



# ANALYSIS OF RELEVANCE AND IMPLEMENTATION OF RIQAB AS A ZAKAT RECIPIENT CATEGORY IN CONTEMPORARY CONTEXTS

## ANALISIS RELEVANSI DAN IMPLEMENTASI RIQAB SEBAGAI KATEGORI PENERIMA ZAKAT DALAM KONTEKS KONTEMPORER

Chairunnisa Nur Fitriani<sup>1</sup>, Nadiatun Firdas<sup>2</sup>, Zalfa Sasqia Amanda<sup>3</sup>, Hubbul Wathan<sup>4</sup>

<sup>1</sup>Politeknik Negeri Medan: chairunnisanurfitriani@students.polmed.ac.id

<sup>2</sup>Politeknik Negeri Medan: nadiatunfirdas@students.polmed.ac.id

<sup>3</sup>Politeknik Negeri Medan: zalfasasqiaamanda@students.polmed.ac.id

<sup>4</sup>Politeknik Negeri Medan: hubbulwathan@polmed.ac.id

### Abstract (English version)

**Objective** – This study aims to explore the relevance and reinterpretation of the Riqab category as one of the groups eligible for zakat (asnaf) in Islam. Originally intended to free individuals from slavery, the study examines its broader application in addressing contemporary social and economic issues, such as poverty, labor exploitation, and human trafficking.

**Methodology** – A descriptive qualitative approach was employed, analyzing classical and contemporary Islamic literature and reviewing zakat regulations from various Islamic countries. A juridical and sociological lens was used to expand the conceptual understanding of freedom.

**Research Results** – The study reveals that the Riqab category remains relevant when interpreted to include liberation from modern forms of economic and social oppression. Zakat can be effectively utilized to address extreme poverty, labor exploitation, and other forms of exploitation in the contemporary context.

**Limitations** – The research is limited by the reliance on secondary data and the absence of empirical studies involving zakat recipients or institutions directly. Further research is needed to evaluate the practical application of Riqab in diverse contexts.

**Practical Implications** – Zakat institutions are encouraged to adopt a broader interpretation of the Riqab category, ensuring that zakat distribution aligns with

**Keywords:**  
Riqab, Zakat,  
Asnaf, and  
Contemporary  
Context

**Article History:**  
Submitted:  
December 10,  
2024  
Revised: March  
12, 2025  
Published:  
January, 18, 2026



contemporary challenges. This may involve designing targeted programs to address systemic economic and social inequalities.

Page | 197

### Abstrak (versi bahasa)

**Tujuan** – Studi ini bertujuan untuk mengeksplorasi relevansi dan reinterpretasi kategori *Riqab* sebagai salah satu kelompok yang berhak menerima zakat (*asnaf*) dalam Islam. Awalnya dimaksudkan untuk membebaskan individu dari perbudakan, studi ini meneliti penerapannya yang lebih luas dalam mengatasi masalah sosial dan ekonomi kontemporer, seperti kemiskinan, eksloitasi tenaga kerja, dan perdagangan manusia.

**Metodologi** – Pendekatan kualitatif deskriptif digunakan, menganalisis literatur Islam klasik dan kontemporer serta meninjau peraturan zakat dari berbagai negara Islam. Lensa yuridis dan sosiologis digunakan untuk memperluas pemahaman konseptual tentang kebebasan.

**Hasil Penelitian** – Studi ini mengungkapkan bahwa kategori *Riqab* tetap relevan ketika ditafsirkan untuk mencakup pembebasan dari bentuk-bentuk penindasan ekonomi dan sosial modern. Zakat dapat dimanfaatkan secara efektif untuk mengatasi kemiskinan ekstrem, eksloitasi tenaga kerja, dan bentuk-bentuk eksloitasi lainnya dalam konteks kontemporer.

**Keterbatasan** – Penelitian ini terbatas karena bergantung pada data sekunder dan tidak adanya studi empiris yang melibatkan penerima atau lembaga zakat secara langsung. Penelitian lebih lanjut diperlukan untuk mengevaluasi penerapan praktis *Riqab* dalam berbagai konteks.

