

UNIVERSITI TEKNOLOGI MARA

**THE MECHANISM OF ZAKAT
DISTRIBUTION TO ASNAF AND
POOR TRUSTEE IN KELANTAN**

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ABSTRACT

Zakat is one of pillars of the Islam which is obligatory for Muslims to perform it. The collection and distribution of *zakat* is an important thing in the *zakat* management system in each state's zakat centre. Kelantan's *zakat* management centre is under the supervision of Majlis Agama & Kelantan Malay Customs (MAIK) which is fully powered by the Sultan of Kelantan and is the only organization that manages zakat in this state. This study aims to analyse the distribution of *zakat* among the asnaf in MAIK. There are many asnaf groups in Kelantan, which are *asnaf faqir*, *asnaf masakin*, *amil*, *muallaf*, *asnaf riqab*, *asnaf gharimin*, *asnaf fisabilillah* and *asnaf ibn sabil*. Therefore, this study has three objectives. First, identify who is the individual who is obligate to pay *zakat*. Second, identify who is deserves to receive *zakat*. Third, formulate the mechanism of implementation of *zakat* persistence in MAIK. To achieve these objectives, the study is a case study. This study uses two data which are secondary data and primary data. Secondary data is obtained from online library studies. Primary data was also obtained through in-depth interviews in field studies using the Huberman & Miles technique. The respondent was an Assistant Zakat Officer, Puan Asma bt Mat Salleh who holds this position for almost 13 years. Data obtained from the interview was analysed using content analysis methods. The findings showed that the first was about the *zakat* distribution system in Kelantan. The distribution of *zakat* should follow the problems and methods *fiqh*. Secondly, as a result of the study, found that there were schooling assistance in various categories of learning, from primary and secondary schools as well as university students. Thirdly, the findings showcase the implementation mechanism of the programme to distribute *zakat* and its implication to community. The findings provided two main implications. First, the emphasis on the distribution of *zakat* so that no individual is excluded. Secondly, the government was able to eradicate poverty among the community by creating *zakat* distribution from *zakat*'s funds.

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