

# The Practice Of *Zakat* Worship As An Application Of Islamic Religious Education To The Fisherman Community Of Harapan Island In Jeneponto Regency, South Sulawesi

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## Abstract.

*This research describes the practice of Zakat as an application of Islamic religious education to the fishermen community of Harapan Island. The method used to get data is structured interviews. The description uses theological and sociological approaches. The results reveal theoretically, the people of Harapan Island are not proficient in explaining the meaning of Zakat worship, even though their practice is inversely proportional. They are a religiously devout society, trying to fulfill all the obligations ordered by Allah. That is proven by continuing to pay Fitrah Zakat and assets Zakat even though they are in a mediocre state. Education with the practice of Zakat worship is to give an example first, then inform the family of the benefits according to religion, health, and social when fulfilling obligations, especially the three Zakat services. Furthermore, advise family members if they don't fulfill it and provide training according to their respective abilities.*

**Keywords:** *Zakat practice, Islamic religious education, fishermen and Harapan Island.*

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## I. INTRODUCTION

Religion is a rule of life [1]. Religion is also one of the very dominant factors in realizing patterns of perception about the world and influencing the development of the world and the course of history. Religion at the social level acts as a social function whose impact can be seen on society and its life, this impact can be integrative or descriptive, implicit or explicit. In the study of religious anthropology, the social function of religion is closely related to other cultural institutions [2]. Religion can affect the economy, politics, technology, the morale of a society and all areas of human life [3]. Thus, religion has constructive, regulative, and formative power to build the social order of life. Especially in a society where values and norms are accepted and recognized for their existence. Therefore, the development of religion through coaching and development, as well as the preservation of culture is an important agenda and it is necessary to be embodied in a concrete and sustainable form. Thus religion does not stop at the level of doctrine alone, however, religion has a transformative role in the socio-cultural, economic, political and educational processes in the future [2]. Education, according to the Islamic view, is not only important, but has a mandatory position, even normatively adheres to the view of life long education [4]. It can be said explicitly that religion has the potential to save human life both in this world and in the hereafter. Education is an effort directed to the formation of the main personality according to values, even according to Ahmad D. Marimba, education is physical-spiritual guidance based on laws leading to the formation of the main personality according to the standards [5]. Thus, having constructive, regulative, and formative power can build the order of people's lives. In order to actualize ideal values in the midst of the life of a fishing family on Harapan Island, Bonto Rannu Village, Bangkala District, Jeneponto Regency, especially in this very dynamic era of progress, the implementation of both formal and non-formal education as well as efforts to develop and preserve it has become important agenda.

This means being recognized as having a transformative and motivating role for socio-cultural, economic, political and educational processes in the future. Education, according to the Islamic view, is not only important, but has a mandatory position, even normatively adheres to the view of life long education. It can be said explicitly that it is a religion that has the potential to save human life both in this world and in the hereafter. Islam demands that humans be given an ideal education so that they become idealistic human

beings and emulate the noble personality of the Prophet. The basic teachings do not want people's faith to be eroded when science and technology reach the peak of progress [6]. Because of that, efforts are needed to instill values whose orientation is the formation of a personality that has values. With education taking place in the community, at the level of social status and any profession, this becomes a necessity because education will instill an understanding of itself and in the context of actualizing teachings. The people who live in coastal areas are no exception, most of whom make the fishing profession a livelihood in supporting their families, where the living conditions of fishing communities are sometimes backward at the economic level, but it is possible that fishing communities are also backward at the educational level. The logical consequence results in a low ability to live and practice the teachings. To increase the understanding and practice of religious teachings, in the midst of the fishing community on Harapan Island, Bonto Rannu Village, Bangkala District, Jeneponto Regency, there is no other alternative except through Religious Education, in the sense that education is a fundamental sector for increasing understanding of teachings which include all aspects of human life.

