

**THE ANALYSIS OF INFAQ FUND ADMINISTRATION MASJID
JOGOKARIYAN MANTRIJERON YOGYAKARTA IN ISLAMIC
PERSPECTIVE**

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ABSTRACT

One of masjid function that should not removed is masjid function as an infaq fund administator. A less managements and still manage by traditional way also a function of infaq fund does not running well. In fact the fund from infaq, charity, and zakah are sourcess of islamic economy. Masjid Jogokariyan Jogjakarta is one of many masjid that generally have a function only as a worship place. This paper aimed to know a model of infaq managements in this masjid also how does a view of islamic law againts these managements in this masjid. This research is field research, data that required obtained from documentations and interview with respondents, Jogokariyan masjid council who directly related with an infaq fund managements. Data and informations that obtained from a field investigated with the analysis and testing back over all data or information that has been collected from the field. Results from this research is masjid fund come from anything about nafaqah like zakah, infaq, and charity. Fund managements like zakah come in masjid baitul maal, meanwhile voluntary nafaqah come in masjid fund. Next also a funtions of these two fund is differents by two, for obligatory nafaqah spent to eights class criteria that explaine in fiqih meanwhile voluntary nafaqah spent for all that society need and masjid dakwah. Also infaq fund managements in this masjid suiDiagram so much with islamic laws that have done by our Prophet era that is a masjid as central of moslems economy

ABSTRAK

Kata Kunci:
Infaq, Masjid,

Salah satu fungsi masjid yang tidak dapat dihilangkan adalah fungsi administrator dana infaq. Hingga saat ini terbukti bahwa manajemen yang masih menggunakan cara-cara tradisional. Hal ini

Manajemen

mencerminkan bahwa fungsi pengelolaan dana infaq tidak berjalan dengan baik. Padahal dana-dana yang berasal dari sedekah, infaq dan dana filantropi Islam lainnya. Masjid Jogokariyan Jogjakarta adalah salah satu masjid yang memiliki fungsi sama sebagai tempat beribadah orang muslim. Penelitian ini bertujuan untuk mengetahui model pengelolaan infaq dan pandangan syariat terhadap pengelolaan masjid. Penelitian ini adalah penelitian lapangan yang memerlukan dokumentasi dan wawancara terhadap para responden serta takmir masjid Jogokariyan yang secara langsung berhubungan dengan pengelolaan dana infaq. Hasil penelitian ini menyimpulkan bahwa sumber dana masjid di antaranya adalah zakat, infaq, dan sedekah yang bernama nafaqah. Pengelolaan dana seperti zakat justru terjadi di baitul maal sedangkan sedekah lainnya (nafaqah) menjadi dana masjid. Fungsi dari jenis dana ini kemudian dibagi menjadi dua, yaitu sedekah wajib yang diperuntukkan bagi delapan asnaf sedangkan sedekah biasa digunakan untuk memenuhi kegiatan operasional dana masjid. Selain itu, pengelolaan dana infaq menghidupkan kembali fungsi ekonomi masjid yang telah ada sejak zaman Rasulullah.

INTRODUCTION

Masjid is a moslem religious symbols. Masjid could not be separated from Islamic society lives, because masjid is a form to obey Allah SWT (Gazalba, 1962). However, often its act unneat or fail because less of management accurate. Although along the way of islamic rule, a position of masjid remains an important place that be benefit for society. Of course, because its management unclear or undone with the modern management, then an impact on the social and cultural life insignificant yet.

Nowdays to manage masjid requires a knowledge and skills of management method, planning, strategies and evaluation model that are used in a modern management instruments that are also required in a management of modern masjid. Masjid, almost no concern or unneeds for his people or congregations (*jamaah*). Where prophet Muhammad peace be upon him era, a masjid was the center of moslems development society in almost all instruments such as economic, political, social, culture and education are all done well. Even when the migration (hijrah) to Madinah, the first building that Rasulullah built was masjid.

