



## KNOWLEDGE AS A FACTOR THAT AFFECTS THE VALIDITY AND INTEREST IN CARRYING OUT ISLAMIC LAW

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### Abstract

Zakat is a form of worship that requires knowledge to support the validity of worship and also encourage the interest of a Muslim to carry out his obligations. This article seeks to explain how knowledge about zakat can support the validity and also encourage interest from the perspective of madhhab Shafi'i. This research was carried out with a quantitative approach with analytical methods based on Partial Modeling Least Square. The data collection technique uses a questionnaire that contains latent variables and observed variables which are indicators of the variables themselves, the research sample is 100 respondents with the population criteria of religious leaders, community leaders, and ordinary people who are based in schools of thought. Shafi'i. The results of the study explain that knowledge has a positive and significant effect on the validity of community zakat, which means that in order for a community's zakat to achieve its goal of being legal, sufficient knowledge of the terms, pillars, and other provisions of zakat is needed. Furthermore, knowledge also has a positive and significant effect on people's interest in carrying out zakat obligations, the higher a person's knowledge of zakat, the higher his interest in zakat.

**Keywords:** Zakat, Knowledge, Validity, Interest, Madzhab Shafi'i

### Abstrak

Zakat merupakan salah satu bentuk ibadah yang membutuhkan ilmu untuk menunjang keabsahan ibadah dan juga mendorong minat seorang muslim untuk melaksanakan kewajibannya. Artikel ini berusaha menjelaskan bagaimana pengetahuan tentang zakat dapat mendukung keabsahan dan juga mendorong minat dari perspektif mazhab Syafi'i. Penelitian ini dilakukan dengan pendekatan kuantitatif dengan metode analisis berdasarkan Partial Modeling Least Square. Teknik pengumpulan data menggunakan kuesioner yang berisi variabel latent dan variabel observe yang merupakan indikator dari variabel latent itu sendiri. Sampel penelitian adalah 100 responden dengan kriteria populasi tokoh agama, tokoh masyarakat, dan masyarakat biasa yang berbasis mazhab syafi'i. Hasil penelitian menjelaskan bahwa ilmu berpengaruh positif dan signifikan terhadap keabsahan zakat umat, artinya agar zakat suatu umat dapat mencapai tujuannya yaitu absah, maka dibutuhkan pengetahuan tentang syarat, rukun dan ketentuan zakat lainnya. dibutuhkan. Selanjutnya pengetahuan juga berpengaruh positif dan signifikan terhadap minat masyarakat dalam melaksanakan kewajiban berzakat, semakin tinggi pengetahuan seseorang tentang zakat maka semakin tinggi pula minatnya terhadap zakat.

**Kata Kunci:** Zakat, Pengetahuan, Keabsahan, Minat, Mazhab Syafi'i

## INTRODUCTION

Allah created man with a specific purpose, namely only to worship him as he says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ<sup>1</sup>

Meaning: *And I did not create the jinn and mankind except to worship Me.*

The definition of worship in Islamic religious literature can be formulated by carrying out all its commands and staying away from its prohibitions with the sincere intention of doing it all with the aim of obtaining its *pleasure*.<sup>2</sup> Worship, in general, can be divided into two, namely *mahdbah* worship and *ghoiru mahdbah* worship.<sup>3</sup> One of God's commands which are manifested in the form of worship of *mahdbah* is to pay zakat for those who have certain commodities with a predetermined size at a specified time.<sup>4</sup>

Knowledge is one of the factors that can lead a Muslim to carry out his god's commands,<sup>5</sup> in a sense, it is too difficult for a Muslim to carry out his god's commands without knowledge of the purpose of his god's commands, while a charity itself is often rejected because it is carried out without knowledge, this is as explained by Imam Ghozali:

الْعِلْمُ بِلَا عَمَلٍ جُنُونٌ. وَالْعَمَلُ بِغَيْرِ عِلْمٍ لَا يَكُونُ<sup>6</sup>

Meaning: *Knowledge without action is madness, and action without knowledge is meaningless.*

The acceptance of worship can be studied through a fiqh study approach by understanding the elements needed in carrying out worship such as terms, pillars, and provisions that must be obeyed, which in turn worship can be justified its validity,<sup>7</sup> Legitimate and invalid laws are the limits of human ability in their efforts to find the truth about the acceptance of an act of worship or not, and other about the acceptance of a human act of worship is a personal matter that Allah SWT only knows.

