



Review of Zakat From The Perspective of Philosophy Of Science

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Abstract

Zakat is the obligation of every Muslim who has fulfilled the nishab and haul requirements. Zakat has been practiced since the Prophet Muhammad SAW to today's contemporary zakat. This study aims to discuss zakat from the perspective of the philosophy of science in the dimensions of ontology, epistemology, and axiology. This research uses a qualitative, descriptive approach and literature study. Data were obtained from reference articles searched through the Google application and Published or Perish. The results of the study show that from the perspective of the philosophy of science, zakat can be explained in three dimensions, namely: ontology, epistemology, and axiology. On the ontological dimension, zakat includes the meaning of the nature of the science of zakat which can be proven to exist. The epistemological dimension of the science of zakat related to the basis of knowledge, sources, characteristics, truth of knowledge, and how to obtain zakat knowledge. Finally, on the axiological dimension, the discussion of zakat includes the relationship between knowledge and values, the feasibility of the science of zakat to be developed, and the functions and uses of the science of zakat. In the end, the science of zakat needs to be developed so that the benefits of zakat are more significant for the welfare of society.

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INTRODUCTION

Zakat is one of the five pillars of Islam (Adiwijaya & Suprianto, 2020; Yusuf & Derus, 2013; Zainal, Bakar, and Saad, 2016). Zakat is obligatory for every Muslim in the able category (Beik & Ayuniyyah, 2015; Quraishi, 1999).. Furthermore, every Muslim must pay zakat if he meets the nishab and haul requirements (Bakar, 2019; Johari, Aziz, and Ali, 2014; Rosalina & Bahri, 2022). In addition, zakat is also an instrument for the welfare of Muslims (Asnaini and Oktarina, 2017; Musaffa et al., 2022; Quraishi, 1999).

Nor Paizin et al. (2021) identified eleven types of zakat documents based on subjects, namely Social Sciences, Business, Management and Accounting, Economics, Econometrics and Finance, Arts and Humanities, Engineering, Computer Science, Environmental Sciences, Decision Sciences, Energy and Medical. Thus, zakat has multi-dimensional knowledge. It shows that zakat has multiple dimensions of knowledge. As a knowledge, zakat can solve various societal problems (Alam, 2018; Saputra, 2020). Because zakat can solve human problems, zakat becomes related to the philosophy of science (Abdoeh, 2020). Therefore, zakat, from the perspective of the philosophy of science, needs to be the concern of all parties.

Philosophy of Science is related to science discussing how to solve problems that occur in society (Azzahra & Ihwanudin, 2021). The philosophy of science is also a method for elaborating the characteristics of scientific disciplines (Syairozi, 2016). Furthermore, zakat, in a review of the perspective of the philosophy of science, is related to the discussion of zakat in the dimensions of ontology, epistemology, and axiology (Rokhmah, 2021). First, the ontology dimension explains what zakat knowledge is. Then, the epistemology dimension discusses how knowledge of zakat is. Next, the axiological dimension discusses the related usage of zakat knowledge. Thus, the philosophy of knowledge about zakat is related to the dimensions of ontology, epistemology, and axiology.

However, the description of zakat from the perspective of the philosophy of science has yet to

be optimally described. A comprehensive picture of zakat causes this condition from the perspective of the philosophy of science still needs to be improved. Finally, the description of zakat from the perspective of the philosophy of science could be more optimal. An overview of zakat in a review of the philosophy of science perspective is needed to develop knowledge about zakat globally. Zakat, in a review of the philosophy of science perspective, contributes to developing zakat knowledge to solve various societal problems. One effort that needs to be made is to describe zakat from the perspective of the philosophy of science..

Various analyzes discuss zakat from a philosophical perspective of science. Syairozi (2016) discusses zakat from the perspective of the philosophy of science in the context of prospects for developing Islamic economics in Indonesia. Furthermore, Abdoeh (2020) conducts a philosophical review on the regulation of zakat management. Azzahra & Ihwanudin (2021) uses ontology, epistemology, and axiology approaches to explain the role of Muslim entrepreneurs in becoming Sociopreneurship through the implementation of zakat.