**Implikasi Praktis** – Lembaga-lembaga zakat didorong untuk mengadopsi interpretasi yang lebih luas terhadap kategori *Riqab*, memastikan bahwa distribusi zakat selaras dengan tantangan kontemporer. Hal ini dapat mencakup perancangan program-program yang ditargetkan untuk mengatasi ketidaksetaraan ekonomi dan sosial yang sistemik.

**Kata Kunci:**  
*Riqab, Zakat, Asnaf, dan Konteks Kontemporer*

**Riwayat Artikel:**  
Submit10  
Desember 2024  
Revisi: 12 Maret 2025  
Publish: 18 Januari 2026

## INTRODUCTION

Zakat is one of the fundamental pillars of Islam, playing a crucial role in improving societal welfare and reducing social inequalities(Kamal, 2016; Kassim et al., 2022; Safwan Kamal, 2019). One of the designated categories (*asnaf*) for zakat allocation is *Riqab*, which historically refers to individuals trapped in slavery or in a state of helplessness. In the contemporary context, the relevance and application of *Riqab* as an *asnaf* require in-depth analysis due to the evolving social, economic, and legal dynamics in society. While the concept of *Riqab* has existed since the time of Prophet Muhammad (peace be upon him), its implementation in the modern era is often debated, particularly in relation to the more complex forms of bondage and helplessness that exist today.

# ANALYSIS OF RELEVANCE AND IMPLEMENTATION OF RIQAB

## ANALISIS RELEVANSI DAN IMPLEMENTASI RIQAB

Chairunnisa Nur Fitriani, Nadiatun Firdas, Zalfa Sasqia Amanda, Hubbul Wathan

The passage of time has transformed the nature of slavery and helplessness faced by individuals. During the Prophet's era, slavery was predominantly physical, involving people enslaved within structured systems. However, in today's world, forms of "slavery" or helplessness often manifest in economic entrapment, exploitation, and social conditions that ensnare individuals or groups. This situation raises the question of how the concept of *Riqab* can be applied to address new societal issues, such as labor exploitation, human trafficking, and extreme economic dependency.

Page | 198

This study is crucial to ensure that the concept of *Riqab* as one of the zakat asnaf remains relevant and aligned with the needs of the times(Safwan, 2021). Furthermore, the research aims to provide guidance to zakat management institutions, enabling them to interpret the category of *Riqab* accurately. This will ensure that zakat distribution is more effective in liberating individuals from various forms of bondage and helplessness.

Below is the data on the distribution of National ZIS-DSKL (Zakat, Infaq, Sadaqah, and Other Social Religious Funds) for the year 2021, categorized by asnaf.

No	Asnaf Mustahik	Jumlah Penyaluran (Rp)		Pertumbuhan
		2020	2021	
1	Fakir-Miskin	10,991,770,344,697	12,713,653,988,542	15.67%
2	Amil	472,193,146,863	637,479,350,444	35.00%
3	Muallaf	17,586,442,684	16,337,797,375	-7.10%
4	Riqab	821,483,285	1,262,990,991	53.75%
5	Gharim	20,616,866,534	23,963,698,582	16.23%
6	Sabilillah	437,231,027,718	635,941,099,465	45.45%
7	Ibnu Sabil	23,924,212,439	15,098,688,716	-36.89%
Total		11,964,143,524,220	14,043,737,614,114	17.38%

### PENYALURAN/DISBURSEMENT

#### Berdasarkan Asnaf<sup>2</sup>

#### Based on Asnaf<sup>2</sup>

Fakir Miskin	iliar rupiah	1,519.5	2,137.6	3,356.3	3,973.2	4,548.8
Fakir Miskin	billion rupiah					
Amil	iliar rupiah	200.8	209.2	518.6	798.0	640.8
Amil	billion rupiah					
Mualaf	iliar rupiah	19.1	17.4	97.2	27.7	38.4
Mualaf	billion rupiah					
Riqab	iliar rupiah	10.6	4.3	21.8	3.0	5.4
Riqab	billion rupiah					
Gharimin	iliar rupiah	13.3	16.4	40.8	41.1	154.8
Gharimin	billion rupiah					

In practice, zakat distribution in Indonesia is carried out by official institutions such as the National Zakat Agency (BAZNAS) and Amil Zakat Institutions (LAZ)(Kamal, S., Berakon, I., Hamid, A. and Muttaqin, 2023; Kamal, S., Muslem, M., Mulyadi, M. and Berakon, 2024), which allocate zakat funds according to the prescribed categories (*asnaf*). For example, as reflected in the table above, the *fakir* (extremely poor) and *poor* (poor) groups often take priority, receiving zakat in the form of basic necessities, educational support, or business capital. The *gharimin* (those in debt) category also receives attention through productive debt repayment programs, while *ibnu sabil* (travelers in need) are provided with transportation or emergency accommodation assistance.

