



Questioning the Distribution of Fidyah Funds on Digital Platforms in Indonesia

Balya Nasim Ahmad¹, Tri Hidayati²

¹ Postgraduate Master of Sharia Economics, State Islamic Institute of Palangka Raya, Indonesia.
E-mail: balya2210150139@pasca.iain-palangkaraya.ac.id

² Postgraduate Master of Sharia Economics, State Islamic Institute of Palangka Raya, Indonesia.
E-mail: tri.hidayati@iain-palangkaraya.ac.id

ARTICLE INFO

Keywords:

Fidyah; Digital Platform.

Received:

12 May 2024

Revised:

23 July 2024

Accepted:

29 July 2024

ABSTRACT

The purpose of this study is to find out the authority of the institution that oversees various digital platforms for fidyah payments, the accuracy of the target recipients of fidyah, the form and value paid are in accordance with Sharia principles, and the timeliness of their distribution. This research method is a library research and also normative research that is analyzed qualitatively, descriptively, and precautionatively with the approach of Islamic Law. The results in this study are that there is a platform that is not purely an activist to accommodate fidyah distribution services the next finding regarding the target recipients is distributed which is not a theme such as the nash in verse 184 of Surah al-Baqarah, namely the poor. The conversion of the nominal form of fidyah delivery on various different platforms and the problem of the time of distributing fidyah which is still not very detailed and clearly causes the existence of gharar. With the rise of fidyah distribution platforms providing convenience for Muslims fidyah payments through platforms have a masalah impact for Muslims, there is a need for order attention, supervision and rules on the distribution of fidyah in institutions and fidyah platforms by relevant stakeholders.

Tujuan dalam penelitian ini adalah untuk mengetahui otoritas lembaga yang menaungi berbagai platform digital pembayaran fidyah, ketepatan sasaran penerima fidyah, bentuk maupun nilai yang dibayarkan telah sesuai dengan prinsip Syariah, dan ketepatan waktu penyalurannya. Metode penelitian ini merupakan penelitian *library research* dan juga penelitian normatif yang dianalisis secara kualitatif deskriptif dan preskriptif dengan pendekatan Hukum Islam. Hasil dalam penelitian ini bahwa adanya platform yang bukan pegiat murni penampung layanan penyalur fidyah. Temuan berikutnya mengenai sasaran penerima disalurkan yang bukan tema seperti nash pada ayat 184 surat al-Baqarah yaitu orang miskin. konversi bentuk nominal pengiriman fidyah pada berbagai platform yang berbeda-beda, dan problem waktu penyaluran fidyah yang masih belum begitu terperinci dan jelas menyebabkan adanya gharar. Dengan maraknya platform penyaluran fidyah memberikan kemudahan bagi umat Islam maka

pembayaran fidyah melalui platform melahirkan dampak masalah bagi umat Islam, perlu adanya penertiban, perhatian, pengawasan dan aturan terhadap penyaluran fidyah pada lembaga-lembaga maupun platform fidyah oleh stakeholder terkait.

DOI: <http://dx.doi.org/10.31602/iqt.v10i1.14737>

Introduction

Ramadan fasting is a command of Allah Almighty to Muslims who are convertible or able, for those who cannot afford it must be replaced in the following month or pay fidyah (Q.S. al-Baqarah: 183-184) (Kemendikbud RI, 2016). Allah Almighty has the nature of compassion and a fair nature towards his servants in carrying out the obligation of fasting Ramadan by providing relief for those who are difficult to carry out and fulfill fasting with the alternative of paying or replacing fasting on another day or paying Fidyah to feed a poor person as much as fasting he leaves with the foundation and conditions according to the provisions of the sharia contained in the Quran. This lightness is oriented towards the value of masalah.

Maslahah is a concept that can be used as a way to weigh and decide on laws and policies rather than Islamic teachings in general. Because the principle contained in masalah is the maintenance of the objective purpose of the law (maqhasid al-shari'ah), which includes the maintenance and care of religion, soul, reason, offspring, and property, as well as the teaching of rejecting evil and achieving good to maintain the purpose of syara (Kudaedah, 2020). For this reason, the obligation to pay fidyah should follow the Sharia rules.

There is a difference in understanding among madhhab scholars regarding the form of fidyah payment. If we examine comprehensively the literature of nash, hadith, and Arabic rules that in verse 184 of surah al-Baqarah, the word "طعم" (Tho'am) means food (Ar Razi, 1989), or ready-to-eat, while in some interpretations of the mufassir, accompanied by hadith and other scholars' opinions that it is possible to give basic food ingredients to the poor, for example one mudd of dates, rice or wheat and other staple foods by local traditions (Sulayman al-Bandari, 1991).

The times have given birth to a financial digitalization system to provide convenience in transactions through various digital platforms, one of which is in terms of managing (payment and distribution) fidyah funds. Some digital platforms that serve fidyah management include Fidyah.i.d, Dhompot Dhuafa, Rumah Zakat, Kitabisa.Com, Indonesia Beramal.Com, Baznas, Bakti Bersama, Aksi Amal.Com and E-Commerce such as Shopee.com and others. This online fidyah payment mechanism uses payment mechanisms through Automated Teller Machines (ATM) and online/mobile payments (Sari, 2010). The question is how the authority of the institution that oversees the various digital platforms of fidyah payments, the accuracy of the target of fidyah recipients, the form/value paid is by Sharia principles, and whether it is timely distributed? This is the focus of this study.

Some previous studies have discussed fidyah. Syahrir in his research on "Implementation of Double Fasting Fidyah Payment in Sarawak State Malaysia (Case Study in Tabung Baitul Mal Islam Kucing Sarawak)" concluded that fasting fidyah payments doubled. The perspective of Shafi'iyyah fiqh is that the majority of fatwas of Shafi'iyyah scholars and also reference books of the Shafi'i madhhab in Malaysia are more likely to double the payment of fasting fidyah for people who end their qada' or fasting fidyah (Ahmad Syahrir, 2019). Then Hulaify, et al, have discussed "The mechanism of fidyah payment with gold for deceased people in Gambah Luar Village, Kandangan sub-district", This research found that the practice of fidyah payments from a historical point of view has been running for generations but has caused legal vagueness that leads to the unclear legal status of gold that is used as a substitute item and fidyah recipients who are supposed to be poor, replaced into alim ulama who can be said to be well-off (Hulaify, et al, 2017). Tarantang, et al, have examined Nalar Fidyah (Study of Maqasid Al-Syariah Al-Iqtishadiyah) concluding that fidyah as an instrument and potential for economic development (Tarantang, et al, 2021). Puspitasari researched the Practice of Online Fidyah Payment and Distribution (Study at Dompot Dhuafa Bandar Lampung) reviewed Islamic law in 2021, finding that Dompot Dhuafa has implemented an online fidyah payment program and has an impact on benefits for the people of Bandar Lampung City, especially for those who work and are long distances from home. The distribution of fidyah in the form of money or food through the transfer system is considered Puspitasari is not by Islamic law according to the teachings of the Shafi'i, Maliki, and Hanbali mahzab where fidyah must be in the form of food not money (Puspitasari, 2021). Furthermore, Ichwayudi, et al with the research title Problems of Fasting Fidyah Payment Through the Kitabisa.com Application, Based on the results of the analysis, the common thread in this study contains several indications of findings including, apart from differences of opinion from the ulama' regarding the provisions of the form of fidyah submission, it can be returned to each implementer. It depends on the individual's belief in adhering to a particular madhhab to carry out religious activities. Although the effectiveness of the application kitabisa.com occupy a superior position in the largest fundraising media scene. However, such problems trigger more attention regarding the accuracy and conditions offered on the available sites (Ichwayudi, et al, 2022). The difference with the author's research is in the aspect of the authority of social institutions that manage fidyah and the issue of the form, method and nominal fidyah applied by digital platform channels in general in Indonesia.

