

Worldview of Kiyai Sasak in The Practice of Individual Zakat Model in Lombok Indonesia

Zaenudin Mansyur¹ Riduan Mas'ud²

Abstract

This article focuses on Kiyai Sasak as an exemplary figure in a zakat management system based on equity, justice, and welfare. In reality, Kiyai Sasak implemented an individual zakat model that did not guarantee the eligible deservers' (*mustahiq*) welfare of zakat at all. This study employed a sociological-normative approach and Weberian social action theory to scrutinize the issue of Kiyai Sasak's strong belief in the practice of the individual zakat model in Lombok and the sociological aspects contained in it. This research resulted in a thesis that the zakat management in the Sasak community was conducted in traditionalist, theological, and institutional manners. In addition, the individual zakat administered by Kiyai Sasak in Lombok was based on strong assumptions on accuracy (being on target), the textual understanding of religious texts, the lack of socialization, and the limited objects of zakat. These Kiyais' reasons are a form of justification for noble social principles and actions against the reality of the economic downturn of the people around him. Moreover, many Kiyai Sasak practiced the dualism of zakat at the same time, especially Kiyais who also work as Civil servants.

¹ Lecturer at the Faculty of Sharia, Mataram State Islamic University, Indonesia Email: zaenudinmansyur@uinmataram.ac.id

² Lecturer at the Faculty of Economics and Islamic Business, Mataram State Islamic University, Indonesia. Email: riduanmasud@uinmataram.ac.id