The distribution of zakat for the *Riqab* category has undergone adaptation, as traditional slavery has been abolished in many countries. In 2020, zakat allocated for the *Riqab* category amounted to IDR 821,483,285, increasing to IDR 1,262,990,991 in 2021. The term *Riqab*, traditionally associated with the emancipation of slaves, is now more commonly interpreted contextually as the liberation of individuals from various forms of modern bondage. This includes assisting individuals trapped in modern slavery, such as migrant workers who are victims of human trafficking or exploitation.

Given these conditions, zakat funds can be utilized to support institutions that provide protection, counseling, and skills training for victims. Additionally, zakat can be allocated as microfinance to help victims rebuild their lives independently and sustainably. This approach ensures that the principle of social justice in zakat remains relevant, while also having a significant impact in reducing systemic oppression and improving individual welfare. Thus, zakat distribution for the *Riqab* category not only fulfills the requirements of Islamic law but also contributes to addressing contemporary humanitarian challenges.

The distribution of zakat under the *Riqab* category includes programs such as the rehabilitation of human trafficking victims, legal assistance for exploited migrant workers, and economic empowerment initiatives to help individuals escape oppressive financial situations. The reality of human trafficking affecting marginalized groups must be examined from the perspective of religious teachings, as these actions are deeply inhumane.

The eight categories of zakat recipients (*asnaf*) can generally be divided into two main groups. Needs-Based Categories: This includes the extremely poor (*fakir*), the poor (*miskin*), slaves (*Riqab*), those in debt (*gharimin*), and travelers in need (*ibnu sabil*). These groups are entitled to zakat to meet their basic needs, such as

alleviating poverty, freeing themselves from slavery or debt, or overcoming difficulties while traveling. Non-Needs-Based Categories: This includes zakat administrators (*amil*), new converts to Islam (*muallaf*), and those striving in the cause of Allah (*fisabilillah*). Zakat administrators are necessary for managing and

Page | 200 distributing zakat effectively. *Muallaf* require support to strengthen their faith and attract others to Islam or to provide financial aid upon embracing Islam. According to Az-Zamakhshari, Allah emphasizes the importance of prioritizing zakat distribution to the first four groups, presenting zakat as a source of hope for them.

The distribution of zakat managed by BAZNAS over the three years between 2015 and 2017 recorded no allocation for the *Riqab* category. However, in 2016, zakat funds distributed for this category amounted to IDR 4,278,727,729 (0.15%), increasing to IDR 21,827,062,720 (0.45%) in 2017 (BAZNAS, 2018). Meanwhile, in the annual reports of Rumah Zakat for 2016 and 2017 (Zakat, 2017), no funds were recorded as allocated for the *Riqab* category. Baitul Mal Aceh prioritized distributing zakat to individuals in urgent need, such as the poor (*poor*), the destitute (*fakir*), those striving in Allah's cause (*fisabilillah*), new converts (converts), and travelers in need (*ibn sabi*). They also provided productive zakat to support small traders in developing their businesses and offered scholarship programs for students to continue their education. However, there was no allocation for the *Riqab* category (slaves or bonded individuals) because such individuals no longer exist in Aceh (Dharma, 2017).

Based on the above information, the distribution of zakat for *Riqab* has been largely ineffective or absent due to a misinterpretation by zakat administrators, both at BAZNAS and LAZ. These institutions often associate *Riqab* exclusively with traditional slavery, leading to the conclusion that there are no eligible recipients for this category in the modern era. Consequently, BAZNAS and LAZ Al-Azhar have not recognized victims of human trafficking as belonging to the *Riqab* category, thus excluding them from receiving zakat intended for their emancipation (Centre, 2018). This situation highlights the neglect of one specific zakat category (*Riqab*), leaving the welfare of individuals within this group unaddressed.