Literature Review

1. The Concept Of Fidyah In Islamic Legal Reason

a. Fidyah

Broadly speaking, the concept of fidyah payment is not limited to ritual worship within the scope of fasting. In addition to fasting, in practice the Hajj and wars in the past also found elements related to fidyah payments. This shows that the essence of fidyah is an act of issuing a certain amount of property as a form of ransom

(Nugroho, 2018). Fidyah comes from Arabic. Linguistically (etymology) fidyah comes from the word "fidan-fidaa'un-fidaayatun" has the meaning of "ransom, redeemer's goods" (Yunus, 1990). When viewed in the Indonesian dictionary, ransom can be interpreted as something redeemed, money or so on used to redeem (Anwar, 2001).

As for fidyah in terms of terms is a type of fine or ransom imposed on Muslims who commit certain mistakes in worship, or redeem worship (because of shari'i uzur), by giving alms to the poor in the form of filling food (N.A Baiquni, 1996).

b. Legal Basis Fidyah

The basic foundation of fidyah is contained in surah al-Baqarah verse 184:

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

Meaning: "(i.e. in) certain days (during Ramadan). However, whoever of you is sick or on the way, then (he must fast) as many (days as he leaves) on other days; Those who can fast but with difficulty, (if not fasting), (they) are obliged to pay fidyah, (i.e.) feed a poor man. Whoever willingly works virtue is good for himself, but fasting is better for you, if you know." (Kementerian Agama, 2006).

c. Relief of Someone Who Cannot Afford to Fast and Pay Fidyah

Some categories of permissibility for a Muslim who is unable to fulfill the obligation of fasting and paying fidyah include:

1) Elderly

Both men and women, someone with an old age who is unable to fulfill the obligation to fast because of age factors and increasingly old body conditions, there will be relief for breaking the fast and the necessity to pay fidyah (Taupik, et al, 2014).

2) Sick Person

Someone who is in a state of illness which when entering the month of Ramadan does not heal and has the potential to endanger himself, then the obligation to fast is not mandatory. The determination barometer can be determined by each patient, or through a doctor's recommendation. Jumhur fuqoha agreed in this matter that it is mandatory to pay fidyah (Ichwayudi, et al, 2022).

3) Women Who are Pregnant and Breastfeeding

According to a number of scholars other than the Hanafi madhhab, fidyah obligations should be carried out for pregnant and lactating women. In this context, the woman has concerns about the baby being conceived or the baby

being exclusively breastfed. As for if the concern is only focused on himself, then there is no fidyah obligation, there is only limited to fasting qadha (Al-Zuhaili. Wahbah, 2011).

4) Died in debt of fasting

For a person who dies with a condition of having fasting debt dependents there are at least two things in the background. First, the person had experienced a prolonged illness, then was given healing but, had not had time to perform qadha, so his death came first. Second, someone who suffers from a disease, which condition lasts until the end of Ramadan until death takes the person's life. Jumhur Fuqoha agreed that in cases like this fidyah must be cashed (Al-Zuhaili. Wahbah, 2011).

5) Heavy Work

Condition of a person with a profession of heavy work, while not having other livelihoods to obtain sustenance and carry on life, then in such conditions it is permissible not to fast on the condition that it redeems the fasting debt by paying fidyah (Sayyid Sabbiq, 2013).

6) Delaying Or Neglecting in Ramadan Fasting Qadha

Fidyah also applies to someone who neglects to replace the Ramadan fast on another day Negligence in this corridor is related to issues that have the potential to delay the implementation of qadha until the next Ramadan. In this regard, the jumhur ulama' other than the Hanafi school agreed to give provisions for performing fidyah according to the number of days left. This obligation is based on the element of setting aside the sanctity of the supposed practice of fasting (Al-Zuhaili. Wahbah, 2011).

d. Fidyah Recipients

When viewed from various literatures, fidyah fasting is paid (given) to the poor and poor. By way of feeding to them. This is as Allah Almighty says in Surah al-Baqarah verse 184:

وَعَلَى الَّذِينَ يُطِئُونَ فِدْيَةَ طَعَامٍ مِسْكِينٍ

It means: "Those who can fast but with difficulty, (if not fasting), (they) are obliged to pay fidyah, feed a poor man" (Kementerian Agama, 2006).

e. Time Fidyah Payment

Fidyah is paid before the next month of Ramadan. If the next Ramadan has come or someone does not pay fidyah because of intentional elements, then fidyah will be doubled, namely for last year's Ramadan and Ramadan now. In addition, a person who is allowed to pay fidyah from the fast he abandoned can pay the fidyah on that very day when he does not observe the fast, or it is terminated until the last day of Ramadan, as did the companions of Anas bin

Malik when he was old. What should not be implemented is the fidyah payment made before Ramadan (Ahmad, 2020).

f. Fidyah payment size

The fidyah obligation that must be paid is by feeding the poor and the size of one mudd of rice (675 grams) or any form of grain that is the staple food in a country. As for one mudd it is in exchange for a day of fasting that is abandoned. One mudd is equal to 15 tahlil or 567 grams (566.85 grams) (Wahbah al-Zuhayly, 2005).

When quoting the opinion of madhab scholars, then some scholars such as Imam As-Shafi'i and Imam Malik stipulate that the measure of fidyah that must be paid to every poor person is one mudd of wheat according to the size of the mudd of the Prophet SAW. Others like Abu Haneefa say two mudds of wheat with the size of the mudd of the Prophet SAW or equivalent to half a sha' of dates/flour or equivalent to giving lunch and dinner until full (Salaih Bin Fauzan bin Abdullah Ali Fauzan, 2006).

2. Platform

A platform is a group of technologies that use application development as their basis to create, process, or other technologies. In personal computing, the basic hardware (computer) and software (operating system) on which an application runs. The platform is a combination of hardware and software utilization that serves to facilitate services. The platform consists of an operating system, hardware, software and a collection of programs that use instructions from processors and microprocessors. This can create the foundation of a platform that is ensured to execute successfully an object code (Hasbi Lutfiyan Saputra, 2021).

3. Maqasid al-Syariah

The words maqashid and al-Sharia when put together give birth to a relatively similar meaning except in parts such as differences in redaction and development and the relationship of maqashid al-shari'ah with others (Abdul Helim, 2019). Among these understandings maqashid al-sharia is the goal, target or final result in the form of the ultimate benefit with the establishment of law on humans, another understanding maqashid al-sharia is the final and secret goal even values or norms and the meanings of the establishment of a law (Umar ibn Salih Umar, 2003). Etymologically, maqashid al-sharia is the goal of Islamic Shari'a. Islamic Sharia in normative and applicative concepts must be able to realize and be in line with the objectives of Islamic law, namely realizing benefit, goodness, peace and welfare (Akbar, dkk, 2018).

Maqashid, is the plural of the word maqshad, which is mashadar mimi from the word qasada-yaqshudu-qashadan-maqshadan. According to ibn al-Manzhur (

711 H), this word can linguistically mean *istiqamah al-thariq*, (firmness on a path) and *al-i'timad* (something on which to depend) (Muhammad ibn Mukarram ibn Ali Jala mal-Din ibn al-Manzhur, 1414). In addition, this word also means *al-'adl* (justice) and *al-tawassuth 'adam al-ifrath wa al-tafrith* (taking the middle way, neither too loose nor too narrow), as one declares, "you must act *qasd* (just) in every one of your affairs, both in doing and in words", meaning taking the middle way (*al-wasath*) in two different things (Busyro, 2019).

