



Zakat Distribution for Education as an Instrument of Human Development: An Analysis from the Perspectives of Fiqh and Maqasid al-Shariah at LAZISMU Lampung

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Abstract

Purpose: The utilization of zakat funds for educational scholarship programs has increasingly developed as an instrument of human empowerment. However, it continues to raise debates concerning its fiqh legitimacy, particularly regarding the *fi sabilillah* category, the principle of *tamlik*, and its implementation in realizing the objectives of *maqāsid al-sharī'ah*. Meanwhile, previous studies have predominantly focused on program effectiveness and zakat governance, while empirical research integrating the implementation of zakat distribution with fiqh and *maqāsid al-sharī'ah* perspectives remains limited. This study aims to analyze the distribution of zakat for educational scholarships at LAZISMU Lampung from the perspectives of fiqh and *maqāsid al-sharī'ah*. **Methodology:** The study employs a qualitative approach with a case study design, using in-depth interviews, observation, and documentation as data collection techniques. **Findings:** The findings indicate that zakat distribution is implemented through structured mechanisms of beneficiary selection, verification, distribution, monitoring, and mentoring, thereby fulfilling the principles of *fi sabilillah* and *tamlik*. The program also contributes to the achievement of *maqāsid al-sharī'ah*, particularly *ḥifẓ al-'aql*, *ḥifẓ al-māl*, and *ḥifẓ al-nasl*. The novelty of this study lies in developing an integrative analysis that connects the implementation of educational zakat with fiqh legitimacy and the achievement of *maqāsid al-sharī'ah*. It demonstrates that educational zakat serves not merely as social assistance but also as an instrument for sustainable human resource development within contemporary Islamic philanthropy.

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A. Introduction

Zakat is an instrument of wealth distribution that holds a strategic position within the Islamic economic system, as it functions not only as an individual religious obligation but also as a mechanism for promoting the equitable distribution of social welfare (Fajrina et al., 2020). The development of modern zakat management practices indicates a paradigm shift from consumptive distribution toward empowerment-oriented approaches aimed at human resource development (Hafith et al., 2025). One manifestation of this transformation is the utilization of zakat funds for educational scholarship programs. In this context, education is regarded as a social investment capable of breaking the intergenerational cycle of poverty and sustainably improving the quality of life of mustahiq. This perspective is consistent with the concept of human development, which positions education as a key factor in enhancing individual capabilities (Sen, 1999). Contemporary Islamic economic literature also emphasizes that zakat can function as an instrument of social development when managed productively and oriented toward the realization of the welfare and common good of the Muslim community (Ahmed, 2004; Ascarya, 2022).

The academic discourse has evolved as a number of contemporary scholars have proposed broader interpretations of the *fi sabilillah* category (Qulub & Munif, 2015). Yusuf al-Qaradawi, in *Fiqh al-Zakah*, argues that the meaning of *fi sabilillah* is not limited to warfare-related activities but encompasses activities aimed at promoting the welfare of the Muslim community, including education, *da'wah*, and the development of knowledge (Hazazi et al., 2018). A similar view was expressed by Wahbah al-Zuhaili in *Al-Fiqh al-Islami wa Adillatuhu*, which positions education as part of the struggle to develop Islamic civilization (Rachmawati et al., 2025). This approach broadens the scope of *ijtihad* in zakat management, thereby allowing zakat funds to be utilized to support educational access for economically disadvantaged groups. Nevertheless, these differing interpretations indicate that the issue of educational zakat remains a subject of normative debate that has not yet reached full consensus among scholars and practitioners of Islamic economics (Qaradawi, 2000; Hashim et al., 2024).

The context of Lampung Province indicates that segments of the population continue to face economic constraints that affect their access to quality education (Rahmawati et al., 2026). This condition has encouraged various Islamic philanthropic institutions to develop scholarship programs as part of their poverty alleviation strategies (Latief, 2016). LAZISMU Lampung is one of the institutions actively managing scholarship programs funded by zakat for students from economically disadvantaged families. These programs provide not only financial assistance but also academic guidance, character development, and social support. This pattern demonstrates the transformation of zakat from merely a consumptive form of assistance into a more sustainable instrument of human development. This phenomenon is particularly relevant for examination because it represents the development of zakat management practices in Indonesia, which have become increasingly adaptive to the social needs of the community (Erdianto et al., 2025).