**A Juridical and Sociological Approach to *Riqab* in the Contemporary Context**  
This study employs a juridical and sociological approach to explore how the concept of *Riqab* can be implemented in a contemporary context. It also examines zakat regulations in Muslim-majority countries, alongside analyses of classical literature and the views of contemporary scholars on *Riqab*. The research aims to contribute to the development of zakat policies that are socially responsive and capable of

addressing the needs of individuals trapped in conditions analogous to *Riqab* in its broader interpretation.

Although much research has been conducted on zakat and its categories (*asnaf*), studies focusing specifically on *Riqab* in the contemporary context remain scarce. Most literature emphasizes other categories, such as *fakir* (the destitute), *poor* (the poor), and *gharimin* (those in debt), often overlooking *Riqab*. This lack of focus has led to insufficient understanding of how *Riqab* can be applied in modern contexts, where forms of bondage or servitude are not always overtly visible. Furthermore, there is a pressing need to explore how zakat institutions can adapt to contemporary issues such as human trafficking, extreme poverty, and social injustice. This study seeks to bridge that gap by providing a comprehensive analysis of the relevance and implementation of *Riqab* as a category of zakat in the modern era.

The primary objective of this research is to analyze the relevance of *Riqab* in contemporary contexts and to explore methods for its implementation in the current zakat system. The hypothesis posited is that *Riqab* remains a relevant category of zakat but requires adjustments in its application to address emerging social and economic challenges. This study will examine various forms of vulnerability that can be categorized under *Riqab* and how zakat institutions can respond more effectively to these issues. By utilizing current data and statistics, this research aims to provide actionable recommendations for improving zakat management.

## RESEARCH METHODS

This research employs a literature review approach, wherein the researcher examines various sources relevant to the research topic. The literature sources include books, scholarly articles, academic journals, and previous research reports that address similar themes. The literature review process involves collecting, reviewing, and analyzing secondary data from selected literature based on specific criteria. These selection criteria include topic alignment, relevance, and the quality of the sources used. Additionally, the researcher ensures that the literature is from recent publications to maintain the relevance of the data and information to the current research context.

The data analysis process in this literature review involves identifying and synthesizing information from various sources to uncover patterns, relationships, or differences among the findings of previous studies. The analysis technique used is content analysis, where the researcher breaks down relevant themes and highlights

key aspects that are central to the research focus. By using this method, the researcher can gain a comprehensive understanding of the topic without conducting primary data collection. The results of this literature review are expected to provide a robust theoretical foundation and support further analysis in addressing the

Page | 202 research problems.

## RESULT AND DISCUSSION

### Introduction to *Riqab* In The Context of Zakat

*Riqab*, which literally means "liberating slaves", is one of the asnaf zakat regulated in Islamic law. In the contemporary context, the relevance of *Riqab* as asnaf zakat needs to be analyzed by considering social, economic, and legal changes. According to information from the National Amil Zakat Agency (BAZNAS), the potential for zakat in Indonesia reaches Rp 233 trillion every year, but the use of *Riqab* is still very small (Kurniawan, 2024). This shows that there is a difference between theory and practice in the management of zakat, especially related to *Riqab*.

In this study, it is important to understand how *Riqab* can be implemented in a modern context, where the practice of physical slavery has been abolished. However, new forms of slavery, such as human trafficking and labor exploitation, are still occurring. According to the International Labour Organization (ILO), (Andrees & International Labour Office., 2008) About 25 million people around the world are trapped in forced labor, which shows that the issue of *Riqab* remains relevant. Therefore, the management of zakat involving *Riqab* needs to be considered as an effort to help those who are trapped in the form of modern slavery.

The implementation of *Riqab* in a contemporary context must also involve a broader approach, including education, economic empowerment, and legal protection. For example, programs aimed at liberating victims of human trafficking through skills training and access to employment can be a form of *Riqab* implementation. This is in line with the purpose of zakat to empower the community and reduce poverty.