Prophet Muhammad says :

نَحْنُ نَحْكُمُ بِالظَّوَاهِرِ وَاللَّهُ يَتَوَلَّى السَّرَائِرَ<sup>8</sup>

Meaning: *We judge (a matter) outwardly, while Allah is in control of the invisible side.*

If worship has justified its validity, namely worship that is carried out by fulfilling the requirements of the pillars and other provisions, then the worship has fallen from the obligations of a Muslim, but, if worship is justified that its invalid, then the worship is considered unfinished so that it must be *qodbo*.

Very important for a Muslim to understand the laws of religion so that all obligations that have been carried out can be valid. That is why the Prophet says :

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ<sup>9</sup>

Meaning: *Seeking knowledge is obligatory for all Muslims.*

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<sup>1</sup> *Al-Qur'an* , nd, 51:56.

<sup>2</sup> Abu Hamid Al- Ghozali , *Ihya ' Ulumiddin* (Surabaya: Haromain Jaya, 2007), 1:65.

<sup>3</sup> Abu Bakr Syato , *Hasyiah Panatut Tbolibin* (Beirut: Darul Pole Al- Silmiah , 2018), 1:45.

<sup>4</sup> Syato , *Hasyiah Panatut Tbolibin* , 2:102.

<sup>5</sup> Al- Ghozali , *Ihya ' Ulumiddin* , 1:24.

<sup>6</sup> Abu Hamid Al- Ghozali , *Ayyubal Walad* ( Lebanese : Darul Basyair Islamiyah, 2010), 13.

<sup>7</sup> Grace Syafe'i , *Science Usul Fiqh* (Bandung: Setia Pustaka, 2010), 13.

<sup>8</sup> Kamaluddin Ahmad, *Ad Dururul Lawami '*  (Beirut: Darul Pole Al- Silmiah , 2020), 1:45.

<sup>9</sup> Ibn Majah , *Sunan Ibn Majah* ( Lebanese : Darul Pole Al-Islamiyah, 2010), No. 244.

Imam Ghozali gave an explanation of the knowledge referred to in the Hadits above. So that it is obligatory to study it,<sup>10</sup> that is religious knowledge or world knowledge that will support the achievement of the obligations and goals of a Muslim. As an illustration, a Muslim has an obligatory routine, namely praying five times a day, then learning to pray five times a day is obligatory for him, the next illustration is that a Muslim wants to drive a car, so it is obligatory for him to learn to drive a car properly and correctly first so as not to endanger himself and others.

a Muslim's knowledge of religious laws also affects their interest in implementing religious law, which in this case is agricultural zakat.<sup>11</sup>

Several previous researchers were intense in examining the effect of knowledge on interest in carrying out zakat as research conducted by Mulyana, Mintarti, and Wahyuni (2019) Nugroho and Nurkhin (2019), Haki (2020) their three research results state that knowledge has an influence on people's interest in carrying out zakat, the question in this research is how How is the understanding of the Muslim community towards *zakat*? whether the zakat that they have carried out based on their knowledge has succeeded in aborting the zakat obligation? As explained above, essentially worship can be declared valid if the implementation process has met the requirements of the pillars and other provisions.

Therefore, this study presents a double premise, where the study does not stop at the impact of public interest in implementing zakat but more than that examines the validity of community zakat worship which is measured based on indicators of the validity of zakat with the perspective of the majority Indonesian population madhab, namely the Madhab Shafi'i.

