



## Senif zakat for muallaf in aceh (Overview of Politics, Economics and Psychology of Religion)

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### ABSTRACT

*It is interesting to study the art of Muallaf in the asnaf of zakat as contained in the letter at-Taubah verse 60, considering that the current condition of Islam is different from the condition at the time of Rasulullah SAW. the current condition of Islam in Aceh is very strong, besides culture Aceh, which is very thick with Islamic culture, is then supported by legitimacy in the law to carry out Islamic law in a kaffah manner. Therefore, for the existence of converts in Aceh, presumably the practice of the caliph Umar bin Khattab above can be implemented properly and needs to be reinterpreted in the meaning of converts according to the conditions of Aceh today. This type of research is descriptive research using a qualitative approach, using literature research methods (literature review) and using narrative analysis writing using descriptive data. Research results show that converts are those whose faith is still weak so that they are worried that they will feel uncomfortable in Islam, but if they are given zakat they will certainly be happy. They can also come from Muslim and non-Muslim leaders, they can be rebels who are worried about fighting Muslims, whether they need financial help from Muslims or not. But they can be given zakat based on the assessment of Islamic leaders or the person giving zakat himself. The right to convert still exists, it just depends on each region and its leaders from all ages. Therefore, if there is a reason to tame the hearts of the asnaf Muallaf Qulubuhum, that is to strengthen and defend Islam, then this group can be given zakat as it was done by the Prophet. Baitul Mal Aceh Aceh seems to prioritize productive practices rather than consumptive zakat given to converts. this can be seen from the zakat distribution activities of the muallaf art, namely Business Capital Assistance and Student Fees for the children of the muallaf*

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### 1. Introduction

Paying zakat includes carrying out the fourth pillar of Islam. Zakat is obligatory by Allah SWT for those who are able to pay it up to nisab and haul. Zakat at the level of the pillars of Islam

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also has a fairly important position among the other pillars of Islam. In contrast to saying the Syahadataini, Prayers, Fasting, and Hajj which are more individual in their implementation. But zakat is communal, that is, it is obligatory for someone to be paid under certain conditions to be distributed to those who are entitled (mustahik), this is more of a social interest and the benefit of the ummah. There are 8 senifs (parts) of people who are entitled to zakat. This is as stated in the Qur'an surah al-Taubah verse 90, which shows the obligation to pay zakat to those who are entitled to these eight senifs.

Muallaf are those who are expected to increase their heart's inclination or confidence towards Islam, or to prevent their evil intentions towards the Muslims, or hope for their usefulness in defending and helping the Muslims from the enemy. According to the opinion of Shafi'iyah and Hanafiyah scholars that infidels are not given zakat, not to soften or soften their hearts or for any other purpose. Giving zakat to the muallaf happened in the early days of Islam.

This was done because at that time the number of Muslims was very small, while the number of enemies was very large. So the giving of zakat at that time was to attract the hearts of unbelievers to embrace Islam so that Islam would become strong. But at the present time Islam is already strong, enough with its adherents, Allah glorifies Islam and its followers so that there is no need to soften or melt the hearts of unbelievers.

About *asnafal-Muallaf Qulubuhum*, Imam Al-Tabari interpreted that Allah SWT made alms (zakat) for two purposes, namely, first to accommodate the needs of Muslims and both to help Islam and strengthen it. Zakat given to converts is to anticipate the destruction of Muslim institutions and strengthen the Islamic religion. In line with this opinion, Muhammad Jawad Mughniyah said converts whose hearts were persuaded were people who tended to think that zakat was for the benefit of Islam.

The scholars of the Mazhab have different opinions regarding their law, whether it is still valid or has been enacted *Mansukh* (deleted), Imam Hanafi argues that this law applies at the beginning of the spread of Islam, due to the weakness of the Muslims. If the current situation is where Islam is strong, then the law will disappear because the reasons for it are gone. Hanafi's opinion differs from that of all other Imams of the School, they discuss at length the division of converts into several groups, and the alternative that is used as a standard or reference is one problem, namely that the law of converts is still not enforced. *copy*, even though the portion of converts is still given to Muslims and non-Muslims with the condition that the gift will bring benefit, kindness to Islam and Muslims.