In addition, it is important to involve various stakeholders, including the government, NGOs, and the community in this effort. Cooperation between zakat institutions and organizations that focus on the issue of modern slavery can create a strong synergy. Through this collaboration, it is hoped that more effective and

sustainable programs can be created in liberating those trapped in difficult situations.

Thus, the analysis of the relevance and implementation of *Riqab* as asnf zakat in the contemporary context is very important. This is not only to ensure that zakat is used effectively, but also to have a wider positive impact on society.

Page | 203

### Relevance of *Riqab* in Social and Economic Context

The relevance of *Riqab* in the current social and economic context cannot be underestimated. Although traditional slavery practices have been abolished, modern phenomena such as human trafficking and the exploitation of migrant workers still exist. According to data from the United Nations Office on Drugs and Crime (UNODC) (Pancaningrum, 2015), about 79% of trafficking victims are women and children, who are often exploited in the sex industry and domestic work. This shows that there is an urgent need to implement *Riqab* in a broader context.

Economically, many individuals are trapped in a cycle of poverty and helplessness. Those who fall victim to exploitation often do not have access to proper education and job opportunities. According to the World Bank, about 9.2% of the world's population lives in extreme poverty, with many of them trapped in situations similar to slavery.

The following is a table of human trafficking

Category	Amount/Description	Source
Number of Cases (2023)	1,062 cases identified in Indonesia	Criminal Investigation Branch of the National Police
Number of Victims (2023)	3,208 people, of which 50.97% are children and 46.14% are women	Legalonline
Number of Perpetrators (2023)	1,360 suspects in 290 cases investigated	Ministry of PPPA
Common Operandi Mode	Fake job recruitment, sex trafficking, labor exploitation	Legalonline
Main Causative Factors	Poverty, lack of cooperation, and lack of public awareness	Criminal Investigation Branch of the National Police

# ANALYSIS OF RELEVANCE AND IMPLEMENTATION OF RIQAB

## ANALISIS RELEVANSI DAN IMPLEMENTASI RIQAB

Chairunnisa Nur Fitriani, Nadiatun Firdas, Zalfa Sasqia Amanda, Hubbul Wathan

Major Affected Areas	West Java, North Sumatra, and East Nusa Tenggara as the main source of victims	Criminal Investigation Branch of the National Police
Page   204	Countermeasures	Cooperation education, anti-trafficking training, cross-border cooperation

Human Trafficking Table

Based on the table above, it was found that through several sources, there were 1,062 cases identified in Indonesia in 2023. The number of victims reached 3,208 people with the most victims being children and women. The modus operandi carried out is fake job recruitment, sex trafficking and labor exploitation. The main causative factors are poverty, and the lack of public awareness. In this case, zakat can serve as a tool to break the chain of poverty and provide new opportunities for those who need the implementation of *Riqab*. The implementation of *Riqab* can also be done through economic empowerment programs. For example, the use of zakat funds to provide skills training to victims of human trafficking and facilitate their access to the job market.

The following is a table of workers who get salaries below the UMR

Kategori	Jumlah Pekerja	Persentase Pekerja	Rata-rata Gaji	Sumber
Pekerja yang Gajinya di bawah UMR	28,84 juta	54,36%	< Rp3,11 juta	BPS, Katadata <small>DATABOKS BPS</small>
Pekerja yang Gajinya di atas UMR	24,2 juta	45,64%	> Rp3,11 juta	BPS, Katadata <small>DATABOKS</small>

Based on the table above, the condition of workers whose salaries are below the UMR not only reflects economic injustice, but also risks causing worker exploitation, such as long working hours without proper compensation or economic pressures that force them to take out high-interest loans. Likewise, according to the latest data from the Central Statistics Agency (BPS) and Katadata, around 54.36% of workers in Indonesia, or around 28.84 million people, receive salaries below the

Regional Minimum Wage (UMR) in early 2024. Meanwhile, 45.64% of other workers, as many as 24.2 million people, get a salary higher than the UMR. The average national UMR in 2024 is IDR 3.11 million. One of the factors that contributes to the high percentage of workers with salaries below the UMR is the exception for micro and small businesses, which are allowed to pay salaries lower than the standard set through the Job Creation Perpu policy. This shows that despite regulations that set minimum wages, a large number of workers, especially in the micro and small sectors, still receive lower incomes than they should.

