

Modern Philanthropy Model as a Mosque Economic Empowerment Strategy: In Rice ATM Program Reviewing from Maqasid Sharia

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ABSTRACT

There are many institutions and ways to collect and distribute zakat, infaq, and alms funds. Several institutions collect and distribute zakat, infaq, alms, and waqf funds, including National Zakat Agency (BAZNAS); Zakat, Infaq, Sadaqah, and Waqf Institutions (ZISWAF); Mosque Amil Zakat Institutions; and so forth. Rice infaq is one type of infaq and sadaqah in the form of the main ingredient, rice. This program makes it easier for donors to channel infaq funds through basic food items. Before the rice infaq, the Raskin program already existed; this program is a program from the government. This study aims to describe a modern philanthropic model with a rice ATM program and analyze the level of masalah in the Al-Falah Grand Mosque, Sragen. This research is descriptive qualitative research. The distribution of infaq and sadaqah funds through the rice ATM program is given to registered mustahiq (MSME members and mosque takmir or abdi dalem) and unregistered mustahiq (online motorcycle taxis). The distribution was carried out on Saturday using a card affixed to the rice ATM, with the condition that the mustahiq would participate in the Koran activities at the Al-Falah Mosque, Sragen. The rice ATM program implemented at the the Al-Falah Grand Mosque, Sragen benefits the community, especially the community around the mosque. The benefits can be seen from Dharuriyyat, Hajjiyyat, and Tahsiniyyat, as well as Kulliyah Al-Khomsah, namely Hifdzu din, Hifdzu nafs, Hifdzu 'aql, Hifdzu nasab, Hifdzu maal.

Keywords: *Philanthropy, Infaq, Sadaqah, ATM Beras.*

INTRODUCTION

Infaq, sadaqah, and zakat distribution can be carried out through two activities: (1) consumptive activities, such as social activities; and (2) productive activities, such as those used for empowering people, business development, managing the mosque system, and so forth. The distribution of infaq funds is also explained in the Law of the Republic of Indonesia number 23 of 2011, which states that all activities involving the empowering and distributing infaq and alms funds must be in accordance with Islamic law and distributed as the giver says. There are many institutions and ways to collect and distribute zakat, infaq, and alms funds. Several institutions collect and distribute

zakat, infaq, alms, and waqf funds, including National Zakat Agency (BAZNAS); Zakat, Infaq, Sadaqah, and Waqf Institutions (ZISWAF); Mosque Amil Zakat Institutions; and so forth. Experts will undoubtedly carry out the management of mosque funds with financial competence. All forms of management of incoming funds must be carried out openly and transparently. This is done because everything that enters and exits must be recorded systematically, and the purpose must be clearly known, which will then become reports and evidence for distributors of zakat, infaq, and alms funds. In general, zakat, infaq, and alms funds will be given to an institution for their management through amil intermediaries. This is done so that the amil can properly

channel the funds, whether used for mosque infrastructure or distributed to *mustahiq*. *Amil* is also trusted in selecting *mustahiq* candidates properly so that the distribution of these funds can be effectively channeled. *Amil* is trusted in the management and distribution of *zakat*, *infaq*, and alms funds, which is intended to truly reach the hands of the *mustahiq* and can improve their well-being.

In the distribution of *zakat*, *infaq*, *sadaqah*, and *waqf*, several factors have been established to determine an individual's eligibility to become a *mustahiq* (recipient of *zakat* funds). However, it is important to clarify certain criteria for *mustahiq* selection to prevent any potential fraud just to get *zakat*, *infaq*, *sadaqah*, and *waqf* or misuse of funds by individuals pretending to be in need. This can lead to an overlap in aid distribution and a concentration of funds in specific areas, rather than reaching a wider community.

The Rice Automated Teller Machines (Rice ATM) Program is one of the new distribution models with tools for distributing *zakat*, *infaq*, *sadaqah*, and *waqf* funds to those in need, specifically targeting the distribution of rice to the underprivileged. The Al-Falah Grand Mosque in Sragen has implemented this program since 2019 in collaboration with Bank Syariah Indonesia (BSI), Lazizmu, and the mosque itself.

