

**THE EFFECTS OF HUMAN NEEDS AS STIPULATED IN
MAQASID SYARIAH ON *ZAKAH* DISTRIBUTION EFFECTIVENESS**

BY:

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BAHAGIAN A : MAKLUMAT KETUA PROJEK	
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Tajuk Projek:	THE EFFECTS OF HUMAN NEEDS AS STIPULATED IN MAQASID SYARIAH ON ZAKAH DISTRIBUTION EFFECTIVENESS
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Penerbitan Berindeks (Tajuk dan Penerbit)	<p>The Effects of Maslow's Hierarchy of Needs on <i>Zakah</i> Distribution Efficiency of Asnaf Assistance Business Program – Malaysian Accounting Review, Vol. 13, No.1, 2014 (ISSN – 1675-4077)</p> <p>The Effects of Poverty Evaluated on the Integration of Human Needs as Stipulated in <i>Maqasid Syariah</i> and Maslow Hierarchy of Needs on <i>Zakah</i> Distribution Efficiency – Pensee Journal - ISI Thomson (Impact factor 0.063), Vol.75, No.12, Dec 2013, ISSN: 0031-4773</p>
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5.0 REPORT

5.1 EXECUTIVE SUMMARY

The objective of this study is to investigate the influence of human needs in the perspective of *Maqasid Syariah* namely religion, physical-self, knowledge, family and wealth on *zakat* distribution effectiveness. Approximately 350 sets of questionnaire were personally sent to *zakat* recipients of two programs conducted by Majlis Agama Islam Kelantan (MAIK) namely business assistance and living skill course. From this amount, 320 people responded, amounting to 91.43 % response rate. Data were analyzed using Social Science Statistical Package (SSPS) 20 and Analysis of Moment Structurzakah (AMOS) 20. From the findings, it can be concluded that all human needs in the perspective of *Maqasid Syariah* namely religion, knowledge, physical-self, family and wealth positively influence *zakah* distribution effectiveness. Hence, the study provides an insight to *zakat* institutions, policy makers and the public that the effectiveness of *zakah* distribution could not only be judged in terms of monetary value but also to other non-monetary values that include religion, physical life, knowledge, family and wealth.

5.2 INTRODUCTION

Zakah is one of the important instruments in Islamic economy system and play significant roles in eliminating inequalities in the society. Muslims who possess surplus wealth are obligated to pay *zakah* and this fund is distributed to prescribed eight beneficiaries known as *asnaf* group with the priority given to the poor and needy. The purpose of distributing *zakah* fund is to alleviate poverty, to protect the welfare, to improve economic hardship and to develop the infrastructure of Muslim society through the distribution of income and wealth from the wealthy to the needy. In Malaysia, the responsibility of collection and distribution of *zakah* fund is empowered to *zakah* institutions of which every state has its own institution, totaling to 14 *zakah* institutions. Indeed, the effectiveness of *zakah* distribution managed by the *zakah* institutions has become the main concern of the Muslim Society as they hope that the fund could free recipients from poverty or if not to have at least a decent life.

As noted, many studies have been conducted examining the effectiveness of *zakah* distribution based on economical perspective of *zakah* recipients that is level of

income (Mujani, 2005; Ibrahim & Salleh, 2006; Fuadah, 2006; Mohamad, 2008; Zakariah et al., 2010; Mahyudin & Abdullah, 2011). If the income soars, *zakah* distribution is deemed effective. However, if otherwise, the distribution is judged as fail to meet its goal. The income is chosen as an indicator due to the perception that money could solve humans' needs including poverty. Despite it has been well accepted, this assessment receives high criticism. Many claim that this assessment is unfair because human needs are not only confined to monetary but also include non-monetary elements. In fact, they go beyond the notion of income and encompass social, religion, economic, knowledge and spiritual among others (Saladin et al., 2010). According to Rosbi and Sanep (2011) a better assessment of human needs should be evaluated in the perspective of *Maqasid Syariah* that consists of religion, physical-self, knowledge, family and wealth and failure to attain these stipulated needs qualify a human to be poor.

In addition, the assessment that is based only on income does not provide a fair evaluation of human needs. Those, who evaluate the effectiveness of *zakah* from this perspective, will limit the distribution of aids to the recipients and thus help them in terms of monetary only. Indeed, apart from monetary, humans also need other forms of assistance such as religion, knowledge, comfort living, family and socialising, among others.

To date, it is noted that studies on *zakah* distribution effectiveness have been the interests of many scholars and researchers (Mujani, 2005; Fuadah, 2006; Ibrahim & Salleh, 2006; Mohamad, 2008; Zakariah et al., 2010; Mahyudin & Abdullah, 2011; Rosbi & Sanep, 2011). However, few studies have been found to investigate the *zakah* effectiveness in a fair, holistic and comprehensive assessment. Being aware of the deficiency in the previous assessments, it is suggested that *zakah* distribution effectiveness is evaluated in a wider, more holistic approach. As such, this study aimed to adopt the human needs as stipulated in the perspective of *Maqasid Syariah* namely religion, physical-self, knowledge and family and examine the influence on *zakah* distribution effectiveness.

5.3 LITERATURE REVIEW

5.3.1 Human Needs as Stipulated in *Maqasid Syariah*

Maqasid is the purpose, objective or goal, while *syariah* refers to the Islamic rulings. *Maqasid Syariah*, on the other hand refers to the objectives behind the Islamic rulings.