

# Zakat1

*by* M Usman

---

**Submission date:** 25-Nov-2022 02:40AM (UTC+0700)

**Submission ID:** 1962743697

**File name:** DistributionZakat1.docx (65.17K)

**Word count:** 7559

**Character count:** 42142

# Distribution of Zakat for Handling Transgender in Indonesia: From A Perspective of *Mashlahah Mursalah*

M. Usman

## *Abstract*

The issues in this study are as follows: first, whether the LGBT community is eligible as a *mustahik* right holder (zakat recipient) under Islamic law. Second, how should the *maqashid* sharia distribution of zakat to the LGBT community be reviewed? Third, what is the zakat distribution mechanism? This study employs qualitative methods, including a review of the literature from textbooks, scientific journals, and other sources. According to the findings of this study, Islam regulates the management of zakat assets through socio-economic empowerment of the people, preventing wealth accumulation in one group and reducing poverty. Third, *Mustahik*, which has previously been limited to short-term goals, institutional charity (based on human relationships), now appears to have long-term benefits, reducing poverty and empowering the community's economy, particularly for marginalized class people, people with disabilities, and people experiencing moral and social poverty, including mental health. Fourth, this study focuses on LGBT people. Given that the spread of this group is not limited to social media, but has also spread to campuses, schools, and other public communities, as well as being part of the trend and lifestyle of modern life, the government must take strategic steps to address this social problem through zakat empowerment.

**Keywords:** *Zakat, Maqashid Syariah, Eight Asnaf, Transgender, zakat distribution*

## A. BACKGROUND

In Islam, every command is all about performance of worship, including zakat, contains wisdom and subtleties (Sencal, 2021). This type of worship serves *ukhrawi* (vertical) and worldly (horizontal, social) functions (Retsikas, 2014). The first function of zakat is to clean one's wealth and soul (*fitrah*). A person who has distributed a portion of his fortune to others who are eligible means he has fulfilled His commands. Second, zakat is one of the means to strengthen human relations (Taştekin, 2021). It particularly related to the extent to which its use serves as a control mechanism to reduce social imbalances between the rich and the poor (Jahar, 2015; Tittensor, 2018).

Zakat, on the one hand, and prayer, as a form of *ukhrawi* servitude, on the other, are both mentioned repeatedly in the Qur'an in the social function (*hablum minan nas*)

---

(Chirzin, 2011: 680). Taufik Hidayat (1989: 680) found the command to pray coupled with paying zakat in the Qur'an up to 27 times. Some scholars believe they are up to 82 times (Kurnia and Hidayat, 2008: 8, 51). While Al-Baqi (t.th: 524-525) stated that the command to pray is mentioned 99 times in the Qur'an, Zakat is mentioned 32 times separately (Musfah, 2007: 455). The pairing of the two obligatory commands in the Islamic pillars demonstrates that the two have a very close relationship (Fachruddin, 1992: 619; Ayuniyyah et al, 2022). The term "Zakat" is derived from the Arabic word *zakka*, which denotes "blessing, growth, cleanliness, and goodness." Ibn Manzhur (1988: 386) in *Lisanul'Arab* indicates that "zakat" in Arabic denotes "holy, growing, blessed and commendable". Similarly, al-Ma'lufi (1996: 303) stated in *al-Munjid fi al-Lughah wa al-A'lam* that zakat has a similar meaning. Terminologically, Qordhowi (1993: 34) in the *Zakat Law* states that zakat is a certain amount of wealth that Allah SWT requires to be given to eligible people.

In the Qur'an Surah at Taubah verse 60, it is stated that "the eligible" (*mustahik*) comprises the poor (*fuqara'*), the needy (*masakin*), zakat committee (*'amil*), converts (*muallaf*), slaves (*riqab*), debtors (*gharimin*), those who strive in the cause of Allah (*fi sabiilillaah*), and those who are stranded on their journey (*ibn Sabil*). In social development, identifying those referred to as "owners of recipient rights" has various meanings (Owoyemi, 2020; Razak, 2020). Nevertheless, the concept of *mustahik* in the context of zakat needs to be re-examined considering the changing conditions of the times. Therefore, one must be cautious in responding to the notion of *mustahik* in its application so that its distribution can be appropriately managed, accurate, and provide real benefits.

According to Abdurrahman (1996: 19), it is necessary to keep developing zakat, which should not only be a social charity (social relations out of mercy) but rather projected in the form of economic revival of change (generating the economy for a change); or to borrow Agung Prihatna's term as an *independent civil society* (Agung Prihatna, 2005: 3; Zaidi & Low, 2014; Halimatusa'diyah, 2015; Gärde, 2017). The term "zakat" in a more general context is also known as *philanthropy*, a concept of the practice of giving (*al a'tha' al-ijtima'iy*), service, association, voluntary (*at takaful al insaniy*) to help (*a'ta' al-khairiy*) other people in need (Ibrahim, 2008: 11; Latief, 2013).

Understanding the importance of zakat as a social movement requires a long-term perspective that disregards differences in sex (masculine-feminine) and their unclear gender status (or LGBT). This contrasts with previous researches which mostly focused on the short term and overlooked the issue of gender status of its recipient. For this reason, zakat should have a sense of building rather than only helping, as it has in the past. Zakat will have a more established goal due to this shift in orientation. Zakat has a more established goal, changing the status of "slave" to "freeman" with continuity and productivity efforts towards individuals or groups that need to be empowered (Supena and Damuin, 2009: 74) and realizing changes in social status from a *mustahik* (zakat recipient) to *muzakki* (zakat giver) (Hasan & Pasyah, 2019; Farkhani, 2020: 4).

The goal of this research is, first and foremost, to determine and provide an understanding of the extent to which the LGBT community can be included as part of *mustahik* through a contextual interpretation of the term *riqab* more broadly that can touch LGBT people as part of a long-term and continuous social disease alleviation program. Second, how is the implementation of the *riqab* for the LGBT community, both its realization and the technical execution of zakat distribution?

The benefits of this research can be seen from two perspectives: academic and practical. Academically, (1) *Riqab* in social construction is not only interpreted as physiological slavery, but also has a sociological meaning. In another sense, the symptoms of poverty can be seen not only from a material standpoint, but also from a mental standpoint. The symptom can also come from a lack of absorption of an existing social potential that is not gendered biased; (2) Will clarify the issue of gender bias, which has so far been seen only from the perspective of sex differences (feminine and masculine), but also to those with "unclear" gender status, in this case, the LGBT community, who have been sociologically underestimated and marginalized. (3) The achievement of Islamic law objectives is not only instantaneous in the form of sentencing. The fact also shows a continuous awareness process following *sunnatullah* standards; (4) Motivating policymakers and the public that the LGBT community is not a destructive community, but a potential group that lacks attention and a place for positive expression; (5) Motivating the group, that among the slanted views on their lives, there are still those

---

who are academically capable of providing a way of revival for their lives, both socially and religiously.

