

Intralingual Understanding of Zakat, Infaq, alms, and Gifts in Islamic Economics In Aceh

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ABSTRACT

The implementation of Islamic economics in Aceh has a positive impact on society. Aceh Province is a region in Indonesia that has an influence on poverty issues because it has been hit by social conflict that has been going on for a very long time so that access to work is not conducive for the people of Aceh.). Aceh Province with the implementation of Islamic law has a role to play in resolving and minimizing poverty problems. The method used by Aceh Province is to foster the management of zakat, infaq and alms because they are sources of eternal funds. Supporting the importance of previous research on zakat, infaq and alms, this study wants to determine the ability to understand interlingual terminology about zakat, alms and infaq plus one other terminology, namely gifts. This research was a descriptive-qualitative research. The data used are 4 terminologies in Islamic economics, namely alms, zakat, infaq and gifts to be translated interlingually. The four terms to be translated were analyzed using the intralingual equivalence method. The sample is 50 students from the Faculty of Economics who have studied science related to Islamic economics courses. The findings obtained that related to the terminology of zakat, all participants as many as 50 students or 100% of participants managed to answer intralingually. Then, there were the same results between the terminology of infak, sedekah, and hadiah, namely 47 students managed to answer correctly but insignificantly there were only 3 students who answered incorrectly.

Keywords: *Alms; Gifts; Infaq; Intralingual; Zakat*

INTRODUCTION

In studying Islamic economics specifically and in everyday life as a society living in Indonesia, the majority of whom are Muslim. In accordance with Nur et al. (2021) who stated that the province of Aceh as one of the parts of the Unitary State of the Republic of Indonesia whose majority population is Muslim is a province with a majority Muslim population and is known as the veranda of Mecca. Social life takes place peacefully with the implementation of Islamic law which does not discriminate against other religious communities which is not in accordance with the hoax issue that is developing that religious tolerance in Aceh is not good. In fact, religious tolerance in Aceh is running peacefully and safely. Abdurrauf (2023) said that regarding the Islamic economy that is developing in the province known as the veranda of Mecca, the implementation of sharia is carried out comprehensively and continues to develop so that it can implement Islamic economics in its entirety in Indonesia and internationally. The implementation of Islamic economics in Aceh has a positive impact on society where the economy runs fairly, transparently, and sustainably. However, public understanding and awareness are still challenges for the running of the economy according to sharia principles. Qanun



No. 11/2018 concerning Islamic Financial Institutions is an implementation of local political developments in Aceh related to the implementation of Islamic or sharia economics where Aceh is an exclusive zone that has resulted in several conventional banks switching to sharia banks and other conventional banks withdrawing from Aceh. The implementation of sharia economics is the pride of Aceh Province (Zada, 2023). Thus, terminology related to sharia economics is commonplace for the Acehnese people.

Aceh Province is a region in Indonesia that has an influence on poverty issues because it has been hit by social conflict that has been going on for a very long time so that access to work is not conducive for the people of Aceh. The percentage of poverty in Aceh's population in 2019 was 15.01 percent, which increased in 2020 to 15.43 percent. The irony that occurs in the province of Aceh is related to poverty because Aceh has development funds in the context of special autonomy and has the privilege of managing zakat, which should improve people's welfare but now the development of the distribution of zakat, infaq, and alms from year to year in Aceh has experienced a trend that continues to increase due to the fairly good economic conditions and the implementation of Islamic law in Aceh so that people are encouraged to donate their wealth to those who are able (Salma and Riyadi, 2022; Karimah and Aisyah, 2023). Aceh Province with the implementation of Islamic law has a role to play in resolving and minimizing poverty problems. The method used by Aceh Province is to foster the management of zakat, infaq and alms because they are sources of eternal funds. Zakat collection is carried out by implementing Qanun Number 7 of 2004 and infaq collection through the legal basis of Pergub Number 22 of 2005 and Ingub Number 13 of 2005 (Usman et al., 2023). Syafiq (2015) stated Zakat and Infaq are mentioned in the Koran and Sunnah, namely: Zakat (QS. Al Baqarah: 43), Sadaqah (QS. At Taubah: 104), Haq (QS. Al An'am: 141), Nafaqah (QS. At Taubah : 35) Al 'Afuw (QS. Al A'raf : 199). Supporting the importance of previous research on zakat, infaq and alms, this study wants to determine the ability to understand interlingual terminology about zakat, alms and infaq plus one other terminology, namely gifts.