Academic studies on educational zakat have developed considerably in recent years. Research conducted by (Shaikh & Ismail, 2017) demonstrates that zakat allocated to education has a significant impact on reducing structural poverty. Similarly, (Ayuniyyah et al., 2022) found that zakat-based scholarship programs can improve the sustainability of education among vulnerable groups. Other studies have primarily examined the effectiveness of zakat fund distribution, institutional governance, accountability in the management of Islamic social funds, and the contribution of zakat to economic development (Alam et al., 2024). These findings demonstrate the considerable potential of educational zakat as an instrument of social development (Ismail & Ismail, 2022).

Nevertheless, the dominant focus of existing research remains on managerial aspects and economic impacts, while the normative and philosophical dimensions of educational zakat have received relatively limited in-depth examination.

The literature that integratively connects the implementation of educational zakat with the perspectives of fiqh and maqāṣid al-sharī'ah remains relatively limited. Most studies employ normative legal approaches that seek to explain the permissibility of using zakat for educational purposes without evaluating its implementation in practice. Other studies tend to adopt zakat management approaches, focusing on program effectiveness and beneficiary satisfaction (Ipmawati & Widiastuti, 2020). Consequently, there remains a research gap concerning how the principles of zakat fiqh, such as *asnaf*, *fi sabilillah*, and *tamlik*, are translated into the practical distribution of educational scholarships by zakat institutions (Alim, 2015). This limitation has resulted in a partial understanding of the sharia legitimacy of zakat-funded scholarship programs and has yet to provide a comprehensive picture of the relationship between Islamic legal norms and contemporary institutional zakat practices.

The research gap is also evident in the application of the maqāṣid al-sharī'ah approach. Many studies employ maqāṣid al-sharī'ah as a conceptual framework to justify educational zakat programs, but have not empirically examined the extent to which such programs actually realize the objectives of Islamic law (Zailani et al., 2023). According to al-Shatibi in *Al-Muwafaqat*, and as further developed by Jasser Auda, maqāṣid al-sharī'ah functions not only as a normative foundation but also as an evaluative instrument for assessing the extent to which a policy realizes public welfare. This perspective is important because it enables a more comprehensive assessment of the impact of zakat scholarship programs in preserving intellect (*ḥifẓ al-'aql*), wealth (*ḥifẓ al-māl*), and progeny (*ḥifẓ al-nasl*) as key objectives of Islamic law (Auda, 2008; Abu Bakar & Abdul Rahim, 2021).

Based on a review of previous studies, two research gaps require further attention. First, studies on educational zakat have generally focused on program effectiveness, institutional governance, or the economic impacts experienced by beneficiaries, whereas empirical research integrating the implementation of zakat distribution with fiqh and maqāṣid al-sharī'ah perspectives remains relatively limited. Second, research on the practice of educational zakat distribution at LAZISMU Lampung remains limited, despite the institution's scholarship programs being characterized not only by the provision of educational assistance but also by the integration of beneficiary selection, capacity building, and continuous mentoring processes. This condition indicates the need for research capable of explaining how the principles of zakat fiqh are applied within institutional practices while simultaneously evaluating their contribution to the achievement of maqāṣid al-sharī'ah objectives.

Building on these research gaps, this study offers novelty through an empirical analysis that integrates the implementation of educational zakat distribution, the fiqh legitimacy of contemporary zakat practices, and the achievement of maqāṣid al-sharī'ah within a unified analytical framework. Unlike previous studies that tend to examine fiqh, governance, or program impacts separately, this study views these three dimensions as an interconnected whole that determines the effectiveness of educational zakat as an instrument of human development. Accordingly, this study aims to analyze the implementation of zakat distribution for educational scholarships at LAZISMU Lampung, examine its conformity with the principles of *fi sabilillah* and *tamlik*, and evaluate its contribution to the achievement of maqāṣid al-sharī'ah, particularly *ḥifẓ al-'aql*, *ḥifẓ al-māl*, and *ḥifẓ al-nasl*. The findings are expected to contribute to the development of contemporary zakat fiqh scholarship while providing an evaluative model for the development of more effective and sustainable educational zakat programs.

B. Method

This study employs a qualitative approach with a case study design to gain an in-depth understanding of the implementation of zakat distribution within an educational scholarship program at LAZISMU Lampung from the perspectives of fiqh and maqāṣid al-sharī'ah. This approach was selected because it enables the researchers to explore institutional practices, normative considerations of Islamic law, and the experiences of beneficiaries within their actual context (Creswell & Poth, 2016). The study was conducted at the LAZISMU Lampung Provincial Office from January to May 2026. Research informants were selected using purposive sampling based on their level of involvement in and knowledge of the zakat-based scholarship program. The informants consisted of one Area Manager of LAZISMU Lampung, one Education Program Manager, and ten scholarship program beneficiaries. Data were collected through semi-structured in-depth interviews, limited participant observation of program management processes, and documentary analysis covering zakat distribution guidelines, program reports, and beneficiary documents. The primary research instrument was the researcher, supported by interview guidelines, observation sheets, and documentation formats developed based on indicators of zakat fiqh and maqāṣid al-sharī'ah.