While the practical benefits include (1) educating all parties, including the community, religious leaders, and power policy holders, that the LGBT community is a part of society. This insight must be considered in order to return them to their natural state in a *makruf* (persuasive) measure and *bil hikmah manner* (presence of the government through policies) through zakat distribution; (2) there is still room for social awareness practices through zakat distribution without differentiating social and sexual status.

## <sup>20</sup> B. RESEARCH METHODS

In this study, we employed a qualitative approach with descriptive methodology. Qualitative descriptive analysis of primary sources was conducted as a literature review related to the research title. The aim is to learn more about the LGBT community and whether or not they can be included in the *riqab* category as a group that has the right to receive zakat (*mustahik*), especially as a tangible step toward reclaiming their identity as human beings with the same rights as other humans as servants of Allah.

## C. RESULTS AND DISCUSSION

### 1. Defining LGBT

<sup>16</sup> LGBT is a term used since the 1990s (Sinyo, 2014) that replaces the phrase “<sup>1</sup>gay community” because the term is considered to represent a group that complements the term in more detail. LGBT consists of the following groups: 1) Lesbians: a group of women who are physically, emotionally, and mentally attracted to other women; 2) Homosexuals: a group of men who are physically and mentally attracted to other men; 3) Bisexual: a group of people who are physically, emotionally and spiritually attracted to the opposite sex and the same sex; 4) Transgender: a group of people who feel that their gender identity is different from their genital anatomy. Therefore, they choose or not choose to have genital surgery in accordance with their <sup>1</sup>desired gender identity (APA, American Psychological Association, 2015).

---

All of the concepts described have one thing in common: they all seek pleasure, both physical and psychological, and they do so through relationships with the same sex rather than the opposite sex, as normal people do (Soerdjono Soekanto, 1993). For self-identification, the term LGBT is widely used. In the United States and several other countries, the majority of the community and media use the term based on sexuality and gender identity. However, not all of the group's activists agree on the acronym. Some members of the group, as mentioned earlier, felt disconnected from other groups and disliked uniformity. Some transgender people, for example, have stated that the transgender and trans-sexual movement is not the same as the "LGB" movement. The concept is part of the belief in "Lesbian and Gay Separatism," which holds that lesbian and gay groups should be kept apart. Some groups do not care because they believe the acronym is too politically correct, in the sense that the acronym is an attempt to categorize various groups in one "grey" area, and its use implies that the issues and priorities of the groups represented are given equal attention. Intersex groups, on the other hand, want to be included in the LGBT group (recorded since 1999). The acronym LGBTI was later used in *The Activist's Guide of the Yogyakarta Principles in Action* (Bloodsworth-Lugo, Mary K., 2007).

Lesbian is derived from the word Lesbos, an ancient island in the middle of the Egean Sea inhabited solely by women. According to Greek mythology, the island was the site of a romantic relationship between the daughters of Shappo and Athis, known as Lesbians love or Lesbianism (Kartono, 1989). Most Europeans developed and accepted this myth, making it a history of forming similar love relationships between women. Lesbian refers to a woman's sexual orientation in which she is only attracted to other women. This sense of attraction can be physical, sexual, emotional, or spiritual (Adhiati, 2007).

Lesbians have a gender label to differentiate themselves based on attitudes, behavior, and dress styles. For instance, *Butch*, *Femme*, and *Butch-Femme*. *Butch* is a lesbian who acts like a man and represents the masculine gender. This first category is also known as *Stone Butch*. *Femme*, also known as *pemmeh*, are lesbians who dress and act like women and have feminine appearances. While *Butch-Femme* is a combination of

---

*Butch* and *Femme* that alternately exhibits masculine and feminine traits. The *Butch-Femme* category is also known as *Soft Butch* (Agustine, 2009).

Because society cannot accept a lesbian orientation, lesbians become a marginalized group. Their sexual orientation is considered deviant on psychological, social, cultural, and religious levels. They are not only regarded as deviants, but also as unhealthy individuals. Lesbian groups, on the other hand, consider themselves equal to heterosexual society and claim not to be sick (Nurkholis, 2010).

Gay or homosexual refers to men with sexual behavior and orientation toward the same sex. Gay is a term that originated in the 12th century from Old French and means "full of joy, cheerfulness, the light of heart, and cheerful." Recently, the term gay has come to mean seeking pleasure through unusual sexual activities. Gay is a male homosexual with an erotic partner, and his love and affection are also directed toward men (Aryanti, 2016). According to Nina Surtiretna (2006), another term for gay behavior is sodomy or *liwath*. Two terms are based on the behavior of the people of Sodom or the Prophet Lut's people (Ibrahim Anis, et al., 1972). Sodomy is anus sex or sex associated with homosexual and transgender behavior.

Bisexual is derived from the words "Bi" (two) and "sexual" (intercourse between a man and a woman). As a result, bisexuality can be defined as an attraction to both sexes simultaneously, namely men and women (Ministry of National Education, 2008). According to Alfred C. Kinsey (1948), bisexuals do not have an exclusive attraction to one gender. Bisexual people, according to Mac Donald in Crooks and Baur (2005), are people who can engage in and enjoy sexual activity with both sexes. However, the phase of their attraction shifts; at times, they are interested in individuals of the opposite sex, and at other times, they are interested in individuals of the same sex. In contrast to Coleman (1994), he divides bisexuals into homosexual orientations because bisexuals are attracted to the same sex. He categorizes this explanation into the following groups: (1) Pure homosexuals, which are popular stereotypical images of men who act like women and women who act like men. (2) Shy homosexuals, i.e., men who like to go to the bathroom who are unable and do not dare to have interpersonal relationships. (3) Hidden homosexuals, a group from the middle class and with a somewhat high social status, feel the need to hide their homosexuality. (4) Situational homosexuals, a group that



encourages people to practice their homosexuality. (6) Established homosexuals, i.e., homosexuals who accept their homosexuality, fulfill various social roles responsibly, and bind themselves to the local homosexual community.

Regarding whether bisexuality is a disease, an inherited trait, or an environmental factor, Freud states in Carroll (2005) and Pickett (2009) that it is neither a degradation nor a disease. Bisexuality is an inherited trait. Everyone has the possibility and right to be bisexual. Although, during its development, it can be repressed or suppressed so that it is not visible. According to Nordenfelt (1995), psychoanalysts who believe homosexuality is a form of mental illness that requires medical treatment strongly oppose Freud's viewpoint. Nordenfelt went on to say that the psychologist's perspective on homosexuality from the 19th to the 20th centuries had at least influenced how Western society viewed the phenomenon of homosexuality. For starters, it is no longer viewed solely from a theological standpoint, but as a scientific and medical investigation. This reflects the growing strength of Western secularism. Second, the establishment of a previously unrecognized sexual orientation category known as homosexuality. Third, there is a shift in Western society from viewing homosexual behavior as immoral and sinful toward a positive image of homosexuality as a mental illness that can be treated.