This situation reflects serious economic inequality, where many individuals are trapped in conditions that resemble modern forms of slavery, or that can be categorized as *Riqab* in contemporary contexts. In this case, low-wage workers are often trapped in a system that does not provide financial freedom, forcing them to work in oppressive conditions and limiting their opportunities to advance. In particular, workers in the micro and small sectors, who are not required to pay salaries according to the UMR, are very vulnerable to economic exploitation. They often have no other choice but to receive low salaries due to limited access to better jobs. This condition is similar to a form of economic slavery, in which individuals are tied up in difficult situations and without much opportunity to improve their fate. Therefore, efforts to provide zakat for *Riqab* in this context can include economic empowerment programs, skills training, and support for improving working conditions for those trapped in the low wage cycle.

A holistic approach to zakat management involving *Riqab* can help create awareness in the community about broader social issues. Education on the importance of combating human trafficking and labor exploitation can increase public participation in zakat programs. In this context, *Riqab* can be a bridge to connect between spiritual and social aspects in zakat management.

Thus, the relevance of *Riqab* in the contemporary social and economic context is very clear. It is important for zakat institutions to adapt their approach to suit the challenges and needs of today's society. This will ensure that zakat not only serves as a tool to clean up wealth, but also as a means to create positive social change.

### Implementation of *Riqab* in the Practice of Zakat

The implementation of *Riqab* in the practice of zakat requires a clear and directed strategy. One way to do this is to design specific programs to deal with the issues of modern slavery. For example, zakat institutions can work with non-governmental organizations that focus on the protection of victims of human

# ANALYSIS OF RELEVANCE AND IMPLEMENTATION OF RIQAB

## ANALISIS RELEVANSI DAN IMPLEMENTASI RIQAB

Chairunnisa Nur Fitriani, Nadiatun Firdas, Zalfa Sasqia Amanda, Hubbul Wathan

trafficking to create rehabilitation and reintegration programs. According to a report from Human Rights Watch, the reintegration of trafficking victims into society often faces a variety of challenges, including social stigma and a lack of riqab skills. Therefore, a program that is integrated with skills training and psychosocial support

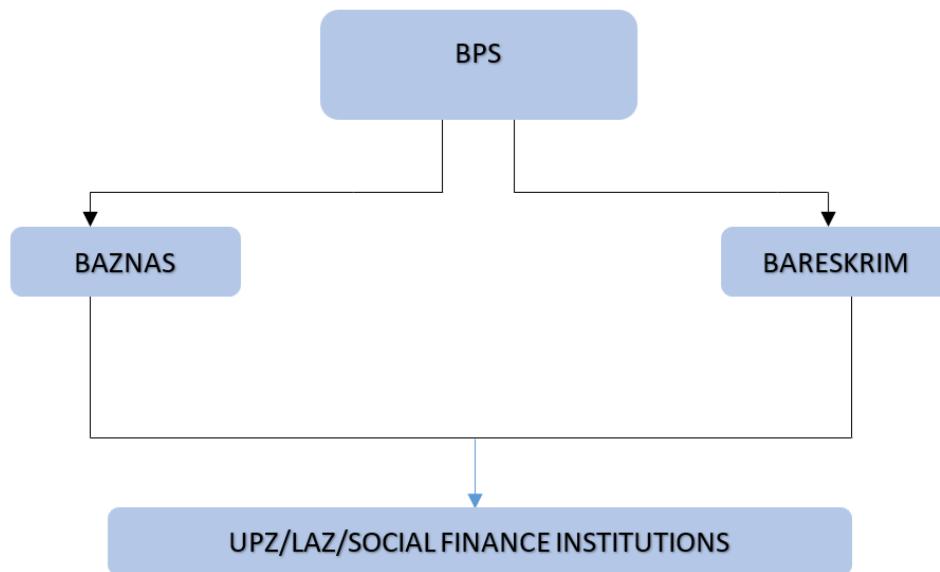
Page | 206 is essential.

In this context, the use of technology can also be an effective tool in the implementation of *Riqab*. For example, digital platforms can be used to identify and record victims of human trafficking, so that zakat institutions can be more effective in distributing aid. Data from the International Organization for Migration (IOM) shows that the use of information technology in addressing human trafficking issues can increase the effectiveness of interventions by up to 50%. This shows that innovations in technology can strengthen zakat efforts in the fight against modern slavery.