They (converts) have a portion of zakat. *Al-Muallafatu qulubuhum* it consists of people who want to use Islam as a shield and so that they are not fought by Muslims. They are not only Muslims or people who have just converted to Islam, but they also consist of non-Muslims. They are not only poor but also rich and powerful. As in the verse above, there is a Mullaf section, but in the implementation of all times it is certainly different. Converts at the time of the Prophet saw and companions were different from the converts that exist in our time. This makes it more difficult to find common ground, were the converts mentioned at that time (those who were given zakat) the same as converts who exist today (those who may be called converts) and should be given zakat too? What is the purpose of giving zakat to converts? and then what are the procedures for getting to know the real converts so that it is not the wrong person to distribute zakat.

The questions that the author mentioned above became the background of writing this paper. However, based on these problem formulations, the author will seek, define, compare and analyze aspects of the art of converting to Islam from various perspectives, such as politics, how

was the political situation in the past? is there any relevance to the purpose of giving zakat, especially senior converts. So is the review of Economic and Psychological aspects. It is well known that there were converts during the time of the Prophet who were given zakat to them, but during the time of the caliph Abu Bakr, it was questioned that later during the time of the caliph Umar Bin Khattab, the converts were abolished. Therefore, by carrying out such studies and reviews, it is hoped that operational definitions and definite answers can be obtained, such as reopening our common understanding of the art of zakat to converts, so that ultimately giving zakat is more efficient and effective, proportional and professional.

At this time Islam has spread widely throughout the world and proves that Islam is now getting stronger and more victorious. Aceh is one of the areas that has the largest Muslim population in Indonesia. Aceh is also one of the provinces that has privileges in the form of autonomy, which means it can regulate and manage its own government affairs and the interests of its people. This is contained in Law no. 11 of 2006. In terms of zakat, the Aceh government also issued Law no. 38 of 1999 concerning the management of zakat that is well organized, transparent and professional is carried out by official Amin appointed by the government, namely the Amil Zakat Agency (BAZ) and the Amil Zakat Institution (LAZ).

In Qanun No. 7 of 2004 concerning the management of zakat stated that the Baitul Mal is a regional institution authorized to manage zakat and other religious assets in Aceh Province, then this Qanun was revoked and replaced with Qanun No. 10 of 2007 concerning Baitul Mal. However, what is of concern to the author is the art of converts who are hard to find nowadays and considering that the number of adherents to Islam is now very large and Islam is now a strong religion, which no longer needs to melt the heart of an infidel to convert to Islam. It is the same with Umar's *ijtihad* which has been described by the previous author. Umar's *ijtihad* in implementing one of the Qur'anic texts and this is a positive thing.

## **2. Method**

Research methodology is a set of rules, activities and procedures that can be used by someone in a scientific discipline to obtain a truth about one or more problems using the scientific method. Every writing of scientific paper requires steps that are orderly and structured to achieve an intended understanding. This writing uses a descriptive-qualitative method. This type of writing is a writing that describes writing objects according to data from and existing facts. As well as analyzing it through the concepts that have been developed before. This study uses primary, secondary and tertiary legal materials. The three legal materials were collected using a literature review technique in the form of documentation. The next stage is the analysis of legal material which consists of four techniques, namely descriptive, comparative, evaluative and argumentative techniques.

## **3. Analysis and Results**

### **3.1. Meaning of Zakat Arts for Muallaf**

In the verse above, the *muallaf* is mentioned with the pronunciation of *al-muallafato qulubuhum*. In language, *Muallafatu Qulubuhum* means people whose hearts are inclined or fixed to Islam. Meanwhile, in terms of terminology, they are those whose hearts are inclined or fixed on Islam, stop crimes against Muslims, or are expected to provide benefits in protecting Muslims or helping them against enemies. *Tafsir Ibn Kathir* also mentions that those who are called converts are those whose hearts are persuaded to convert to Islam, so some of them are people who are given zakat to convert to Islam.[9] *Ibn Katsir* defines converts briefly, namely

converts mean people who are persuaded by their hearts to convert to Islam. So, the subject can be anyone, whether Muslim or non-Muslim.

Similar to what was stated by the scholars above, Quraish Shihab in his commentary *Al-Misbah* also defines *al-muallafatu qulubuhum* to mean "the one whose heart is tamed." Broadly speaking, this group is divided into two, namely infidels and Muslims. Kafirs are also divided into two, firstly, those who are infidels who have a tendency to embrace Islam, so they are assisted, secondly those whose existence is feared will disrupt Islam and its followers.