## Literature Review

### Agricultural Zakat

Agricultural zakat is a certain level that must be issued on certain agricultural products such as wheat, rice, corn, and others that have *ilat qiyas* in the form of grains, which can be stored, and used as a staple food.<sup>12</sup> Agricultural zakat must be issued every harvest if it has reached one *nishab* and does not have a *haul* count as zakat on gold, silver, trade, and others. The size of the *nishab* of agricultural zakat is 5 *wasaq*, one *wasaq* is 60 *sha'*, one *sha'* is 4 *mud*, while 1 *mud* is 679.79 grams<sup>13</sup> of rice (which has been cleaned of skin), thus one nishob of rice is 814.8 kg.<sup>14</sup>

The level of agricultural zakat that must be issued is 1/10 or 10% if it is irrigated with rainwater, and 1/20 or 5% if it is irrigated with cost. Calculation of zakat levels can change according to the number of months and irrigation conditions. If the process of planting to harvesting takes 3 months, while the rainwater falls is only sufficient for the remaining two months using costs for irrigation, then for 2 months the zakat rate is 10% x (2/3) while for one

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<sup>10</sup> Al- Ghozali, *Ihya' Ulumiddin*, 1:15.

<sup>11</sup> Ana Mulyana, Sri Mintarti, and Sri Wahyuni, "The influence of understanding and religiosity and trust on interest in paying professional zakat by muzakki," *Mulawarman Economics Journal (JIEM)* 3, no. 4 (July 3, 2019), accessed May 11, 2022, <https://journal.feb.unmul.ac.id/index.php/JIEM/article/view/3824>.

<sup>12</sup> Sulaiman Al- Bujairimi, *Al- Bujairimi Alal Khotib* (Lebanese : Darul Pole Alamiyah, 1996), 2:214.

<sup>13</sup> Wahbah Azzuhaili, *Al- Fiqhul Islamic Wa Adillatub* (Beirut: Darul Fikr, 1985), 911.

<sup>14</sup> Ma'shum Ali, *Fathu Al-Qadir Fi 'Ajaib al -Maqadir* (Surabaya: Maktabah Muhammad Bin Ahmad, 2000),

month it is  $5\% \times (1/3)$ , then the two are added together so that the value of the zakat level is  $0.01667 + 0.0667 = 0.08334$  (8.34%).<sup>15</sup>

Furthermore, the legal requirement for agricultural zakat in the form of agricultural products, in the sense that agricultural zakat cannot be issued in the form of currency values. In this case, the madhhab Shafi'i is different from *madhab* Hanafi, *madhab* Hanafi allows agricultural zakat to be issued in the form of money, this is because the madhhab Hanafi has an *istibsan* approach in its legal *istimbath*, while the *madhab* Shafi'i prohibits *istibsan* as the basis for *istimbath*.<sup>16</sup>

The pillars of issuing zakat are intending zakat on predetermined commodities and handing them over to *mustahiq* (people who are entitled to receive zakat) either directly or through *syar'i amil* whose status is determined by the central government.

### **Knowledge**

Knowledge has a more general dimension than science, everything that is known by humans through the senses can be categorized as knowledge, whether the knowledge has been tested for truth and can be explained systematically or not. Meanwhile, science has a more specific meaning, namely everything that is known to humans that have been tested for truth which can be arranged systematically so that it is easy to explain and understand.<sup>17</sup> Thus, the knowledge that has not been verified cannot be declared science.

In this scientific journal, what is meant by knowledge are an understanding of a reality obtained from experience, social influence, and education by the community about agricultural zakat. In connection with this research, it is stated that the factors that influence a person's interest are divided into internal, social, motive, and emotional factors<sup>18</sup>. Internal factors are factors that come from one's understanding of reality, while knowledge is one of them, therefore one's knowledge of zakat can be expressed as a variable that plays a role in influencing one's interest in carrying out zakat.<sup>19</sup>

### **Validity**

The law is divided into two, namely *taklifi* law and *wadh'i law*. *Taklifi* law is God's *kebitob* towards people who have reached *mukallaf* which is a manifestation of orders (mandatory), prohibitions accompanied by threats (haram), recommendations (sunnah), prohibitions without threats (makruh), neither prohibitions nor suggestions (mubah). Meanwhile, the *Wadh'i* law is a law that describes an act of worship, muamalah, or otherwise declared to have been achieved or not. If worship or muamalah has been successfully achieved then it is declared valid, but if it has not been achieved then it is declared invalid. The achievement of success in worship and muamalah is very dependent on the terms and pillars.<sup>20</sup>

Thus, the validity referred to in this study is the achievement of the success of worship, namely agricultural zakat based on the realization of the terms and pillars. *Syarat* (conditions) are everything that must be done before someone implements worship, which in this study are

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<sup>15</sup> Al- Bujairimi , *Al- Bujairimi Alal Preacher* , 2:216.