In addition, it is important to monitor and evaluate the programs implemented. With a good evaluation system, zakat institutions can measure the impact of the *Riqab* program that has been implemented. Accurate data will provide a clear picture of the effectiveness of the program and areas that need improvement. According to BAZNAS, systematic evaluation can increase transparency and accountability in zakat management.

One example of *Riqab* implementation can be seen from programs that focus on empowering women victims of human trafficking. The program provides not only financial support, but also skills training and access to the job market. As a result, many program participants have managed to get jobs and improve their quality of life. This shows that the proper implementation of *Riqab* can have a significant impact on individuals and society. Thus, the implementation of *Riqab* in the practice of zakat must be carried out in a planned and integrated manner.

Through collaboration with various stakeholders and the use of technology, zakat institutions can strengthen their efforts in combating modern slavery and provide tangible benefits to society.



*Riqab*, one of the asnaf recipients of zakat that aims to free individuals from various forms of shackles such as social exploitation, debt bondage, or economic downturn, requires integrated and accountable management. In this case, BPS (Central Statistics Agency) provides accurate data on the socio-economic conditions of the community that helps identify groups that need *Riqab* assistance. Furthermore, BAZNAS (National Amil Zakat Agency) designs and manages empowerment programs, such as skills training and economic assistance, aimed at freeing *mustahik* from dependence. Legal supervision by the National Police Criminal Investigation Agency ensures that zakat funds are used in a trustworthy manner and that there is no misuse, while the protection of individuals from social exploitation is also a concern of this institution. At the local level, UPZ (Zakat Collection Unit) acts directly in distributing zakat funds to the entitled *mustahik*, ensuring that the assistance provided is as needed and has a real impact. The synergy between BPS, BAZNAS, BARESKRIM, and UPZ/LAZ creates a transparent, effective management of zakat and brings great benefits to the release of individuals in the *Riqab* category.

### Challenges in the Implementation of *Riqab*

Although there is great potential in the implementation of *Riqab* as asnaf zakat, there are various challenges that need to be overcome. One of the biggest challenges is the lack of public understanding of the concept of *Riqab* and its relevance in the contemporary context. Many people still consider *Riqab* to be an irrelevant issue, considering that the practice of traditional slavery has been abolished. Therefore,

# ANALYSIS OF RELEVANCE AND IMPLEMENTATION OF RIQAB

## ANALISIS RELEVANSI DAN IMPLEMENTASI RIQAB

Chairunnisa Nur Fitriani, Nadiatun Firdas, Zalfa Sasqia Amanda, Hubbul Wathan

education and socialization about *Riqab* need to be improved. According to a survey conducted by BAZNAS, only 30% of respondents know about *Riqab* as one of the zakat asnaf.

Another challenge is the lack of accurate data on victims of human trafficking and other forms of modern slavery. Without clear data, it is difficult for zakat institutions to design programs that are right on target. Data from UNODC shows that many cases of human trafficking go undetected, making handling efforts less effective. Therefore, there needs to be cooperation between zakat institutions and the government and international organizations to collect accurate and comprehensive data.

In addition, funding problems are also a challenge in the implementation of *Riqab*. Many zakat institutions have difficulty in obtaining sufficient funds to carry out empowerment programs related to *Riqab*. According to a report from the Zakat Foundation, only about 10% of the total zakat collected is allocated to empowerment programs. This indicates the need for more effective fundraising strategies to support these programs. (Center et al., n.d.)

Another challenge is the social stigma attached to victims of human trafficking. Many victims feel embarrassed and pressured to express their experiences, making it difficult for zakat institutions to reach them. According to a report from Amnesty International, this stigma often hinders efforts to reintegrate victims into society. Therefore, it is important to conduct awareness campaigns that can change people's views of victims of human trafficking.

Thus, the challenges in the implementation of *Riqab* as asnaf zakat require serious attention from all parties. Through education, accurate data collection, effective fundraising, and awareness campaigns, it is hoped that various obstacles can be overcome. This will ensure that *Riqab* can be implemented effectively and have a positive impact on society.