Sheikh Yusuf Al Qardhawi in his book *Fiqh al-Zakat* explains in detail the definition and classification of converts. *Muallaf* are those who are given zakat assets in order to encourage them to convert to Islam or strengthen their Islam, or to lean and side with Islam, or to reject their bad things towards Muslims, hoping for their benefits and assistance in defending Muslims, or so that they can help the Muslims from their enemies.

Therefore, Yusuf Qaradawy also said, ideally this group (converts) should not be represented by individuals in determining the distribution of zakat. However, it is the duty and concern of the state leaders or their representatives or policy makers and decisions in the state (*Ahl al-Hill wa al-Aqd*), according to the benefit and needs of the Muslims.

So, the converts presented by the scholars above seem to us to be those who are still weak in faith so it is feared that they will feel uncomfortable in Islam, but if they are given zakat they will certainly be happy. They can also come from Islamic and non-Islamic leaders, they can be rebels who are worried about fighting Muslims, whether they need financial help from Muslims or not. But they can be given zakat based on the assessment of Islamic leaders or the person giving zakat himself.

### **3.2. Scope of Muallaf (Political and Economic Review)**

The *Muallaf*, as explained also by Sayyid Sabiq, are the group that attempts to be embraced, attracted and confirmed in Islam due to the lack of stability of their faith, or to reject the disaster that they might do to the Muslims and take advantage that might be used for their interests.

The person whose heart embraces Islam requires effort and charm from the person who invites him. The effort can actually vary and according to the request or desire of the person you want to embrace. However, in Islam this matter has been arranged in such a way as to make it clear to us that zakat can function as a great Islamic power. The effectiveness of zakat for converts is able to awaken the enthusiasm of religious people for converts. because human nature actually needs material for their daily needs. It is also permissible as a sense of concern for their hearts, so that by giving zakat a reciprocal relationship, namely in the form of affection can be beautifully intertwined.

The *Fuqaha* divide them (converts) into groups of Muslims and infidels. Sayyid Sabiq mentions in detail that the group of Muslims consists of four types, namely as follows, A group consisting of Muslim leaders and leaders who face the infidels. By giving zakat to the leaders earlier, it is hoped that their enemies will convert to Islam. For example, as Abu Bakar r.a. by giving Adi bin Hatim and Zabarqan bin Badar due to their position among his people, even though their Islamic position does not need to be questioned anymore. Muslim leaders who believe are weak, but obeyed by their men. By giving a share of zakat to them, it is hoped to increase their determination and strength of faith as well as their influence and advice on the people so that they are willing to wage jihad or fight.

Groups of Muslims who are in fortresses and on the border with enemy countries. They get their share by hoping that their struggle can defend the Muslims who are in the rear when attacked by the enemy. A group of Muslims who are required to collect zakat, and withdraw it from people who do not want to hand it over except with their influence and authority.

The group mentioned by Sayyid sabbiq above and along with the political and psychological analysis that was carried out clearly tells us that the essence of giving zakat to the four groups of Muslims is for the benefit of Islam. The interests of Islam can be in the form of maintaining the position of Muslims in a place, maintaining Islamic teachings and spreading Islamic da'wah to all mankind. Isn't preaching Islam well actually highly recommended in Islam?

Judging from the current reality, there are Muslims who live in border areas (bordering non-Muslim countries) for them it is better to be given a share of zakat. This is solely done as a form of concern for fellow Muslims and also the attention of Islamic leaders to them. So that they do not fall under the seductions and enticements of non-Muslims (missionaries) to change religions with the lure of wealth and position.

Likewise, if there is a Muslim minority living in a non-Muslim country, zakat should be given to them. It is hoped that they will remain firm in their obedience and faith in Islam besides that they can freely carry out their religious orders on the sidelines of non-Muslims. They are also not considered poor people who inhabit the country, which in the end they can bring Islamic values and influence people around them to convert to Islam. Therefore, each of the groups mentioned above is still entitled to receive zakat assets, if the purpose and intent of giving them has not been achieved. In this case the state leadership (waliyul amri) or stakeholders in zakat institutions are given the authority to consider it according to the benefit and needs. However, if the purpose and intent of the gift has been achieved, they are no longer entitled to be categorized as converts.