PREVIOUS RESEARCH

Darti Nuryana, in her research entitled “*Preferensi Masyarakat Tejoagung Terhadap Penyaluran Dana Zakat, Infaq dan Shodaqoh (ZIS)*” discussed the issue of inequality in the distribution of *zakat*, *infaq*, and *sadaqah* funds. According to her research, not all distribution of *zakat*, *infaq*, and *sadaqah* funds can be carried out by managers or institutions that manage these funds. Nuryana used qualitative research methods, specifically descriptive research,

to collect data through interviews and documentation. Data analysis was conducted using the field research method. The study found that people do not distribute *zakat*, *infaq*, and *sadaqah* funds through ZIS institutions because they do not trust that the funds will reach those who are entitled to receive them. Additionally, the distance and time it takes to distribute the funds through the institution are factors that influence people to prefer to give funds directly or through small-scale *amil*. The culture of the area also plays a role in the distribution of funds. For example, an area close to a mosque has helped facilitate the distribution of *zakat*, *infaq*, and *sadaqah* funds; then, people will choose this as an alternative. The equation in this study is to discuss the distribution of *infaq* and *sadaqah* funds by the community through a ZIS institution, with the discussion of the same method. This study focuses on the distribution of *infaq* and *sadaqah* funds through mosque programs, specifically using rice ATMs.

Nur Kholis, et.al, in their research entitled “*Tinjauan Maqosid Syariah Terhadap Pemberdayaan Zakat Produktif di BAZNAS Jepara*”, discussed productive empowerment innovations through assistance programs in the form of providing capital tools and goods for business. This empowerment aims to help overcome poverty and create benefits, as stated in the *maqashid sharia*: bringing *maslahah* and avoiding *mafsadah*. The research used a qualitative method and field research. The results showed that the distribution of *zakat* funds through empowering productive *zakat* is one of the five main benefits. It further improves the economy because it is long-term, not consumptive in the short-term. Aziz Ashari, in his research entitled “*Implementasi Pendistribusian Dana ZIS Pada Bantuan Ternak Bergulir di BAZNAS Pamekasan Perspektif Maqasid As-Syariah (Studi Kasus di BAZNAS Pamekasan)*”, discussed the implementation of the distribution of *zakat*, *infaq*, and *sadaqah* (ZIS) through

empowerment programs in the form of rolling cattle assistance. The research used a qualitative, descriptive method and obtained data from field sources and literature studies. The distribution of ZIS funds at BAZNAS Pamekasan is done through various methods, such as scholarships for the poor, educational scholarships, aid for school equipment, construction of worship facilities and infrastructure, and so forth. It is also channeled through MSMEs, revolving cattle assistance, and so forth. Revolving cattle assistance is a form of distribution that will develop and be more profitable for *mustahiq*. If a *mustahiq* already has a child from a cow, the mother cow will be given to another *mustahiq* to take the benefits back. This does not violate the rules or *sharia*, as *maqashid sharia*'s purpose is to benefit all humankind. While in this study, there is also independence, hard work, and responsibility. In Azis Ashari's research, he examined the distribution of ZIS funds in the form of revolving livestock assistance. However, this study directly examined the distribution of *infaq* and *sadaqah* funds in the form of rice as a staple food through the rice ATM program. Both studies review the distribution of *zakat*, *infaq*, and *sadaqah* funds through *maqashid sharia*, and the distribution is carried out through an official institution, BAZNAS. The current research also examines the review of *maqashid sharia* from Islamic philanthropy. However, it focuses on one aspect of Islamic philanthropy, namely *infaq* and *sadaqah*, and utilizes *maqashid sharia* as a measuring tool.