## CONCLUSION

In conclusion, this study emphasizes that *Riqab* remains relevant as asnaf zakat in the contemporary context, even though the existing forms of helplessness are now more complex. Adjustments are needed in the implementation of *Riqab* in order to be able to answer the social and economic challenges faced by modern society. Zakat institutions must innovate and collaborate to create programs that not only provide assistance but also empower individuals and groups who experience helplessness. With the right approach, *Riqab* can be an effective tool in creating more equitable social and economic welfare.

In addition, to increase the effectiveness of the implementation of *Riqab* as asnaf zakat, it is necessary to harmonize the concept of *Riqab* in classical texts and modern practices. A more inclusive and adaptive interpretation of this *Riqab* category could include groups that are in extreme economic dependence, such as exploited workers, victims of human trafficking, and individuals trapped in debt traps or absolute poverty.

This research also emphasizes the importance of continuous education and training as part of the zakat empowerment program for asnaf *Riqab*. By providing skills, access to decent work, and opportunities to build economic independence, zakat programs can serve as a strategic step in freeing people from the attachments that hinder their well-being.

Finally, collaboration between zakat institutions, the government, non-governmental organizations, and the private sector is expected to strengthen the implementation of zakat programs that focus on the empowerment of *Riqab* in a contemporary context. Thus, the *Riqab* category can transform into an instrument that is responsive to the changing times and the needs of society, as well as supporting the creation of balance and social justice in Muslim society at large.

## BIBLIOGRAPHY

Andrees, B., & International Labour Office. (2008). *Kerja Paksa dan Perdagangan Orang: Buku Pedoman untuk Pengawas Ketenagakerjaan*.

Kamal, S., Berakon, I., Hamid, A. and Muttaqin, Z. (2023). How do muzakki pay professional zakat? (the qualitative inquiries using the Bloom model. *Journal of Islamic Marketing*, Vol. ahead.

Kamal, S., Muslem, M., Mulyadi, M. and Berakon, I. (2024). "The spirit of Islamic economics versus loan sharks: investigating intentions to use loan sharks in Aceh, Indonesia." *Journal of Islamic Marketing*, ahead-of-p. <https://doi.org/https://doi.org/10.1108/JIMA-09-2022-0254>

Kamal, S. (2016). CITRA BAITUL MAL DALAM PERSPEKTIF PEDAGANG KOTA LANGSA. *JURNAL EKONOMI DAN BISNIS ISLAM*, 1(1). <https://doi.org/10.32505/jebis.v1i1.97>

Kassim, E. S., Shazwan Bin Abdul Halim, M. S., Kamal, S., & Hayat Mohd Banuri, M. K. (2022). Data Protection: Trust to Government and Willingness to Provide Information. *Proceedings - 2022 International Conference on Computer and Drone Applications, IConDA 2022*. <https://doi.org/10.1109/IConDA56696.2022.10000336>

# ANALYSIS OF RELEVANCE AND IMPLEMENTATION OF RIQAB

## ANALISIS RELEVANSI DAN IMPLEMENTASI RIQAB

Chairunnisa Nur Fitriani, Nadiatun Firdas, Zalfa Sasqia Amanda, Hubbul Wathan

Kurniawan, D. (2024). *Baznas: Potensi Zakat di Indonesia Mencapai Rp327 Triliun.*

Pancaningrum, R. K. (2015). Jurnal Komunikasi Hukum (JKH). *Humanisme Dalam Peraturan Perundang-Undangan Korupsi Di Indonesia, No. 1 No. 2(11)*, 746–758.

Page | 210 Pusat, K., Agung, L., No, R., & Selatan, J. (n.d.). *ZAKAT DALAM MENGHADAPI ERA.*

Safwan Kamal. (2019). *Fiqih Zakat dan Teori Kemiskinan*. Perdana Publiser.

Safwan, S. K. (2021). Wisdom Of Zakat (Muzakki Behavioral Phenomenon Of Paying Zakat For Professionals In Langsa City, Aceh Province). *Maro: Jurnal Ekonomi Syariah Dan Bisnis, 4(2)*.  
<https://doi.org/10.31949/maro.v4i2.1666>