Transgender is derived from two words: Trans, which means "to move" (hand, dependent) or "transfer," and Gender, which means "genitals" (Shihab, 2013). While terminologically, transgender is a term used to describe people who do, feel, think, or look differently than the gender assigned to them at birth. Transgender people have no discernible sexual orientation of their genitals (Sarwono, 2008). Hornby (2004) defines transgender as "an adjective about, relating to, or assigning a person whose identity does not match the notion of male or female gender, but moves or combines both."

Meanwhile, transgender people, according to Agustine (2009), are people who believe their gender identity differs from the gender they were born with. Dissatisfaction with the gender identity possessed by these transgender people then manifested in various behaviors, such as changes in the way they walk, talk, dress, and make up, in an attempt to change gender, as expressed by Marzuki (1997) and Razak (2016). Transgender people who then undergo sex reassignment surgery are considered trans-sexual. In other words,



a transgender person is not always a trans-sexual; on the other hand, a trans-sexual is always a transgender person. For Indonesians, transgender is commonly referred to as waria.

## **2. Transgender Historiography**

LGBT is a part of the dynamics of sexual orientation that is as old as humankind. In the history of religions, this behavior is considered a cursed behavior. The history of aberrant behavior carried out by the Sodomites and Amoro (Gomoroh) during the prophethood of Lut AS is referenced in the historiography of the Qur'an concerning the life of sexual disorientation (Surah Al A'raf: 80-81). Whereas in Christianity, it is said that "If a man sleeps (read: having sexual intercourse) with another man, like the intercourse of a man and a woman, then both of them have committed an abomination, undoubtedly both of them will be put to death, and their blood will fall on themselves" (Leviticus 20:13). In a 2016 speech, Pope Benedict XVI referred to homosexual activity as a cursed behavior (Husaini, 2015:45).

In the history of the Western world, the existence of transgender people was recorded for the first time by Hippocrates (469-377 BC), the figure referred to by Aizid (2018: 431) as the "Father of Modern Medicine." He also noted that there were several transgender identities used by the elite group (Nadia, 2005: 51). The elite group in question was King Henry III of France, the French Ambassador to Siam (Thailand, today) Abbe de Choisy, and the Governor of New York in 1702, Lord Conbury. They were men who had feminine characteristics. They even preferred to dress up in female attire (Koeswinarno, 2004: 12).

Homosexual behaviors initially appeared in the Dutch East Indies in the 1920s. They began to settle in the major towns of the Dutch East Indies. Other sexual orientations, such as transgender, exist in addition to homosexuality. Gosse Kerkhof's dissertation, *Het Indische Zedenschandaal: een colonial incident* (Moral Scandal in the Indies: a colonial incident), documented the homosexual behaviors during the Dutch East Indies colonial era. His research defended in 1938 at the University of Amsterdam, the Netherlands, uncovers a homosexual network involving high-ranking colonial politicians. The theme of morality and sexuality among colonial officials was also written by Marieke

Bloembergen (2009: 417-418) in her work <sup>4</sup> *Polisi Zaman Hindia Belanda: Dari Kepedulian dan Ketakutan* and her article (2011: 367) entitled *Being Clean is Being Strong: Policing Cleanliness and Gay Vices in the Netherlands Indies*, published in a collection of writings entitled *Culture and Cleanliness*.

Bloembergen's two studies demonstrate how, since the Moral Police task force was established in Java in 1925, issues of sexual orientation, namely homosexuality, had not been their primary concern. Because pedophilia was considered a felony in the Dutch East Indies, according to Wetboek van Strafrecht article 292, homosexuality has not deemed a crime as long as it was not perpetrated on children under the age of 21 (Bloembergen, 2009: 420-421).

According to the three articles that discuss the same event, uncovering the homosexual network <sup>14</sup> in the Dutch East Indies at the end of the 1930s was a devastating blow to the colonial authorities who had always pushed for morality among the indigenous people. In the 1960s, the group began to show its existence on a small scale (USAID, t.th: 9). Then, in 1968, the transgender community became known to the Indonesian people by forming a transgender community organization. The organization is used to forge talent and develop art and creativity. The transgender community became recognized by the Indonesian public in 1968 when a transgender community organization was formed. The organization is utilized to nurture talent, art, and creativity. The transgender community got stronger with the establishment of HIWAD, or the Djakarta Wadam Association, in 1969, with permission granted by the then-Governor of DKI Jakarta, Ali Sadikin. Wadam is an abbreviation for Hawa-Adam or Eve-Adam. The male transgender community was also known as *bencong* or *banci*, an Indonesian derogatory term for shemale.

Wadam was renamed waria over time in response to Islamic concerns that the term "Wadam" is an abbreviation for "Eve-Adam," which is regarded exceedingly controversial since it contains the name of a prophet. From then, Alamsyah Ratu Perwiranegara, <sup>15</sup> Minister of Religion during the Soeharto Era, coined the term "Waria" to replace "Wadam." Suharto, at the time, supported the name change with an official decision, later published in the Kompas daily news on June 07, 1978. Based on this decision, organizations that accommodate transgender activities, such as HIWAD

(*Himpunan Wadam Djakarta*) in Jakarta, changed their name to HIWARIA (*Himpunan Waria*). The name change was followed by other organizations in cities in Indonesia, such as HIWAT (*Himpunan Waria Jawa Barat*) based in Bandung, IWAYO (*Ikatan Waria Yogyakarta*), and PERWAKOS (*Persatuan Waria Kotamadya Surabaya*) (Atmojo, 1986: 1). The organizations aim to provide a forum or place for the transgender community to socialize, interact and express themselves (Widiastuti, 2016: 88).

### 3. Transgender as *Mustahik*: A *Mashlahah Mursalah* Perspective

The presence of God's law (*al ahkaam asy Syar'iyah*) serves as a guideline for attaining virtue (*mashlahah*) and universal benefit for human beings (ibn Asy'ur, 1999: 180). According to Ibn al-Manzur (1972: 348), *Mashlahah Mursalah* consists of two words: *mashlahah* and *mursalah*. Etymologically, *Mashlahah* is a form of *masdar* (adverb) derived from *fi'il* (verb) *shaluha*. In addition to its position as an adverb, *Mashlahah* is also an *isim* (noun), *mufrad* (singular) from the word *mashalih* (*jama'*, or plural). The Indonesian language has borrowed the word *Mashlahah* into *Mashlahah* and the words *manfaat* and *faidah* (benefit).

According to Al-Buti (2001: 27) in *Dawabit al-Mashlahah fisy Syari'ah al-Islamiyyah*, the term *Mashlahah* has a similar meaning to 'benefit', which also means useful and good. In his *Maqashid*, Yusuf Hamid al-'Alim (1991: 132) separates the definition of *mashlahah* into two parts: *majaziy* and *haqiqiy*. The definition of *majaziy* is an act (*fi'il*) containing kindness that provides benefits. These actions include learning, trading, farming, and so forth. The antonym of *Mashlahah* is *mafsadah* (damage), and the two terms will never be used in the same sentence. *Mashlahah's* *majaziy* meaning may be found in *ma'ajim al-lughah*, such as *al-muhith* dictionary and *al-Mishbah al-Munir*. While *mashlahah* signifies *manfa'ah* or benefit, the definition of *haqiqiy* in question is *mashlahah*. This is not the same as the meaning of *majazy*. In *al-Mu'jam al-Wasith*, Ibrahim Musthofa (2004: 520) said that *al-Mashlahah As-Shalah wan Nafi'* or *saluha as-Syai'* indicates useful or acceptable (*munashib*).