Fitri Handayani Hutagalung, in her research entitled “*Analisis Sistem Pembiayaan Pada Penyaluran Dana Infaq dan Shodaqoh (Studi Kasus Lazismu Kota Medan)*”, discussed the mechanisms for collecting and distributing *infaq* and *sadaqah* funds using accounting records, and discusses the weaknesses and advantages of the *zakat*, *infaq*, and *sadaqah*

financing systems. The research employed a descriptive qualitative methodology, using observation, interviews, and documentation for data collection, and descriptive analysis for data analysis. The study's findings indicated that the system for distributing *infaq* and *sadaqah* funds in Medan is through *mustahiq*, who directly approach the LAZISMU institution, or through the Delik system, in which LAZISMU conducts a direct survey of the *mustahiq*. The distribution is carried out in accordance with Law number 23 of 2011, which encompasses empowerment, education, health, and charity. The *infaq* and *sadaqah* funds surpass the *zakat* funds that go to LAZISMU in Medan.

The study by Hutagalung aligns with other research on the distribution of *infaq* and *sadaqah* funds to LAZISMU institutions, but with a focus on the review of *mustahiq* under Law number 23 of 2011. This research, however, aims to examine the distribution of *infaq* and *sadaqah* funds through the rice ATM program of the Al-Falah Grand Mosque, in collaboration with LAZISMU.

Tamimah, Sri Herianingrum, et al., in their research entitled “*Analisis Pengelolaan Dana Infaq Melalui Tata Kelola Kewirausahaan Masjid*” examined the governance of *infaq* funds through mosque entrepreneurship. The research employed a qualitative descriptive method, using field data obtained from interviews, documentation, and internet sources. The findings revealed that the *infaq* funds at the Baitul Hakam mosque were generated from the charity box and contributions from several PT. Pelindo III corporate social responsibility programs. These funds were used for building mosque infrastructure, renovating and maintaining mosques, salaries for mosque administrators, education, and managing water and soy milk production as a mosque business. The purpose was to engage the community in advancing the mosque's business and making the *infaq* funds more productive.

The study by Tamimah et al. shares similarities with the current research in terms of managing *infaq* funds through mosque governance, but with a specialization in the rice ATM program for distributing *infaq* and *sadaqah* funds, which serves as an alternative for Islamic communities to channel funds or assets to the wider community.

METHODOLOGY RESEARCH

The research used in this study is qualitative. *Qualitative research* is a problem-solving approach that involves collecting, compiling, analyzing, and interpreting data. This research is primarily descriptive and focuses on the process and meaning of the data collected. The data analysis for this study is conducted using descriptive analysis techniques.

RESULT AND DISCUSSION

The Modern Philanthropy Model in the Rice ATM Program as a mosque economic empowerment strategy

The Al-Falah Grand Mosque, Sragen, is famous for being a busy mosque; there is no quiet time for worshipers. If there are no worshipers from outside the community, congregational prayer and other mosque activities will still be carried out, even if only with the mosque *takmir*. This mosque is also used for various activities of the wider community. In fact, it is often used as a center for certain activities related to spirituality by the people of Sragen and its surroundings, several travelers take rest often, and students from nearby schools also use the mosque to perform congregational prayers together, study, open together, and so forth.

Takmir Masjid Raya Al-Falah Sragen has more than 30 employees who are paid professionally: security officers, mosque cleaners, and other employees who get salaries and minimum wage. In

addition, there are other officers, namely the IT team, BUMM managers, and other managerial posts. The mosque's *takmir* has been managed well and neatly until there is a *takmir* structure and a mosque directorate. For the mosque's *imam*, several *takmir* were chosen because not all of them could fulfill the terms and conditions of becoming an *imam*.

The Al-Falah Grand Mosque was built to serve as an exemplary mosque for other mosques, as the slogan of the Al-Falah Grand Mosque is "*Dari Masjid Kita Bangkit!* (From the Mosque We Rise)". So, the mosque must have a pillar of civilization, one of which is in disbelief and management. Most of the success of Masjid Raya Al-Falah in consolidating the power of the *ummah* is in the selection of the *takmir* structure, which is none other than young people who are visionary and full of inspirational ideas. The *takmir* has its own facilities from the mosque, one of which is providing a place to live, making it easier for the *takmir* to take care of the mosque properly. Good facilities from the mosque will also affect the *takmir* in helping the mosque well. The *takmirs* of the mosque call themselves "*Abdi dalem*" because they admit themselves to serve in the way of Allah SWT. *Abdi dalem* is usually used for the term servant to a palace.

