Statistical Analysis of the Word Zakat and ilts Application in Ṣaḥīḥ Al-Bukhārī's Perspective

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ABSTRACT

Several past studies have reported that the awareness of the Muslim community towards zakat and its application remains at a low level. Past studies also found that it is due to the lack of understanding among the community towards the concept of zakat itself. Studies have suggested some solutions to that by proposing different discussions from many perspectives. This study also focuses on that issue; however, from a different perspective. This study focuses on statistically investigating the occurrence of the word zakat as appeared in Ṣaḥīḥ al-Bukhārī. It is to explore the embedded knowledge related to the word zakat from Ṣaḥīḥ al-Bukhārī's perspective as the most authentic book of hadith. This can be considered as an endeavor to contribute to a zakat related corpus. This is a qualitative research which employs a thematic analysis approach in analyzing the word zakat in Ṣaḥīḥ al-Bukhārī. Several phases were identified started with the process of extracting the word zakat and ended with analyzing the word. The result obtained shows that the word zakat from Ṣaḥīḥ al-Bukhārī's perspective

can be discussed in several themes. The themes are the aggregation of the word, its linguistic, and hadith related notion.

Keywords: *Zakat, Linguistic, Statistic, Hadith methodology*

INTRODUCTION

As one of the pillars in Islam, zakat is believed to play a massive role in keeping the sustainability of the Muslim community. However, to execute it to the best level remain the main challenge. Past studies have reported that this challenge remains consistent as it is much related to the lack of understanding and awareness among the Muslim community. Therefore, research than can contribute to improving the understanding and awareness of the Muslim community is required to fill the gap.

Endeavour to improve the understanding of the community can be expressed in many ways. Numbers of past studies have proposed many solutions to that based on their perspective. However, there is still a little effort that has been done to explore zakat understanding, especially from the hadith perspective. Even though several past pieces of research have initiated exploring the concept of zakat in a hadith perspective, the studies, however, have been focusing on extracting the zakat concept from the hadith perspective without specifying to any specific book of hadith. In turn, this research will fill the gap by focusing on extracting the zakat concept in hadith perspective in Ṣaḥīḥ al-Bukhārī.

LITERATURE REVIEW

Zakat

Zakat is one of the Pillars of Islam. It is considered as a fair and balances wealth redistributing mechanism for a society to eliminate social gaps between groups among society members (Khurshid et al., 2014). It stimulates harmonious social interaction among all segments of the community, which in turn will help the less privileged to engage in economic activities (Bin-nashwan et al., 2020). The discussion about zakat can be found in many sections in both al-Quran and hadith to indicate its importance in Islam.

Research on zakat has gained much attention over the last decade. The focus of the researches was encapsulated over several objectives. Some of them have on analysing the compliance behaviours of the parties that were involved in zakat activities. Bin-nashwan et al., (2020), for example, has done a study to provide a sound understanding of zakat compliance behaviour. In the same context, another study has proposed a model that consists of two elements; i) increasing the zakat understanding; ii) strengthening the credibility of zakat management institutions which are believed can contribute to the increment zakat recipients nationally (Cokrohadisumarto et al., 2020). The result obtained, however, only can be generalized to the Indonesia anthropological context.

A similar study was conducted in the Malaysia context, however measuring different factors. A study has found that compliance behaviour is much affected by the consumer's attitude, but not their subjective norms. Again, a minimal level of awareness among zakat payers has a significant contribution to the result obtained (Abashah et al., 2018). A study conducted in Pakistan territory has found another significant result that highlighted the main reasons for the community refuses to donate through charities was because of lack of trust and limited product mix-offered by a charitable organization (Kashif et al., 2018). Another study found other factors that can contribute to enhancing consumer perception towards zakat activity which are through clear understanding towards the halal haram aspect of Islamic Shariah, legal consciousness, and religiosity of the consumers (Al-Mamun et al., 2020).