Masjid Jogokariyan was one of masjid who have manage his congregations or comunity with oriented on service it. A management of masjid Jogokaryan is a modern masjid management based on the values of masjid at prophet Muhammad peace be upon

him era. Where the masjid be a center of public subject or community activities and useful for the welfare of society around (Hidayat and Lestari, 2001).

One of managements from Masjid Jogokariyan that have made so much effect on community around or society around masjid is infaq management. Infaq, zakah and shodaqoh was being main fund or source of Islamic economy (Supardi, 2001) The management and distribution of infaq is the main problem that needs to get serious attention. Actually a good infaq management generally started from a great masjid management. Every masjid would have their own management in managing his congregations spent an infaq.

This paper aimed to know management model and distribution infaq fund by masjid council (*takmir masjid*), and to know Islamic law view againts management model and distribution infaq fund by masjid council (*takmir masjid*) at Masjid Jogokariyan Mantrijeron Yogyakarta.

LITERATURE REVIEW

Muhammad Sa'i (2014) write with a title filantropi dalam Al-Quran, studi tematik makna dan implementasi perintah infaq dalam Al-Quran. A purpose from this research is to know and explain ayah Al-Quran about infaq comanded and to describe the mean of infaq comanded konteks in Al-Qur'an. The method that use is discourse analysis. And the result from this research conclude that Infaq comanded as pilantrofis doctrine have done by islam since the begining of this religion in Arab. That comanded was respon for various economy sosial problem happen in that time.

Farooq Aziz and Emad ul Karim (2008) write with a title the nature of infaq and its effects on distriution of weal. A purpose from this research is to analyze the role of these spending particularly infaq as a tool of equiDiagram income distribution in an islamic society. This study take a explanation from document specially Qur'an to know his real function. And the result from this research conclude that Infaq has an important effect on pattern of income distribution also by doing infaq a man does not lose his income and wealth, because Allah has given guarantee, at least the some amount will be returned to Him (Nam, 1994).

Nasim Shah Shirazi (1994) write with a tittle role of infaq in poverty alleviation in Pakistan. A purpose from this research is to estimate the effects of Infaq on poperty alleviation at a disaggregated level. Data obtained from household income and expenditure survey data for 1987-1988. And the result from this research conclude if zakah and ushr are fully collected according to the letter and distributed to the deserving, they can expect to root out poverty from Pakistan.

Faisal Ismail (2015) write with a title "*Dari Masjid Membangun Umat Ala Masjid Jogokariyan.*". A purpose from this research is to bring back masjid function like masjid in prophet Muhammad peace be upon him era. The method that use is qualitative with interview ways, structure or does not structure. The result from this research conclude that

masjid does not only be religious symbol but also central of civilization and develop for muslims prosperous.

Aziz Zainuddin (2015) write with a title "*Masjid Guarantee Sebagai Salah Satu Solusi Pengentasan Kemiskinan*". A purpose from this research is to make a masjid as central as congregations informations by collecting data and fund administration, also distribution of it. The method that use is fenomenolog study and also qualitative. The result from this research conclude that to maximize the role and function of masjid by guarantee into community, because masjid have a great way for financial and its very important to make great system that have to manage masjid from from collection until distribution of it.

Theoretical Framework

Infaq

Infaq is one of the main pillars from islamic economic system. Infaq is a one of law in islam as a faithful religion Conceptually infaq in the islamic system means giving away for the benefits of the society and each persons also its family.

Infaq comes from word *anfaqqo yunfiqo* word meaning is to spend or to finance. This is mashdar (gerund) from *anfaqqo yunfiqo infaq* (an). The word of *anfaqqo* itself is the original word which means: run out, finance, lost, expenditure, cost, and sustenance. Therefore, infaq can mean spent, out our wealth with special motive.

According to the Indonesian dictionary infaq is giving our own wealth to another people who are entitled to receive it, outside obligation shodaqoh. Meanwhile, according to sharia terminology, infaq means removing some of the property or income for an interest for some religion obligation that is commanded by the islamic doctrine (Latif, 2003) .