LAZISMU Lampung was selected as the research setting because it operates a zakat-based educational scholarship program that has been implemented on a sustainable basis and has well-documented mechanisms for beneficiary selection, verification, mentoring, and monitoring. These characteristics provide an adequate empirical context for evaluating the implementation of educational zakat from the perspectives of fiqh and maqāṣid al-sharī'ah. Unlike previous studies, which have predominantly examined programs managed by BAZNAS and Dompot Dhuafa, research on educational zakat practices at LAZISMU remains relatively limited. Therefore, this study provides a new empirical contribution to the literature on educational zakat. Data analysis was conducted interactively using the model developed by Miles, Huberman, and Saldaña, which comprises data condensation, data display, and conclusion drawing and verification conducted iteratively throughout the research process (Miles et al., 2014). The analysis focused on three main aspects: the implementation mechanism of zakat distribution for scholarships; the conformity of the program with zakat fiqh principles, particularly those concerning asnaf, fi sabilillah, and tamlik; and its contribution to the achievement of maqāṣid al-sharī'ah, particularly the dimensions of ḥifẓ al-'aql, ḥifẓ al-māl, and ḥifẓ al-nasl. Data validity was maintained through source, technique, and time triangulation by comparing findings from interviews, observations, and documentary evidence obtained from various informants. The credibility of the findings was further strengthened through member checking with key informants to ensure that the researchers' interpretations were consistent with the realities observed in the field. These procedures were implemented to ensure the credibility, dependability, and confirmability of the research findings, thereby ensuring their academic accountability and compliance with contemporary qualitative research standards (Lincoln, 1980).

The trustworthiness of the data in this study was ensured through the application of the criteria proposed by Lincoln and Guba, namely credibility, transferability, dependability, and confirmability. Credibility was strengthened through source, technique, and time triangulation, as well as member checking with key informants to ensure consistency between the researchers' interpretations and the participants' experiences. Transferability was established by providing detailed descriptions of the research context and the characteristics of the informants, enabling readers to assess the applicability of the findings to other contexts. Meanwhile, dependability and confirmability were maintained through systematic documentation of the research process using an audit trail, covering data collection, analysis, and conclusion drawing.

This process ensured that the findings were traceable, academically accountable, and reflective of the empirical conditions in the field (Korstjens & Moser, 2018; Lincoln, 1980).

C. Results and Discussion

1. Results

Overview of LAZISMU

LAZISMU Lampung is a zakat institution operating under the auspices of Muhammadiyah and plays a role in collecting, managing, and utilizing zakat, *infaq*, and *sadaqah* funds to support community empowerment. As part of the national LAZISMU network, the institution develops various social programs in the fields of education, economic empowerment, healthcare, humanitarian assistance, and *da'wah*. Its educational scholarship program is one of its flagship programs, targeting students from *dhuafa* families to improve access to education and enhance the quality of human resources. The program is funded through zakat, *infaq*, and *sadaqah* collected from the community and managed professionally based on the principles of transparency and accountability. LAZISMU Lampung was selected as the research setting because of its consistent efforts to develop zakat-based scholarship programs that are oriented not only toward providing educational assistance but also toward academic and character development for beneficiaries, making the program relevant for analysis from the perspectives of *fiqh* and *maqāṣid al-sharī'ah*.

Implementation of the Zakat Scholarship Program at LAZISMU Lampung

The educational scholarship program at LAZISMU Lampung represents one form of zakat fund utilization aimed at expanding access to education for economically disadvantaged groups. The program was developed as an effort to transform zakat management from a charitable model toward an empowerment-oriented approach focused on human resource development. Program funding is derived from zakat, *infaq*, and *sadaqah* collected from the community and subsequently allocated through various educational assistance schemes, including the Sang Surya Scholarship, Mentari Scholarship, assistance for students' final projects, Islamic boarding school education assistance, and educational assistance for Muhammadiyah cadres. Research documentation indicates that the primary beneficiaries are students from *dhuafa* families whose economic circumstances may hinder the continuation of their education. This finding demonstrates that LAZISMU Lampung views education as a strategic instrument for breaking the cycle of poverty and improving human resource quality, consistent with the paradigm of productive zakat management emerging in contemporary Islamic philanthropy (Shaikh & Ismail, 2017; Ayuniyyah et al., 2022).