Apart from that, there are also zakat related studies that have been conducted focused on zakat operation and management matters. Most of them are focused on improving the operational aspect of zakat at all levels. To mention some, a study has been conducted to analyse the MS1900 implementation effect towards the operational performance in Melaka Zakat Centre (MZC). An impactful result has been recorded from the said study which MS1900 has improved not only to the technical aspects but also to the religious-related operation such as interest & corruption free and the safeguard of the workers (Basir et al., 2017). Another study has been conducted using a survey method in collecting the data found that a centralized, distributed, and delegated system can efficiently enhance the zakat management system (Suteki & Putri, 2019). Transparent reporting

also becomes one of the factors that has been discussed related to the zakat management aspect. A study has found that the failure to report all the zakat resources transparently will cause the resources cannot be fully utilized. It later will cause the role of zakat as a mechanism for poverty eradication will rest unattainable (Embong et al., 2013). Still, in the zakat management context, an advanced study has proposed a development of a management system to support the calculation process to assist the Board of Zakat in distributing zakat funds to the receiver (*mustaḥik)* efficiently. The system that was proposed to be developed has been using al Qaradhawi's method (Hasanuddin et al., 2017).

Other than that, some studies have focused on discussion related to zakat understanding matters. As mentioned earlier, zakat understanding has a significant impact on the empowerment of zakat activity. Relating to this, a study that conducted by Bukhari et al., (2019) has reported their successful effort in initiating a collaboration between National Amil Zakat Agency (BAZNAS) with a preacher (*da'i*) to empower the welfare activity among marginal communities. This is considered a new approach to improve zakat understanding among the community, which generally only depending on the granting revolving fund resources as capital to run their business or by giving them work skill training. By this initiative, a preacher can offer their service in the form of religious talk/recitation as well as a field consultant with university members' involvement. The study also has been done to thoroughly examine the concept of giving in Islam (*zakat* and *sadaqah*) from its theology and ethical aspects. The result obtained from the study has led to the exploration of some room for a more inclusive interpretation that can contribute to greater integration and co-operation (Tittensor et al., 2018)aid from ICHAD predominantly goes to Muslims. This is most likely because zakat is one of the five pillars of Islam and regarded as ibadah (worship.

Above all, the practice of zakat activity is much related to the anthropological context. Every region has a contextual scenario and trend. In Malaysia mainly, zakat activity has been implemented in good management (Müller, 2016), without denying the fact that there are still rooms for improvement such as related to the awareness and understanding of the community towards zakat activity (Bukhari et al., 2019). Even though numbers of past studies have proposed many solutions to that based on their perspective, there is still a little effort that has been done to explore

zakat understanding, especially from the hadith perspective. Therefore, this research will initiate a study to explore the concept of zakat from Ṣaḥīḥ al-Bukhārī as the most authentic book of hadith ever compiled.

Zakat in Sahih Al-Bukhari

Hadith is the second primary resources in Islam after al-Quran. Thus, indeed zakat discussion can be found in the hadith context. However, a literature review conducted to the last decade studies has found that limited studies have been conducted to explore the concept of zakat from the hadith perspective. There are indeed classical Islamic books that have been written in this topic, but there is still a gap for improvement that can be filled, particularly when relating it to the current context.

Some notable qualitative studies have highlighted the issue of zakat from the hadith perspective, including providing an understanding of the concept of zakat. One study conducted in 2014 has provided a detailed report about the issues of hoarding and squander in wealth management from the Islamic viewpoint. The research has referred to the al-Quran and hadith to extract relevant data to be discussed related to the topic. As a result, the study has identified several factors such as the need to revise the understanding of money or wealth, besides proposes a securitization concept to be an essential tool for better circulation of wealth (Ibrahim et al., 2014). Other than that, there is a study has analysed the history in the era of Prophet Muhammad (PBUH) lifetime to investigate his strategy to develop the economy of the state by exploring the concept taken from the hadith (prophetic tradition). This concept is the very roots of the improving Islamic economics theory nowadays that comes up to be the best alternative concept to replace upon the fail conventional theories (Usman et al., 2015).

Besides that, among the popular topic in this area was related to the classification of the hadith for a specific theme, including zakat. This will assist in categorizing hadith based on the shared criteria, whether it is done manually or automatically. A study has tested multiple automated classification algorithms applied in classification methods such as Decision Tree (DT, Random Forest (RF), and Naïve Bayes. This study also suggested improvement by applying Information Gain (IG) and Chi-square (CHI) to the said algorithm (Abdelaal et al., 2019). Also, Rostam & Malim, (2019)

has made a comparison between (NB), Support Vector Machine (SVM), and K-Nearest Neighbour (KNN) via term weighting; Term Frequency – Inverse Document Frequency (TF-IDF) and found the SVM has outperformed the other two algorithms. In a manual approach, there was a study has proposed a different approach in presenting hadith understanding which will assist the community to get the knowledge embedded in the hadith. It is considered as one of the primary sources to understand about zakat. Some of the selected hadith used as a sample in this study had a relation to zakat discussion (Jamal et al., 2017). All these researches, however, have been focusing on extracting the zakat concept from the hadith perspective without specifying any specific book of hadith. In turn, this research will fill the gap by focusing on extracting the zakat concept in hadith perspective in Ṣaḥīḥ al-Bukhārī.