Infaq's word is often referred in the Qur'an in various sentences with various meanings. Sometimes called anfiqo sometimes nafaqqo, sometimes translated as zakah, sometimes feeding the poor, and sometimes in charity (Sai, 2014). So it can be concluded between zakah, infaq and shodaqoh essentially one meaning. Just different in applications and laws. It can said infaq or nafaqah is everything that was removed to help another muslim brother and Infaq or nafaqah only related with material form. Infaq can mean zakah, can also alms (shodaqoh) or can also give to others. Because of its function of spending or financing, the meaning of infaq becomes special when it is associated with the realization of God's Allah commandments.

Infaq is one of the main pillars of the islamic economic system and of islam as a religion or faith and a way of life. As we know conceptually infaq in the islamic system means giving away for the benefits of the society including their family. In the Qur'an and Sunnah, the term infaq and its derivatives are very often used with the suffix for the sake of God (Fi Sabilillah).

Shadaqah is of two types: voluntry shodaqoh and obligatory shodaqoh. Voluntary shodaqoh is totally different from obligatory shodaqoh like zakah. It is optional and has no fixed rates. Contrary to obligatory shodaqoh (zakah), which can only be spent on the uses

clearly mentioned in the Qur'an. Voluntary shadaqah like infaq can be given according to the will of the giver. The example from obligatory infaq is zakah, kafarat, nadzar, etc. And from voluntary shodaqoh is give to poor moslem. For that explain I'll a classification of sodaqoh:

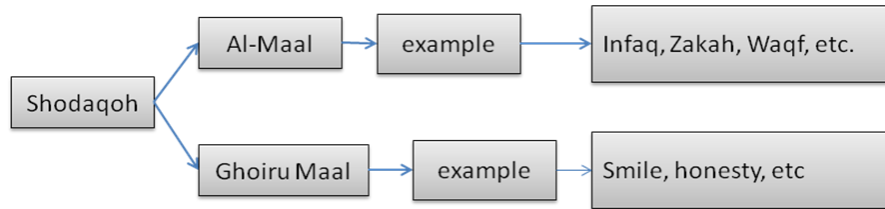


Diagram 1 Classification of shodaqoh

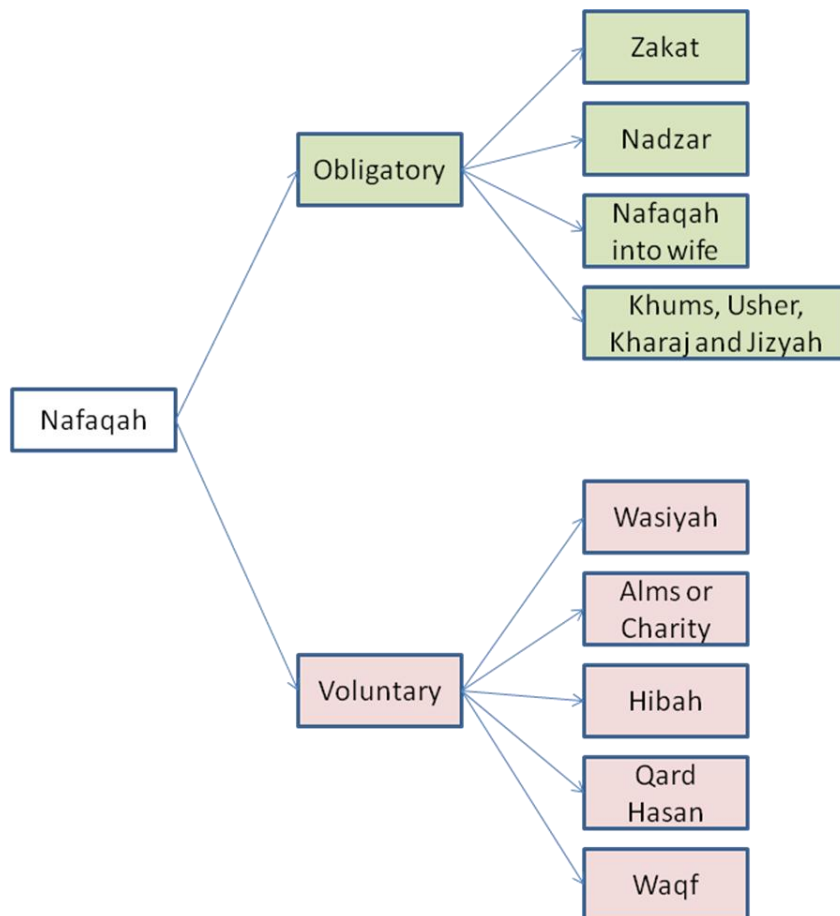


Diagram 2 Classification of infaq

Masjid

This word "masjid" is derived from *sajada* which the pattern of *masjidu* which means a place to prostrate (Al-Fauzan, 2011). And according to *syara'* (sharia term) is all places on this earth can be called as a masjid. This shows that the original law of land is sacred. It is like

prophet Muhammad peace be upon him said which means "The earth has been made for me as a masjid". This means that one of prayer pillars should not be held in one place.

While a mean of masjid according to Imarotul Masajid journals that was written by Dr Muhammad Hasan is a place for prayer whose the function grow to be a place for other activities, such as a function of masjid in prophet Muhammad peace be upon him era. For example zakah, infaq, shodaqoh, etc not only a place for worship (Qardhawi, 2002).

Masjid Functions

Masjid in prophet Muhammad era is a center of moslems activities. Therefore, both of masjid function complete each other to grow up and built a good masjid managements. Some of them are worship place meet place and many other. And these functions almost done each other in prophet Muhammad peace be upon him era. However, in general masjid has some real functions, there are :

- a. As a worship place
- b. Social function
- c. Political function
- d. Education function
- e. Economic function
- f. Art and culture development function

In an explaine before about a masjid in the past history has been explained that in that time our prophet Muhammad peace be upon him and his friends made a function of masjid is not only for worship (prayer) but also for other activities. So, a good masjid managements should maximize at least six masjid functions above. In simple word a masjid that as a social institution of moslems society and always should to protect, guide, and prosperoud the community (Mufti at al,.

REASEARCH METHOD

This study was using data on the latest time in 2016 and take place in the Masjid Jogokaryan which have modern masjid managements and also have its own ways in infaq administrator. And most important thing, this masjid can make its society around welfare and prosperous with its infaq fund. This masjid located in Yogyakarta city, Mantrijeron distric, Jogokariyan village.

This research is field research type that a writer use it to explain the management and distribution of infaq at masjid Jogokaryan Yogyakarta (Sugiyono, 2007). Data and information sourced and obtained from the field intensively and comes with the analysis and testing back over all data or information that has been collected.

The characteristic of this research is a descriptive analysis, and this study uses two data sources. First data is the primary data, its obtained directly through field research, that need observe at masjid Jogokaryan and secondary data is data that obtained from books, journal, and also other documents rules of relations infaq law and Masjid Jogokariyan documents.

Data Analysis

To analyze data obtained a writer use qualitative analysis and then arranged in a systematic design or model. Its like social activities problem, so that mean to solve the problem and the way must be found. While mindset by inductive analysis because this research will explain from data concrete or events, and then drawn to the conclusion as a result.

In analyzing data research, first data obtained from the field with implementation of the infaq managements in masjid Jogokaryan Mantrijeron Yogyakarta. Starting from the collection activities, administrative fund, until charity distribution, continued with suggest theories relating to this research to get a conclusion that can be realized.