Every Muslim must live and understand the teachings as a whole and actualize them in everyday life. Discussing aspects of people's lives, education for example, in the social context is basically closely related to very broad studies, so education must be placed as a macro framework, namely education as a cultural process, so that it is impossible for education to isolate itself from the development of a community, both culturally as well as structural [7]. This seems clear from the history of education that took place among the ummah, that education with all its relation is to enlighten and position humans, especially the ummah in the function and purpose of its creation. Because with education, humans can live their noble lives, as human beings who are moral and highly civilized. Because the process of nation building also means functioning and dynamicizing educational institutions in an integrated and sustainable manner [8]. Seeing the strong link between education and the dynamics of people's lives, it is interesting to examine the link between ongoing education and the practice of *Zakat* worship in fishermen's families, both when they are in the community and when carrying out their activities as fishermen at sea. The condition of fishing communities that are required by economic conditions to work hard and spend more time at sea. The working mechanism of fishing communities like this is of course very influential on the implementation of worship as a manifestation of the practice of teachings. *Zakat* worship is worship whose types and procedures for its implementation have been determined by Allah and His Messenger such as the Two Sentences of the Creed, Prayer, *Zakat*, Fasting, Hajj [9].

*Worship, only yourself and Allah knows whether it is sincere or because of riya. Worship itself in general can be understood as a form of servitude of a creature to the Khaliq. This servitude is more based on feelings of gratitude for all the blessings that Allah has bestowed upon him and to obtain His pleasure by carrying out His commands as Rabbul 'Alamin.*

Geographically, fishing communities are people who live, grow and develop in coastal areas, namely a border or transitional area between land and sea areas. As a system, fishing communities consist of social characteristics that form social unity, fishing communities also have unique habits related to their profession and daily life. In addition to their characteristics and habits, fishing communities directly or indirectly depend on their survival from managing the potential of marine resources. Such as making seaweed empowerment efforts, breeding ornamental fish, and others. These are the things that differentiate fishing communities from mountain, inland, and other communities.

## II. THEORY DESCRIPTION

### A. The Meaning and Basis of Islamic Religious Education

#### 1. Definition of Islamic Education

The term education comes from the word "*education*" which gets the prefix "*pe*" and the ending "*an*" which means action (things, ways, and so on). The term education is a translation from the Greek language, namely Paedagogie, which means guidance to students. In the Indonesian Dictionary, it is the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts [10]. This term in English is known as education which means development or

guidance [11]. In Arabic this term is often translated with the word *tarbiyah* which means education [12]. In a narrower sense, education means an act or process of action to acquire knowledge [13]. So what is meant by education is conscious guidance or help given by the teacher to students in an effort to develop physically and spiritually towards maturity and so on towards the formation of a Muslim personality. Education in a narrow sense is guidance given to students until they are adults. While education in a broad sense, is the guidance given to achieve the goals of his life, until the formation of a Muslim personality. So Islamic education lasts from the time a child is born until he reaches perfection or until the end of his life. Actually, these two types of education (narrow meaning or broad meaning) are one [5]. Education is an effort to mature the whole human being (both physically and spiritually), both by others and by himself, in the sense of demands that students have the freedom to think, feel, speak and act as well as be confident with full responsibility in every action and behavior in everyday life [4]. Islamic education has a significant contribution in forming civilized and moral human beings in navigating an increasingly multi-complex and global order of life. Islamic education is a concept that contains theories about Islamic education that need to be implemented in real life.

As a concept, Islamic education has its own character and characteristics that distinguish it from other education systems in this world. In a simple sense, education is often understood as a human effort to build his personality in accordance with the values in society and culture [14]. Education is teaching given deliberately by adults to children, in their growth (physical and spiritual) so that they are useful for themselves and society [15]. Islamic education is an educational system that covers all aspects of life needed by God's servants [16]. Because Islam guides all aspects of Muslim human life, both worldly and hereafter. In addition to the understanding of Islamic education stated above, the concept of Islamic education can also be traced through the word education in Arabic literature namely *tarbiyah* which has the verb *rabba* and is rooted in three words. First, the word *raba-yarbu* which means to increase and grow. Second, *rabiya-yarba* which means growing and developing [17]. Third, *rabba-yurabbi* which means to repair, control, lead, guard and maintain [17]. Likewise with the term *tarbiyah*, the root word comes from *rabba* as found in QS al-Isra'/17: 24. In the world of education it can be understood that the verse presents a reciprocal relationship between the educator and the educated or students, as well as between parents and children. Thus, if education is given to a person in large or large quantities, then his rights will also increase. Therefore, a person who educates a person in matters of religion and his world with a good education other than his parents, then he has the right to students. Students need to wish him well, because through education from him, he gains a lot of knowledge and experience. It is another case if doing good to both parents is the reason for human existence in this world, then the attitude and behavior of a person as a child must remain devoted to his parents whenever and wherever we are, both when they are still alive and when they have passed away. Likewise in religious teachings which oblige a child to always serve both parents (biological parents and intellectual parents).