The scholarship program is implemented through a structured and multi-stage mechanism to ensure the accurate targeting of beneficiaries. The distribution process begins with the submission of administrative documents by prospective beneficiaries, including personal identification, certificates of economic hardship, proof of educational status, and recommendations from relevant parties. The subsequent stages involve administrative verification and field surveys conducted by the program team to confirm the family's economic conditions, living environment, and the prospective beneficiary's continuity of study. Observations and documentary evidence indicate that decisions regarding scholarship recipients are not based solely on household income but also consider the number of dependents, academic achievement, and the urgency of educational needs. The Program Manager of LAZISMU Lampung explained that "*Every prospective scholarship recipient must undergo a field verification process to ensure that the assistance provided reaches those who meet the criteria of mustahiq and are committed to continuing their education. We consider not only economic factors but also the continuity of the beneficiaries' education.*" This statement demonstrates that the program is implemented by

emphasizing accountability, transparency, and accurate targeting in the distribution of educational zakat funds.

Table 1. Mechanism for Zakat Distribution through the Educational Scholarship Program

Stage	Activity	Purpose
Application	Prospective beneficiaries submit applications and complete the required administrative documents.	To identify prospective beneficiaries who meet the eligibility criteria.
Administrative Verification	Examination of identity documents, educational status, and economic conditions.	To ensure the completeness and validity of the submitted data.
Field Survey	Home visits to prospective beneficiaries and interviews with family members.	To validate the social and economic conditions of prospective <i>mustahiq</i> .
Selection and Determination	Assessment based on administrative verification and field survey results.	To determine the beneficiaries who are most eligible to receive assistance.
Fund Distribution	Distribution of assistance directly to beneficiaries or payment of educational expenses.	To ensure that the assistance is utilized for its intended educational purposes.
Monitoring and Evaluation	Monitoring beneficiaries' academic progress and socioeconomic conditions.	To assess program effectiveness and the sustainability of its benefits.

Source: Observations, Documentation, and Interviews with LAZISMU Lampung (2026).

The findings presented in Table 1 indicate that the implementation of the scholarship program at LAZISMU Lampung is carried out through a structured mechanism, beginning with the application, verification, and selection processes, followed by fund distribution and beneficiary monitoring. This series of processes demonstrates that the utilization of zakat is not merely oriented toward the distribution of educational assistance but also emphasizes accurate targeting, accountability, and the sustainability of benefits for *mustahiq*. The implementation of field verification and periodic monitoring indicates that the program has adopted an empowerment approach, positioning zakat as an instrument for enhancing beneficiaries' capacities through education rather than merely addressing short-term needs. These findings demonstrate that the effectiveness of scholarship programs is determined by the quality of governance, the accuracy of distribution mechanisms, and the continuity of mentoring processes implemented by zakat institutions (Ahmed, 2004; Shaikh & Ismail, 2017)).

This implementation is further supported by an interview with the Area Manager of LAZISMU Lampung, who stated, *"The scholarship program does not stop at providing financial assistance but is directed toward developing a generation that is independent, accomplished, and socially aware, so that the benefits of zakat can be sustained over time."* This statement is consistent with the experiences of beneficiaries, who reported that the scholarship program not only helped meet their educational needs but also provided academic mentoring, character development, and motivation to complete their studies. The consistency between the program management mechanism and the experiences of beneficiaries indicates that the implementation of zakat-based scholarships at LAZISMU Lampung has evolved into an empowerment model that integrates financial support with sustainable human resource development. Consequently, the benefits of zakat are not merely distributive but also contribute to more sustainable social change.

Mustahiq Determination and Scholarship Fund Distribution Model

The determination of *mustahiq* in the zakat-based scholarship program at LAZISMU Lampung is conducted through a selection mechanism that integrates sharia, social, and educational considerations. The findings indicate that scholarship recipients are prioritized among students from *dhuafa* families facing economic constraints that may hinder the continuation of their education. The identification of *mustahiq* is based not only on the family's economic status but also considers living conditions, the number of family dependents, the family's capacity to finance education, as well as the prospective beneficiary's academic performance and commitment. Documentary data indicate that all prospective recipients are required to submit a certificate of economic hardship, proof of educational status, a family card, and other supporting documents as the basis for initial verification. These findings demonstrate that the *mustahiq* determination model implemented by LAZISMU combines an administrative approach with social assessment to ensure that zakat assistance reaches groups that meet the criteria of the *asnaf*, particularly the *faqir*, *miskin*, and *fi sabilillah* categories.