The strategy taken by the Prophet is a lesson for us living in the present era that what is called zakat can be given to non-Muslims. With the hope that they will not disturb the Muslims and also that they will convert to Islam. The Prophet, peace be upon him, also gave one hundred camels to Abu Sufyan bin Harb, Aqra bin Habis and Uyainah bin Hishn. Even though they were not Muslims at that time, they even hated Islam. How to preach Islam to people who hate Islam? even the person who hates it is the person who has influence on his people, on their men. This is what was done by the Prophet, peace be upon him, which is considered very good to be practiced in our present day. Where it is best to give a portion of zakat to them, because they will like Islam and not confuse Muslims.

As mentioned earlier, the Hanafi school of thought believes that this part of the converts has died with the glory that Allah has given to the religion of Islam. Giving zakat to converts is 'ok' during a time when Islam is weak, it is growing strong, but if Islam is strong, the faith and obedience of Muslims is firm, of course they are no longer needed to be given, because the nature of those who are feared and worried about for the comfort of Islam does not exist Again. "Uyainah bin Hishn, Aqra' bin Habis and Abbas bin Mirdas after hearing the Prophet saw, came to Abu Bakr and demanded their share. Abu Bakar also wrote a letter of agreement which they brought to Umar, but Umar rejected and tore up the letter. He said "this is a gift from the Prophet, peace be upon him, to lure you into Islam. But now, Allah has strengthened the religion of Islam and does not need you anymore, if you remain in Islam that is good. But if not, this sword will settle our affairs".

Abu Bakar as the caliph at that time did not directly give zakat to them, but first asked for approval from Umar bin Khattab who at that time became his accomplice and managed the zakat body (baitul mal). Even though Abu Bakar could have directly given zakat to them, but he left the decision to Umar, which in the end was flatly rejected by Umar, by tearing up the letter. Abu Bakr still adheres to the verses of the Koran regarding the law of giving zakat to them, converts. But Umar chose to do *ijtihad* in this case, they could no longer be given zakat, because Islam was already strong, they didn't need them anymore. Thus the verses of the Koran which explain about them (al-tauba: 60) were not implemented by Umar bin Khattab until he also became caliph after the death of Abu Bakr.

Sayyid Sabiq tries to conclude that the strongest opinion is that the portion of zakat is enforced when it is needed. If a head of state finds that there is a group that does not want to submit except with worldly wealth, while he is unable to conquer it except by force and an iron fist, then he may captivate their hearts (by giving zakat). Today, if it is judged that Islam needs all kinds of people who are expected to be able to support the cause of Islam, then there is no obstacle to reviving this legal provision. This is similar to the tradition of some rulers who use what is called tactical funds for the purposes of facilitating the tasks they carry out. The legal expert Ibn al-Arabi states that during the time of the Prophet there were thirty-nine people who were given alms or gifts from various sources.

### **3.3. Converts in Aceh and the Role of Baitul Mal Aceh**

After knowing the definition and scope of converts who are entitled to receive zakat as stated by several experts above, we will further examine the extent to which converts in Aceh have been given zakat by the Aceh Baitul Mal Agency. Here it will be seen whether the Acehnese converts are included in the category mentioned above and what are the implications in the field.

Not too exaggerated, presumably, the condition of Islam in Aceh is currently very strong, besides *culture* Aceh, which is very thick with Islamic culture, is then supported by legitimacy in the law to carry out Islamic law in a *kaffah* manner. Therefore, for the existence of converts in Aceh, presumably the practice of the caliph Umar bin khattab above can be implemented properly and needs to be reinterpreted in the meaning of converts according to the conditions of Aceh today.

The Sharia Council as an institution authorized to provide *syar'i* considerations to Baitul Mal Aceh, in its circular letter, No. 01/SE/2006 concerning Guidelines for Determining *Asnaf* Zakat Criteria and Operational Instructions, it is explained that the criteria for converts to Islam are people who have just converted to Islam/those who are expected to have an inclination towards Islam, where zakat is given selectively, namely during the first three years of embracing Islam and domiciled in the area local. The assistance provided is divided into two, namely consumptive and productive.

From the criteria for converts who were put forward by the Sharia Council above, for converts, they are from the Muslim group, or more precisely, people who have just converted to Islam. Changing one's religion from one religion to another can occur due to various factors, including poverty, marriage, the results of studying a religion and so on. From some of these factors, the poverty factor is still an enemy in testing one's faith, this can be seen how the practice of apostasy occurred in Meulaboh, Bireun, Singkil and so on, for this reason in distributing zakat to converts, Baitul Mal Aceh Aceh seems to prioritize the practice productive rather than

consumptive, this can be seen from the distribution of zakat senif converts, namely Business Capital Assistance and Student Scholarships for the children of converts.