## 2. Islamic Education

Religion in the Indonesian Dictionary is defined as teachings, a system that regulates faith and worship of God as well as rules relating to the association of fellow human beings and the environment [10]. Religion is also sometimes known as religion (religion) derived from the Latin (*relegere*), which means collecting, reading or binding [18]. M. Quraish Shihab by quoting Mahmud Shaltut stated that religion is a Divine decree revealed to His Prophet to be a guideline for human life. Meanwhile, according to Shaykh Muhammad Abdullah Badran, attempts to explain the meaning of religion by referring to the Koran. He begins his discussion with a linguistic approach. *Di>n* which is usually translated Religion according to the professor of al-Azhar describes the relationship between two parties where the first has a higher position than the second. If so religion is the relationship between creatures and *khaliq*. This relationship is manifested in his inner attitude, and it appears in the worship he does and is also reflected in his daily attitude [19]. Meanwhile, according to the use of language, Islam means surrender to Allah [20]. Meanwhile, according to general education, Islam has the connotation of being the religion of God, or a religion that comes from God. Allah's religion, means religion or teaching that originates from Allah, meaning that it is the way of life determined by Allah for humans to go to and return to Him.

So Islam as the Religion of Allah is a way of life determined by Allah (as the source of life), which must be traversed (traveled) by humans, to return or go to Him. Therefore, if a human being has a Muslim predicate, he must be a good follower of religion, in the sense of being a true Muslim who always obeys Islamic teachings and keeps God's grace on him. We must be able to understand, live up to, and practice teachings that are driven by faith in accordance with the Islamic creed. As for the understanding of Islamic Education according to experts, it is also different, as stated by Islamic Religious education experts. According to 'Atiyah al-Abrasyi as quoted by Ramayulis in his book (Islamic Education), Islamic education is to prepare people so that live a perfect and happy life, love the motherland, be well-built in body, perfect in character, orderly in mind, refined in feeling, proficient in his work, sweet in speech, both orally and in writing [12]. Ahmad D. Marimba also gave an understanding that: Islamic Religious Education is physical and spiritual guidance based on Islamic Religious laws leading to the formation of the main personality according to Islamic standards [5]. Islamic Religious Education is a conscious and planned effort in preparing students to know, understand, live, have faith, be pious, have noble character, practice the teachings of Islam from its main source, namely the holy book al-Qur'an and al-Hadith, through guidance activities, teaching, practice and use of practice [21]. Based on the explanation above, the authors can conclude that Islamic Religious Education is an education system that can provide students with the ability to lead their lives in accordance with Islamic ideals, because Islamic values have animates and colors their life style.

### **3. Fundamentals of Islamic Education**

The basis of education is fundamental and very important in the implementation of education itself, because if an education system does not have a strong foundation, the education system will easily falter and will not last long. To determine the basis of Islamic Religious Education, it cannot be separated from Islamic theological considerations which are based on Divine values, both contained in the Qur'an and in the Hadith which are believed to contain absolute truths that are universal [22], Therefore the basis of Islamic education is synonymous with the basic teachings of Islam itself. Both come from the same source, namely the Qur'an and Hadith, and the basis is developed in the understanding of scholars in the form of recognized *qiyas syar'i* and *ijma'*, *ijtihad* and correct interpretation in the form of comprehensive and integrated ideas about the universe, people, society, nation, knowledge of humanity and morals. Thus, referring to these two sources (al-Qur'an and Hadith) is absolutely necessary in compiling educational theories and applying them in the field [23]. Thus, it is very important to return to basic teachings, both as academic human beings and religious human beings so that every action taken becomes strong because it has a clear and absolute footing. Therefore, in formulating educational theory, it should be based on the Qur'an and Hadith without setting aside the others.