As one of the notable books of hadith, Ṣaḥīḥ al-Bukhārī indisputably has a massive influence on hadith studies. Many hadith scholars agree on it as to the most authentic of hadith compilation book. Imam al-Bukhārī has written it, and it is considered as his magnum opus in hadith studies. Ṣaḥīḥ al-Bukhārī is a short name of the book which initially named as "Al-Jāmiᶜ al-Ṣaḥīḥ al-Musnād min Ḥadīth Rasūlillah wa Sunanihi wa Ayyāmihi" (Al-ᶜAsqalānī, 1989). In general, Imam al-Bukhārī has set his criteria in selecting the hadith to be compiled in this book. One of the significant criteria set up by Imam al-Bukhārī is the chain of narrators must continuously be attached in transmitting the hadith (Ibn Al-Ṣalāḥ, 2000). Therefore, this research is dedicated to exploring the application of word zakat in Ṣaḥīḥ al-Bukhārī to contribute to literature related to zakat from the hadith perspective.

RESEARCH METHODOLOGY

This is qualitative research in nature which employs a thematic analysis approach in analyzing the word zakat in Ṣaḥīḥ al-Bukhārī. The researcher also decided to set a specific scope to this research which only focuses on "The Chapter of Zakat" in Ṣaḥīḥ al-Bukhārī. This scope covers approximately 78 sub-chapters under the chapter of zakat, which involve 110 hadith in total. Several phases were identified, which started with the process of extracting the word zakat and ended with analyzing the word. The detail of the process as follows:
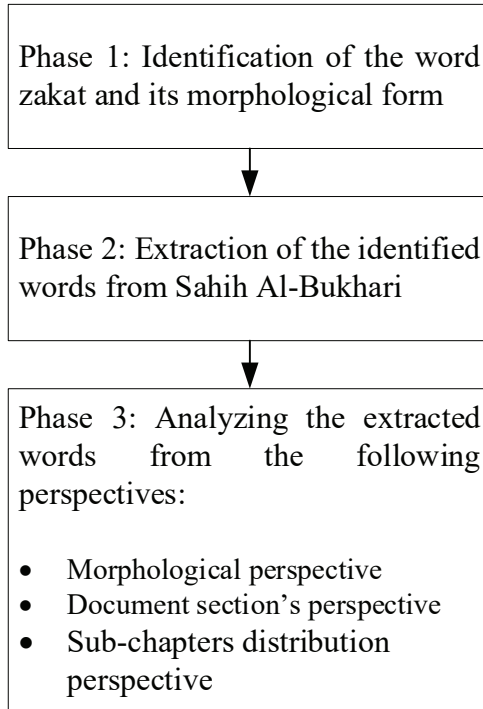
Phase 1: Identification of the word zakat and its morphological form

Phase 2: Extraction of the identified words from Sahih Al-Bukhari

Phase 3: Analyzing the extracted words from the following perspectives:

- Morphological perspective
- Document section's perspective
- Sub-chapters distribution perspective

Figure 1: Research Flow

Phase 1: Identification of the word zakat and its morphological forms

This study focuses on investigating the word zakat extracted from Ṣaḥīḥ al-Bukhārī'. Hence, it is crucial to identify the morphological structure of the word as the first process. Morphological is referring to possible derivatives forms of a specific word. In this study, there are several derivatives form can be associated with the word zakat, or in Arabic transliteration spelt as "*zakāh*". In fact, as an Arabic word, it has a massive number of derivatives as Arabic words can be varied based on the word's usage.

Phase 2: Extraction of the identified words from Ṣaḥīḥ Al-Bukhārī

The second phase is dedicated to the process of extracting the words that were identified from the previous phase. As mentioned in the previous

section on the scope of the study, the words are only extracted from the chapter of zakat in Ṣaḥīḥ al-Bukhārī's hadith collection. Therefore, it is worth mentioning that not all the identified words can be found due to the limited numbers of hadith included in the selected chapter. To start the process, the softcopy of the Ṣaḥīḥ al-Bukhārī firstly is downloaded from Maktabah Syamelah Library Application. Next, a specific tool, namely Atlas. ti version 8, has been utilized in assisting the process to extract the identified words in the chapter of zakat in Ṣaḥīḥ al-Bukhārī. By using this tool, the word can be identified and coded automatically after a suitable setting is set to the tool. However, manual checking is still required to ensure that the extraction process is reliable.

