat funds for their needs and provide training for them so that they have the skills to open their own businesses and rise above the economic downturn.

Third, Imam Syamsudin Ar-Ramli explained it in the *minhaj syarah*. He stated that the poor, if they lack expertise in a field of work or business, should be given zakat, which should be sufficient to allow them to reach the same age limit as people like him in his country. Because the goal of zakat is to provide sufficiency, this goal will not be met unless the specified age limit is exceeded annually. Giving zakat to people who cannot work until the specified age limit means giving them something of value, such as purchasing a house to rent out from which the proceeds can be taken and fulfilled. If the *dhuafa* can do business properly and sufficiently, they are only given the price of the tools required, even if the amount is large. Those who are good at trading are given enough capital so that they can make reasonable profits based on the size and characteristics of the individuals in their environment. If he is skilled in one area of work and everything else is adequate, he is given sufficient capital.

Fourth, according to the Imam Ahmad school of thought, it is permissible for the poor to take zakat for all the necessities of life in the form of shops, carpentry tools, and so on, in perpetuity. Some Hambali schools choose this history and emphasize adequacy as the limit for giving zakat. With zakat, one's life improves. There is no set rule for the adequacy limit based on the condition and level of life, but it will be different for each person depending on their circumstances (Qardhawi, 1997).

According to the *ulama*, this is the basis for Yusuf Qardhawi to allow the investment of zakat funds in any field in order to provide benefits for

mustahiq in the future. This viewpoint is based on the benefit of mustahiq, and the text does not explicitly state that zakat distribution should be expedited.

In the implementation of zakat funds for investment, there are three categories:

1. Mustahiq's Zakat Fund Investment

The zakat received by Mustahiq from investment returns and the zakat of the scholars are the same, whether those who receive it continuously are the dhuafa and zakat takers or those who pay zakat, such as people who have debts, Ibn Sabil, or to free slaves. The funds that have been channeled into the hands of those who are entitled to them are fully theirs. When it comes to zakat funds, you can use them for anything, whether directly or indirectly.

“Allah SWT awakens sadaqah (zakat) to them (mustahiq) with the nature of ownership and wawu tashrik, which shows that zakat belongs to them together,” says Imam Shairazi. as mentioned by Imam Nawwi in his book, al-Majmu “Our scholars (Syafi madzhab) said that if it is customary to make handicrafts, then given the money used to buy handicraft materials or tools, whether the price is cheap or expensive, it is estimated that the benefits can meet their daily needs, which vary according to the craft of the region, time, and individual.”

We can conclude from this that the law of investing zakat, which is carried out by mustahiq after they receive it, is permissible, with no disagreements among scholars. They can still live their lives if they invest the zakat money they receive.

2. Muzaki's Investments

The muzaki's investment differs from how the law of origin pays zakat, in that it is accelerated. This problem is related to whether zakat must be distributed directly or can be postponed; there are differences of opinion on this matter; the majority argue that paying zakat must be expedited if it reaches one nishab. Do not put off paying zakat.

3. Zakat Investment by Rulers or Zakat Amil Agencies

Originally, zakat assets collected by the authorities or Amil bodies that replaced the duties of the authorities were immediately distributed to

those entitled to them. As a result, contemporary fikih experts disagree on this point. Some people believe that investing zakat funds is permissible. Shaykh Mustafa Zarqa is among those who hold this viewpoint. The following are some of the reasons why it is permissible.

First, while the parties entitled to receive zakat are specified in Surah at-Taubah: 60, the method of distributing zakat to the eight groups is not specified by default. Delaying the payment of zakat by the AMIL Zakat Agency is simply the management of zakat distribution so that it is legal in Syria.

If waqf land managers are permitted to empower zakat assets for the benefit of waqf targets, then a ruler may empower third-party zakat funds, qiyas with orphan property managers who are permitted to invest in orphan assets. If this is permissible, even if it really belongs to the orphan, it is permissible to invest the zakat funds before handing them over to those who are entitled to receive them for the benefit of those who are entitled to receive zakat. Zakat assets are no more noble than orphan assets.

Fourth, even though it is technically forbidden, there is an urgent need in this era, and investing zakat funds means securing permanent financial sources to meet the needs of mustahiq zakat, which are increasing every day.

There are also scholars, such as Dr. Wahba Zuhaili, who oppose investing zakat funds. This scholar's viewpoint is as follows: First, funds invested in any field result in funds not being conveyed directly because they must wait for the results of investment profits. Second, investing zakat funds can result in losses because it can lead to bankruptcy. Third, investing with zakat funds results in the muzzaki not owning the business. In contrast, the majority of scholars believe that individual ownership is required, as stated in Surah at-Taubah.

The following are the restrictions on investing zakat funds:

1. Does not contravene Shari'ah laws. Investing funds from zakat in Islamic fiqh must be properly implemented. In order to carry out investments, one must adhere to religious ties and understand what is legal and illegal. Because this requires a Muslim to follow Islamic law, such as the prohibition on usury in investment, it is not permitted to invest in prohibited areas such as the pork business, idols to be worshiped, or religious items for rent.

2. Realizing Mustahiq's interests

Paying attention to the real needs of mustahiq zakat is required when investing in zakat assets. This benefit, which is the goal of investing zakat assets, should not be overlooked when investing zakat assets. Considering that there are no immediate basic needs that necessitate the direct distribution of zakat funds at that time, If there is a need, it must be met before zakat is invested. To accomplish this, you can first invest a small portion of your zakat assets and then distribute the majority to mustahiqs to meet their needs. Gradually, the zakat assets will grow and can be invested in productive projects to meet the needs of future mustahiq.