<sup>16</sup> Syafe'i , *Science Usul Fiqh* , 55.

<sup>17</sup> Ahmad Tafsir, *Philosophy Science* (Bandung: PT Remaja boss Works , 2004), 5.

<sup>18</sup> L Crow and A Crow, *Educational Psychology* (Yogyakarta : Nur Cahaya , 1989), 55.

<sup>19</sup> Aditya Surya Nugroho and Ahmad Nurkhin , "The Influence of Religiosity , Income, Knowledge of Zakat on Interest in Paying Professional Zakat through National Development Planning Agency with Age as a Moderating Variable ," *Economic Education Analysis Journal* 8, no. 3 (November 26, 2019): 955–966.

<sup>20</sup> Syafe'i , *Science Usul Fiqh* , 24.

conditions that must be done before someone carries out agricultural zakat, such as farm products reaching one *nishob*, known zakat levels, paid based on farm products, and so on. while rukun (the pillars) are everything that must be carried out in the process of worship which in this case is the intention to issue agricultural zakat and hand it over to the mustahiq (people who are entitled to receive zakat).

The validity of worship is very dependent on the terms and pillars, if it is fulfilled then the law of worship can be declared valid, but if it is not fulfilled then the law is null and void.<sup>21</sup> While fulfilling the requirements and pillars of worship, of course, cannot be separated from the knowledge of someone who carries out worship itself, therefore the depth of his knowledge will explain how a person fulfills the requirements and pillars of worship.

### Interest

Interest is a tendency that encourages a person to make a choice based on a desire for an object,<sup>22</sup> it is triggered by the desire to be captivated by something in the form of a particular individual, object, or activity.<sup>23</sup>

In this study, the object referred to in interest is an activity in the form of carrying out agricultural zakat obligations which can be influenced by various things, one of which is internal factors that are manifested by knowledge obtained from the social environment, education, and experience.<sup>24</sup>

Broadly outline, there are aspects contained in interest, namely desire, interest, and belief.<sup>25</sup> These aspects will be used as indicators to measure the interest of the people who are considered to have knowledge of zakat. The notion of desire is a tendency that arises from within a person to have or carry out an activity without coercion or pressure. Interest is a tendency that arises from within a person that causes pleasure and attracts attention. Confidence is a tendency that arises from within a person that creates a sense of trust in an entity that includes usability, benefits, and reciprocity for himself.<sup>26</sup>

## RESEARCH METHODOLOGY

This research is based on a quantitative descriptive approach, in which the research is conducted by digging up data that is realized in the form of numbers and then being analyzed using certain analytical methods to answer hypotheses based on certain theories.<sup>27</sup> The analytical method used is *Partial Least Square* (PLS), which is a variant-based Structural Equation Analysis that can simultaneously test the measurement model as well as test the Structural model. The

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<sup>21</sup> A. Syafi'i Karim, *Fiqh Usul Fiqh* (Bandung: Pustaka Setia, 1997), 13.

<sup>22</sup> Sumadi Suryabrata, *Methodology Research* (Jakarta: Rajawali, 1988), 109.

<sup>23</sup> Crow and Crow, *Educational Psychology*, 77.

<sup>24</sup> Ubay Haki, "The Effect of Zakat Knowledge and Institutional Image on Muzakki's Interest in Paying Zakat Fitrah," *Syî'ar Iqtishadi: Journal of Islamic Economics, Finance and Banking* 4, no. 1 (May 19, 2020): 81–97.