#### **B. Environment of Islamic Education**

##### **1. Family Environment**

The family is the smallest social unit consisting of people who are in a house which at least consists of husband and wife [24]. The family is the infrastructure for Islamic society to realize the goals of the caliphate concept on this earth [25]. Among the functions of the family as the smallest social institution is the educative function. The family environment in an educational perspective is the initial and main environment for an individual in obtaining teaching values, wherein the family positions the father and mother as natural educators [26]. Islamic education in the family environment is basic education for the formation of religious souls in individual children, because the role of parents in the family is able to shape the direction of children's beliefs [27]. Family success in providing good education to children will have a positive impact on children's development in the future. Ibn Miskawaih in his work *Tahzib al-Akhlaq*, says that religious law has an important role in rectifying the morals of youth, getting used to doing good deeds, as well as preparing them to accept wisdom, seek virtue and achieve happiness through thinking and accurate reasoning, and in this case parents have an obligation to educate their children to comply with this Shari'a. This can be carried out through *al-mauizah* (advice), *al-darb* (beaten) if necessary, *al-taubikh* (rebuked), given pleasant promises or *tahzir* (threatened) with *al-uqubah* (punishment) [28].

The educational process that takes place in the family environment is in accordance with the cultural patterns contained in the family. According to Jamaris that education in the family has the following learning characteristics:

- a. Happens outside the school system.
- b. Learners are not limited in terms of age, quality of ability, number of participants, type of learning.
- c. Learning materials for almost all aspects of life and are more practical.
- d. Can take place inside and outside the building [29].

Education carried out in the family with the learning characteristics as mentioned above will form individuals who experience changes in attitudes, behavior, knowledge and skills to fulfill needs that are in line with the wishes of the family and society. The family environment is a benchmark for children's success in education. Therefore, especially parents who bear the greatest responsibility in children's education, should develop their potential through their participation in useful events, such as recitation, organizing and so on. Thus, his knowledge is growing and providing benefits for the development of Islamic education in the family environment [30]. Families, especially parents, are the first teachers who instill all forms of life values in children's lives before entering the world of kindergarten/TPA. The first lesson one receives in life has an important role to show the direction of the next life. If a child is instilled with learning motivation, religious and social enthusiasm, then he will be affected by everything he gets when he is small, even becoming a key to success in the future.

## **2. Society Environment**

Society in an Islamic perspective is a means to embody Islamic teachings, therefore society is the basis for the framework of worldly life to realize an egalitarian and just human life. [31]. Pada aspek pendidikan, masyarakat [32]. plays an important role as a macro and diverse institution that can give color to one individual's life. Society is a very important factor for the maintenance of positive values. Society is a very strategic place to carry out the process of education and coaching for an individual in achieving the pleasure of Allah [20]. If there are members of the public who violate norms, both social, religious and legal norms, then the community has the right to take educational steps to raise awareness (QS Ali'Imra>n/3: 104).

QS. Ali'Imran/3:104 illustrates that in social life, there is an obligation among members of society to always remind each other of goodness and truth, provide direction in maintaining positive values and stay away from negative ones. Islamic education in the community environment involves all elements of society which include umara, clergy or lay people. The responsibility of the community is to foster, improve, prosper and invite goodness. In essence, the educational process that takes place in society is intellectual maturation, skills, mental and morals. The process usually takes place in several non-formal places such as mosques, homes and so on. In the community environment, students will find various events or events that are new, foreign, good and bad, exemplary or inappropriate, praiseworthy and despicable. It is clear that the events and characters of human life have a positive or negative influence on the lives of students when they are in the community [33].

## **3. School Environment**

In the school environment, the individual differences of students need attention from the teacher so that the teaching and learning process runs in a conducive manner. Individual differences in students are related to biological, intellectual and psychological differences [33]. The educational environment in schools is organized from the lowest level to the highest level. Education in the school environment is basically an educational process as a continuation of education in the family environment whose implementation is formally organized based on a hierarchical and chronological structure from the playgroup level to the university level. The existence of a school as a formal educational institution is a manifestation of the state's concern and responsibility in managing and serving its citizens. In terms of Islamic education, schools are educational institutions that must adhere to fundamental goals, namely realizing Islamic education for the sake of realizing obedience to Allah, schools are media for the realization of education based on the goals of thought, creed, and sharia for the realization of human beings with the character of monotheistic servants [20].