Phase 3: Analysing the extracted words based on morphological, document section, sub-chapter distribution perspective

The final phase is to analyze all the data extracted from the previous phase. The collected data up to this point is the hadith that contains the word "*zakāh*". For the analysis purposes, three aspects are focused and discussed. The aspects of discussion are referring to the word zakat aggregation from a morphological, document section, sub-chapter distribution perspective. To secure a comprehensive discussion, reference books such as the Arabic dictionary and commentary book of Ṣaḥīḥ al-Bukhārī is referred. Lastly, a comprehensive analysis of the word zakat from the hadith context is also discussed. The analysis in this part will reflect the methodology that has been applied by Imām al-Bukhārī in compiling hadith to be included in Ṣaḥīḥ al-Bukhārī's compilation.

RESULT AND DISCUSSION

The result obtained from this research can be divided into three main themes. The themes are the word zakat aggregation, word distribution by document section, and the word zakat distribution by chapter. The details are presented in the following section:

The Word Zakat Aggregation from A Morphological Perspective

The Arabic language is unique and complex. Every single word of Arabic can transform into several forms. In linguistics, this transformation structure is referred to as "morphology". It is derived from the combination of two Greek words which are "morph" defined as a shape and "logy" as a study. Therefore, the word "morphology" can be understood in a linguistic context as the art of the word's formation (Aronoff & Fudeman, 2011). The morphological structure of the Arabic stems' words involved many features. This included the type of word (noun, verb), the person, the gender as well as the number the word is referring to (Habash & Rambow, 2005). Hence, there are numbers of the possible formation of each common Arabic word, which could be formed. Besides, several particular Arabic words could result in different forms compared to ordinary word. Thus, this formulation also applies to the word zakat as it is one of the Arabic words.

The word zakat is derived from the Arabic word "زكا" which refers to several definitions such as "be pure, be greater in number, be fit for, and thrive" (*Al-Mucjam Al-Wasit*, 1990). In this context, however, the word zakat is defined as "a purified wealth or process to purify wealth" (Manzur, 1992). Zakat is one of the five pillars of Islam. The process of identifying the morphological structure of the word zakat in the selected chapter in Ṣaḥīḥ al-Bukhārī has returned several forms. As presented in Table 1, there are 38 occurrences of the word zakat and its morphological form found in the chapter of zakat in Ṣaḥīḥ al-Bukhārī. The 38 occurrences representing seven morphological forms of words. 6 out of the forms is in the noun type (i.e., الزكاة, زكاة, زكاته, والزكاة, بزكاة, زكاتها), whereas 1 of them is a verb (i.e., وتزكيهم). From the total occurrences, noun (i.e., الزكاة) has appeared 21 times. The same word but with the addition of conjunction to the word (i.e., والزكاة) has appeared two times. In general, the two words are correlated to each other in terms of their form factor. The word بزكاة in the other has occurred two times. The word is considered as a noun as it is attached with a conjunction word (i.e., ب). The rest noun form of the words (i.e., زكاة, زكاته, زكاتها) has appeared nine, two, and one time, respectively. The three words also can be considered correlated to each other except there is a different pronoun to the two of them, which is the pronoun of "he" (i.e., زكاته) and "she" (i.e., زكاتها). In terms of the definition, all the noun forms of the word

are referring to the term zakat, which is defined as almsgiving. Meanwhile, the verb form is referring to the process of purifying wealth. Therefore, it can be concluded that all the word zakat appeared in the Chapter of Zakat in Ṣaḥīḥ al-Bukhārī is related to the term zakat (read: almsgiving) even though the word itself has a variety of its literal meaning.