The word *al-qashd* is also used to express that an act or word must be done using the scales of justice, neither exaggeration nor too little, but is expected to take the middle way. Thus, *maqashid* is something that is done thoughtfully and aimed at achieving something that can lead a person to the straight path (truth), and the truth obtained must be firmly believed and practiced (Busyro, 2019).

The word *sharia* linguistically means *maurid al-ma' alladzi tasyra'u fihi al-dawab* (where water flows, where animals drink from there). This word also means *masyra'ah al-ma* (place of growth and source of water) i.e. *mawrid al-sharibah allati yasyra'uha al-nas fayasyribuhu minha wa yastaquna* (place of passage of those who drink, i.e. people who take drinks from there or where they take water). In addition, in other places, the word *sharia* is also commonly used to mean *al-din* and *al-millah* (religion), *al-thariq* (path), *al-minhaj* (method), and *as-sunnah* (custom) (Busyro, 2019).

4. Paying Fidyah Through Digital Platforms In The Context Of Maslahah Mursalah

Maslahah itself is to maintain the objectives of the *sharia* (*al-muhafadzho ala maqshud al-syar'i*) which covers five points of discussion, namely in the form of *hifdzu ad din*, *hifdzu al-nafs*, *hifdzu al-aql*, *hifdzu al-mal*, and *hifdzu al-nasl*. So every matter in which it contains the maintenance of the five principles is called *maslahah*, and every case leaving the five principles is arguably *mafsadat*, while the function of *maslahah* is to eliminate *mafsadat* (Wahbah Zuhaili, 1986).

Various kinds of divisions of problems in terms of virtue and time. *Maslahah al-Dharuirah* is something important for human survival both in the world and in the Hereafter. If this problem is not realized then survival in the world will be unbalanced, happiness in the hereafter cannot be achieved as well as torment. This benefit preserves the basic objectives of the *Shari'a* contained in the five basic points (Wahbah Zuhaili, 1986).

Maslahah Hajiyah is the *maslahah* needed to eliminate human difficulties. If this is realized, then humans do not experience difficulties and narrowness that do not result in harm to humans. Things that fall into the class of *maslahah* are *sharia* in terms of *muamalah*, sick people, breastfeeding and others. The *Tahsiniyah maslahah* is to use all that is generally justified in good customs and noble morals. As well as being required to dress neatly, and others (Wahbah Zuhaili, 1986).

Maslahah Mursalah is an ijihad method that looks more at the aspects of maslahah directly. Whose argument in the force of law is very virtuous and follows the state of human needs that continue to grow with the advancing times. In the object of the field in the mursalah maslahah there are several of them that are based on the law of sharia in general. In this case it is worship. Where the field object is the main factor to achieve benefits and when viewed in terms of maslahah mursalah, the fidyah payment platform has no information that does not allow and even provide benefits for the community.

Judging from the maslahah based on the level of need, fidyah payments through this platform are included in the tahsiniyah maslahah. maslahah of tahsiniyah is to use all that is appropriate that is generally justified in good customs and noble morals (Wahbah Zuhaili, 1986).

This benefit of tahsiniyah in its original purpose did not give rise to a mandatory law for what was commanded and did not give rise to a haram law for what was forbidden. It can also be a complement to the freedom benefits of daruriat and hajjiyah. So are fidyah payments through this digital platform. The existence of online fidyah payment is a complement in the form of providing fidyah payment facilities for Muslims who are old so they cannot carry out fasting. Which if it does not exist/is not carried out can still be implemented. due to fidyah payment through The digital platform is the tahsiniyah of the redemption. This benefit does not damage the five basic points. On this basis, the scholars established the rule: "What is meant by maslahah is to preserve the purpose of Islamic law by rejecting disasters or damage to harmful things from beings (humans)." (Wahbah Zuhaili, 1986).

How to operate maslahah according to Wahbah Zuhaili is divided into three types, namely, first, the act or charity is in the form of true maslahah not just a guess that it can realize benefits and can reject evil. Secondly, the charity does not contradict any law or principle established under Nash or Ijma'. Third, the benefits are generally accepted and are able to provide benefits for many people (Wahbah Zuhaili, 1986).

The ease of fidyah payment through the platform is also in line with sharia principles and teachings contained in the nash, this is in line with the fact that Surah al-Baqarah verse 185 As in the Qur'an:

أَخْرَجِيْنِيْدُ اللّٰهُ بِكُمْ اَلْيُسْرَ وَلَا يُرِيْدُ بِكُمْ اَلْعُسْرَ

It means: "Allah desires for you ease, and (Allah) does not desire for you hardship" (Kementerian Agama, 2006).

Fidyah payments through this digital platform are a real maslahah, not just a guess. Because the payment of fidyah through this online platform can be felt directly, the benefits for people affected by old age cannot perform fasting,

especially for pregnant and lactating women, and their homes are far away, making it difficult to pay fidyah. Therefore, this program is very useful for them.

Fidyah payments through platforms and applications are also beneficial and provide convenience, especially for residents of big cities, such as the city of Jakarta has a somewhat different population in terms of income from other regions, and the poor category and Jakarta are somewhat different from the poor category in other regions, where Jakarta society is filled by upper middle class and upper-class people in economic terms. While in other parts of Indonesia there are still many people who are classified as poor. In context, Indonesia is still the 91st poorest country in the world (Tim CNN Indonesia, 2022) and the number of poor people in Indonesia amounts to 25.90 million people (Badan Pusat Statistik, 2023), this means that the number of poor people is still quite large, for example in the eastern region of Papua. From data from the Central Bureau of Statistics the largest percentage of poor people are in the Maluku Island and Papua regions, which is 19.68 percent (Badan Pusat Statistik, 2023). Therefore, the existence of a fidyah payment platform with programs and targets for the poor is expected to be able to alleviate poverty and equal justice. This is in harmony with Surah al-Hashr verse 7:

كَيْ لَا يَكُونَ دُولَةً لِّلَّذِينَ الْاَغْنِيَاءِ مِنْكُمْ

Meaning: *"..so that the treasure may not only circulate among the rich among you."* (Kementerian Agama, 2006).

Then, with the fidyah payment digital channel platform which is expected to provide justice and equity in distribution, so that poor people who are Muslim can be helped, especially since it has been studied by research from Tarantang et al, in 2021 that fidyah can potentially be an economic instrument and can help reduce and alleviate poverty (Tarantang, et al, 2021).

Method

This research method is library research, which is research conducted through library services that function as written sources, by reviewing references relevant to the problem. The research data is secondary (Prayetno Irawan, 1999) in the form of books, journals, the internet and other documents relevant to the research object. This research is also normative research that is analyzed qualitatively, descriptively, and precautionatively with an approach to Islamic Law.

Results and Discussion

1. Problem of Fidyah Fund Management Through Digital Platforms

a. Institutional Authority in Fidyah Distribution Through Digital Platforms

The rise of platforms that serve fasting fidyah payments online through applications and websites that provide convenience in distributing fidyah to the

poor. Examples of various platforms that are scattered to serve payments and distribution of fasting fidyah to the poor are Fidyah.i.d, Dhompot Dhuafa, Rumah Zakat, Kitabisa.Com, Indonesia Beramal.Com, Baznas, Bakti Bersama, Aksi Amal.Com and E-Commerce Shopee and others that have been scattered.