3. Considering the public interest

Many parties must benefit from an investment when it is carried out: a). Contribute to increasing people's income, such as in the field of industry, to relieve the state's burden in terms of imports, as this can reduce state spending. b). Creating jobs for the unemployed because the projects being carried out require a large number of workers, which is even better if these workers are mustahiq themselves. They are rewarded for their efforts. c). If more production can be exported, the country's currency will rise.

The Relevance of Yusuf Qardhawi's View on the Investment of Zakat Funds to Improve the Economy of the Dhuafa in the Contemporary Economy

Zakat, if properly managed, can become a movement to improve the economy. As a result, it must be optimally managed in managing zakat funds, and the benefits can be potential in supporting economic development and creating progress in eradicating poverty and realizing a prosperous economy in the modern era. Zakat's success is determined by how it is managed and applied. Zakat is given to official zakat institutions, both those formed by the government and those that have received permission from the government, in order for utilization to be effective and targeted. as stated in Zakat Management Law No. 23 of 2011. In addition to collecting and distributing zakat, Amil must

also be able to create economic equity for the people through empowerment programs using zakat funds.

According to the description above, Yusuf Qardhawi's view of investing in zakat funds, if carried out correctly, will bring enormous benefits to developing the economy because, by investing zakat funds, more and more zakat funds will be collected, and more and more mustahiq will be helped by their economy. Furthermore, by encouraging investment, zakat funds will add new projects that will employ many unemployed people. According to okezom.com, the 2020 unemployment rate reached 6.68 million people in February, excluding the impact of the COVID-19 pandemic. Investment in zakat funds not only helps to increase the daily needs of the poor, but it also helps to reduce the unemployment rate.

According to Yusuf Qardhawi's opinion in his book *Fiqh Zakat*, the government can provide capital to the poor based on their skills in addition to investing zakat funds. If a person possesses certain skills or abilities, he will be given zakat based on the price of goods that support that skill. For example, if he has agricultural expertise, he will be given agricultural tools on a permanent basis (Qardhawi, 2015).

In Indonesia, zakat institutions and the government have implemented a number of zakat fund investment programs for the benefit of the poor. P.S. Brodjonggoro, the head of Bappenas Bambang, explained one example of the use of zakat funds in Indonesia, such as the micro hydro power plant (PLTMH) in Jambi. Zakat funds were used to help build a PLTMH that will provide electricity to 806 households in four villages in Jambi province (PPN, 2020).

Mohammad Thoriquddin describes the mudharabah program at the El-Zawa Malang institution in his book *Productive Zakat Management*. Mudharabah, or a collaboration of capital owners entrusting a certain amount of capital to a manager under a black-and-white agreement, This form confirms cooperation with the capital owner's 100% contribution of capital and the manager's expertise. Mr. Edi Santoso's mudharabah agreement is for cricket cultivation and the manufacture of agricultural tools belonging to Edi Santoso in the area of the source of shoots, Malang Regency. The total amount of funds disbursed for the program is Rp. 47,000,000 (forty-seven million rupiah). Through muzzaki, this program aims to empower Mustahiq.

Misdi, a mother of three children, lives with Edi Santoso. She is skilled at sewing. She lacked the funds to purchase a sewing machine. The El-Zawa Zakat Institute in Malang then provided a capital loan to purchase a sewing machine. She was able to develop it after receiving funding from the El-Zawa Zakat Institute. Before receiving capital from El-Zawa, his average monthly income was only 500,000 rupiahs, but after receiving a loan, it increased to 750,000 rupiahs (Moh. Thoriquddin, 2015).

Mr. Saji discovered that, in addition to providing business capital, the zakat institution also provides spiritual assistance. He has received business capital twice, and the economy, according to him, has improved. Not only does he assist with business capital, but he also revealed that he receives spiritual assistance on a monthly basis, such as fiqh studies, buying and selling, and so on (Moh. Thoriquddin, 2015).

This investment program from zakat funds can be one way to address the problem of poverty in the modern era. Now, the government or zakat institutions can develop zakat funds for investment in any field as long as it generates profits and does not violate Sharia. It has been demonstrated that this program benefits many dhuafa economically; it is hoped that if this program is continued to be implemented, more and more dhuafa will benefit, not only in terms of meeting their needs but also in terms of lowering the unemployment rate.

CONCLUSION

According to Yusuf Qardawi, priests and leaders may invest zakat assets received in abundance in any business as long as the business can generate profits, such as fishing, agriculture, and other businesses. In addition to the government or zakat institutions investing, mustahiq can invest from zakat funds based on their skills; those with expertise are given capital to purchase equipment. However, if there are those who lack expertise in any field, the government can manage the zakat funds for their needs and provide training for them so that they have the skills to open their own businesses and rise above the economic downturn.

This investment program from zakat funds can be one way to solve the problem of poverty in the modern era. Now, the government or zakat institutions can develop zakat funds for investment in any field as long as it is profitable and does not violate Sharia. It has been demonstrated that this

program benefits many dhuafa economically, and it is hoped that if this program is continued to be implemented, more and more dhuafa will benefit, not only in terms of meeting their needs but also in lowering the unemployment rate.

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