From the understanding of *istilahiy*, the understanding of *mashlahah* in a *majaziy* way is the certainty that humans benefit from their actions. While the truth is that in the act itself, there are benefits. However, in this sense, al-'Alim (1991:134) does not

explain how to obtain these benefits. The notion of *mashlahah* being equated with *benefit* is also supported by other scholars such as Taufiq Yusufal-Wa'iy (t.th: 241) in *Bid'ah wa al-Mashlahah al-Mursalah*, Ahmad ar-Raisuni (1995: 256) in *Nazariyat al-maqashid 'inda al Imam ash-Syatibi* and Al Ghozali. All three have the same conclusion: *mashlahah* is an expression of seeking something good while discarding something harmful and destructive (*mafsadah*) as part of the intent of the shari'a (*maqashid shari'ah*). As for what is meant by the objectives of the Shari'a, there are five basic principles, namely 1) Protecting religion (*hifz ad-Din*), 2) Protecting the soul (*hifz an-Nafs*); 3) Protecting the mind (*hifz al-Aql*); 4) Protecting human sustainability (*hifz an-Nasl*); 5) Protecting wealth (*hifz al-Maal*). All things that protect the interests of the five things above are *Mashlahah*, and those that harm the interests of these five things are *mafsadah*, and things that eliminate everything detrimental are *Mashlahah* (Zuhaili, 1987: 756)

Based on this, fiqh and ushul fiqh experts agree that *mashlahah* is the core goal of the revelation of shari'ah (*maqashid ash shari'ah*) (Musthofa Sanu, 2000: 133). It was from this point that the popular phrase among ushul fiqh experts emerged, "*ainamaa kaanat al-mashlahah, fa tsamma hukm Allah*" (Where there is *mashlahah*, there is God's law) (Qardhawi, t.th.: 68; as-Suyuthi, t .th.: 7).

The concept of *mashlahah* as the purpose of sharia (*maqashid ash shari'ah*) and *mashlahah* as a method of legal *istimbath*, places it at the forefront of discussions of ushul fiqh and Islamic law so that from its inception until now, many Islamic thinkers have devoted all of their energies to this concept (Raisuni, 1992: 32). Thahir ibn 'Assyria, a scholar born in Andalusia, Spain, who later migrated to Tunisia in the sixteenth century, for example, places *Mashlahah* above human nature. His viewpoint is based on Surah ar-Rum verse 30 and al-A'raf 119. However, according to an ahl fiqh scholar who is also a specialist in Quranic exegesis, maintaining human nature is part of *Mashlahah*. As a result, as long as it is in normal condition, Islamic law will never contradict human reason (Ibn 'Asyur, 1999: 57). It is further said that what is meant by human nature is "a set of rules attached by God since the beginning of human creation, both physically and mentally." Physically refers to all physical and sensory actions, such as people walking on both feet or utilizing both eyes for observing activities. On the other hand, the mind is

---

more *aqliy*; it is the creation of humans with various relevant techniques through the application of reason (Ibn 'Asyur, 1999: 57-58).

Through this foundation of *fitrah* or nature, Ibn 'Asyur developed his theory that the principle of *fitrah* is the justest principle for all human beings, regardless of race (including gender), culture, religion, and geographical location. Because human nature applies *syumuliyah*, sharia as an entity that works with the fuel of *fitrah*, also relies on the generality (*syumuliyah*) of God's law (*syari'ah*), whether it is *zamaniy* or *makaniy*. This means that it can break boundaries of ethnicity, race (including gender), and geographic areas (Ibn 'Asyur, 1999: 62). The position of *Mashlahah* under *fitrah* is also confirmed by 'Alal al Fasi in his *maqashid shari'ah* (t.th.: 69) and ibn Sina whose opinion is quoted by al Hasaniy (1995: 78) in his *Nazhariyah Maqashid*.

In the present day, the notion of *mashlahah* is further developed and serves as the foundation for *ijtihad*, which is tailored to changing circumstances and current social dynamics (Khalid Masud, 1996: 190). Given the expanding reality, a more active and dynamic idea of *mashlahah* is required by including the *istishlahi* *ijtihad* model as a model of *istimbath al hukm* in order to make legal goods or even develop the law as a means of resolving all community concerns.

#### **4. Contextualization of Riqab in the Distribution of Zakat for the LGBT Community**

This study will not extend the discourse on the prevalence of transgender behavior or commonly called LGBT, but rather on how to perceive LGBT or transgender as a social phenomenon, including not going to extend the review of Islamic law regarding the emergence of these deviant groups, because Islamic law clearly defines them as opposing the sharia law (Asy-Syu'ara': 165-166; An Naml: 54-5; al Ankabut: 28-29).

Quraish Syihab has said that people are not allowed to act arbitrarily against LGBT people. He defines them as persons infected with a sickness and requiring assistance and treatment from others (Republika, March 03, 2016). The focus of this research will be on reducing this behavior with a breakthrough, which, of course, has the economic benefit of empowerment through the distribution of zakat.

It is anticipated that by making this breakthrough, they would be able to shift the direction of their lives and return to normalcy. Moreover, this breakthrough takes them

out of the "grip" of Islamic law in which they deserve to be punished (Nawawi, 1392 H: 31). But at least, through the *Maqashid Syariah* and *Mashlahah Mursalah* approaches, it can be a concrete action to restore their sexual disorientation to human nature (*fitrah*), and get them out of heinous acts (*fahisyah*) and *munkar* (legal bondage, sin).

#### **a. Aspects of *Maqashid Shari'ah***

We have stated above that the purpose of the sharia (*maqashid shari'ah*) in establishing its laws is for the benefit of humanity as a whole. Asy Syatibi, in his *Muawafaqat* divides *Mashlahat* into three objectives, including *dhoruriyah*, *hajiyah*, and *tahsiniyyah*. First, *Dharuriyyah* (primary) are all things essential for human life, which, therefore, must consequently exist as an absolute requirement for the realization and goodness of human life, both in the world and the hereafter. If this *dharuriyah* does not manifest, human life will be a completely extinct provision of food is an example of *dhoruriyah*. Second, *Hajiyah* (secondary) is everything required to sustain the *dharuriyah* of human existence, ensuring happiness and prosperity while minimizing poverty. If not fulfilled, human existence will undoubtedly face challenges (*masyaqqah*), even if it would not go extinct. Third, *Tahsiniyyah* (tertiary) is a supplementary necessity that further improves human existence. If this last benefit is not realized, the benefit of human life is less attractive and delightful, even if it does not result in the loss of life (Syarifuddin, 2001: 209-214).