The image shows a crowdfunding campaign for Fidyah for Gaza victims. The main banner features a woman holding a plate of food and a bowl of hummus, with the text: "Bayar Fidyah untuk Korban Gaza, Palestina Sebelum Ramadhan 1445 H Tiba". Below the banner, the campaign title is "Bayar Fidyah, Salurkan Untuk Korban Gaza Palestina" with a goal of "Rp511.100.831" and "254 hari" remaining. It shows 2,034 donations, 1 new news item, and 1 disbursement. A "Donasi sekarang" button is prominent. Below this is a "Checkout" screen for a donation to "Rumah Zakat - 1 Hari" for Rp50,000. To the right is a grid of service categories: Kabel & Internet, E-Invoicing, Penerimaan Negara, SBN, Bayar Paspor, E-Tilang, Transportasi & Akomodasi (Tiket Kereta Api, Tiket Pesawat, Tiket Bus & Travel, Hotel, Taksi), and Keuangan (Santunan Lebaran untuk Yatim, Zakat Fitrah, FIDYAH, Emas, SPayLater, SPinjam, Zakat, Wakaf, Shopee Barokah Berbaai).

Sempurnakan Puasa Ramadhan Dengan Membayar Fidyah

Fidyah adalah tebusan atau ganti yang harus ditunaikan oleh seseorang yang tidak mampu melaksanakan puasa Ramadhan karena beberapa sebab seperti: *lanjut usia, ibu hamil / menyusui, yang mengkhawatirkan bayinya*.

Bayar Fidyah Ramadhan Mudah dan Praktis.

[Bayar Fidyah Sekarang](#)

Apakah sudah bayar fidyah perlu ganti puasa? **Tidak perlu** mengganti puasa (qada) jika sudah bayar fidyah.





Figure 1 Some Platforms Serve Fidyah Distribution Payments

Fidyah payment features on various platforms based on fundraising, social assistance distribution, zakat management institutions, Islamic banking to shopping platforms provide online fidyah payment features with practical and easy offers, this digital service is the same as online zakat payments, which can be done anywhere, However, with all the conveniences offered in online fidyah payments through various digital platforms, there are things that must be considered, namely from its validity, by choosing a digital fidyah payment platform that has been verified and recognized by the amil zakat institution and related Islamic authorities, other things that need to be considered are re-ensuring the amount and type to be paid with applicable provisions as well as personal conditions that concerned and all its provisions are in accordance with Islamic law.

The National Amil Zakat Agency or BAZNAS is actually clearly through its function, which is the official and only body formed by the government based on Presidential Decree No. 8 of 2001 which has the task and function of collecting and distributing Zakat, Infaq, and Alms at the national level (BAZNAS, 2021), So that the payment and distribution are clear to 8 (eight) zakat recipients (mustahik) and the amount of payment is clearly known through the isthinbat law and ijtihad of scholars and fatwas from national and regional on the amount of zakat expenditure that varies from the situation and conditions and values of the local community.

Not only zakat, infaq, waqf and alms, BAZNAS on its platform also accepts the distribution of fasting fidyah which is not stated against the statutes and legality of its duties and functions. Nash, fidyah fasting is different from zakat, zakat is one of the supports for the establishment of Islam that must be cashed (Muhammad, 2007), Zakat is the taking of part of property from Muslims for the welfare of Muslims and by Muslims (Munawir Syadzali, 1991). Zakat is the third pillar of Islam (Gusfahmi,

2007), and as Surah At-Tawbah verse 60 that zakat is intended only for 8 (eight) mustahik.

While the presence of fidyah begins with a mukallaf or a Muslim who is unable to fast is given alternative relief only to pay or replace his fasting by feeding a poor person as surah al-Baqarah verse 184, without mention of intermediaries or amils or the criteria for recipients, fidyah is only intended for the poor, with the provision of nash syar'i. Although zakat in its mustahik receipts there are poor people, it cannot necessarily be equated in its practice and distribution.

If observed, the zakat and fidyah distribution platform in continuity of duties and functions is almost the same as amil zakat, namely amil people who have a profession of collecting and distributing. The Zakat Management Law stipulates that zakat management is carried out by the national amil zakat agency and the amil zakat institution. This zakat management institution in the Law is mentioned by the terms Amil Zakat Agency and Amil Zakat Institute (Purbasari, 2015).

The issuance of the fatwa of the Indonesian Ulema Council Number: 8 of 2011 concerning Amil Zakat was weighed due to many innovations made by amil zakat which often have no formal reference in the provisions of Islamic law, so there is a need for rules related to the understanding of amil zakat, criteria, and rights and obligations. The content of the fatwa in the decree generally states that Amil is a person or group of people appointed by the Government to manage the implementation of zakat worship; and A person or group of people formed by the community and authorized by the Government to manage the implementation of zakat worship.

Fatwa of the Indonesian Ulema Council Number: 8 of 2011 concerning Amil Zakat has the task of withdrawing zakat collection which includes mandatory zakat collection, determination of mandatory zakat objects, the amount of zakat nishab, the amount of zakat rates, and certain conditions on each obligatory zakat object. Then the maintenance of zakat which includes inventory of assets, maintenance, and security of zakat assets; and distribution of zakat which includes the distribution of zakat assets to arrive at mustahiq zakat properly and correctly, and includes reporting (MUI, 2011).

Against the validity of the authority in the MUI fatwa circular Number: 8 of 2011 concerning Amil Zakat that it is clear that amil zakat only collects and distributes zakat as a manager appointed by the government and authorized by the government. Regarding fidyah, it is clear about the duties of amil, amil zakat is not a recipient of fidyah distributors or through digital platforms. MUI circular is also so that the implementation of zakat worship is in accordance with Islamic law.

If zakat institutions are accepted together as ease of payment and distribution of fidyah, there may be confidence that the distribution of fidyah will be achieved and some doubt. It should be noted that there are institutions that use the platform to pay fidyah on their labels are also zakat distribution institutions that are partnered and collaborated with the National Amil Zakat Agency (BAZNAS) or even

the BAZNAS website itself, to make it easier for Muslims to pay zakat practically. Regarding the label of platforms and institutions that easily open fasting fidyah payment services, several social platform sites labeled such as orphan assistance or orphanages, mosque construction, alms infaq payments and many others as mentioned earlier.

Financial digitalization, such as financial technology and e-commerce (electronic commerce) which usually provides technology-based financial services and buying and selling online contributes to the ease of paying zakat, even then receiving fidyah payments. This is the problem, because with zakat institutions or platforms alone it has become doubtful that the difference is actually clear in nash, coupled with the existence of platform features that can be called conventional or non-sharia nuanced platforms.

The concern and vigilance of platforms based on social fundraising and zakat-based platforms, infaq sodaqoh and waqaf when on the other hand receiving fidyah payments and distributing it is feared that the funds are collected without being sorted or separated from fidyah funds, then it is also feared that these funds are distributed to social assistance such as mosques, bridges, and social buildings such as orphanages and Islamic boarding schools and even assistance for victims of natural disasters and victims War. The next concern is when zakat platforms generally distribute fidyah funds to 7 (seven) asnaf other than the poor, even though fidyah payments are very different in practice from zakat.

In general, digitalization finance, which was originally a financial and profit service which in fact is a commercial buying and selling service, now also contributes to the receiving and distribution of fidyah. If examined more deeply, that gharar on the process of distributing payments through the fidyah platform will arise, on the contract of funds, the time and arrival of payments to the poor especially if a Muslim does not know which is zakat and which is fidyah on the basis of the feeling of giving to amil or fidyah platform, in the flow of money transfer also through ATM cards (Automated Teller Machines), as well as mobile banking applications or paying online. Online payment is a system that supports the transfer of money or funds from the payer and the party receiving the payment, generally through the exchange of debit and credit between financial institutions carried out through online mechanisms (Beranda Agency, 2018).