The number of converts continues to increase. Almost every month we read in the media that someone converts to Islam. At the Baiturrahman Grand Mosque in Banda Aceh, the ceremony has been made a routine agenda. At least now, Baitul Mal Aceh (BMA) and Baitul Mal Regency/Kota (BMK) in Aceh recorded more than 500 converts. This number continues to increase along with the presence of new converts, from data collection and self-registration at BMA or BMK. In managing converts, BMA cooperates with the Aceh Islamic Da'wah Council (DDII), the Office of Religious Affairs (KUA)), IAIN Ar-Raniry Alumni Corps, Border Preacher Communication Forum (FKDP) and BMK. "These partners really help us in organizing converts and holding religious training in locations that are difficult to reach," said Hendra Saputra, Head of Distribution and Utilization of BMA. For example, BMA once held religious training for converts to converts on a remote island (Pulau Banyak Aceh Singkil), in partnership with FDKP.

In 2012 BMA still prioritized converting converts to three areas: Aceh Singkil, Subulusalam City and Southeast Aceh with an allocation of 2.5% of the total zakat. Forms of activity that stand out: social assistance, scholarships and business capital. A new program that is being designed, a full tahfidz Quran scholarship for Muslim converts. It's just that, BMA does not yet have an integrated and sustainable format for converting converts. Former Head of Baitul Mal Aceh, Marthin Desky said "Especially for Muallaf, he concluded, until November 30, the distribution of zakat from the people of Aceh for converts in Aceh has reached IDR 190 million from the planned target that we will realize, namely IDR 321 million," several categories of coaching he mentioned that for converts living in Aceh it includes full scholarships for the children of converts, monthly fees, sharia assistance programs, and incentives for converts.

Business capital assistance is given to converts who have expertise in certain businesses and already have a place to do business. in the hope that he does not return to his old religion and if his business experiences rapid development, he does not forget to pay zakat as his obligation as a Muslim, which of course receives guidance from the Baitul Mal Aceh officers. Meanwhile, for the children of converts, assistance is provided in the form of scholarships. Apart from that, they are also given assistance in consumptive forms such as reading books about Islam and equipment for prayer.

Baitul Mal Aceh also cooperates with several Islamic Community Organizations, such as the Indonesian Da'wah Council (DDI), UIN Ar-Raniry Alumni Corps (Koniry) and so on in the context of fostering converts to converts in the Rawanakidah area. He explained that several programs implemented by Baitul Mal Aceh for converts living in Aceh include full scholarships for children of converts, monthly fees, sharia assistance programs, and incentives for converts. This program should be continued, bearing in mind that there are still many Muslims living under the poverty line who do not have a strong faith, especially in border areas, such as Aceh Tamiang, Southeast Aceh and Aceh Singkil, given the large number of missionaries who come to these areas. If this goes unnoticed, it is possible that the Islamic Shari'a in that area will fade and slowly disappear. *Nauzubillah Min Zalik.*

Thus zakat for converts in Aceh that has been given in productive and consumptive forms must be properly preserved. The reason we say that is so that the existence of converts related to individuals and their families is safe and sufficient for their daily needs. This also means that they are peaceful in Islam and will not be influenced by the lure of money from outsiders who are always preaching to embrace their religion (gospel mission). Because

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according to the author we cannot blame Christian missionaries for spreading the gospel and inviting Muslims to embrace their religion, because it is their religious obligation which is the same as ours, namely Islamic da'wah. However, the things that need to be considered are efforts to continuously cultivate our faith, including converts, and the point is that there should not be a lack of economy for daily life.

#### 4. Conclusion

Converts are those whose faith is still weak so that they are worried that they will not feel at home in Islam, but if they are given zakat they will certainly be happy. They can also come from Islamic and non-Islamic leaders, they can be rebels who are worried about fighting Muslims, whether they need financial help from Muslims or not. But they can be given zakat based on the assessment of Islamic leaders or the person giving zakat himself. The right to convert still exists, it just depends on each region and its leaders from all ages. Therefore, if there is a reason to tame the hearts of the asnaf Muallaf Qulubuhum, that is to strengthen and defend Islam, then this group can be given zakat as it was done by the Prophet, peace be upon him. Baitul Mal Aceh Aceh seems to prioritize productive practices rather than consumptive zakat given to converts. This can be seen from the distribution of zakat senif converts, namely Business Capital Assistance and Student Scholarships for the children of converts.

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