Table 2. Criteria for Determining Mustahiq for the Scholarship Program

Stage	Activity	Output
Application	Collection of prospective beneficiary documents	Administrative documents
Administrative Verification	Examination of the completeness and validity of documents	Verified prospective beneficiaries
Field Survey	Observation of the family's economic and social conditions	Field survey report
Selection	Eligibility assessment based on established indicators	List of scholarship recipients
Distribution	Distribution of educational assistance	Funds received by <i>mustahiq</i>
Monitoring	Evaluation of beneficiaries' academic progress	Program sustainability report

Source: Observations, Documentation, and Interviews with LAZISMU Lampung (2026).

The findings presented in Table 2 indicate that the determination of *mustahiq* for the scholarship program at LAZISMU Lampung is carried out through a selection mechanism that integrates administrative requirements with an assessment of the prospective beneficiaries' social and economic conditions and the sustainability of their education. The verification process does not stop at document examination but is further strengthened through field surveys to obtain a factual assessment of the level of need and eligibility of prospective *mustahiq*. This approach demonstrates that the process of determining scholarship recipients is oriented not merely toward fulfilling administrative requirements but also toward applying the principles of justice, accurate targeting, and *maslahah* in the utilization of zakat. Accordingly, the selection mechanism reflects a more accountable, adaptive, and benefit-oriented approach to zakat governance that seeks to optimize the benefits received by beneficiaries.

These findings are further supported by the statement of the Program Manager of LAZISMU Lampung, who explained, “Determining scholarship recipients cannot be based solely on administrative documents. The team must go directly to the field to examine the actual conditions of the prospective recipient's family so that the decision taken is genuinely consistent with the principles of justice and accurate targeting.” Following the completion of the verification and determination processes, assistance is distributed either directly to beneficiaries or through the payment of educational expenses, depending on the

characteristics of the respective program. This mechanism is subsequently followed by periodic monitoring to ensure that the assistance is utilized for its intended purposes and supports the continuity of beneficiaries' education. This statement is consistent with the experiences of scholarship recipients, who reported that the assistance not only reduced the burden of educational expenses but also provided greater certainty in continuing their studies. Taken as a whole, these findings demonstrate that the educational zakat distribution model at LAZISMU Lampung integrates the processes of selection, distribution, and monitoring into an interconnected and continuous mechanism. Thus, the benefits of zakat are realized not merely through the distribution of funds but also through ensuring the continuity of *mustahiq*'s education.

Program Impacts and Supporting and Inhibiting Factors

The zakat-based scholarship program implemented by LAZISMU Lampung has a significant impact on the educational continuity of beneficiaries. Interviews with scholarship recipients indicate that the educational assistance provided has reduced the risk of school dropout and helped meet academic needs that were previously difficult to fulfill due to the economic limitations of their families. Program documentation indicates that many scholarship recipients come from families whose income levels are insufficient to meet their educational needs, meaning that the assistance provided contributes directly to the continuity of their studies. The research findings also demonstrate that the benefits of the program are not limited to financial assistance but also include increased learning motivation, self-confidence, and determination to complete their education. One beneficiary stated, *"The scholarship from LAZISMU has been very helpful in allowing me to continue my university studies when my family's economic situation was difficult. The assistance reduced my educational expenses and motivated me to complete my studies on time."* These findings demonstrate that educational zakat has a strategic function in supporting human resource development by expanding access to education for economically disadvantaged groups (Shaikh & Ismail, 2017; Ayuniyyah et al., 2022).

The successful implementation of the scholarship program is supported by several interrelated factors. The findings indicate that public trust in LAZISMU constitutes a key asset in increasing zakat collection, which is subsequently allocated to educational programs. The support of the Muhammadiyah network across various regions also facilitates program outreach, the identification of prospective beneficiaries, and the provision of mentoring to beneficiaries. A structured institutional management system further supports program effectiveness through clearly defined mechanisms for selection, distribution, and monitoring. Based on the interview findings, the Area Manager of LAZISMU Lampung explained, *"Public trust is the main factor that enables the scholarship program to operate sustainably. The support of the Muhammadiyah network and the participation of muzakki also greatly help us expand the benefits of the educational programs we implement."* These findings demonstrate that the success of educational zakat is determined not only by the availability of funds but also by the quality of institutional governance, community participation, and the synergy among various stakeholders in supporting the empowerment of *mustahiq*.