Due to the proliferation of platforms that provide ease of payment for fidyah distribution, it is inevitable that technological advances. Given that fidyah is an alternative substitute for a Muslim cannot fast because of udzur, and fasting is the pillar of Islam, Therefore, fidyah payments in the midst of digitalization and the proliferation of platforms and various applications cannot be viewed as a matter of course, this is a problem that needs to be responded to and addressed in Islamic literature and sharia on the implementation of fasting and fidyah itself. If fidyah is not in accordance with nash, then the alternative of fasting will not achieve His afdholan and pleasure. In the midst of the development of financial digitalization and the ease of muamalah, until finally regarding the practice of worship, it was

unstoppable to experience the impact of the interrelation of digitalization as a form of platform in fasting fidyah payments.

b. The Problem of Target Fidyah Recipients

The target object of fidyah funds is given to a poor person as stated in the Qur'an Surah Al-Baqarah verse 184. The objective of fidyah funds is to provide basic food directly to the poor without intermediaries or amils. Various features of fidyah digital platforms that mushroomed offering fidyah payments raised the peculiarity of the absence of specific details related to the transition of the established giving and distribution system.

Unlike zakat, infaq, alms, fidyah payment digital platforms are not too familiar among the public, if you look at the fidyah payment feature page as a whole, many institutions are not purely from fidyah payment activists, they use a big theme related to the shelter and distribution of fidyah funds. However, the aqad handover of the implementation at the location is not one voice because some function as social empowerment, mosque construction, victims of war and victims of natural disasters, as well as distribution to poor orphans and so on that are not in accordance with the target funds from fidyah payments against the provisions of the nash, this is also in accordance with what has been studied by previous researchers from the application Kitabisa.com by Ichwayudi, et al (Ichwayudi, dkk, 2022).



Figure 2 Some Social and Zakat Platforms That Distribute Fidyah

If the organizers of the distribution of various fidyah platforms target orphans, victims of natural disasters and victims of war and so on, it will be problematic and

violate the nash in text in verse 184 of Surat al-Baqarah and the shift in targets and will give birth to paradigms and doctrines to the community that the payment and distribution of fidyah can be targeted at victims of natural disasters, orphans, victims of war and other social assistance. Perhaps it may be orphans, as well as disaster victims who are really poor, but it should give the theme of distribution more focused on poor people. The fidyah distribution platform should also pay attention and be observant of the distribution of the target recipients of fidyah which is really given or distributed to the poor.

c. Validity of Fidyah Nominal Value Conversion on Digital Platform

Another problem, namely uniformity and nominal inconsistency, certainly needs adjustments both from the nominal system order and other provisions structured like zakat payments in general in order to avoid misperceptions from those who want to pay fidyah on the platform, then related to the maturation and solidification of institutions as organizers.

According to Nash, and madhhab scholars, in determining the size of fidyah there are differences between scholars. Imam al-Shafi'i and Imam Malik decreed that the measure of fidyah to be paid to every one poor person according to the day left behind i.e. one mudd of wheat corresponds to the size of the mudd of Prophet Muhammad SAW (Abi Abdillah Muhammad Bin Ahmad Al-Anshori Al-Qurtubi, 2013), that is, the palm of the hand is raised up to hold food, similar to one who prays. The opinion of Imam al-Shafi'i and Imam Malik is based on the hadith of the Prophet SAW:

"Has narrated Abu Solih al-Ashbahani, has narrated Abu Mas'ud, has narrated Abdillah bin Solih, from Mu'awiyah bin Solih, from Abu Hamza delivered from Sulayman bin Musa, from Atha from Abi Hurairah said; "Whoever is very old and unable to fast Ramadan should feed one mudd of wheat for one day." (HR. Daruquthni).

According to Abu Haneefah, the measure of fidyah is one sha" (1 sha"= 4 mudd) dried dates or 1/2 sha" of beans (Abi Abdillah Muhammad Bin Ahmad Al-Anshori al-Qurtubi, 2013). The argument used by Imam Abu Haneefa is based on the hadith of Prophet Muhammad SAW:

"When Ibn Abbas read وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ then he said: "The meaning of the verse is that an old man and unable to fast Ramadan, then let him break his fast and give food every day so that he does not fast to the poor as much as 1/2 sha" flour". (HR. Daruquthni) (Ali bin Umar Abul Hasan ad-Daruquthni al-Baghdadi, 1996).

More clearly the nominal opinion of scholars among madhhab imams is as according to Imam Malik, Imam As-Shafi'i, fidyah to be paid in the amount of 1 mudd of wheat (approximately 6 ounces = 675 grams = 0.75 kg or the size of a palm raised

when praying). Meanwhile, according to Hanafi scholars, the fidyah that must be issued is 2 mudd or equivalent to 1/2 sha' of wheat. (If 1 sha' equals 4 mudd = about 3 kg, then 1/2 sha' means about 1.5 kg).

This second rule is usually used for people who pay fidyah in the form of rice. How to pay fidyah for pregnant women can be in the form of staple food. According to the Hanafiyah, fidyah can be paid in the form of money according to the prevailing dose such as 1.5 kilograms of staple food per day converted into rupiah. The way to pay fidyah fasting with the Hanafiyah version of money is to give a nominal amount of money comparable to the price of dates or wine weighing 3.25 kilograms for per day of fasting abandoned, the rest follows the multiples of fasting.

The nominal money also varies in fidyah payments through the platform, for example in the case of the application platform kitabisa.com in the research of Ichwadi et al there are ranging from the number of payment options starting from the nominal Rp. 19,000, - Rp. 30,000, - to the range of Rp. 50,000, - (Ichwayudi, dkk, 2022) In addition to the many offers with different rates for each fidyah payment, such conditions give rise to some anxiety because this has not been an agreement and leveling up the nominal payment that is too easy to nominate it. Of course, it is known to adjust the prices of staple foods in each region, but in the current era, there is a need for leveling and formal references according to the context of shara', especially these features provide value choices that tend to follow the tastes of fidyah payers.

As proof, similar things are not much different from various platforms that are scattered, such as those found in rumahzakat, zakatkita platforms, and Indonesia Beramal.com, as well as the Dompot Dhuafa platform, which provides a variety of nominal fidyah payment options.



Figure 3 RumahZakat



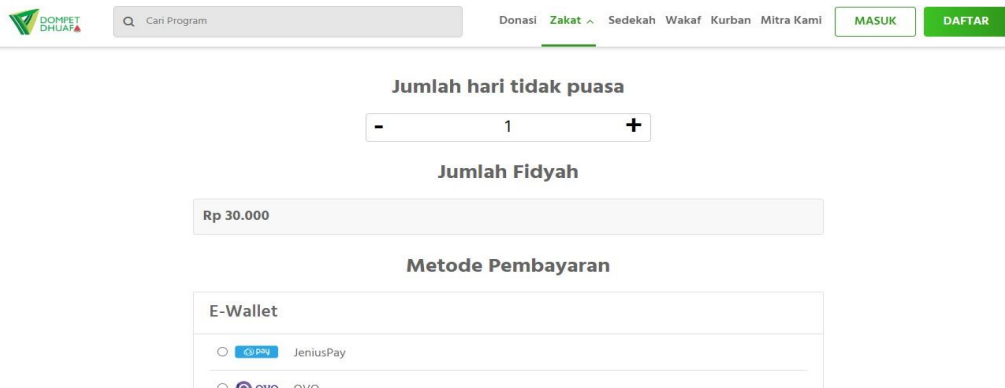
Tunaiikan Fidyah
Berbagi Makanan untuk Dhuafa
zakatkita.org/bayarfidyah

Bayar Fidyah: Berbagi Makanan untuk Dhuafa (Rp 25.000 1 kali makan/ hari)

Penggalang Dana Oleh
zakatkita.org
Identitas terverifikasi

Terkumpul
Rp 275.400.975
dari target Rp 500.000.000
55% Tercapai

Figure 4 ZakatKita



DOMPET DHUAFa

Cari Program

Donasi Zakat Sedekah Wakaf Kurban Mitra Kami

MASUK DAFTAR

Jumlah hari tidak puasa
- 1 +

Jumlah Fidyah
Rp 30.000

Metode Pembayaran

E-Wallet

JeniusPay

...