There is no provision to become a *takmir* of the mosque, only to serve in the mosque and the community. *Takmir* administrators are mostly young people who are sincere in helping, and they think that this is a mandate given directly by Allah SWT to help in His path. The young people have felt comfort and tranquility because they can get closer to Allah S.W.T while studying and developing talents to support mosque programs and facilities for the wider community. Such as the existence of a TPA, crew editor, baitul maal manager, LAZISMU management, cooking chefs, and so forth.

The Al-Falah Grand Mosque, with the various programs above, still has other

programs, such as collecting and distributing ZIS funds. The ZIS fund collection and distribution program is also divided into several programs, including Rice Infaq Movement (GIB), Baitul Mal, cash ZIS, MSMEs, and so forth. Distribution is also carried out in various ways, including channeled directly to the community, channeled to Islamic boarding schools fostered by the Great Mosque of Al-Falah, MSME members, Blessing Friday morning market, provision of food and drinks for breaking the fast and travelers, rice ATMs, etc. The program for collecting and distributing zakat, infaq, and sadaqah funds at the Al-Falah Grand Mosque has a separate management system that started in 2016, which is generally not owned by mosques. The program for collecting and distributing zakat, infaq, and sadaqah funds is assisted by the Muhammadiyah Amil Zakat, Infaq, and Sadaqah Institute (LAZISMU). LAZISMU is one of the institutions specially formed to deal with Islamic philanthropy issues (zakat, infaq, and sadaqah) by an Islamic organization, namely Muhammadiyah. LAZISMU assists mosques in the audit process and reporting on the collection and distribution of funds in a detailed and neat manner. However, apart from LAZISMU, there is baitul maal, which also collects zakat, infaq, and sadaqah funds for the general public.

The relatively new mosque program is the Rice Infaq Movement (GIB). This was initiated because most of the people of Sragen and its surroundings make a living as farmers. The most income earned is in the form of staple food, so the mosque makes a GIB program to make it easier for the community to distribute zakat, infaq, and sadaqah from agricultural products. This is used as a way to distribute Islamic *da'wah*, especially regarding matters relating to income assets. Infaq and sadaqah funds through rice ATMs do not all come from goods in the form of rice because the management of the Al-Falah Grand Mosque also receives funds in the form of

money, which will later be exchanged for basic commodities, especially rice. Receipt of cash funds is done to make it easier for distributors of funds so that it does not reduce good intentions and not all can afford in the form of basic necessities.

Rice ATMs were initially used to distribute "*Raskin*" or "*Poor Rice*", with a maximum of 15 kg per low-income household per month, with each costing IDR 1,600 per kg. The rice ATM is intended to continue the *Sustainable Development Goals (SDGs)*, with a specific aim of alleviating poverty and hunger. The rice ATM has the same size as the standard ATM equipment, which is 60 cm × 60 cm × 160 cm. This rice ATM is equipped with modern, hybrid electronic devices for networks in remote areas and control systems based on Machine to Machine (M2M) or Internet of Things (IoT). So, by showing a Radio Frequency Identification (RFID) card or a card showing ownership, the rice ATM system can automatically issue a certain amount of rice.

The program using this tool has been known since 2017, a year after its approval. Several selected regions in Indonesia use the rice ATM program, but only a few already have adequate access and facilities. The implementation of non-cash food assistance has several guidelines, namely preparation for implementation, socialization and education, registration, distribution and utilization of aid, control, and complaints.