The issue of LGBT is a social problem similar to other social problems, such as poverty, neglected children, and other social illness. All stakeholders must work together, including policymakers, researchers, and the community. The issue of the rise of LGBT needs to be taken seriously but wisely with breakthroughs without losing the essence of the goal, which is to return them to their human status, both their sex status, family status, social and economic status, as well as their religious status. The abovementioned aspects can be included in *dhoruriyyah*, although the implementation requires a long time.

In solving the problem of whether LGBT persons have the right to recipients of zakat, it is necessary to review the context of the *nash* regarding the object of zakat recipients (*asnaf*). In Surahs at-Taubah verse 60 and an-Nur verse 33, Allah says:

---



<sup>2</sup> “Indeed, zakat (alms-tax) is only for the poor, the needy, for those employed to administer it, for those whose hearts are attracted ‘to the faith’, for ‘freeing’ slaves, for those in debt, for (activities) in the way of Allah, and for needy travelers. This is a decree that Allah has commanded. Moreover, Allah is All-Knowing, All-Wise.”

“And those who cannot marry must keep their chastity so that Allah will bestow upon them His mercy. Furthermore, if your slaves wish to make a covenant (of freedom), then make a covenant with them, and give them some of the wealth of Allah which He has given you. And do not force your female slaves to commit prostitution while they want chastity because you only want to seek the benefits of worldly life. Whoever compels them, then indeed Allah is Forgiving, Most Merciful (to them) after someone coerces them.”

The *nash* above is the basis for the purpose of distributing zakat. The verses mentioned <sup>21</sup> eight categories that are eligible to receive zakat (*mustahik*). In the present context, with various social problems, it opens the door to *ijtihad* for reinterpreting the text, especially regarding the distribution and utilization of zakat according to the situation of social needs and conditions.

As previously stated, the notion of *Mashlahah* is the perfect foundation for the distribution of zakat to ensure accurate distribution. As a result, it is often regarded as a priority scale for measuring the amount of benefit. This priority scale approach is useful for implementing allocative (according to available resources), and distributive (channeling) functions in zakat policy.

*Riqab* is one of those mentioned in Surah at-Taubah verse 60 as the permitted recipient (*mustahik*) of zakat, which has been interpreted as "slave liberation" or prisoners of war justified by the sharia. Most of the madzhab scholars agree that what is meant by the *riqab* is the *mukattab enslaved person* (al Asqalani, tt.: 314). The Syafi'iyah group also defines the *riqab* as a slave of mukattab, but with certain notes and conditions. Only the Malikiyyah group defines the *riqab* in a more general way, not only limited to mukattab enslaved people. Meanwhile, Rasyid Ridha views that the concept of *riqab* in the modern context is not only interpreted as a slave but has a broader context. For example, it could be interpreted as an effort to liberate a nation colonized by another nation if there was no one to liberate (Ridha, tt.: 515).

---



What Ridha said is reinforced by Shaltut, that when individual slavery has ended, another slavery is more dangerous for humanity, namely the slavery of a nation, both in terms of thinking, economy, power, and sovereignty (Syaltut, 1984: 111). What Shaltut said gave a broader understanding of the more contextual meaning of the *riqab*, considering that slavery no longer exists.

In the context of zakat recipients or *mustahik*, LGBT can be included in the *riqab* category. In the context of the LGBT community, the meaning of *riqab* (slavery) is a group that has complex social problems, either from individuals or as a result of their family or environment, who then flees to other environments in the form of social slavery, causing their mentality to be disturbed and affecting their psychological condition. In short, quoting dr. Ferdiansyah, Sp.KJ., MPH psychiatric statement (TVOne, February 16, 2016), LGBT is a mental disorder. Since it is a mental disorder, this disease can also be transmitted to other people. However, Ferdiansyah's statement simultaneously denied some circles that LGBT is not a disease.

According to *maqashid shari'ah*, LGBT people fall into two categories: First, due to psychological and medical problems (hormonal disorders), *hifz an-nafs* (soul protection) require particular therapy by psychiatrists and medical treatment. Second, being in the wrong circle. Because they are bound in the chains of primordialism, which makes it impossible for them to return to their surroundings, *hifz an-nasl* (protecting the existence of humankind) is required by getting psychiatric treatment and spiritual treatment development. In either category, they essentially want to live a regular life like other people, but society has already labeled them as "disgusting beings," It is also impossible for them to escape the "*bai'at*" or promise they made to the community that has bound them.

According to Santosa and Meilani B (2008: 154-272), using the findings of a CIA survey and Topicmalaysia.com, the number of LGBT individuals in Indonesia is 3% of the overall population of 250 million people or around 7.5 million people. According to these statistics, Indonesia ranks fifth, behind China, India, Europe, and America. According to USAID (t.th: 12), 119 LGBT groups in Indonesia spanning over 28 34 provinces. Given this fact, the distribution of zakat for LGBT people as *hifz an-nafs* is *dharuriy* (urgent) or must be prioritized, in addition to those vulnerable to other societal

problems. This is part of *qiyas*, that they have been trapped in moral servitude, which can cause more harm if left uncontrolled and not dealt with swiftly. As stated in the ushuliyah laws, *adh-Dhararu Yuzaal* (harm or danger must be eliminated or avoided or prevented)

#### **b. Quo Vadis Distribution of Zakat for LGBT People**

The distribution of zakat to the LGBT community has special characteristics, as it is focused on a long-term process rather than charity or pity (short term). Allah in at-Taubah 103 says: “Take from their wealth, O Prophet, charity (zakat) to purify and bless them and pray for them—surely your prayer is a source of comfort for them. Furthermore, Allah is All-Hearing, All-Knowing.”

Two key aspects of zakat distribution, as stated in Allah's word above, namely cleaning and purifying mustahik (zakat beneficiaries), followed by the instruction to pray for them, demonstrate that zakat has a long-term continuity and is not just charity (mercy) with short-term and instant process. In terms of distributing zakat to LGBT persons, God's mandate indicates that zakat, in the context of charity, can act as an empowering tool, including being utilized as a rehabilitation and therapy for LGBT individuals.

#### **c. The priority direction of zakat distribution for LGBT**

According to Socarides in Cory, DW (1951: 42), LGBT is neither congenital nor linked to genetic factors. Instead, it results from an intentional choice made through a way of thinking and in a conscious state. As a result, psychological disorders caused by misbehavior can be treated. Similarly, another opinion from a psychologist, Tika Bisono (Republika, February 16, 2016), stated that LGBT behavior could be cured through psychological therapy for those who are affected by the environment, as well as hormonal therapy in hospitals for those who experience hormonal factors. In response to the background of LGBT people, according to Tika, it was mostly caused by wrong associations, which later became a habit. What is said by Tika is echoed by psychologist Edi Purwanta (2012: 67-68), who says that behavior can be reduced or eliminated, even though it is newly formed.

As a result, given that LGBT is considered a disease by psychiatrists, the distribution of zakat for persons suffering from social disorders might be directed toward

medical and psychological healing. It is intended that by using this continual psychological healing approach, they would be able to rediscover their identity and return to their true nature (*tutahhiruhum wa tuzakkihim*) as human beings, allowing them to return to social life.

