

Assessing Mosque-Based Zakat Fitrah Collection: Legal and Sharia Perspectives from Rural Indonesia

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Abstract

This study investigates the implementation of zakat fitrah collection at Masjid Baiturrahim, Pulau Batu Hamlet, Jujuhan Ilir Subdistrict, through the lens of Islamic law. The research aims to evaluate whether the procedures carried out by mosque administrators align with Islamic legal principles, especially concerning the appointment of zakat administrators (amil), distribution methods, and compliance with the eight rightful recipients (asnaf). Using a qualitative descriptive approach, data were collected through observation, interviews, and documentation involving mosque management and local residents. The findings reveal that while the collection and distribution of zakat fitrah are driven by strong religious values and community participation, several elements deviate from Islamic jurisprudence. Notably, there is no formal appointment of amil, distribution does not fully consider all eight asnaf as mentioned in Qur'an Surah At-Taubah: 60, and the measurement of zakat (rice) lacks uniformity. These findings align with previous studies that highlight similar challenges in rural zakat practices, where traditional management often overshadows formal institutional structures. The discussion draws upon relevant Qur'anic verses, Hadiths, and scholarly opinions from classical and contemporary Islamic economists and jurists to assess the implications of the findings. It is recommended that mosque-based zakat management be integrated with recognized zakat institutions and follow standardized guidelines to enhance accountability and social impact. Strengthening legal literacy among community leaders and residents is also essential to ensure that the religious objectives of zakat—purification, justice, and welfare—are fully realized. This study contributes to ongoing efforts to improve grassroots zakat management in accordance with Sharia principles

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INTRODUCTION

Zakat fitrah is an Islamic philanthropic instrument that holds strong spiritual and social dimensions, especially in rural communities where the mosque remains the center of religious activities (Fajri, 2021). The collection of zakat fitrah before Eid al-Fitr has become a routine tradition that not only reflects individual piety but also social responsibility toward others. The Baiturrahim Mosque in Dusun Pulau Batu, Jujuhan Ilir Subdistrict, is a real example where zakat fitrah is collected and distributed directly by mosque administrators without the formal involvement of zakat institutions such as BAZNAS or LAZIS (Safitri, 2021). This phenomenon reflects a common practice in many regions, where zakat management is independently conducted based on the community's trust in local religious leaders.

However, from the perspective of Islamic law, such practices raise fundamental questions regarding the legality of implementation, transparency of distribution, and social accountability in managing religious funds (Lubis, 2022). In zakat jurisprudence, management by official *amil* is one of the valid conditions for distribution in accordance with *maqashid sharia*. Islamic law itself provides a broad space for community-based social practices, as long as they do not contradict the principles of justice and public interest (Sutrisno, 2020). Therefore, it is important to trace whether the implementation of zakat fitrah by mosque administrators like in Dusun Pulau Batu meets the fundamental principles of sharia in managing *ummah* funds.

Several studies indicate that public literacy levels regarding formal zakat regulations are still low, so the preference for mosque-based zakat collection is more driven by emotional proximity than legal understanding (Yuliani & Suherman, 2021). This condition can open opportunities for mismanagement if not accompanied by good governance. As stated by Zuhri (2022), many rural communities are not even aware of the differences between zakat, *infaq*, and *sadaqah*, leading to all collected funds being treated the same without clear sharia accountability. This highlights the importance of zakat education based on Islamic law.

Research by Ramadhan (2023) shows that zakat fitrah collection by mosques without official authorization is often undocumented, making it difficult to be held accountable in case of distribution issues. Yet documentation is a crucial element in *fiqh muamalah* to maintain public trust. Although such local practices have strengths in solidarity and efficiency, from a normative perspective, their sharia legality must still be examined to ensure they do not deviate from zakat's original purpose—purifying wealth and improving the welfare of *mustahik* (Kurniawan, 2021).

Unfortunately, scientific studies on zakat fitrah practices by mosques in rural Indonesia remain very limited, especially those using qualitative approaches and sourced from specific study locations such as Dusun Pulau Batu (Rahmawati, 2020). This represents a significant literature gap to be addressed through field research. In contemporary Islamic legal studies, the implementation of zakat should be approached not only through textual evidence but also through contextual analysis of religious behavior in society (Basri, 2022). Thus, this study will contribute to harmonizing normative *fiqh* with actual practices on the ground.

According to Munawwarah and Hidayat (2021), the absence of local regulations on mosque-based zakat management also complicates coordination between formal and informal institutions. As a result, *mustahik* and *muzakki* data are not integrated, leading to overlaps in zakat distribution. The urgency of this research is increasingly apparent as

zakat fitrah collection continues annually without standardized procedures, while public demands for accountability of religious funds are rising in this digital era (Najib, 2021). Therefore, this type of research can serve as a basis for more comprehensive zakat policy formulation.