## **C. Zakat**



### 1. Definition of *Zakat*

*Zakat* etymologically means holy, growing, blessing and praise [34]. Meanwhile, in terms, *Zakat* is a gift that must be given from certain assets, according to certain characteristics and sizes to certain groups. Judging from the aspect of the property that must be *Zakat*, then *Zakat* must be the permanent property of a person, not belonging to another person or entrusted. Thus, the *Zakat* issued is a personal asset that comes from the results of their own business, both trading assets, livestock, mining and the results of finding hidden objects. Broadly speaking, *Zakat* is divided into two parts, namely *Zakat* for bodies and *Zakat* for property. *Zakat* body is also known as *Zakat* fitrah. *Zakat* must be paid by all Muslims who can afford it. *Zakat* is paid before the Eid prayer. Usually this *Zakat* is in the form of common types of food, such as rice, wheat, grains or seeds [35]. *Zakat* property includes; 1) *Zakat* on livestock (camels, cows, buffaloes, goats). In relation to these livestock, the conditions that must be met must be livestock that roam, reach the age of even one year, belong perfectly and reach the nishab. As for pets other than camels, cows, buffaloes and goats, *Zakat* is not obligatory on them [36]. 2) *Zakat* on gold and silver, 3) *Zakat* on filling food seeds, 4) *Zakat* on fruits and 5) *Zakat* on trade assets. In terms of expenditure, *Zakat* assets have terms and conditions that must be met before being issued, that is, the property has reached a certain value, has been owned by someone for a year, is not being employed for farming or carrying loads. Meanwhile, livestock that are employed in agriculture or used to transport loads are not subject to *Zakat* [37].

### 2. Lessons of *Zakat*

The benefits of *Zakat* are really important and many, both for the rich, the poor, and for the general public. Among others are:

- a. Helping people who are weak and in need so that they can fulfill their obligations to Allah and to Allah's creatures (society).
- b. Ridding yourself of miserliness and despicable morals, and educate yourself to be noble and generous by getting used to paying mandates to people who are entitled and interested [38]. Word of Allah SWT. in QS at-Taubah /9:103:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَوِّرُ لَهُمْ وَيُنَزِّلْ عَلَيْهِم بِهَا وَصَلًا عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Translation:

Take *Zakat* from some of their property, with that *Zakat* you clean and purify them and pray for them. Truly your prayers (become) peace of mind for them. and Allah is All-Hearing, All-Knowing .

Al-Mara>gi> explained that the verse instructs the Prophet Muhammad SAW. to withdraw or take *Zakat* to purify their possessions. This order is obligatory by law, this is intended so that everyone who issues *Zakat* avoids miserliness and greed, as well as indifference to the poor. This verse is an affirmation of the obligation of every person to issue *Zakat* for the good of property and oneself.

- a. As thanksgiving and thanks for the wealth favors given to him. There is no doubt that gratitude shown by those who are given to those who give is the most important obligation according to politeness experts.
- b. to guard against the evils that will arise from the poor and the needy. Why not! We see for ourselves everyday how great the struggle for life is, how many people who are good, but become big criminals, then destroy the nation's society and the state.
- c. in order to bring closer the relationship of affection and loving love between the poor and the rich. The meeting of these relations will produce some goodness and progress, as well as be beneficial for both groups and the general public [38]

### III. METHODS

This research is a field study that is descriptive in nature. The method for obtaining data is by means of structured interviews on the theme of *Zakat* on the fishing community of Harapan Island in Jeneponto Regency, South Sulawesi. There were ten people who were used as informants as shown in the following table,

No.	Initial	Initial Code	Occupation	Age
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1	ST	P1	Fisherman / 30 Y.o	55 Y.o
2	SP	P2	Fisherman / 20 Y.o	43 Y.o
3	SD	P3	Fisherman / 30 Y.o	45 Y.o
4	MS	P4	Fisherman / 12 Y.o	43 Y.o
5	KH	P5	Fisherman / 10 Y.o	48 Y.o
6	KD	P6	Fisherman / 8 Y.o	30 Y.o
7	MP	P7	Fisherman / 20 Y.o	50 Y.o
8	KM	P8	Fisherman / 12 Y.o	46 Y.o
9	BH	P9	Fisherman / 15 Y.o	58 Y.o
10	SM	P10	Fisherman / 45 Y.o	66 Y.o

Ten fishermen who became informants were randomly selected with the indicator of having worked as fishermen for at least ten years. Thus, the informants who were used as sources of data collection represented the fishing community on Harapan Island.