Figure 5 DompotDhuafa



Fidyah

Indonesiaberamal.com

Terima kasih sudah berdonasi untuk Salurkan Fidyahmu Untuk Keluarga Dhuafa

Pilih Nominal Donasi

Rp 10.000 > Rp 20.000 >

Rp 100.000 > Rp 300.000 >

Rp 500.000 > Rp 1.000.000 >

Nominal Instant Lainnya.. >

atau Nominal Donasi Lainnya

Rp 0

Minimal Rp 2.000 dan maksimal Rp 1.000.000.000

Figure 6 Indonesiaberamal.com



Figure 7 kitabisa.com

One of the problems is also the difference in the payment of the value of fidyah money if the distribution is sent from one region to another. For example, the price of rice per region is different, such as in Central Kalimantan the price of one kilogram of rice is Rp19,000 (Septian Deny, 2024), in East Java Rp15,490 (Irfan Fadhlurrahman, 2024), and in Jakarta Rp18,000 per kilogram (Informasi Pangan Jakarta, 2024). If the payment is through the price of rice, from the picture of the value of the price of rice has become a difference. For example, someone sends or pays fidyah through the platform, someone who is not fasting is in East Java, then accommodated by the fidyah platform, and distributed to the poor area of Jakarta, so that the results of fidyah payments in value and form do not match the recipient's staple foodstuffs, especially experiencing shortages. The illustration above illustrates a little picture of the problems obtained in the analysis of fidyah payments through digital platforms. The terms of fidyah payment generally focus on the issue of the form of delivery delivered in the form of food. As the nash of the Qur'an and hadith listed.

d. Time of Fund Allocation Distribution

The next problem that arises is the clarity of distribution and allocation of funds. In general, if adjusted to Islamic law, the delivery of fidyah is cashed before the entry of Ramadan or the end of Ramadan, so that the payment of fasting fidyah can be completed before meeting the next Ramadan with the burden of debt dependents. Although it has been supported by updates to the implementation history, it is felt that it is not specific in providing information, this has been examined by a study from Ichwadi, et al, in 2022, namely regarding the kitabisa.com platform (Ichwadi, dkk, 2022).



Tunaikan Fidyah
Berbagi Makanan untuk Dhuafa
zakatkita.org/bayarfidyah

Bayar Fidyah: Berbagi Makanan untuk Dhuafa (Rp 25.000 1 kali makan/ hari)

Penggalang Dana Oleh
zakatkita.org
Identitas terverifikasi

Terkumpul
Rp 275.400.975
dari target Rp 500.000.000
55% Tercapai

Figure 8 ZakatKita



Rumah Yatim

ZISWAF ▾ TENTANG KAMI ▾ PROGRAM ▾ LAYANAN ▾ RUBRIK ▾ Q

DONASI

Masih Mempunyai Hutang Puasa Ramadhan Karena Udzur Syar'i?
Yuk Ganti Puasa Dengan Fidyah.

Dan wajib bagi orang-orang yang berat menjalankannya (jika mereka tidak berpuasa) membayar fidyah, (yaitu) memberi makan seorang miskin (QS. Al Baqarah: 184)

Fidyah

Fidyah

Rp. 65.487.057
terkumpul dari target Rp. 100.000.000

65%

Donatur **94** Hari **365**

Tunaikan Sekarang

Figure 9 (Rumah Yatim)

This is certainly a problem for organizers who are limited to donors or people who want to pay fidyah because of the many institutions that also oversee. To find out, the description of the distribution time allows for problems. Because some organizers have revenue targets to execute at the submission stage. Even more worrying is if the nominal value has not reached the target of submission or distribution so that it has entered the next month of Ramadan.

2. Regulation of Digital Platform Institutions for Fidyah Management in Indonesia Maqashid al-Sharia Perspective

If it is observed, paying fidyah directly to the poor by providing food and basic foodstuffs is more afdhol (main) than paying through platform features by paying nominal money, as well as transition after transition made to the poor or even trusted zakat institutions, to be in accordance with the nash that has been stipulated by the Quran and the details revealed by the scholars of madhhab so that the essence of fasting and the alternative to udzur by paying Fidyah can be achieved as Surah Al-Baqarah verse 184.

Three madhhab, Maliki, Shafi'i and Hanbali, fidyah must be paid with regional staple food and not with money worth staple food, because the proposition of the obligation to pay fidyah clearly states that fidyah is paid with regional staple food not with money (Arifin, et al, 2018) This opinion is based on the nash-nash of Sharia which expressly commands to feed the poor, not giving money.

Among the scholars of the three madhhabs of Imam Malik, Imam Shafi'i and Imam Hanafi have uniformity and similarity of opinion, different opinions are found by scholars among Hanafiyah, according to the majority of the Hanafi imam madhhab that fidyah can be cashed in the form of qimah (nominal) which is equivalent to the food described in nash, for example cashed in the form of money.

Hanafiyyah scholars tended to loosely understand the texts of religious propositions that required feeding to the poor. According to him, the purpose of providing food to the poor is to meet their needs, and this goal can be achieved by paying qimah (nominal property) which is comparable to food (Al-Zuhaili, et al, 2011).

Drawing from the opinion of the Hanafi imam gives breadth and leeway that the payment of fidyah in money or nominal is permissible. it can be assumed that the Hanafiyah are more inclined and emphasize the context of the purpose of sharia or can be called maqasid al-sharia which is in line with the maslahah when fidyah uses payments through digital platforms, which are quite a lot of benefits obtained which have been described in the literature review.

The study of maqasid al-sharia on the progress of the contemporary era and digitalization is strengthened by proposals and expansions on maintenance. Just as Rashid Rida (1354 H/1935) identified maqasid one of them regarding "economics" (Jasser Auda, 2015). It can be assumed that the distribution of fidyah using a platform where payments are distributed to the poor with the intermediary of the application platform can be believed to be found maslahah which is the expenditure of property from people who are unable to fast to the poor, this also concerns hifdzul al-mal (concerning the continuity of property, safeguarding or maintenance of property). This provides economic potential to increase economic needs, namely basic food and money for the poor, if fidyah using a platform distributed to regions where the majority of poor people are distributed fairly and equitably.

In the study of the maqasid al-sharia of al-Tahir ibn Asyur (1325 H / 1907) in which he proposed that the general maqasid of Islamic law is to maintain order, equality, freedom, ease, and fitrah. In order to distribute fidyah using digital platforms, there is "freedom" and the main thing is access to "convenience" in line with what was echoed by al-Tahir ibn Asyur, which in fact the existence of fidyah distribution platforms provides convenience for Muslims. This was also reinforced by Yusuf al-Qardawi (1245 H/1926 A.D.) in his maqasid al-Sharia study when concluding a general maqasid, one of which was building a strong Muslim nation and calling for a cooperative world (Jasser Auda, 2015).