METHOD

This research was a descriptive-qualitative research adapting to previous research by Faridy et al. (2023) relates to intralingual understanding of words related to Islamic economics. Qualitative research is carried out using approaches that include phenomenology, ethnography and grounded theory. This qualitative-descriptive design is carried out in recognition of the subjective nature of the problems addressed in this method in a study, the differences in experiences experienced by participants are also recognized in this method, and the findings are presented directly which are a very similar reflection of the terminology of the initial research questions (Doyle et al., 2020). The data used are 4 terminologies in Islamic economics, namely alms, zakat, infaq and gifts to be translated intralingually. The four terms to be translated were analyzed using the intralingual equivalence method, which means that the translation of the source terminology was compared and re-explained in the target language in the same language category or one language (Bania et al., 2023).

The sample is 50 students from the Faculty of Economics who have studied science related to Islamic economics courses. Students are given time to translate four terminologies, namely alms, zakat, infaq, and gifts within 10 minutes. In terms of testing student understanding, this study uses a test method. In giving tests as an evaluation of language learning, written tests or oral tests can be used (Chusna and Fauziah, 2021).

However, this study only used written tests assisted by the use of technology following developments in the digital era, namely by distributing tests to participants by sending Google forms to participant gadgets. Adelia et al. (2021) the use of tests using the help of Google Forms because its function is to provide assignments and exams online by collecting various data, questionnaires, forms and opinions from various classes of society and is even used to assess language skills. The following are the terminologies in the test along with the answer keys:

Table 1. Terminology and Answer Keys

Terminology	Answer Key
Zakat	Wealth that must be set aside by every Muslim or institution owned by Muslims to be given to those who are entitled to receive it according to Islamic religious provisions (Batubara and Syahbudi, 2023)
Infaq	Assets issued by a person or business entity outside of zakat for the public benefit (Usman et al, 2023)
Alms	Giving wealth to the poor, people in need, or other parties who are entitled to receive alms, without any compensation (Usman et al, 2023)
Gifts	Something that someone gives during their lifetime to another person to bind, bring them closer, honor and respect them (Hosen and Muayyad, 2013)

RESULT AND DISCUSSION

The following are the results obtained from a study in which 50 students were given a 10-minute test to translate interlingually four given terminologies:

Terminology Test	Test Result
Zakat	True: 50 Students; False: 0 Students
Infaq	True: 47 Students; False: 3 Students
Alms	True: 47 Students; False: 3 Students
Gifts	True: 47 Students; False: 3 Students

The findings obtained that related to the terminology of zakat, all participants as many as 50 students or 100% of participants managed to answer intralingually or explain the terminology in the same language correctly and none (0%) of the participants failed. Then, there were the same results between the terminology of infak, sedekah, and hadiah, namely 47 students or 94% of participants managed to answer correctly but insignificantly there were only 3 students or 6% of students who answered incorrectly. In connection with the understanding of zakat, in general people know about the obligation to pay zakat but do not understand the types of assets that are subject to zakat (Saprida, 2015; Farhan and Lukman, 2023. Also in accordance with Ayu (2023), who said that understanding zakat can significantly determine compliance in paying zakat. According to Muhari (2023), the collection of Zakat, infaq, and alms continues to increase even though the economy is declining during the Covid-19 pandemic, indicating the understanding of zakat for the community. Then, Anwar and Arifin (2018) in general, people understand about zakat and distribute it directly to mustahiq rather than collecting it at the National Zakat Agency or Amil Zakat Institution. Meanwhile, in this study, the majority of students knew about the intralingual translation of zakat, infaq, alms and gifts.

From the results of the study, it is known that the three students who answered incorrectly on the three terminologies other than zakat are the same students where the interview results showed that they were confused between the differences in the definitions of infaq, gifts, and alms and related to the recipients of infaq, gifts, and alms which are different from zakat which they often hear and whose recipients are clear based on the explanation of the Qur'an. In accordance with Faridy and Bania (2022) in

the explanation of the Al-Qur'an Surah At-Taubah verse 60 that zakat recipients are clear only to 7 eligible recipients, namely faqir (People who do not have enough wealth), Masakin (A person who has no property or source of income), Amil (Collectors and distributors of zakat), Mua'alafah Qulubuhum (A person who is seen by the state where if given zakat there are benefits to strengthen oneself as a Muslim), Riqab (A slave who is given zakat to free himself), Gharim (Debtors who are unable to repay), Fi Sabilillah (A person who fights for the defense of Islam), and Ibn Sabil (The one who ran out of provisions on the way).

CONCLUSION

It can be concluded that students in the faculty of economics who have taken Islamic economics courses in Aceh know the intralingual translation of zakat, alms, gifts, and infaq in the majority. It appears from a terminology, namely zakat, that all participants know its intralingual meaning, while for the other three terminologies, 94% or 47 students can answer correctly, so that for 3 students who answered incorrectly on the terminology of zakat, infaq, and gifts, it is very minimal.

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