#### IV. RESULT AND DISCUSSION

##### A. Research Results

This study seeks to describe education in carrying out Islamic religious teachings through obedience in carrying out religious orders, such as paying *Zakat* fitrah in the month of Ramadan and other *Zakat* if it meets the requirements.

No.	Informant	Interview Results
1.	P1	<i>Zakat</i> in Islam is obligatory, the method of collecting it is through me (Sattu) as the priest, after everything is collected, then it is distributed to all fishing communities on Harapan Island, because the community feels happy when they get a share of the results of <i>Zakat</i> collection carried out by the priest. This is one of the direct benefits felt by the fishermen community on Harapan Island. In addition to <i>Zakat</i> fitrah, fishing communities also do not forget to issue <i>Zakat</i> assets in the form of seaweed cultivation which is usually calculated annually, the <i>Zakat</i> issued is 2.5%.
2.	P2	<i>Zakat</i> is issuing property to those who need it and is an obligation in Islam. As for how the collection is taken to the mosque and accepted by the <i>Zakat</i> management committee. <i>Zakat</i> that has been issued by Saparuddin so far is <i>Zakat</i> fitrah, and <i>Zakat</i> on marine products is often also issued depending on the catch and usually distributed directly to the poor with a calculation of 5% of the catch
3.	P3	<i>Zakat</i> is issuing <i>Zakat</i> and it is an obligation in Islam and the method of collecting it is brought to the Mosque and received by the Imam, <i>Zakat</i> which has been issued by Soddin is <i>Zakat</i> fitrah in the form of money
4.	P4	<i>Zakat</i> is a certain property that must be issued and given to those who are entitled to receive it, because it is an obligation for Muslims and is the fifth and most important pillar of Islam after prayer. The method of implementation is by handing over directly to the mosque by handing it over to the mosque committee and then being recorded by the mosque committee and the youth of the mosque. According to Massiri, it is very beneficial for people with a weak economy to meet their household needs. <i>Zakat</i> issued so far is <i>Zakat</i> fitrah and <i>Zakat</i> commerce. Commercial <i>Zakat</i> that is issued is 2.5% like the nisab of currency, and even then sometimes if there is a lot of income, you will only issue <i>Zakat</i> and even then only once a year, while the way to calculate it is if fishing produces $500,000 \times 2.5/100 = 12,500$
5.	P5	<i>Zakat</i> is giving <i>Zakat</i> to the poor, the law of <i>Zakat</i> in Islam is that we will sin if we don't. As for the way to collect <i>Zakat</i> on Harapan Island, we collect it little by little at the mosque, through the priest, then distribute it to the poor on Harapan Island. The <i>Zakat</i> that has been issued so far has been in the form of rice and money, and even seafood, usually Kaharuddin does that too also in the month of Ramadan, the way to carry out <i>Zakat</i> from the sea is to sell my seafood, and give money as <i>Zakat</i> , which counts 2.5%
6.	P6	<i>Zakat</i> is an obligation, both <i>Zakat</i> fitrah and <i>Zakat</i> mal, because the <i>Zakat</i> law for Muslims is very good because it can ease the burden on other people and the method of collecting it is through the Amil <i>Zakat</i> Agency (BAZ), especially hamlet priests and mosque administrators, because <i>Zakat</i> is very beneficial to the people of Harapan Island. Regarding marine products, Kadir has continued to issue them since several years ago, while listening to a lecture at a mosque in the Bonto Rannu Village, if there is a lot of seafood, Kadir will immediately give it to other people in 1 year the amount of 2.5%.
7.	P7	<i>Zakat</i> is giving out some of the assets and is obligatory. The method of collection is below and collected at the mosque and received by the Amil <i>Zakat</i> (Mr. Imam) in the form of rice. The