It does not end at the aspect of mental healing (*hifz an-nafs*) or because of the aspect of improper association (*hifz an-nasl*), but it is required to attempt to restore them to the straight road in line with the commandment of *wa shalu 'alaihim*. These attempts to rehabilitate LGBT persons must be accompanied by mental and spiritual growth, spirit healing, and restoring their confidence via ongoing constructive activities such as entrepreneurial activities to equip them with useful skills, supply capital, and employment opportunity.

Through the distribution of programmed zakat to LGBT persons, the objectives of sharia through zakat will be achieved, and a real goal for LGBT persons to return to normal life and provide various benefits, both to themselves and society.

#### **D. Conclusion**

Several things need to be explained, both regarding the issues that led to the emergence of LGBT people and the application of *fiqhiyyah* to social problems (*mu'amalah*). First, there are two entities to distinguish the origins of LGBT people: entities caused by psychological and medical causes and entities caused by improper associations. Both the first and second require special rehabilitation, both medically and spiritually. Furthermore, it is followed by socio-spiritual entrepreneurial activities to continuously restore their self-confidence until they are ready to return to society.

Second, new and developing societal problems have not been confirmed by law but contain benefits decided through *mashlahah mursalah* that are only related to *mu'amalah* and not to *'ubudiyyah*. Third, *mashlahah mursalah* as a legal technique is limited to *dharuriy* and *hajiy* needs. Fourth, *Riqab*, which means "slavery," is no longer physically relevant to be interpreted as *mustahik*. For socio-cultural development, such as for LGBT people, people with disabilities, street children, and so on, a broader and more relevant meaning is required. Fifth, zakat can be distributed as a special and ongoing rehabilitation budget.

---

Concerning the spread of LGBT, the government's presence is required through zakat funds managed by BAZNAS, which are allocated to the LGBT rehabilitation budget. Rehabilitation of LGBT people is a concrete step toward preventing the spread of community diseases, both psychological and medical backgrounds, and those resulting from improper associations. The rehabilitation is comprehensive, including mental, spiritual, and socio-economic aspects, and involves the Ministries of Religion, Social Affairs, Health, and Manpower. Therefore, the rehabilitation budget must be based on a clearly and urgently needed program that includes a budget for mental, spiritual, and socio-entrepreneurial development. It is critical for them to be better prepared when returning to society.

#### REFERENCES

- Abdurrahman, Muslim, 1996, *Islam Transformatif*, cet. 2., Jakarta: Pustaka Firdaus.
- Aizid, R., 2018., *Sejarah Terlengkap Peradaban Dunia*, Depok: PT. Huta Parhappuran.
- al-'Alim, Yusuf Hamid, 1991., *al-Maqashid al-'Ammah li asy-Syari'ah al-Islamiyyah*, Herndon Virginia: The Internasional Institute of Islamic Thought.
- al-Asqalani, Al Hafidz Syihab ad-Din Ahmad ibn Ali ibn Hajar, 2004., *Ibaha al-Ahkam: Syarh Bulughul Maram*, Bairut: Darul Fikr.
- Atmojo, K., 1986., *Kami Bukan Lelaki, Sebuah Sketsa Kehidupan Kaum Waria*, Jakarta: Temprin.
- al-Baqi, Muhammad Fuad 'Abd, t.th. *al-Mu'jam al-Mufahras li al-Fadz al-Qur'an*, Indonesia: Pustaka Wahdan.
- Ayuniyyah, Q., Pramanik, A.H., Md Saad, N. and Ariffin, M.I. (2022), "The impact of zakat in poverty alleviation and income inequality reduction from the perspective of gender in West Java, Indonesia", *International Journal of Islamic and Middle Eastern Finance and Management*, Vol. 15 No. 5, pp. 924-942. <https://doi.org/10.1108/IMEFM-08-2020-0403>
- Barbara, Ibrahim, 2008, *From Charity to Social Change: Trens in Arab Philanthropy*, Kairo: American University in Cairo Press
- Bloembergen, Marieke, 2009, *Polisi Zaman Hindia Belanda: Dari Kepedulian dan Ketakutan*, Jakarta: Penerbit Buku Kompas.
- Al- Buti, 2001., *Dawabit al-Mushlahah fi asy-Sri'ah al-Islamiyyah*, Beirut: Muassasah ar-Risalah.
- Chirzin, Muhammad, 2011. *Kamus Pintar Al-Qur'an*, Jakarta: Gramedia Utama
- Cory, D.W., 1951., *The Homosexual in America: A Subjective Approach*, New York: Greenberg.
-

- Fakih, Mansour, 2013., *Analisis Gender dan Transformasi Sosial*, Yogyakarta: Pustaka Pelajar.
- Farkhani, 2020, *Dari Mustahik Menjadi Muzakki*, Salatiga: Lembaga Penelitian dan Pengabdian Kepada Masyarakat IAIN Salatiga.
- Gärde, J. (2017). Concepts on Zakat, Caritas, and Diaconia in the changing social welfare landscape of Europe. *Journal of Religion and Spirituality in Social Work*, 36(1–2), 164–198. <https://doi.org/10.1080/15426432.2017.1311242>
- al-Fasi, 'Ala, t.th., *Maqashid asy-Syari'ah al-Islamiyyah wa Makarimuha*, Rabat: Dar al-Baidha'.
- al-Ghazali, Abu Hamid, t.th., *al-Musthofa min 'Ilm al-Ushul*, Beirut: Dal al-Fikr.
- al-Hasaniy, Ismai'il, 1995., *Nazhariyyah al-Maqashid 'inda al-Imam Muhammad at-Thahir al- 'Asyur*, Cet. I, USA: al-Ma'had al-Fikri al-Islamiy.
- H.S., Fahrudin, 1992, *Ensiklopedia al-Qur'an*, Jilid 2., Jakarta: Rineka Cipta.
- Halimatusa'diyah, I. (2015). Zakat and Social Protection: The Relationship Between Socio-religious CSOs and the Government in Indonesia. *Journal of Civil Society*, 11(1), 79–99. <https://doi.org/10.1080/17448689.2015.1019181>
- Hasan, S., Pasyah, T., 2019. Legal Aspects of Zakat Empowerment in Indonesia. *Sriwijaya Law Review*. 3 (1). 59-74. <http://dx.doi.org/10.28946/slrev.Vol3.Iss1.120.pp59-74>
- Husaini, Adian, 2005., *Pluralisme Agama Haram: Fatwa MUI yang Tegak dan Tidak Kontroversial*, Jakarta: Pustaka Al-Kautsar.
- ibn 'Asyur, Muhammad Thahir, 1999., *Maqashid asy Syari'ah al Islamiyyah*, Malaysia: Daril Fajr.
- Jahar, A. S. (2015). Marketing Islam through Zakat Institutions in Indonesia. *Studia Islamika*, 22(3), 405–442. <https://doi.org/10.15408/sdi.v22i3.2353>
- Koeswinarno, 2004., *Hidup Sebagai Waria*, Yogyakarta: LKIS.
- Kurnia, H. Hikmat and Hidayat, H. A., 2008. *Panduan Pintar Zakat*, Jakarta: Qultum Media.
- Latief, H. (2013). Islamic philanthropy and the private sector in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 3(2), 175–201. <https://doi.org/10.18326/ijims.v3i2.175-201>
- Al-Ma'lufi, Abu Luwis. 1996., *al-Munjid fi al-Lughah wa al-A'lam*, Beirut: Dar al-Masyriq).
- al-Manzur, Ibnu, 1972., *Lisanul 'Arab al-Muhith*, Beirut: Darul Fikr.
- Masud, Khalid, 1996, *Filsafat Hukum Islam*, Bandung: Pustaka.
- Mosses, Julia Cleves, 2007., *Gender dan Pembangunan*, Yogyakarta: Pustaka Pelajar.
- Musfah, Jejen, 2007, *Indeks al-Qur'an Praktis*, Jakarta: Penerit Hikmah.
- Musthofa, Ibrahim, et al., 2004., *Al-Mu'jam al-Wasith*, Kairo: Maktabah asy-Syuruq ad-Dauliyyah.
- Nadia, Zunly, 2005., *Waria Laknat atau Kodrat?*, Yogyakarta: Pustaka Marwa.