Meanwhile, a comprehensive discussion of zakat from the perspective of the philosophy of science is still limited. In line with this information, research on zakat in a philosophy of science perspective review must be carried out because it can provide comprehensive information about zakat in a philosophy of science perspective review. In addition, the findings obtained can be used as a basis for research in zakat development. The results can also be utilized by the Government and related stakeholders who want to optimize their role in overcoming various dimensions of problems in society. Therefore, this study provides an overview of zakat from the perspective of the philosophy of science.

RESEARCH METHODS

This study uses a qualitative method. Rusdiana (2019) explains that qualitative research can be done by examining documents related to the studied issue or problem. The approach used is descriptive and literature study. A descriptive approach is used to explain zakat from the

perspective of the philosophy of science in three dimensions: ontology, epistemology, and axiology. The literature study approach is used to obtain references related to zakat in a review of the philosophy of science perspective. References were obtained from the Google Scholar database. References are selected based on suitability with the research theme.

RESULTS AND DISCUSSION

The Meaning of Philosophy of Science

The philosophy of science discusses how to solve problems that occur in society (Azzahra & Ihwanudin, 2021). Miller (2012) explains that the philosophy of science is related to six aspects, among others: the ultimate goal of science, its trajectory, its limits, the reliability of scientific theories, the relationship of science, and truth. Wahidi et al. (2021) explained that the philosophy of science aims to break the confines of the human mind. In detail, various definitions of the philosophy of science can be seen in Table 1.

Table 1. Definition of Philosophy of Science

Author	Definition
Syairozi (2016)	Philosophy of science is a process of inquiry about characteristics scientific knowledge and ways to acquire it
Idris & Ramly (2016)	Philosophy of Science is a philosophical reflection that has never experienced a stopping point in researching the nature of science to reach its goal, namely what is known as reality and truth. This goal will never be completely thought out or explained completely. <i>Philosophy</i> of science is also defined as a joint study of several studies of various kinds aimed at establishing firm boundaries about a particular science.
Liang Gie in Pesoko (2018), and Rokhmah (2021)	Philosophy of science is all reflective thinking on all matters relating to the basis of knowledge and the relationship of science to all aspects of human life.
Suriasumantri in Pesoko (2018), and Rokhmah (2021)	The philosophy of science discusses and evaluates the methods of scientific thought and tries to find the value and importance of the scientific endeavour as a whole.
Wahidi et al. (2021)	Philosophy of Science is the study of all phenomena of life and human thought critically and elaborated in basic concepts.
Rokhmah (2021)	Philosophy of science provides strength for the development and progress of science and, at the same time, the moral values contained in every science both at the level of ontology, epistemology and axiology.
Azzahra & Ihwanudin (2021)	Philosophy of Science is a branch of science that can solve problems that occur in society and are studied through science

Source: from various sources

Table 1 explains the various meanings of the philosophy of science definition. Syairozi (2016) interprets the philosophy of science as a process of inquiry about the characteristics of scientific knowledge and ways to obtain it. Furthermore, Idris & Ramly (2016) interpret the philosophy of science as the Philosophy of Science is a philosophical reflection that has never experienced a stopping point in researching the nature of science to get to its goal, namely what is called reality and truth. This goal will never be thought

out and will not be finished explaining. It is supported by Liang Gie's opinion in Pesoko (2018) and Rokhmah (2021), who views the philosophy of science as a reflective thought on issues concerning all matters concerning the basis of knowledge and the relationship of science to all aspects of human life.

Furthermore, Idris & Ramly (2016) interpret the philosophy of science as a combined study of several studies of various kinds to establish firm boundaries regarding a particular science. Philosophy of Science, as a branch of science, aims

to solve societal problems through science (Azzahra & Ihwanudin 2021). Furthermore, Jujun S. Suriasumantri in Pesoko (2018) and Rokhmah (2021) interpret the philosophy of science from the scientific method of thinking to find a scientific value. In the end, Rokhmah (2021) explains the philosophy of science in three dimensions: ontology, epistemology, and axiology. It is supported by Wahidi et al. (2021) in their latest research which states that the scope of the philosophy of science includes ontology, epistemology, and axiology. Therefore, in this study, the philosophy of science is explained using the ontology, epistemology, and axiology approaches.