<sup>25</sup> Hanifah Nur'aini and M. Rasyid Ridla, "INFLUENCE OF QUALITY OF SERVICE, INSTITUTION IMAGE AND RELIGIUSITY ON MUZAKKI'S INTEREST TO DISTRIBUTE PROFESSIONAL ZAKAT," *Jurnal MD* 1, no. 2 (December 31, 2015), accessed May 16, 2022, <http://ejournal.uin-suka.ac.id/dakwah/JMD/article/view/648>.

<sup>26</sup> Nur'aini and Ridla, "INFLUENCE OF QUALITY OF SERVICE, INSTITUTION IMAGE AND RELIGIUSITY ON MUZAKKI'S INTEREST TO DISTRIBUTE PROFESSIONAL ZAKAT."

<sup>27</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan Kombinasi* (Bandung: Alfabeta, 2013), 12.

measurement model is used to test the validity and reliability. While the structural model is used for the causality test.<sup>28</sup>

The research population is all people who have criteria as community leaders, religious leaders, and also ordinary people with a minimum number of 100 samples. The sampling technique used is saturated sampling. In this case, the population is considered too large because it is based on criteria, therefore a research sample is used so that the amount of data is not too large it does not complicate the researcher.<sup>29</sup>

The data collection method is carried out by submitting a questionnaire or questionnaire to the respondents in which the questionnaire instrument consists of the independent variable X (Knowledge) with its indicators, the dependent variable Y1 (validity) with the indicators, the dependent variable Y2 (interest) with the indicators.

**Table 1.** Variables and indicators

Variable	X Knowledge	Y1 Validity	Y2 Interest
Indicator	Xa : One Nishob Zakat on Agriculture	Y1a: Paying zakat after one nishob	Y2a: Interest
	Xb : Level of compulsory agricultural zakat	Y1b: Paying zakat according to the level of obligation	Y2b: Happy
	Xc : Criteria for agricultural Zakat commodities	Y1c: Paying zakat according to agricultural commodities	Y2c Confidence
	Xd : Pillars of Zakat	Y1d: Carry out the pillars of zakat	

The conditions that must be met before carrying out a causality test with the PLS approach are as follows: 1) Classical assumption test which consists of linearity test and heteroscedasticity test . 2) Test the fit of the model consisting of the *outler* model and *inner* model.

## RESULT AND DISCUSSION

### Description of research data

Description of research data based on variables can be shown based on the calculation of *Weighted Means Score* (WMS) as follows:

*First*, the knowledge variable (x) indicates a low category, with an average score of 2.43, the *two* validity variables also indicate a low category with an average score of 2.22, and the *three* interest variables indicate a high category with an average score of 4.65.

<sup>28</sup> Nurhasanah Nurhasanah, Muhammad Subianto, and Rika Fitriani, “Perbandingan Metode Partial Least Square (PLS) dengan Regresi Komponen Utama untuk Mengatasi Multikolinearitas,” *STATISTIKA* 12, no. 1 (October 14, 2012), <https://doi.org/10.29313/jstat.v12i1.1059>.

<sup>29</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2005), 118.

## Research Data Analysis

### The effect of knowledge on the validity of agricultural zakat

The results of the analysis of the influence of knowledge on the validity of agricultural zakat can be shown in table 2.

**Table 2.** analysis results

	<b>Original Sample Estimate</b>	<b>Sample mean</b>	<b>Standard Deviation</b>	<b>T Statistics</b>	<b>P Values</b>
<b>Knowledge -&gt; Validity</b>	0.524	0.466	0.066	5,872	0.000

Based on the table above, the test of the effect of knowledge on the validity of agricultural zakat can be shown by the p-value of  $0.000 < 0.05$  and also the t-statistical value of  $5.872 > 1.995$  (t table) with the conclusion that H1 is accepted and H0 is rejected. The relationship between the two variables is declared positive as indicated by the original value sample positive estimate of 0.524.

### The effect of knowledge on interest in agricultural zakat

The results of the analysis of the influence of knowledge on interest in agricultural zakat can be shown in table 3.