The current contemporary era, especially regarding the distribution of fidyah online through platforms, important points are with the maintenance of the economy, convenience, and building a strong Muslim nation, so that in view of the maqasid al-syariah, the use of fidyah distribution through the platform is not a big problem and even a benefit to Muslims, it just needs improvement and regulation of the fidyah platform.

In the era of digitalization with the proliferation of fidyah distribution payment platforms that provide convenience, it is inevitable that technological advances. This cannot be viewed as an ordinary thing, it is a problem that needs to be addressed to the implementation of fasting and fidyah itself. For the various problems that have been mentioned, it is necessary to have solutions and provisions and clarity officially by relevant parties and stakeholders as well as by Muslims and the community order itself, so that the continuity of fasting, as well as fidyah payments can be in accordance and achieved as desired by maqasid al-sharia.

The solution offered is the need for regulation, and audit of fidyah distribution on the rise of scattered platforms, then supervision of zakat institutions or Islamic nuanced institutions and social assistance that receive fidyah payment services by the National Sharia Supervisory Board and the Indonesian Ulema Council on payment problems on various platforms today, Only these institutions are competent in their capacity to examine and evaluate the establishment of labeled institutions and implementation of performance on the integrity of the course of sharia.

In general, for e-commerce or fintech as well as zakat, infaq and alms institutions and other social assistance that then provide application platforms and fidyah acceptance websites, regulations need to be enforced. Control can be done with attention to supervision, review and regulation of platforms that open fidyah services, because in the future there will be more and more platforms that provide fidyah acceptance. Attention can be in the form of fatwas, circular notifications to platforms, and appeals to be in accordance with nash, considering that fatwas are also applications of sharia or fiqh in the real life of Muslims (Jasser Auda, 2015).

The birth of a fatwa could be like what has been issued by the Fatwa of the Indonesian Ulema Council Number: 8 of 2011 concerning Amil Zakat, so that there is a formal reference in the provisions of Islamic law, so that there is a need for rules related to the understanding of amil zakat, criteria, and rights and obligations. The

same is expected to be applied to the payment of fidyah distribution and institutions that use the platform to have official references to Islamic provisions by scholars regarding the rules on the validity of the authority of the fidyah platform that have been so widely spread so that the implementation of fidyah payments and distribution as well as through the platform is in accordance with sharia.

Supervision can be in the form of reports on the collection and distribution of the poor and how the form of payment reaches the target of the poor, so that the distribution of fidyah can be clear and clear in its distribution. Regulations can be in the form of separation of fidyah funds with infaq alms zakat funds and others, as well as rules where distribution must be right on target and on the time of fidyah payment, fidyah collection funds are not collected and stacked with other funds, and the time of fidyah payments to the poor is on time, namely before the next Ramadan, thus obscurity or gharar will be minimized and sharia fidyah who are unable to fast because udzur will get Perfect worship value.

Another solution offered is, the need for a fidyah institution, or a separation of special management but still in a zakat institution or separate from other institutions, so that other funds are not mixed with fidyah funds, and also create a platform that only provides fidyah services and fidyah distribution reports for people who fulfill fidyah payments. Given that Indonesia is the country of the most Muslims in the world, in order to facilitate Indonesian Muslims in the order of the course of life of Muslims are not left behind by technology as well as platforms in the current digitalization era. With all these regulations so that the implementation of fidyah distribution through the platform can be in accordance with maqasid al-sharia and to remain in Islam that can be believed by Muslims.

Conclusion

The conclusion obtained in this study is that it is too long the flow of distribution to the poor or can be said to be amil (platform) where fidyah should be given directly to the poor without intermediaries according to the nash listed and some opinions of madhhab scholars, because fidyah is not zakat which actually has different rules and practices, this can also be a gharar of vagueness towards aqad. The distribution of fidyah using scattered platforms is inadequate when studied in accordance with Sharia. The problems and findings regarding the fidyah distribution platform are about the legitimacy of the fidyah distribution agency that can be found also not pure activists who accommodate fidyah distribution services. The next finding regarding the target is channeled which is not a theme such as nash in verse 184 of Surat al-Baqarah namely the poor, the distributors or committees through the fidyah platform should know the sharia knowledge of the implementation of fasting and payment and distribution of fidyah. In addition, about the conversion of different nominal forms of fidyah delivery, and the problem of the time of distribution of fidyah which is still not very detailed and clear whether it has reached the recipients of fidyah (the poor), it is also a doubt if the fidyah funds do not reach the fidyah recipients and the collection of funds is still unclear, which infaq, sodaqoh,

zakat funds, social funds, and fidyah. With the rise of fasting fidyah distribution platforms studied through maqasid al-sharia, fidyah payments through platforms have a beneficial (masalahah) impact on Muslims. It's just that there needs to be regulation, attention, supervision and rules on the distribution of fidyah to fidyah institutions and platforms by relevant stakeholders.

REFERENCES

- Abdul al-Ghaffar Sulayman al-Bandari (1991) *Sunan al-Nasa'I al-Kubro. juz 2*. Bairut: Dar al-Kitab al-ilmiyah.
- Abdul Helim (2019) *Maqasid Al-Syariah Versus Usul Al-Fiqh (Konsep dan Posisinya Dalam Metodologi Hukum Islam)*. Yogyakarta: Pusaka Pelajar.
- Abi Abdillah Muhammad Bin Ahmad Al-Anshori Al-Qurtubi (2013) *Tafsir Al-Qurthubi, Penerjemah: Fathurrahman Dan Ahmad Hotib*. Jakarta: Pustaka Azzam.
- Ahmad Hulaify, Zakiah, dan Syahrani (2017) '*Mekanisme Pembayaran Fidyah Dengan Emas Untuk Orang yang Sudah Meninggal di Desa Gambah Luar Kecamatan Kandangan*'. Banjarmasin: Universitas Islam Kalimantan MAB Banjarmasin Indonesia.
- Ali bin Umar Abul Hasan ad-Daruquthni al-Baghdadi, (1996) *Sunan Daruquthni*. (Beirut: Darul Ma'rifah,).
- Al-Zuhaili. Wahbah (2011) *Fiqih Islam Wa Adillatuhu. Terj. Abdul Hayyie al-Kattani, dkk. Cet 1*. Jakarta: Gema Insani.
- Badan Pusat Statistik (2023) '*Profil Kemiskinan di Indonesia Maret 2023*', in.
- Balya Nasim Ahmad, (2020) *Fidyah Perspektif Maqashid Al-Syariah AL-Iqtishadiyah*. Palangka Raya: Intitut Agama Islam Palangka Raya Negeri,.
- BAZNAS (2021), 11 March. Available at: <https://baznas.go.id/fidyah>.
- Beranda Agency (2018) '*Perdagangan Online: Cara bisnis di Internet*', in. Jakarta: : Elex Media Komputindo,.
- Budi Ichwayudi, Isnaini Lu'lu' Atim Muthoharoh (2022) '*Problematika Pembayaran Fidyah Puasa Melalui Aplikasi Kitabisa.com*', Jurnal Penelitian, UIN Sunan Ampel Surabaya, Indonesia, Volume 14, No. 2,(Fenomena).
- Busyro (2019) *Maqashid al-Syariah pengetahuan mendasar memahami mashlahah*. jakarta: Prenadamedia Group.
- Dessy Anwar (2001) *Kamus Bahasa Indonesia*. Surabaya: Karya Abditama.
- dompet Dhuafa at:
https://donasi.dompethuafa.org/?donasi_1=Zakat&donasi_2=Fidyah.