		marine products that have been used by Mappa so far are in the form of money that is directly spent on buying rice
8.	P8	<i>Zakat</i> is giving out a portion of wealth. <i>Zakat</i> is obligatory, the method of collection is below and collected at the mosque and received by the Amil <i>Zakat</i> (pak Imam) in the form of rice. The marine products that have been obtained so far have also been spent on buying rice
9.	P9	<i>Zakat</i> is wealth and income that must be issued to those who are entitled to receive it and is included in the fifth pillar of Islam. The method of collection is to take it directly to the mosque and hand it over to the committee (Pak Imam), the benefits are directly enjoyed by the poor for household needs. <i>Zakat</i> issued is <i>Zakat</i> fitrah.
10.	P10	<i>Zakat</i> is something that is obligatory and the way it is collected from the Imam, the <i>Zakat</i> that is often done by Sima' is <i>Zakat</i> fitrah. As for the <i>Zakat</i> for marine products that has been carried out by Sima' so far, it depends on the number of catches and gives to people who can't afford as much as 2%

### B. Discussion Result Content

Based on the results of research from 10 informants, the oldest is named Sangkala with 67 years of age and the youngest is Kadir with 30 years of age. It can be concluded temporarily that the understanding of the people of Harapan Island knows the meaning in general and simple. Based on the answers to the questions asked, the fishermen know that paying *Zakat* is an obligation for every Muslim, even though they are unable to fully describe its meaning, as well as the terms and pillars. But at the practical level, fishing communities do it according to the teachings of Shari'a. Fishing communities carry out the Shari'a in paying *Zakat* fitrah and assets such as Muslim communities who know religious teachings in depth by Sima' depending on the number of catches and giving to people who can't afford as much as 2%. Harapan Island fishing community is a citizen who pays attention to science and education. This can be proven by the enthusiasm of Harapan Island children to go to school up to a higher level, even though most of them only go to middle school, even elementary school (SD) due to limited economic factors. Limited education does not make people do not understand religious teachings. Even in its application, fishing communities seem to have a deep religious understanding. This can be seen in the obedience of the people in paying *Zakat* fitrah and charity charity which they practice even with modest income.

Standard education is not a measure of the shallowness of one's understanding of the religion one adheres to. The people of Harapan Island prove this. In general, when people are asked about *Zakat* worship, they are able to give the right answer, even though it is not as perfect as what is stated in religious or fiqh books. At least, they are not blind to the main issues in Islam, especially those related to the pillars of Islam itself. The understanding of the people of Harapan Island about *Zakat* is almost one word (one understanding), namely the obligation to give out some of the property. In practice, they are different, there are those who buy rice and then hand it over to the Amil *Zakat* (Imam) and there are also those who use money directly. Obedience in issuing *Zakat* in a standard life (mediocre income) is proof that the people of Harapan Island are servants who have high concern for obligations ordered by religion. Therefore, all forms of religious orders are carried out voluntarily. As for the desire to issue *Zakat*, it is not only driven by religious factors (commandments). But seeing directly the benefits of this *Zakat* can help those who are less fortunate in living this life. This is because after *Zakat* is collected at the mosque, it is directly distributed to everyone who is entitled to receive it in that area, and the other part is paid to the local government. Such is the understanding of the people of Harapan Island that *Zakat* does not only have religious nuances, but rather social nuances that have direct contact with human life.

As for education in the family about *Zakat* is,

1. Instill the attitude of gratitude for all the sustenance that God has given even in the form of mediocre.
2. Understanding to the family the need to purify assets that will affect themselves.
3. Teach to share with each other both in spacious and narrow conditions.

## V. CONCLUSION



The people of Harapan Island are religious people, this is evident from their adherence to paying *Zakat*. Harapan Island fishermen are a community with low education and modest income, but can be used as an example in applying knowledge that is understood with mediocre assets. Fishing communities do not only make *Zakat* an obligation, but also education for their offspring. Through *Zakat*, fishing communities teach the younger generation about the importance of being grateful, purify the assets they earn and teach the importance of sharing with others in all situations and conditions.

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