**Table 3.** analysis results

	<b>Original Sample Estimate</b>	<b>Sample mean</b>	<b>Standard Deviation</b>	<b>T Statistics</b>	<b>P Values</b>
<b>Knowledge -&gt; Interests</b>	0.490	0.402	0.070	6,342	0.000

Based on the table above, the test of the effect of knowledge on interest in agricultural zakat can be shown by the p-value of  $0.000 < 0.05$  and the t-statistical value of  $6.342 > 1.995$  (t table) with the conclusion that H1 is accepted and H0 is rejected. The relationship between the two variables is declared positive as indicated by the *original value sample positive estimate* of 0.490.

## DISCUSSION

### Description of Research Data

Based on the results of the description of the research data, the researcher can draw the *first conclusion that the* majority of respondents do not have sufficient knowledge of the requirements and pillars that must be met in the implementation of zakat, this can be seen from the majority of respondents' answers with an average score of 2.43 on the knowledge variable. *Second,* the majority of respondents do not carry out the conditions and pillars of zakat correctly, this can be seen from the majority of respondents' answers with an average score of 2.22 on the validity variable. *The three* interests, from the answers, collected, it appears that the average score is 4.65, this explains that the majority of respondents have an interest in implementing zakat

even though the majority do not have full knowledge of the terms and pillars of agricultural zakat which results in the majority of them running zakat but the law invalid or void.

Reflecting on the results of this data description, the researcher assessed that the majority of the people who were respondents had fairly good religious values, which they were happy, interested in, and had good beliefs about in carrying out zakat, only that their knowledge of zakat was in accordance with their *school of thought*, namely *Madzhab* Syafi'i is still minimal, in this case, education about zakat is still very much needed by the community in order to guide them in carrying out zakat so that it can be seen as legitimate.

#### **The effect of knowledge on the validity of agricultural zakat**

The results of the study explain that knowledge has a positive effect on the validity of agricultural zakat, which means that the more people's knowledge of zakat is high, the value of its validity will also be high. The results of this study can be used as a benchmark for the community in carrying out religious shari'ah, that just faith is not enough, in carrying out the religion one believes in must be accompanied by knowledge. Imam Ghozali once stated, "It is a loss for people who live but do not believe, it is a loss for people who believe but do not have the knowledge, it is a loss for people who have knowledge but do not want to do charity, it is a loss for people who do good deeds but are not patient and grateful".<sup>30</sup> In addition, this research study was carried out based on the perspective of the *madhab* Syafi'i and among the people who incidentally are madhhab Shafi'i.

#### **The effect of knowledge on interest in agricultural zakat**

The results of the study explain that knowledge affects people's interest in implementing agricultural zakat positively, which means that the more people's knowledge about zakat is high, the interest in implementing zakat will also be high, on the other hand, if public knowledge of zakat is low, the community's interest in implementing zakat will be low. The results of this study confirm the theory which is the premise in the introduction that knowledge affects interest. In addition, the results of this study also support previous studies conducted by Mulyana, Mintarti, and Wahyuni (2019); Haki (2020); and Nugroho and Nurkhin (2019), who also examined the effect of knowledge on interest with the conclusion that knowledge affects people's interest in implement zakat.

## **CONCLUSION**

Zakat is a form of *mabdhah* worship that is part of Islamic law which is mandatory by law and must carry it out, knowledge is needed about the terms, pillars and other provisions so that the process of implementing zakat can achieve validity. Apart from that, interest is also needed that encourages a Muslim to carry out his obligations. The results of the study explain that knowledge has a positive and significant effect on the validity of community zakat, which means that in order for a community's zakat to achieve its goal of being legal, knowledge of the terms, pillars, and other provisions of zakat is needed. Furthermore, knowledge also has a positive and significant effect on people's interest in carrying out zakat obligations, the higher a person's knowledge of zakat, the higher his interest in zakat which can be manifested by feeling happy, interested, and trusting.

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<sup>30</sup> Al-Ghozali, *Ihya' Ulumiddin*, 4:176.

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