The qualitative approach was chosen because it can reveal social and spiritual values that cannot be explained solely by numbers or positive law (Latifah, 2022). This methodology will help understand why people trust mosques for zakat collection. This study also aims to explore how relationships between religious figures, mosque administrators, and congregants are built within the framework of zakat fitrah implementation, and how local religious authority is interpreted in the distribution of zakat funds (Irawan & Maulida, 2023). This is important for understanding the dynamics of religious power in the local context.

By examining zakat fitrah practices at Baiturrahim Mosque, this study will provide deeper insight into how Islamic values are empirically implemented in the social context of rural communities, while contributing to the literature on community-based zakat fiqh (Fadhil, 2022).

METHODS

This study employs a qualitative approach with a field research design. This approach was chosen because it allows for an in-depth exploration of socio-religious practices that cannot be explained statistically. The study focuses on understanding the context, meaning, and community interpretation regarding the practice of zakat fitrah collection at Baiturrahim Mosque, Pulau Batu Hamlet, Jujuhan Ilir. As Creswell noted, qualitative research is particularly suitable for exploring complex and contextual phenomena.

The research was conducted at Baiturrahim Mosque, located in Pulau Batu Hamlet, Jujuhan Ilir District, Tebo Regency, Jambi Province. This site was purposively selected because the mosque actively conducts zakat fitrah collection annually without involving formal zakat institutions. The study took place during the Ramadan to Eid al-Fitr period to allow for direct observation of the collection, recording, and distribution of zakat fitrah.

Informants in this study were selected through purposive sampling, with the following criteria:

- Baiturrahim Mosque administrators (chairperson, treasurer, zakat officers)
- Local religious leaders (ustadz, imam, or kyai)
- Muzakki community members (zakat givers)
- Mustahik community members (zakat fitrah recipients)

The number of informants was flexible (until reaching saturation point), with an initial estimate of ten to fifteen people. Informant involvement was adjusted based on their contribution to the zakat fitrah implementation process.

Data were collected using three primary methods:

- In-depth interviews conducted in a semi-structured manner with open-ended question guides to explore informants' perceptions and experiences regarding zakat fitrah implementation.
- Participant observation, in which the researcher was directly present during the zakat collection and distribution activities at the mosque, documenting the process, social interactions, and mechanisms of zakat fitrah implementation.
- Document study, examining supporting documents such as zakat records, mustahik lists, and mosque announcements related to zakat fitrah.

Data analysis was carried out using a descriptive-qualitative method based on the interactive model by Miles, Huberman, and Saldaña, which includes:

- Data reduction – filtering and simplifying interview and observation data into key themes.
- Data display – organizing data in the form of matrices, narrative quotes, and thematic patterns.
- Conclusion drawing/verification – interpreting findings through cross-verification among informants and methods (triangulation).

Data validity was ensured through triangulation of sources, methods, and timing. The researcher compared information from various informants (mosque administrators vs. mustahik), various techniques (observation vs. interview), and repeated checks at different times. Member checking was also used, which involved reconfirming the researcher's interpretations with informants to ensure the validity of meaning.

RESULT AND DISCUSSION

RESULT

This study investigates the practice of zakat fitrah collection at Masjid Baiturrahim in Dusun Pulau Batu, Kecamatan Jujuhan Ilir. Data were collected through in-depth interviews with mosque administrators (takmir), community leaders, and local residents who regularly fulfill their zakat obligations through the mosque. The presentation below is structured around five key themes that emerged from the field.

Zakat Fitrah Collection Process by Mosque Administrators

The process of collecting zakat fitrah at Masjid Baiturrahim begins approximately ten days before the end of Ramadan. Based on interviews with the head of the mosque, Mr. Baijuri, the collection activities are organized in an informal yet consistent manner. The mosque designates specific personnel to receive zakat, either in the form of rice or cash, from community members. No formal announcement is made through media; instead, community members learn of the collection period through word of mouth and Friday sermons.

"We do not need loud announcements. People already know from tradition when we begin to collect zakat. We usually start around the 20th of Ramadan," said Mr. Baijuri.

The collection point is located at the mosque veranda. During peak hours—especially after tarawih prayers—mosque staff record the names of zakat givers and the type and quantity of zakat received. The process is noted in a simple ledger. There is no digital system or formal administrative framework, but the community perceives the process as orderly and trustworthy.

Takmir members take turns receiving the zakat to ensure accessibility. Some givers entrust their zakat to neighbors or relatives if they are unable to deliver it personally. The flexibility in the process allows inclusivity, especially for elderly or physically disabled givers. The community perceives the mosque as a spiritual and social hub, making it the most natural and accepted institution for zakat management.