Ontology Dimensions of Zakat

Overview of Zakat in the Perspective of the Philosophy of Science related to the Ontology dimension. The ontological dimension in the philosophy of science is related to the nature of "what exists", which seeks to prove and examine a science whose existence can be proven (Rokhmah, 2021). In this study, the ontology dimension is related to Zakat. Therefore, in essence, there are several definitions of Zakat. In detail, these are described in Table 2.

Table 2. Definition of Zakat from an Ontological Perspective

Author	Perspective	Definition
As-Sayid Sabiq, Imam Taqy ad-Din Abi Bakar bin Muhammad al-Hasany, Majma' al-Lughah al 'Arabiyyah, Al-Mu'jam al Wasith (1972) dalam (Ismail et al. 2018)	Language	Zakat has several meanings, namely: an-namaa (growth and development), ath-thaharatu (holiness), al-barakah (blessing), katsarah al-khair (much goodness) and ash-shalah (orderliness).
Yusuf al-Qardhawi (2004) dalam (Ismail et al. 2018)	Language	
Wahbah Zuhaili dalam (Ismail et al. 2018)	Term	Zakat means growing and developing, and people, given the nature of zakat, mean that the person is good.
Undang-Undang No.23 Tahun 2011 Tentang Pengelolaan Zakat (2011) (Rodzi et al. 2013)	Regulation Role	 Zakat is granting ownership rights over certain assets to certain people determined by the Sharia solely because of Allah.

Source: from various sources

Based on Table 2, the definition of zakat from an ontology perspective can be reviewed based on language, terms, regulations, and roles. Thus, the definition of zakat can also be viewed from four dimensions: language, terms, regulations, and roles.

Epistemological Dimensions of Zakat

An overview of Zakat from the Perspective of the Philosophy of Science is also related to the epistemological dimension. The epistemological

dimension in the philosophy of science is related to the basis of knowledge, sources, characteristics, truth of knowledge, and ways of obtaining knowledge (Rokhmah, 2021). In this study, the epistemological dimension is related to Zakat. Therefore, in essence, several sources discuss Zakat. In detail, these are described in Table 3.

From an epistemological perspective, zakat knowledge comes from various sources, including the Al-Quran, Hadith, sociology, and experts' opinions. In the Al-Quran, zakat is mentioned in many verses. Surah Al-Baqarah (2:43): "Establish

prayer, pay zakat and bow with those who bow." Next, in sura Al-Baqarah (2:83): "... and perform zakat, and bowing' be with those who bow down." Then, in surah Al-Baqarah (2:110): "And establish prayer, pay zakat; and whatever good you try for yourself, you will get (reply) from Allah. Indeed, Allah is Seeing what you do." In the end, surah At-Taubah (9:103): "Take zakat from some of their property, with that zakat you clean and purify them..."

In the Hadith, zakat is also explained in several hadiths. From Abu Hurairah, the Prophet Muhammad SAW said: "Islam is built on five things: testimony that there is no deity that has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah, establishing prayers, paying zakat, pilgrimage to Baitullah, and fasting in Ramadan" (HR. Bukhari and Muslim). Furthermore, Abdullah bin Umar, the Prophet Muhammad SAW, said: "The most beloved deeds to Allah are praying on time, serving both parents and jihad in the way of Allah. (This Hadith is mentioned three times) (Then) Rasulullah stopped for a moment, then he said: 'And indeed, those who pay zakat in earnest, that is zakat.'" (HR. Ibnu Majah).