Table 3. Impacts, Supporting and Inhibiting Factors of Zakat-Based Scholarship Program

Aspect	Research Findings
Educational Impact	Supports the continuity of beneficiaries' studies and reduces the risk of school dropout.
Academic Impact	Increases learning motivation, discipline, and academic achievement among beneficiaries.

Aspect	Research Findings
Economic Impact	Reduces the educational cost burden on <i>mustahiq</i> families.
Social Impact	Enhances self-confidence, social participation, and involvement in religious activities.
Supporting Factors	Public trust in LAZISMU, support from the Muhammadiyah network, effective governance systems, and the commitment of program managers.
Inhibiting Factors	Limited zakat funds, an increasing number of scholarship applications, time-consuming verification processes, and the community's continued tendency to perceive zakat primarily as consumptive assistance.

Source: Observations, Documentation, and Interviews with LAZISMU Lampung (2026).

The findings presented in Table 3 indicate that the implementation of the zakat-based scholarship program at LAZISMU Lampung generates impacts that extend beyond meeting educational financing needs. In addition to alleviating the economic burden on beneficiaries, the program contributes to increasing learning motivation, strengthening self-confidence, and supporting the continuity of beneficiaries' education. These findings indicate that program success is determined not only by the amount of zakat funds distributed but also by the effectiveness of institutional governance in integrating the processes of fundraising, selection, mentoring, and monitoring on an ongoing basis. Accordingly, the benefits of educational zakat are not merely distributive but also contribute to developing beneficiaries' capacities as part of sustainable human resource development (Ayuniyyah et al., 2022; Ascarya, 2022).

On the other hand, this study also identifies several challenges that affect the optimization of the program, particularly the limited availability of zakat funds compared with the increasing number of prospective scholarship recipients, the complexity of the field verification process, and the still-limited public understanding of zakat as an instrument of empowerment in the field of education. This condition is reinforced by the statement of the Program Manager of LAZISMU Lampung, who stated, "*The need for educational assistance continues to increase every year, while funding capacity remains limited. This condition requires the institution to implement a more rigorous selection process so that assistance remains appropriately targeted and provides optimal benefits.*" This statement is consistent with the documentary findings, which indicate that not all prospective recipients who meet the eligibility criteria are able to receive assistance due to limited funding capacity. These findings underscore that the sustainability of scholarship programs requires strengthened institutional capacity, optimization of zakat fundraising, and increased public literacy regarding the role of educational zakat so that the reach and impact of the program can continue to expand.

2. Discussion

Fiqh Legitimacy of Zakat Distribution for Educational Scholarships

The research findings indicate that the distribution of zakat for the educational scholarship program at LAZISMU Lampung is grounded in a *fiqh* understanding that regards education as part of efforts to realize the welfare of the Muslim community by strengthening the intellectual capacity of *mustahiq*. This practice derives legitimacy from the development of contemporary *ijtihad*, which broadens the meaning of *fi sabilillah* beyond activities related exclusively to warfare, as understood by some classical scholars, to encompass various activities aimed at promoting the welfare of religion and the Muslim community, including education. This view is consistent with Yusuf al-Qaradawi's argument in *Fiqh al-Zakah*, which asserts that financing education for those in

need may be categorized as a form of striving in the cause of Allah because it contributes to human resource development and the advancement of Muslim society. The findings of this study reinforce research conducted by Monzer Kahf and Habib Ahmed, which demonstrates that modern zakat management is increasingly directed toward productive programs capable of generating long-term impacts rather than distributions that are purely consumptive. In this context, educational scholarships are not positioned merely as social assistance but as an instrument of social investment that enables *mustahiq* to improve their economic and social capacities in the future.

From a *fiqh* perspective, the legitimacy of educational zakat also depends not only on the interpretation of the *fi sabilillah* category but also on the fulfillment of the principle of *tamlik*, namely the transfer of the rights or benefits of zakat to legitimate *mustahiq*. The findings indicate that LAZISMU Lampung applies rigorous processes of selection, verification, and beneficiary determination to ensure that zakat funds are received by individuals who meet the criteria of the *asnaf*. This practice is consistent with the view of Wahbah al-Zuhaili, who argues that zakat distribution may take various forms as long as its ultimate benefits accrue to eligible *mustahiq*. This finding differs from certain conservative perspectives that restrict the use of zakat primarily to short-term consumptive needs, as contemporary social realities demonstrate that poverty is often rooted in limited access to education and inadequate human resource quality. Therefore, the distribution of zakat through scholarships can be understood as an adaptation of Islamic law to the needs of modern society without abandoning the fundamental principles of sharia. This argument demonstrates that the *fiqh* legitimacy of educational zakat is not merely normative but is also supported by considerations of social benefit that are relevant to the objectives of community development within the contemporary socioeconomic context.