It was observed that the mosque maintains a quiet yet active zakat atmosphere. No banners or public display of figures are used. Instead, the emphasis is on discretion, humility, and trust. This aligns with the local adat (custom) that encourages charity without ostentation. The takmir's role is seen as not merely administrative but deeply spiritual.

Preferences in the Form of Zakat Submission

Most zakat contributors in Dusun Pulau Batu prefer to pay zakat fitrah in the form of rice. This choice is influenced by several factors, including availability from their own harvest, a strong tradition of agricultural exchange, and a belief that giving rice has more "blessing value" compared to cash. This was confirmed by multiple interviewees, particularly farmers and elderly residents.

"We grow rice ourselves. It's cleaner and more sincere if we give from our own effort," explained a local farmer.

However, for residents working outside the village, particularly young adults who have migrated to urban areas, zakat fitrah is often sent in cash via family members or online transfers. The family then converts the amount into rice or directly submits the money. This hybrid model reflects the shift in socioeconomic patterns without disrupting the central role of the mosque.

The amount of cash given varies, with some giving more than the minimum standard. For example, if the value of 2.5 kg of rice is IDR 30,000, some residents give IDR 40,000 to 50,000, treating the surplus as sedekah (voluntary charity). This practice indicates a spiritual motivation that extends beyond mere legal obligation.

Interestingly, there is no fixed instruction by the mosque regarding the choice between rice and money. The takmir accepts both forms without judgment. The absence of coercion or rigid instruction contributes to community satisfaction and adherence.

During field observation, it was also noted that the community handles the process with a deep sense of religious duty. Children are often involved in helping parents deliver zakat, strengthening the educational and familial values associated with this pillar of Islam.

Zakat Fitrah Distribution to Mustahik

The distribution process occurs on the evening of the 29th or 30th of Ramadan. Recipients include poor families, widows, orphans, and elderly residents. The takmir compiles an informal list based on prior knowledge and recommendations from local leaders. The absence of a formal registration system is mitigated by the small size of the community, where everyone is known personally.

"We don't have a fixed list from the start. We look around, we know who is struggling. It's a village; we all know each other," said Mr. Hasan, a takmir staff member.

Zakat is distributed directly to recipients' homes in the form it was received—either rice or cash. This door-to-door approach reflects sensitivity to the dignity of mustahik and avoids crowding or public queues. According to a female mustahik interviewed, this method is deeply appreciated as it avoids embarrassment.

Some zakat is distributed collectively at the mosque after Maghrib prayers, especially for those who are comfortable attending in public. However, the takmir prioritizes personal delivery to maintain decorum and respect. The amount given is uniform in measurement, but sometimes adjusted depending on household size.

There is no written report or audit shared publicly after the distribution. Nonetheless, community members expressed trust in the transparency and fairness of the process. One young adult noted that even though there's no receipt or report, "we believe the mosque does what is right."

The practice is tightly woven with the religious and moral values of the community. The timing of the distribution also aligns with the sunnah recommendation to ensure mustahik can celebrate Eid al-Fitr with peace and sustenance.

Role of Official Institutions and State Zakat Bodies

Throughout the data collection, it became evident that there is no involvement from formal zakat management bodies such as BAZNAS or LAZ (Lembaga Amil Zakat). The zakat fitrah practice at Masjid Baiturrahim operates independently, managed entirely by the mosque's committee.

"No one from BAZNAS has ever come here. We manage ourselves, from the community, for the community," said the mosque secretary.

This absence is not perceived as a gap but rather a continuation of traditional self-sufficiency. Residents expressed reluctance to hand over zakat to unfamiliar institutions. For them, the mosque is the most legitimate and spiritually authentic zakat authority.

The takmir has never been formally trained in zakat management, nor have they received guidance from regional religious offices. Despite this, the committee members rely on inherited practices, religious study circles, and consultation with senior ulama to guide their actions.

While some younger residents are aware of digital zakat platforms, such as those offered by national zakat institutions, none of them use such services. One youth explained: "I've seen online zakat ads, but it feels better to give directly here. We know where it goes."

This local control model reflects a decentralization of religious authority, rooted in strong communal bonds. It also raises questions about the scalability and sustainability of such systems, though this lies outside the descriptive scope of the current section.

Record-Keeping and Community Trust

The takmir of Masjid Baiturrahim maintains a basic written record in a lined notebook, where names of donors and approximate amounts are listed. There are no digital systems, receipts, or archival efforts. Despite this simplicity, community trust remains high.

"We write everything in a book. It's simple, but enough for us. No one has ever asked for a report," shared the treasurer.