Table 1: Word Aggregation by the Word Zakat's Morphological Forms

No.	Word	Length	Occurrence	Percentage (%)
1	الزكاة	6	21	55.3
2	زكاة	4	9	23.7
3	زكاته	5	2	5.3
4	والزكاة	7	2	5.3
5	بزكاة	5	2	5.3
6	زكاتها	6	1	2.6
7	وتزكيهم	7	1	2.6
Total			**38**	**100**

The Word Zakat Aggregation from the Document Section's Perspective

Several sections can be found in Ṣaḥīḥ al-Bukhārī. It reflects the methodology applied by Imām al-Bukhārī in compiling the selected hadith together in this book. The sections are chapter's name (i.e., كتاب), sub-chapters name (i.e., باب), specific hadith assigned for any specific sub-chapter (i.e., حديث الباب), and hadith in the collection (i.e., حديث). Each of the section represents different indicators. Chapter's name is entitled as refers to the general topic that discussed in the specific book section. Each chapter is containing several sub-chapters that representing a more specific discussion on the respective chapter's name. Moreover, Imām al-Bukhārī also has assigned specific hadith to the selected sub-chapter to support the assignment of that particular sub-chapter. However, this hadith is not included as the core collection of Ṣaḥīḥ al-Bukhārī. There are about 7 thousand hadith compiled in Ṣaḥīḥ al-Bukhārī, including some repetition of the hadith (Asqalani, 1989).

Concerning the previous discussion, Table 2 below shows the word zakat aggregation from the document section's perspective. As mentioned

earlier, in general, there are 38 words zakat repetition has found in the chapter of zakat in Ṣaḥīḥ al-Bukhārī. Out of 38, 14 occurrences have been found in the chapter and sub-chapters section. The other 24 of the words are found in the hadith text. However, only 15 of them are found in the core collection of the hadith in Ṣaḥīḥ al-Bukhārī. Based on this statistic, it can be concluded that less than half of the word zakat occurrence is related to the core collection of the hadith even though this research has conducted to the Chapter of Zakat in Ṣaḥīḥ al-Bukhārī. This trend, however, is not showing the weaknesses of Imām al-Bukhārī, nor Ṣaḥīḥ al-Bukhārī. It instead shows the undisputed skill of Imām al-Bukhārī in hadith studies as he managed to identify the suitable classification that can represent the hadith that he had compiled. Besides, this statistic will not downgrade the title of Ṣaḥīḥ al-Bukhārī as the most authentic book of hadith as the numbers are not related to any grading system applied by Imām al-Bukhārī in selecting hadith to be included in Ṣaḥīḥ al-Bukhārī's collection.

Table 2: Word Aggregation by the Document Section

No.	Element	Occurrence	Percentage (%)
1	Chapter (كتاب)	1	2.63
2	Sub-chapter (باب)	13	34.21
3	Hadith assigned to sub-chapter (حديث الباب)	9	23.68
4	Hadith in the collection (حديث)	15	39.47
	TOTAL	**38**	**100**

The Word Zakat Aggregation from A Sub-Chapters Distribution Perspective

The other angle that can be discussed related to the aggregation of the word zakat in Ṣaḥīḥ al-Bukhārī is from the sub-chapters distribution. Scholars opined that Imām al-Bukhārī had assigned the chapter and sub-chapter in Ṣaḥīḥ al-Bukhārī based on chapters of Islamic jurisprudence (i.e., *fiqh*) classification (Al-ᶜAsqalānī, 1989; Ali, 2003). Therefore, it could be seen clearly from the list of title assigned for the sub-chapters in Ṣaḥīḥ al-Bukhārī that most of it was named after the Islamic jurisprudence indicator. The same happens in the chapter of zakat, which most of the sub-chapter was assigned related to the zakat jurisprudence. Statistically, there are 77

sub-chapters in total had been assigned by Imām al-Bukhārī under the chapter of zakat is included in this research scope. However, surprisingly only 23 of the sub-chapters are containing the word zakat as obtained from this research as presented in Table 3. The occurrence of the word zakat from these chapters could be in any of the document sections as discussed before whether it is in the sub chapter's title itself, or on the hadith text. It is also essential to be highlighted that the total occurrence of the word zakat reported in this section is 37 instead of 38 because one of the zakat words is excluded since it is located in the main chapter. Therefore, it was excluded from this discussion.