RESULT AND DISCUSSION

Jogokariyan Masjid Managements and Its Society Around Masjid

Jogokariyan masjid council along with other manager of masjid, they have some strategies and practical steps. That is with the concept of masjid managements is in three steps: Mapping, Service, and Empowerment. In the context of mapping can be interpreted that every masjid must have a clear dakwah map, real working area, and congregations are identified. Masjid's data collection on the congregations includes potential and needs, opportunities and challenges, strengths and weaknesses. Jogokariyan masjid council has made a census data of society in this village. So this annual databases produce comprehensive data base and dakwah maps.

Data base and dakwah map in Masjid Jogokariyan not only include the name of each family and residents in this village but also income, education, and others until an anyone of moslem who prays and who has not, who pray in masjid and who are not, who have sacrificed and give their zakah or infaq in baitul maal Masjid Jogokariyan, who active in masjid activities or not yet, skilled each people in this village, what and where do they make their job, and so on, details so much.

The Jogokariyan dakwah map shows pictures of villages whose houses are colorful like green, light green, yellow, and so on, also red. In every house, there are also iconic attributes: Ka'ba (already go to hajj), Camel (already make a sacrifice in a sacrifice day), Coins (already give a zakah), and others. The configuration of a colour and icon in a village house was used to direct a da'i for looking a house. For more classes we can see in the map below:

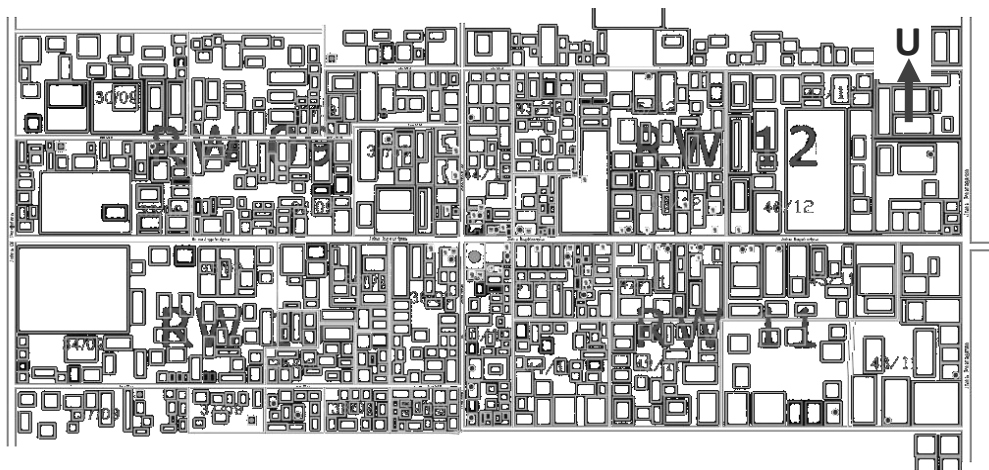


Figure 1. Field of dakwah Jogokariyan Masjid

Invite Society Around to Masjid by Respectfull

Congregations data mostly is used for the Subuh prayer movement. So, in 2004 a masjid council made a great new program so that congregations more enjoy this masjid. the way is by making a print invitation, like a wedding. All invitations are written with a list of names. The invitation reads exactly "Hoping for your presence in subuh prayer, tomorrow at 04.15 WIB at Masjid Jogokariyan."

Under these invitations was wrote some prophetic traditions or ayah Al-Quran about subuh prayer. A result of this program is quite amazing. There is a significant increase amount of congregations. It can be seen when a quantity of worshipers in subuh prayer can reach a half until third of worshipers quantity in Jum'ah prayers.

Infaq Movement Always Try to be Zero Rupiah

Masjid Jogokaryan council also makes a financial system of his own that is different from other masjid nowadays. If many masjid announces proudly that its infaq fund is millions, then Masjid Jogokariyan always try with a great effort for every announcement about infaq fund as much as possible zero. Infaq is waited reward from our God Allah for being as benefit as moslem (amal shalih), not to be save in a bank account. Although fact in life an application may not always Zero, but this motto is masjid determination to conduct a distribution of infaq.