- an-Nawawi, Abu Zakaria Muhyiddin ibn Syaraf, 1392 H., *al-Minhaj Syarh Shahih Muslim*, Beirut: Dar ibn Hazm.
- Nicolosi, Joseph, 2001., "The Removal of Homosexuality From the Psychiatric Manual," dalam *Catholic Social Science Review*. Vol. 6., Virginia USA: Philosophy Documentation Center.
- Nugraha, Riant, 2011., *Gender dan Strategi Pengarus Utamanya di Indonesia*, cet. 2, Yogyakarta: Pustaka Pelajar.
- Owoyemi, M.Y. (2020), "Zakat management: The crisis of confidence in zakat agencies and the legality of giving zakat directly to the poor", *Journal of Islamic Accounting and Business Research*, Vol. 11 No. 2, pp. 498-510. <https://doi.org/10.1108/JIABR-07-2017-0097>
- Partanto A. Pius and al-Barty, M. Dahlan, 1994., *Kamus Ilmiah Populer*, Surabaya: Penerbit Arkola
- Prihatna, Andi Agung, 2005, "Filantropi dan Keadilan Sosial di Indonesia, dalam Chaedar S. Bamualim dan Irfan Abu Bakar, *Revitalisasi Filantropi Islam, Studi Kasus Lembaga Zakat dan Wakaf di Indonesia*, Jakarta: Pusat Bahasa dan Budaya UIN Syarif Hidayatullah.
- Purwanta, Edi, 2012., *Modifikasi Perilaku Alternatif Penanganan Anak Berkebutuhan Khusus*, Yogyakarta: Pustaka Pelajar.
- Qardhawi, Yusuf, 1993, *Hukum Zakat* (Terj. Salman Harun, dkk), Jakarta: PT. Pustaka Litera AntarNusa.
- \_\_\_\_\_, 1994, *al-Ijtihad al-Mu'ashir*, T.tp: Dar at-Tawzi' an-Nasyr al-Islamiyyah.
- ar-Raisuni, Ahmad, 1995. *Nazariyat al-maqashid 'inda al Imam asy-Syatibi*, Herndon: Dar al-'Alami li al-Fikr al-Islamiy.
- Razak, S.H.A. (2020), "Zakat and waqf as instrument of Islamic wealth in poverty alleviation and redistribution: Case of Malaysia", *International Journal of Sociology and Social Policy*, Vol. 40 No. 3/4, pp. 249-266. <https://doi.org/10.1108/IJSSP-11-2018-0208>
- Retsikas, Konstantinos, 2014, Reconceptualising Zakat in Indonesia: Worship, philanthropy, and rights, *Indonesia and the Malay World*, 42:124, 337-357, DOI: 10.1080/13639811.2014.951519
- Ridha, Muhammad Rasyid, t.th., *Tafsir al-Qur'an al Hakim Syahir bi Tafsir al-Manar*, Beirut: Darul Ma'rifah.
- Santosa, B. Meilani, 2008., "LGBT dalam PerspektifHAM", dalam *Social Work Journal*, Vol. 2.
- Şencal, Harun. "Toplumsal İlişkilerin Kurumsallaşmasının İslam Ekonomisi Açısından Analizi [An Analysis of Institutionalization of Societal Relationships from the Perspective of Islamic Economics]". *Cumhuriyet İlahiyat Dergisi-Cumhuriyet*
-

Theology Journal 25/2 (Aralık 2021): 661-677.  
<https://doi.org/10.18505/cuid.973750>

Supena, Ilyas and Damuin, 2009, *Manajemen Zakat*, Semarang: Walisanga Press

as-Suyuthi, Jalal ad-Din, t.th., *al-Asybah wa an-Nazair*, Beirut: Maktabah

Syaltut, Mahmud, 1984, *Islam Aqidah wa asy-Syari'ah*, Jakarta: Bina Aksara.

Taufiq Hidayat, Rahmat., 1989. *Khazanah Istilah Al- Qur'an*, Bandung: Mizan.

Taştekin, O. (2021). Social Assistance in The Context of The Concept of Infāq in  
Qur'ān. *Cumhuriyet İlahiyat Dergisi*, 25(1), 217–238.

<https://doi.org/10.18505/cuid.867382>

Tittensor, D., Clarke, M., & Gümüş, T. (2018). Understanding Islamic aid flows to  
enhance global humanitarian assistance. *Contemporary Islam*, 12(2), 193–210.

<https://doi.org/10.1007/s11562-018-0414-1>

al-Wa'i, Taufiq Yusuf, t.th., *al-Bid'ah wa al-Mashlahah al-Mursalah, Bayanuha  
Ta'siluha wa Aqwalu 'Ulama fiha*, Kuwait: Maktabah Dar at-Turats.