Table 3: Word Distribution by Chapter

No.	Chapter's Name	Count	Percentage (%)
1	The obligation of Zakat (باب وجوب الزكاة)	8	21.6
2	To give Bai'a (pledge) for paying Zakat (باب البيعة على إيتاء الزكاة)	3	8.1
3	The sin of a person who does not pay Zakat (باب إثم مانع الزكاة)	2	5.4
4	A property from which the Zakat is paid is not Al-Kanz (hoarded-money) (باب ما أدى زكاته فليس بكنز)	3	8.1
5	No charity is accepted from what is grabbed from the war booty in an illegal way (باب لا يقبل الله صدقة من غلول ولا يقبل إلا من كسب طيب)	1	2.7
6	How much is Zakat, and how much may be given in charity? (باب قدر كم يعطى من الزكاة والصدقة ومن أعطى شاة)	1	2.7
7	The Zakat of silver (باب زكاة الورق)	1	2.7
8	Zakat may be paid in kind (and not in cash) (باب العرض في الزكاة)	1	2.7
9	The Zakat of camels (باب زكاة الإبل)	1	2.7
10	The Zakat of sheep (باب زكاة الغنم)	1	2.7
11	Neither an old, nor a defective animal, nor a male-goat may be taken as Zakat (باب لا تؤخذ كرائم أموال الناس في الصدقة)	1	2.7
12	The Zakat of cows (باب زكاة البقر)	1	2.7
13	The giving of Zakat to relatives (باب الزكاة على الأقارب)	1	2.7

14	The giving of Zakat to husband and orphans (باب الزكاة على الزوج والأيتام في الحجر)	1	2.7
15	The Statement of Allah Ta'ala (باب قول الله تعالى {وفي الرقاب...وفي سبيل الله} التوبة ٦٠)	2	5.4
16	Whoever sold his fruits, trees, land or crops and gave Zakat from some other property (باب من باع ثماره أو نخله أو أرضه أو زرعه وقد وجب فيه العشر أو الصدقة فأدى الزكاة من غيره أو باع ثماره ولم تجب فيه الصدقة)	2	5.4
17	The invoking and supplicating of the Imam for the one who gives in charity (باب صلاة الإمام ودعائه لصاحب الصدقة)	1	2.7
18	There is Khumus on Rikaz (باب في الركاز الخمس)	1	2.7
19	Obligation of Sadaqat-ul-Fitr (باب فرض صدقة الفطر)	1	2.7
20	Sadaqat-ul-Fitr on the free or slave Muslims (باب صدقة الفطر على العبد وغيره من المسلمين)	1	2.7
21	Sadaqat-ul-Fitr is one Sa' of meal (per head) (باب صدقة الفطر صاع من طعام)	1	2.7
22	Sadaqat-ul-Fitr is one Sa' of dates (per head) (باب صدقة الفطر صاعا من تمر)	1	2.7
23	Sadaqat-ul-Fitr is to be given before the 'Eid prayers (باب الصدقة قبل العيد)	1	2.7
	Total	**37**	**100**

Again, the difference in number as reported in the table can be justified by referring to the methodology applied by Imām al-Bukhārī in creating this book. Even though the number of the hadith that containing the word of zakat seems to be lesser than expected, it does not mean that Imām al-Bukhārī has failed to mix and match the hadith and the sub-chapter that he assigned correctly. Imām al-Bukhārī is reported that it has the outstanding ability to understand the hadith (Al-ᶜAsqalānī, 1989). This could be explained by referring to the contextual approach to understanding hadith. There are several criteria in understanding hadith contextually, which one of them is by analyzing the semantic meaning of the word in hadith text (Jamal et al., 2018). Therefore, All the hadith included in the chapter of zakat in Ṣaḥīḥ al-Bukhārī is related to the zakat even though they are not carrying any form of word zakat as it was replaced with other words that have semantic relationships such as the word *sadaqah* (i.e., صدقة). Besides, as mentioned earlier, that Imām al-Bukhārī has hugely adapted the Islamic

jurisprudence in assigning the title of each chapter and sub-chapter in Ṣaḥīḥ al-Bukhārī, therefore, it causes the number of the word zakat appeared in the sub-chapters title has outnumbered the number of the word in hadith text.

CONCLUSION

As conclusion, there are 38 occurrences of word zakat were reported and discussed. The 38 occurrences have been discussed in many perspectives, namely its morphological structure, document section, and chapter distribution. Each of the word distribution perspectives was discussed and justified. Based on the analysis on the reported number, it has brought into a new finding which the number of word zakat appeared more often in the other section compared to the actual core hadith compilation of Ṣaḥīḥ al-Bukhārī. Several justifications also have been discussed which all of them have a mutual agreement that is Imām al-Bukhārī has his standard in hadith studies. His spectacular knowledge of hadith can be explained through the analysis of the methodology applied in compiling hadith in Ṣaḥīḥ al-Bukhārī. Besides that, this research has proven his undisputed knowledge in understanding hadith let it be textual or contextually.

ACKNOWLEDGEMENT

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