- Gus Arifin & Sundus Wahidah, (2018) *Fikih Wanita*. Jakarta: PT Elex Media Komputindo.
- Gusfahmi (2007) *Pajak Syari'ah. 1st edn.* Jakarta: PT. Raja Grafindo Persada.
- Hasbi Lutfiyan Saputra (2021) *Penerapan Strategi Digital Platform Versi Android Dengan Pendekatan Design Thinking Pada PT EATIKI*. Program Studi Sistem Informaasi Fakultas Sains dan Tekonologi Universitas Islam Negeri Syarif Hidayatullah Jakarta.
- Indonesiaberamal.com at: <https://indonesiaberamal.com/donasi/fidyah>.
- Informasi Pangan Jakarta (2024) 'Informasi pangan Jakarta'. Available at: <https://infopangan.jakarta.go.id/publik/dashboard/1>.
- Irfan Fadhlurrahman (2024) 'Daftar Harga Pangan Hari Ini di Jawa Timur: Harga Beras dan Daging Sapi Naik (Jumat, 15 Maret 2024)', databooks. Available at: <https://databoks.katadata.co.id/datapublish/2024/03/15/daftar-harga-pangan-hari-ini-di-jawa-timur-harga-beras-dan-daging-sapi-naik-jumat-15-maret-2024>.
- Jasser Auda (2015) *Membumikan Hukum Islam Melalui Maqasid Syariah*. Bandung: PT Mizan Pustaka.
- Kemendikbud RI (2016) *Kamus Besar bahasa Indonesia*. Jakarta: Badan Pengembangan dan Pembinaan Bahasa.
- Kementerian Agama (2006) *Al-Qur'an dan Terjemahnya*. surabaya: karya Agung Surabaya.
- Kitabisa.Com. <https://kitabisa.com/campaign/fidyahpalestina>
- Kudaedah, N.A. (2020) 'Maslahah Menurut Konsep Al-Ghazali', DIKTUM: Jurnal Syariah dan Hukum, 18(1), pp. 118–128. Available at: <https://doi.org/10.35905/diktum.v18i1.663>.
- Luki Nugroho (2018) *Kupas Tuntas Fidyah*. Jakarta Selatan: umah Fiqh Publishing.
- Mahmud Yunus (1990) *kamus Arab-Indonesia*. Jakarta: Hidakarya Agung.
- Muhammad (2007) *Aspek Hukum Dalam Muamalat*. Depok: Graha Ilmu.
- Muhammad Ar Razi (1989) *Mukhtar Ash Shihah*. Libanon: Maktabah Lubnan.
- Muhammad ibn Mukarram ibn Ali Jala mal-Din ibn al-Manzhur, (1414) *Lisan al-'Arab*,. 3rd edn. Beirut: Dar Shadir (3).
- MUI (2011) 'Fatwa Majelis Ulama Indonesia Nomor: 8 Tahun 2011 Tentang Amil Zakat'. Majelis Ulama Indonesia.
- Munawir Syadzali (1991) *Zakat dan Pajak*. Jakarta: Bina Rena Pariwisata.
- N.A Baiquni, (1996) *Kamus Istilah Agama Islam*. Surabaya: Indah.
- Novita Sari (2010) *Manajemen PKPU dalam Pengelolaan Zakat Online*.

- Nurkholis Sofwan (2018) *Living Hadits: Studi Fenomena Tradisi Fidyah Shalat dan Puasa Bagi Orang Meninggal di Indramayu*. Jakarta: Universitas Islam Negeri Syarif Hidayatullah.
- Opik Taupik dan Ali Khosim al-Mansyur (2014) *Fiqh 4 Madzhab Kajian Fiqih-Ushul Fiqh*. Bandung: Pustaka Aura Semesta.
- Pebby Puspitasari (2021) 'Tinjauan Hukum Islam Tentang Praktik Pembayaran Dan Penyaluran Fidyah Secara Online (Studi Di Dompok Dhuafa Bandar Lampung)', In. Lampung: Universitas Islam Negeri Raden Intan Lampung.
- Prayetno Irawan (1999) *Logika dan Prosedur Penelitian*. Jakarta: STIA-LAN Press.
- Purbasari, I. (2015) 'Pengelolaan Zakat Oleh Badan Dan Lembaga Amil Zakat Di Surabaya Dan Gresik', *Mimbar Hukum - Fakultas Hukum Universitas Gadjah Mada*, 27(1), p. 68. Available at: <https://doi.org/10.22146/jmh.15911>.
- Rumah Yatim. <https://rumah-yatim.org/donasi>
- Rumah Zakat. <https://www.rumahzakat.org/donasi/fidyah>
- Salaih Bin Fauzan bin Abdullah Ali Fauzan (2006) *Ringkasan Fikih Syaikh Fauzan (terjemahan)*. Jakarta: Pustaka Azam.
- Sayyid Sabbiq (2013) *Fiqh Al-Sunnah Terjemahan, Abu Syaqqina Dan Abu Aulia Rahma*. Jakarta Timur: PT. Tinta Abadi Gemilang.
- Septian Deny (2024) 'Survei BI: Harga Beras di Kalteng Nyaris Rp19.000 per Kg', *liputan6.com*, 21 February. Available at: <https://www.liputan6.com/bisnis/read/5533216/survei-bi-harga-beras-di-kalteng-nyaris-rp19000-per-kg>.
- Syaikh Imam Al-Qurthubi (2007) *Tafsir Al-Qurthubi*. Jakarta: Pustaka Azam.
- Tarantang, J., Dakhoir, A. and Ahmad, A.B.N. (2021) 'Nalar Fidyah (Telaah Maqasid Al-Syariah Al-Iqtishadiyah)', *TRANSFORMATIF*, 5(1), pp. 13–30. Available at: <https://doi.org/10.23971/tf.v5i1.2668>.
- Tim CNN Indonesia (2022) 'RI Masuk 100 Negara Paling Miskin di Dunia'. Available at: <https://www.cnnindonesia.com/ekonomi/20220930123851-532-854651/ri-masuk-100-negara-paling-miskin-di-dunia>.
- Umar ibn Salih Umar, (2003) *Maqashid al-Syariah inda al-Imam al-Izza al-Din ibn Abd al-Salam*. Yordania: dar al-Nafa'is.
- Wahbah al-Zuhayly (2005) *Puasa dan Itikaf-Kajian Berbagai Mazhab (terj)*. Bandung: Remaja Rosdakarya.
- Wahbah az-Zuhali (2011) *Fiqh Islam Wa Adillatuhu*. Jakarta: Gema Insani.
- Wahbah Zuhaili (1986) *Ushul Al-Fiqh Al-Islamy, Juz II*. Beirut: Dar Al-Fikr.
- Wahyu Akbar, Jefry Tarantang (2018) *Manajemen Zakat (Hakikat dan Spirit Alquran A-Taubah [9] : 103)*. Yogyakarta: K-Media,.

Wan Ahmad Syahrir bin Wan Kamarulzaman (2019) '*Impelentasi pembayaran fidyah puasa berliat ganda di negeri Sarawak malaysia (Studi kasus di tabung baitul mal islam Kucing Sarawak)*', in. Malang: Universitas Islam Negeri Maulana Malik Ibrahim.

Zakat kita. Available at: <https://zakatkita.org/bayarfidyah>.