To use a Rice ATM, one must follow these steps: First, insert rice into the Rice ATM machine, which has a capacity of 240-250 liters. The machine is made of high-quality iron, making it durable and resistant to damage and rust. Second, retrieve the rice by bringing a Radio Frequency Identification (RFID) card close to the card reader, which is located in the center of the machine's front panel. The card should be within 5-10 centimeters from the reader. Third, the bottom valve will open, allowing the rice to flow into the

machine's measuring container. Once filled, the valve will close, and the rice will be dispensed. Fourth, the dispensed rice will be collected in a container located under the machine. This Rice ATM uses an ATM card with an RFID tag to identify the cardholder and is equipped with laser beams, similar to a regular ATM. Rice ATMs are generally used for distributing low-cost rice to the poor, making it easier to access basic food in an organized and affordable manner. The Al-Falah Grand Mosque uses this system for distributing rice without payment as part of the GIB movement.

Mustahiq of the Rice ATM Program in Distributing Infaq and Sadaqah Funds

The initial *mustahiq* that the rice ATM tool was made was for poor people, but the program for using this tool is growing, which is to become a way of distributing GIB *infaq* and *sadaqah* funds through rice ATMs; this is devoted only to *infaq* and *sadaqah* funds. Funds can be channeled directly in the form of staple food to *mustahiq*, *mustahiq* who are entitled to get it are not too bound as *mustahiq zakat* funds. *Mustahiq* for the rice ATM program are the *mustahiq* themselves as well as the *mustahiq* in *zakat* funds such as the poor, the poor, *amil*, *mu'alaf*, *fi sabilillah*, *gharim*, *ibn sabil*, and slaves (servants of *sahaya*). The ATM program is also given to the surrounding community who need assistance, to people who are far away, or to people who have just arrived and need it.

Infaq and *sadaqah* funds through rice ATMs are distributed to *mustahiq* who have been listed on the *mustahiq* list, such as MSME managers, *takmir* or courtiers, orphans, the poor, the poor, and others. As the incoming family card (KK) and identity card (KTP) data. The list of *mustahiq* names is still calculated per family head, not individuals so that it can guarantee equality and justice. *Mustahiq's* name is also obtained from several reports from the surrounding community that he has the

right to be assisted in meeting his daily needs.

The number of *mustahiq* at Masjid Raya Al-Falah to date is 78 members of MSMEs and 26 courtiers. In essence, the courtiers are people whose lives are borne by the palace or king, but here the courtiers become one of the *mustahiq* groups because they are considered servants or fighters in the way of Allah, so they can be classified into *fi sabilillah* in the eight *asnaf* groups.

The development of the *infaq* fund distribution program through rice ATMs for *mustahiq* does not end here but will extend to online motorcycle taxi workers because they see that they are fighters for livelihood. However, many are unable to meet the basic needs of their families. The addition of this *mustahiq* aims to increase the distribution of *infaq* and *sadaqah* funds in a wider scope and to add people whose burdens can be eased.

There are also some *mustahiq* who deserve to receive this *infaq* and *sadaqah* fund, for example, widows who are unable to meet their needs, orphans who do not have families, travelers on their way, and others. The *mustahiq* can submit themselves or with the recommendation of the local community. So that this *sadaqah* and *infaq* fund is wider in scope, although there are permanent *mustahiq* who are registered with the ATM program, it is also given to the wider community, on condition that they participate in spiritual activities at the Al-Falah Mosque, Sragen, but still, look back at whether they deserve to be assisted or become *mustahiq*.

The Rice ATM program serves as an *infaq* and *sadaqah* fund that the manager can widely distribute without being restricted by the *mustahiq*. The *mustahiq* who come to claim their rights and those who participate in mosque activities, such as travelers or those performing acts of worship, are eligible to receive the aid. To be considered a *mustahiq* in the context of the Rice ATM program at the Al-Falah

Mosque, one must meet the following requirements:

- a. Meet the requirements of the eight *asnaf*;
- b. Be a member of MSMEs supported by the Al-Falah Mosque in Sragen;
- c. Be a member of the *takmir* committee of the Al-Falah Sragen Grand Mosque;
- d. Be registered as a *mustahiq*;
- e. If not a member of MSME or the mosque *takmir*, be someone deserving of aid; and
- f. Participate in spiritual activities before distributing the *infaq* and *sadaqah* funds.