In another Hadith, from Abu Hurairah, the Prophet Muhammad SAW said: "A person who donates part of his wealth at night, then his wealth is reduced, it is Zakat. Someone who spends his wealth on his family is infaq. Someone who spends his wealth on a vehicle or the treasure he keeps is alms "(Narrated by Abu Dawud and Tirmidhi). Furthermore, from Abu Dzar, the Prophet Muhammad SAW said: "In every wealth circulating among you, there is a right that is obligatory upon it. Alms is the right of the poor, Zakat is the right of the rich" (HR. Abu Dawud and Ibn Majah). Finally, from Abu Bakrah, the Prophet Muhammad SAW said: "A person's wealth is not reduced because of charity. It is not someone who forgives his brother, but Allah will increase his glory and honour. Furthermore, it is not someone who humbles himself because of Allah, but Allah will exalt his rank" (HR. Muslims).

Sociologically, the practice of managing zakat has been exemplified since the Prophet Muhammad SAW (Rosalina & Bahri 2022). Muhammad & Saad (2016) explained that during the era of Rasulullah Muhammad SAW, zakat

management was carried out by a twenty-five-person committee with the task of collecting and distributing zakat. In detail, sociologically, during the da'wah period in Mecca, the order to pay zakat had not been specifically ordered. The main focus at that time was to uphold monotheism and improve the people's morals.

Furthermore, during the preaching period in Medina, zakat began to be strictly ordered and regulated in more detail. The Prophet Muhammad SAW built the zakat structure as one of the economic and social pillars of the Muslim community in Medina. He determines the terms, amount, and recipients of zakat. Later, when Islam began to develop and conquer new territories, the zakat arrangement was expanded to cover newly conquered areas. The collection and distribution of zakat are regulated to meet the needs of Muslims in the region..

Subsequent developments, during the Rashidun Caliphate period, during the caliphate of Abu Bakr, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib, zakat arrangements were further improved and expanded. They ensure that the collection and distribution of zakat are carried out properly and transparently. Later, following the Rashidun Caliphate, the arrangement of zakat continued under various Muslim dynasties and empires. The Muslim rulers regulated the collection, management and distribution of zakat within the framework of their government. In the end, in contemporary times, specifically for Indonesia, the management of zakat is supported by regulations regarding the management of zakat, including Law Number 38 of 1999 concerning Zakat Management, Zakat Law No. 23 of 2011 regarding the management of zakat, and other regulations related to this law.

Axiological Dimensions of Zakat

The review of Zakat from the perspective of the Philosophy of Science is also related to the axiological dimension. The axiological dimension relates to the relationship between knowledge and values and the feasibility of the science of Zakat to be developed (Rokhmah, 2021). The axiology of Zakat is also related to the issue of the function and use of the science of Zakat, as well as the relationship between muzaki and mustahiq

(Abdoeh, 2020). Thus, Zakat is expected to assist the government in solving problems related to poverty, the economy, health, education, da'wah and other increasingly complex social problems (Athoillah, 2014; Muhammad & Saad, 2016).

Zakat also has an essential role in social development because Zakat can help reduce social inequality and empower people in need (Bahri 2013). Furthermore, Zakat can help reduce social inequality (Sartika, 2008). Zakat is an instrument for redistributing wealth from the more affluent to the less affluent (Bidol, 2014). Thus, Zakat is a way to create social welfare (Asnaini & Oktarina, 2017; Bahri & Khumaini, 2020).

CONCLUSION

Zakat has become the obligation of every Muslim to fulfil the nishab and haul requirements. The practice of zakat management has been carried out since the time of the Prophet Muhammad SAW to today's contemporary zakat. This research has discussed zakat from the perspective of the philosophy of science in the dimensions of ontology, epistemology, and axiology. The discussion of zakat uses a qualitative method with a descriptive approach and literature study. Furthermore, data were obtained from reference articles searched through the Google application and Published or Perish. The results of the study found that from the philosophy of science, zakat can be explained in three dimensions: ontology, epistemology, and axiology. On the ontological dimension, zakat includes the meaning of the nature of the science of zakat, which can be proven to exist. The epistemological dimension of the science of zakat is related to the basis of knowledge, sources, characteristics, truth of knowledge, and how to obtain zakat knowledge. Finally, on the axiological dimension, the discussion of zakat includes the relationship between knowledge and values, the feasibility of the science of zakat to be developed, and the functions and uses of the science of zakat. In the end, the science of zakat needs to be developed by all parties so that the benefits of zakat are more significant for the welfare of society.

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