These findings demonstrate that the *fiqh* legitimacy of educational zakat distribution is determined not merely by the broader interpretation of *fi sabilillah* but also by the ability of zakat institutions to translate sharia principles into accountable and appropriately targeted operational mechanisms. This explains why differences in *fiqh* perspectives concerning educational zakat can be mitigated when the processes of selection, verification, distribution, and monitoring are conducted transparently and ensure that the benefits of zakat genuinely reach eligible *mustahiq*. Accordingly, this study extends the existing discourse on zakat *fiqh*, which has traditionally focused on normative debates, toward a more applied understanding: the legal legitimacy of educational zakat is also influenced by the quality of institutional governance in translating the objectives of sharia into tangible outcomes.

Implementation of Maqasid al-Shariah in the Zakat Scholarship Program

The research findings indicate that the implementation of the zakat scholarship program at LAZISMU Lampung represents an orientation toward *maqāṣid al-sharī'ah* that focuses not only on fulfilling the material needs of *mustahiq* but also on developing human capacities as a strategic objective of sharia. The *maqāṣid* perspective developed by Abu Ishaq al-Shatibi positions the realization of *maslahah* as the primary objective of Islamic law through the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), progeny (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*). In the context of educational zakat, the most prominent dimension is *ḥifẓ al-'aql*, as education serves as an instrument for intellectual development and improving the quality of human resources. Scholarship programs enable *mustahiq* to gain better access to education, thereby contributing to improvements in knowledge, skills, and future socioeconomic capabilities. This finding is consistent with the thought of Jasser Auda, who emphasizes that contemporary *maqāṣid al-sharī'ah* should be understood more broadly through a human development approach and the expansion

of access to strategic resources, including education. The findings also reinforce studies conducted by Habib Ahmed and Monzer Kahf, which demonstrate that zakat generates more sustainable impacts when allocated to strengthening the productive capacities of communities rather than being used solely for short-term consumption.

The implementation of *maqāṣid al-sharī'ah* in the scholarship program is also reflected in the simultaneous protection of wealth (*ḥifẓ al-māl*) and progeny (*ḥifẓ al-nasl*). Educational assistance provided to *mustahiq* contributes to reducing the economic pressure experienced by families, thereby enabling household resources to be allocated more effectively to other essential needs. This impact demonstrates that zakat functions not only as a mechanism for wealth redistribution but also as an instrument of social mobility capable of breaking the intergenerational transmission of poverty. This perspective is consistent with the *maqāṣid*-based development theories developed by Mohammad Hashim Kamali and M. Umer Chapra, which position human development, social justice, and improved welfare as indicators of the successful implementation of sharia. Several recent international studies indicate that zakat programs directed toward the education sector generate more significant long-term effects on poverty reduction than consumptive assistance because they enhance the quality of human capital and the economic opportunities available to beneficiaries. The findings of this study demonstrate that the zakat scholarship practice at LAZISMU Lampung not only fulfills the legal requirements governing zakat distribution but also realizes the substantive objectives of sharia by creating sustainable *maslahah* for individuals, families, and society at large.

The findings further demonstrate that the achievement of *maqāṣid al-sharī'ah* through the scholarship program does not occur automatically through the distribution of zakat funds alone but rather through the integration of educational assistance, mentoring, and continuous monitoring. This finding indicates that the realization of *ḥifẓ al-'aql*, *ḥifẓ al-māl*, and *ḥifẓ al-nasl* is strongly influenced by the continuity of institutional interventions, rather than merely by the amount of assistance provided. Accordingly, this study extends the application of *maqāṣid al-sharī'ah* theory from a normative framework into an evaluative framework that can be used to assess the extent to which zakat programs genuinely generate measurable *maslahah* for *mustahiq*.

Educational Zakat as an Instrument of Social Transformation

The research findings indicate that the zakat scholarship program implemented by LAZISMU Lampung represents a paradigm shift in zakat management from a consumptive assistance approach toward a social transformation approach oriented toward *human capital development*. This transformation occurs because education has the capacity to generate long-term effects that extend beyond immediate economic benefits. This perspective is consistent with Gary Becker's argument that investment in education enhances individuals' capacity to generate income, expands employment opportunities, and improves social mobility. In the context of Islamic economics, zakat allocated to education functions not only as an instrument of wealth redistribution but also as an empowerment mechanism that enables *mustahiq* to escape the cycle of poverty in a sustainable manner. The findings of this study reinforce studies conducted by Monzer Kahf and Habib Ahmed, which demonstrate that the effectiveness of zakat increases when it is directed toward the development of productive assets, including education and improvements in human resource quality. Unlike zakat distribution models oriented toward meeting short-term needs, the educational zakat model generates multiplier effects because its benefits are not only experienced by current recipients but also have the potential to improve the welfare of families and communities in the future.