The requirement to participate in spiritual activities is a special provision set by the Al-Falah Grand Mosque for *mustahiq*, in addition to the conditions outlined in Islamic law. MSME members are considered permanent *mustahiq*, as they are the poor who apply for aid at the Al-Falah Grand Mosque. Non-permanent *mustahiq* are those who are deserving of aid and participate in spiritual activities on the day of the *infaq* and *sadaqah* fund distribution, such as travelers or widows.

The practice of the Rice ATM Program is reviewed by Maqasid Sharia at the Al-Falah Grand Mosque, Sragen

Infaq and *sadaqah* are forms of worship in Islamic philanthropy aimed at helping and prospering the people. These forms have been carried out in various ways, including the distribution of rice. The rice *infaq* movement is distributed in various ways, one of which is through the Rice ATM Program. All forms of worship and their implementation must align with the ultimate goal of promoting the common good, as stated in *maqasid sharia*, which encompasses *dharuriyyat*, *hajjiyyat*, and *tahsiniyyat*. This text will discuss various aspects of distributing *infaq* and *sadaqah*

funds through the Rice ATM Program, as well as the provisions in *maqasid sharia* and *Kuliyah Al-Khomsah*:

a) *Dharuriyyat*

Maqashid Sharia, in terms of *dharuriyyat*, is based on five essential provisions. The Rice ATM program for distributing *infaq* and *sadaqah* funds complies with these provisions as follows:

1) *Hifdh Ad-Din*

Hifdh Ad-Din is an effort to uphold religious observance by following Islamic law and avoiding its prohibitions. The Rice ATM program for distributing *infaq* and *sadaqah* funds serves as a form of *da'wah* by requiring participants to deepen their knowledge of religion before participating. In order to participate, one must attend the *Quran* activities at the Al-Falah Mosque in Sragen. This program showcases that Islam is an adaptable religion that embraces technological advancements for the betterment of society. It demonstrates that Islam is not limited to traditional practices and can utilize technology for good purposes. This idea will not appear except for people who think about the progress of religion and consider the welfare of the *ummah*.

2) *Hifdh An-Nafs*

Hifdh an-Nafs is one of the things that are very concerned about the reciprocity obtained, whether good or bad, beneficial or detrimental, increasing or degrading a creature of God. This program is beneficial for *amil* and *mustahiq*. Beneficial for *amil* because it can facilitate distribution without having to weigh them one by one. *Amil* is also helped to be more equitable in its distribution. However, *amil* must be more careful in recording and collecting data so that all *infaq* and *sadaqah* funds reach their *mustahiq*. Data collection on the outgoing of *infaq* and *sadaqah* rice

funds must be detailed, as well as updating *mustahiq* data.

From the point of view of *mustahiq*, *mustahiq* get their rights directly, without having to wait, and can use them to meet their needs. *Mustahiq* feels assistance to meet basic needs, which will be fatal if not fulfilled. Rice is one of the basic food needs that must be met: clothing, food, and shelter. This rice ATM program will make it easier for people to get their rights, thereby reducing hunger rates which will affect the health and welfare of the community.

For donors, *infaq* and *sadaqah* also provide benefits, such as avoiding the act of showing off (*riya'*) since donors do not directly interact with the *mustahiq*. The *mustahiq* can also take assistance comfortably without knowing the identity of the donors, avoiding any potential reciprocal relationship between the two parties.

3) *Hifdzu 'aql*

In Islam, intelligence (*fathanah*) is vital. It can lead to creative expression in life, which is crucial in bringing about change. Change is brought about by the critical thinking of an individual who has a mind and reason, as reason is a blessing exclusive to humans. It allows them to differentiate between good and bad. The Rice ATM Program is a manifestation of the application and development of human intelligence, utilizing existing technology. This program is a modern religious service aimed at improving people's lives.