The record is not made public, and there is no formal review process. However, it is stored safely and referred to each year for continuity. Only two or three people are allowed to access it, reinforcing confidentiality. The lack of transparency mechanisms is balanced by strong social familiarity.

Donors do not demand accountability because of longstanding personal relationships. The takmir are elected informally through community consensus, often composed of elderly men with religious education and moral standing. This socio-religious capital ensures enduring legitimacy.

The community's perception of fairness and spiritual sincerity compensates for the absence of formal verification. Several interviewees described the system as "simple but blessed." No known disputes or complaints have arisen regarding zakat handling.

Nevertheless, some young adults have suggested that in the future, basic improvements such as receipts or public bulletins could be introduced. However, no concrete steps have been taken to reform the process.

DISCUSSION

The implementation of zakat fitrah collection at Masjid Baiturrahim, Pulau Batu Hamlet, Jujuhan Ilir Subdistrict, presents several dynamics when reviewed from the perspective of Islamic law. The findings of this study emphasize that while the community's intention is sincere and religiously motivated, certain procedural elements lack alignment

with normative Islamic jurisprudence. This section analyzes each key finding by comparing it with previous research and scholarly views, and contextualizing it within the framework of Islamic teachings.

Zakat Collection through the Mosque Without Formal Institutional Supervision

The practice of collecting zakat fitrah by mosque administrators without formal collaboration with Badan Amil Zakat Nasional (BAZNAS) or LAZ (Lembaga Amil Zakat) mirrors findings in rural areas in Indonesia (Fajri, 2021; Ismail, 2018), where religious leaders and mosque committees take on the role of zakat collectors. While this reflects communal trust and local wisdom, it lacks structural accountability as emphasized in QS. At-Taubah: 103:

"Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase..." (QS. At-Taubah: 103)

This verse implies a need for organized, trusted amil (zakat administrators), as also stated by Al-Qaradawi (2000), who argues that zakat management must be institutionalized to ensure justice and efficient redistribution.

No Official Appointment of Amil

The absence of formal appointment for amil is a deviation from Islamic legal principles. Abu Zahrah (1997) underlines that amil must be appointed by an authority and fulfill specific qualifications, including trustworthiness and knowledge of zakat rules. The Prophet Muhammad (peace be upon him) appointed zakat officials during his time (see Hadith in Sahih Bukhari No. 1407), illustrating the importance of administrative structure.

Fadhil (2022) emphasizes that without structured amil, the legitimacy of collection and distribution becomes questionable, potentially invalidating the act in a strict fiqh interpretation.

Distribution Not Based on the Eight Asnaf

Although the zakat is distributed among the poor and needy, the neglect of the eight asnaf (QS. At-Taubah: 60) limits the socio-economic impact of zakat. Latifah (2022) and Kahf (1999) argue that maximizing the potential of zakat requires strategic distribution aligned with the asnaf categories.

This aligns with the maqashid al-shariah perspective (Dusuki & Bouheraoua, 2011), where the goal of zakat is not merely ritualistic compliance, but to uphold justice and social welfare.

Inconsistency in Quantity and Standard of Distribution

The lack of standardization in the measurement of zakat fitrah (in rice weight or quality) may conflict with the principle of fairness in muamalah. According to classical scholars like Al-Ghazali (1993), precision in transactions is crucial to avoid dhulm (injustice).

Badri (2015) highlights similar inconsistencies in traditional zakat practices and calls for harmonization with fiqh standards, including using scales and clear guidelines.

Positive Local Reception but Weak Legal Understanding

The community's support reflects strong religious motivation, yet there is limited understanding of fiqh al-zakah. Hosen (2012) stresses that legal literacy is crucial in ensuring zakat fulfills its role as both a worship and social-economic mechanism. The findings confirm Rahmawati's (2020) argument on the gap between theoretical frameworks and practical execution in many rural zakat systems.

CONCLUSION

The practice of zakat fitrah collection at Masjid Baiturrahim in Pulau Batu Hamlet reflects a strong spirit of religious commitment and community involvement. However, from an Islamic legal perspective, there are several procedural shortcomings, such as the absence of officially appointed amil, lack of adherence to the eight asnaf in distribution, and inconsistent standards in zakat calculation. These issues, while not nullifying the intention behind the practice, highlight a need for structural improvements to align the local implementation with the guidelines set forth in the Qur'an, Hadith, and classical as well as contemporary Islamic jurisprudence.

By integrating the management of zakat with formal institutions and enhancing the community's understanding of zakat law, the effectiveness and legitimacy of zakat distribution can be significantly improved. A harmonized system based on fiqh principles and maqasid al-shariah would not only ensure proper compliance but also optimize the socio-economic impact of zakat fitrah, especially for the welfare of the poor and the empowerment of the broader ummah.

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