The social transformation perspective in zakat management can also be explained through the human development approach proposed by Amartya Sen, which emphasizes

the importance of expanding individual capabilities to achieve a better quality of life. Zakat scholarship programs enable *mustahiq* to gain access to education that was previously difficult to attain, thereby expanding their economic, social, and intellectual opportunities. This condition demonstrates that zakat functions not only to alleviate poverty but also to enhance beneficiaries' capacity to participate productively in society. Several international studies on modern Islamic philanthropy indicate that zakat institutions integrating education into their utilization strategies tend to generate more sustainable social impacts than temporary direct-assistance programs. The findings of this study provide a conceptual contribution through an educational zakat model that connects zakat fundraising, scholarship distribution, beneficiary development, and human resource enhancement as an integrated process of sustainable social transformation. This model demonstrates that the success of zakat management should not be measured solely by the amount of funds distributed but also by its capacity to generate social change that enables *mustahiq* to transform into more independent, productive, and competitive individuals.

The main contribution of this study lies in the development of a conceptual model of educational zakat that positions education as a medium for social transformation through a continuous relationship among zakat fundraising, *mustahiq* selection, mentoring, monitoring, and beneficiary capacity development. Unlike previous studies, which generally assess the success of zakat based on distribution effectiveness or the economic impacts experienced by beneficiaries, this study demonstrates that the success of educational zakat is also determined by the integration of institutional governance, *fiqh* legitimacy, and the achievement of *maqāsid al-sharī'ah* within a unified analytical framework. Therefore, this study provides a conceptual contribution in the form of an educational zakat evaluation model that can serve as a reference for zakat institutions in developing more sustainable education-based empowerment programs.

D. Conclusion

This study demonstrates that the implementation of zakat distribution for educational scholarships at LAZISMU Lampung has evolved beyond a mere mechanism for distributing funds into an empowerment instrument that integrates beneficiary selection, verification, distribution, mentoring, and continuous monitoring. The implementation not only fulfills the principles of zakat *fiqh* through the *fi sabilillah* approach and the fulfillment of the *tamlik* principle but also realizes the objectives of *maqāsid al-sharī'ah*, particularly *ḥifẓ al-ʿaql*, *ḥifẓ al-māl*, and *ḥifẓ al-nasl*. These findings confirm that the success of educational zakat is determined not only by the accurate distribution of funds to *mustahiq* but also by the quality of institutional governance in ensuring the sustainability of educational benefits as part of human resource development.

The contribution of this study lies in presenting an empirical analysis that integrates the implementation of educational zakat, *fiqh* legitimacy, and the achievement of *maqāsid al-sharī'ah* within a unified analytical framework. Unlike previous studies that have focused more extensively on program effectiveness or zakat governance, this study demonstrates that the success of educational zakat is also influenced by the synergy among adherence to sharia principles, institutional governance, and a sustainable empowerment orientation. These findings provide practical implications for zakat institutions to strengthen the management of zakat-based scholarship programs through more comprehensive mechanisms for selection, mentoring, and evaluation, while also providing input for the development of zakat utilization policies in the field of education. Given that this study is limited to a single case study at LAZISMU Lampung, future research is recommended to conduct comparative studies across various zakat institutions

or employ a mixed-methods approach to further examine the effectiveness of educational zakat models across more diverse institutional contexts.

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F. Author Contributions Statement

All authors contributed fully to all stages of the research process, including the development of the research concept, data collection and analysis, interpretation of the research findings, manuscript preparation, article revision, and final approval of the manuscript for publication.

G. Conflict of Interest

The authors declare that this research was conducted without any financial, professional, or personal conflicts of interest that could have influenced the research findings or the interpretation of the data presented in this article.

H. AI Usage Statement

The authors used Artificial Intelligence (AI) technology in a limited capacity to assist with grammar checking, language editing, and refinement of the article's writing structure. All research ideas, data collection, data analysis, interpretation of findings, and conclusions were conducted entirely by the authors. The authors take full responsibility for the accuracy, originality, and integrity of the content of this article.

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