The Rice ATM Program is an evolution of the traditional ATM for monetary transactions. The idea to use ATMs for food distribution stems from a sound mind but must be anchored in honesty for the program managers. Intelligence may develop, but an underlying sense of morality is required.

4) *Hifdh Nasab*

The Rice ATM Program is tied to the concept of *nasab* guarding, providing support to the community to prevent starvation and sustain a living. *Nasab* refers to descendants. This rice distribution is intended for those in need, not personal use. The recipients are recorded through family cards (KK), ensuring that each family member is entitled to collect. If the named recipient is unavailable, someone else may represent them with proper documentation. This program fulfills one of the five *dharuriyyat* provisions as it helps sustain the life of families by providing staple food.

5) *Hifdzh Al-Maal*

Hifdzh Al-Maal is evident in the presence of MSME activities run by *mustahiq* of *zakat*, *infaq*, and *sadaqah* funds at the Al-Falah Grand Mosque. MSMEs can help increase the income of a person who needs funds for capital for a job. In addition to being assisted with income, they are also assisted with *zakat*, *infaq*, and *sadaqah* funds for stabilizing property protection in the form of staple foods. Safeguarding property is a sensitive matter for the community; there are many programs for collecting and distributing funds from the results of *zakat*, *infaq*, and *sadaqah* of community assets that are misused. Assets issued by *zakat*, *infaq*, and *sadaqah* are the good intentions of the *muzakki* to purify their assets. However, sometimes in terms of distribution, it is an obstacle to conveying these good intentions. Collecting and distributing funds through programs and institutions can distribute these assets to the rightful recipients more quickly and equitably. This is what keeps the treasure from being in the hands of the *muzakki* to the hands of the *mustahiq*.

Various programs or institutions for collecting and distributing *zakat*,

infaq, and *sadaqah* funds, which in fact, are managing other people's assets for other people, must have their own ways of maintaining the trust of property owners. As demonstrated in the Rice ATM Program, trust is maintained through reporting. Trust in maintaining and distributing *infaq* and *sadaqah* rice funds from those who have rights to those who are entitled is through reports. The report shows that the rice has been protected and distributed transparently, ensuring it reaches the rightful hands. Maintaining the trust of property owners is crucial for improving the welfare of the people.

The rice ATM program has become a trend towards *Hifdzh Al-Maal* as the ultimate aim of paying *zakat* is to purify wealth and maintain its halal status. *Hifdzh Al-Maal* carried out through *infaq* and *sadaqah* is not only a matter of trust but also a matter of responsibility. The Rice ATM Program helps the community better protect its assets by ensuring equitable distribution.

b) *Hajiyyat*

Hajiyyat refers to an act that makes life easier. The Rice ATM program helps managers of *infaq* and *sadaqah* funds at the Al-Falah Grand Mosque in distributing *sadaqah* and *infaq* in the form of rice to *mustahiq*, members of SMEs, courtiers, and the surrounding community, eliminating the need for traditional distribution methods that involve visiting *mustahik* at their homes. When viewed from the level of *hajiyyat*, *mustahiq* gets 3 in-1 benefits, namely being able to pray in congregation at the mosque, participate in *Quran* or *tausiah* activities, and get assistance with basic food items such as rice. Although the *mustahiq* have to make a little effort and sacrifice to go to the mosque and take time from the busy hours in the morning, they are not harmed and even get what the *mustahiq* needs.

c) *Tahsiniyyat*

The *tahsiniyyat* of the Rice ATM program can be seen in the tools used as technology continues to advance from money transactions to rice transactions. *Tahsiniyyat* can also be seen from the benefits of using the tool, which was initially used for money, then rice for the poor (*Raskin*), to in terms of worship, namely the distribution of *infaq* and *sadaqah* rice funds. This demonstrates the potential for humans to increase the benefits and improve the management of good arrangements. This program shortens the distribution time by the same amount between *mustahiq*. The collection time is limited to Saturday as it has been regulated by the machine system so that it is orderly. However, *mustahiq* who do not attend will miss out on their rights and will not be able to receive their share another day.

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