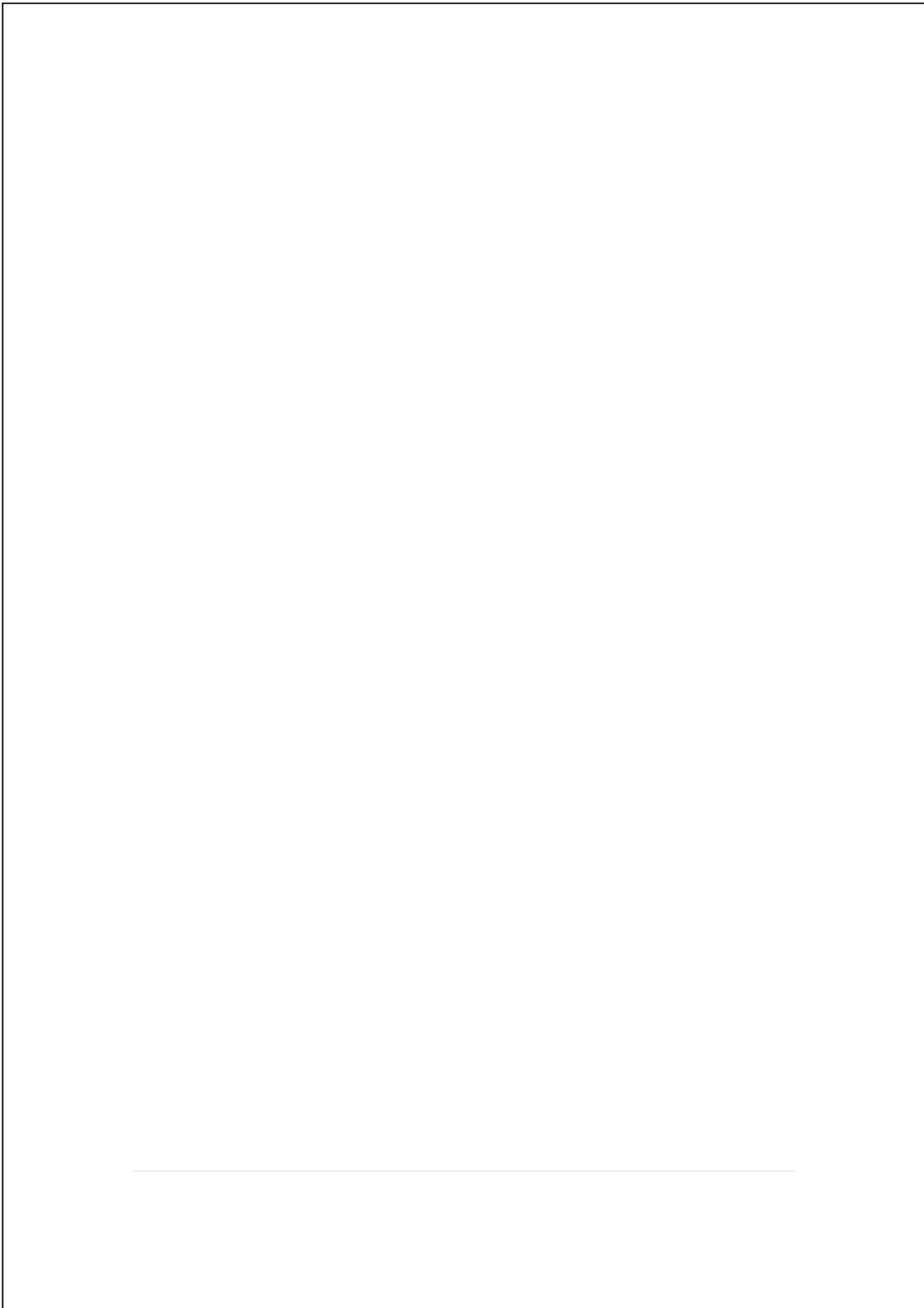
Widiastuti, Siti Kurnia, 2016., "Problem-problem Minoritas Transgender Dalam  
Kehidupan Sosial Beragama," dalam *Sosiologi Agama: Jurnal Ilmiah Sosiologi  
Agama dan Perubahan Sosial*, Vol. 10, No. 2.

Zaidi, A., Low, K.C.P. (2014). The Koranic Discourse on Corporate Social  
Responsibility. In: Low, K., Idowu, S., Ang, S. (eds) *Corporate Social  
Responsibility in Asia. CSR, Sustainability, Ethics & Governance*. Springer,  
Cham. [https://doi.org/10.1007/978-3-319-01532-3\\_6](https://doi.org/10.1007/978-3-319-01532-3_6)

Zuhdi, M., 1991., *Masail Fiqhiyyah: Kapita Selecta Hukum Islam*, Jakarta: CV. Haji  
Masagung

az-Zuhaili, Wahbah, 1987., *Ushul Fiqh al-Islamiy*, Beirut: Dar al-Fikr.





# Zakat1

---

## ORIGINALITY REPORT

---

6%

SIMILARITY INDEX

5%

INTERNET SOURCES

2%

PUBLICATIONS

2%

STUDENT PAPERS

---

## PRIMARY SOURCES

---

1	<a href="https://download.atlantispress.com">download.atlantispress.com</a> Internet Source	1%
2	<a href="https://quranlearning.info">quranlearning.info</a> Internet Source	1%
3	<a href="https://jurnal.uinsu.ac.id">jurnal.uinsu.ac.id</a> Internet Source	1%
4	<a href="https://media.neliti.com">media.neliti.com</a> Internet Source	<1%
5	Prawitra Thalib, Sri Hajati, Faizal Kurniawan, Komari Aldiansyah. "5C Principles in Profit and Loss Sharing Financing on Baitul Maal Wattamwil as Islamic Micro Finance In Indonesia", Substantive Justice International Journal of Law, 2020 Publication	<1%
6	<a href="https://openaccess.city.ac.uk">openaccess.city.ac.uk</a> Internet Source	<1%
7	<a href="https://www.alim.org">www.alim.org</a> Internet Source	<1%

---

8	<a href="http://ejournal.unesa.ac.id">ejournal.unesa.ac.id</a> Internet Source	<1 %
9	Flor M. Munoz, Wendy A. Keitel. "Progress in the diagnosis, prevention, and treatment of pertussis", <i>Current Infectious Disease Reports</i> , 2003 Publication	<1 %
10	<a href="http://id.wikipedia.org">id.wikipedia.org</a> Internet Source	<1 %
11	<a href="http://text-id.123dok.com">text-id.123dok.com</a> Internet Source	<1 %
12	<a href="http://www.scribd.com">www.scribd.com</a> Internet Source	<1 %
13	<a href="http://www.slideshare.net">www.slideshare.net</a> Internet Source	<1 %
14	Claire Edington, Hans Pols. "Building Psychiatric Expertise across Southeast Asia: Study Trips, Site Visits, and Therapeutic Labor in French Indochina and the Dutch East Indies, 1898–1937", <i>Comparative Studies in Society and History</i> , 2016 Publication	<1 %
15	Tom Boellstorff. "A Coincidence of Desires", <i>Walter de Gruyter GmbH</i> , 2007 Publication	<1 %

Submitted to University of Queensland

16	Student Paper	<1 %
17	<a href="http://e-journal.metrouniv.ac.id">e-journal.metrouniv.ac.id</a> Internet Source	<1 %
18	<a href="http://ejournal.iainbengkulu.ac.id">ejournal.iainbengkulu.ac.id</a> Internet Source	<1 %
19	<a href="http://jcis.uitm.edu.my">jcis.uitm.edu.my</a> Internet Source	<1 %
20	<a href="http://osc.fhisip.ut.ac.id">osc.fhisip.ut.ac.id</a> Internet Source	<1 %
21	<a href="http://www.zakat.com">www.zakat.com</a> Internet Source	<1 %

Exclude quotes Off

Exclude matches Off

Exclude bibliography On