Masjid Jogokaryan council has a very humanist concept and think about the daily problem of Jogokariyan people. Announcement of millions infaq funds will be very painful, when some neighbors of masjid have no money, or have no something to eat. Masjid Jogokaryan council has a principle, to harm or hurt their congregations is dakwah tragedy. With announcement of infaq fund equal to zero, every people more enthusiastic to safeguard or to spend his property for masjid.

Independent Congregations (Jamaah) Movement

Initially, in 2005 Masjid Jogokariyan began to initiate an independent congregations movement. A masjid council make a total operational cost of masjid and is calculated for one year, then divided by fifty two weeks. Afterwards this result is subdivided by the capacity of masjid, then the cost for each place of prayer is obtained. This last number then announced to all of congregations. Evidently, the operational of masjid needs will be covered if every congregations send an infaq one thousand and five hundred rupiah every friday.

For make clear output this masjid in 2000 when it begin independent congregation was Rp 43.200.000,-. This amount come from electro for a year Rp 3.000.000,-, water for a year 420.000,-, clening for a year Rp 5.100.000,-, preacher in friday for a year 2.400.000,-, friday drinking for a year Rp 6.000.000,- and subuh drinking for a year 6.000.000,-. The capacity of masjid 600 people then $Rp.43.200.000,-/12/4 = Rp. 900.000,-$, the result from independent infaq congregations $Rp 900.000/600 = Rp. 1.500,-$ for each people.

In 2004-2006 this masjid try to count its output for twice and the result for a year was Rp.95.720.000,-. This amount come from electro for a year Rp 9.600.000,-, water for a year 420.000,-, clening for a year Rp 10.200.000,-, imam for a year Rp 3.600.000,-, preacher in friday for a year 2.400.000,- preacher congregations (*Pengajian*) for a year Rp 25.000.000,-, congregations drinking for a year Rp 24.500.000,- and masjid development Rp 20.000.000,-. The capacity of masjid 1350 people then $Rp.95.720.000,-/12/4 = Rp. 1.995.000,-$, the result from independent infaq congregations $Rp 1.995.000/1350 = Rp. 1.500,-$ for each people. For these two conclude that Rp 1.500 for each people for every week was enough.

So a masjid council announces if each worshipers are giving one thousand and five hundred rupiah that means their worship is not subsidized by masjid. But if less than one thousand and five hundred rupiah it means the worship of congregations subsidized by masjid. Also if it more than one thousand and five hundred rupiah it means the worship of congregations has give subsidized for another congregations.

This independent congregations movement successful to managed increasing masjid infaq fund by four hundred percent. Because of reporting of financial accountability masjid is transparent, honestly, and free for all its make many congregations do not shy to spend their infaq more than one thousand and five hundred rupiah.

If we take an example from friday's infaq the development of infaq in this masjid begin at 2000. Before 1999 infaq in a year only Rp 8.640.000,-. In 2000-2004 independent congregations system begin and raise a infaq Rp 43.200.000,-. In 2004-2006 an infaq fund in this masjid got Rp 95.720.000,-. And according to Jogokariyan document, it is increasing infaq continue in 2006-2008 Rp 225.000.000,- and in 2008-2010 Rp 354.280.000,-.

This independent movement succeeded in increasing infaq of Masjid Jogokariyan. Because, people are shy if their worship is subsidized by masjid or another people. Those are if the map, data, and financial accountability is transparent and honestly. Because this system infaq fund that only one thousand rupiah can be known where it flow. Without being

asked, society around masjid will participate and support a masjid's activity. Therefore every time a masjid need renovation, a masjid council try to not burden society around masjid or community in this village with the proposal.

A Masjid Documentation for Knowing History

That was story about a function of this documentation, when this masjid was repair masjid council just pairs of banners. In this banner wirited "Please Sorry Your Worhip Service is Disturbed, We Are in Renovating This Masjid"(Ustad Salim said). Under this writen there was photo documentation of Masjid Jogokariyan construction in 1967.

This picture or photo documentation is an old man wear a black cap, batik, and gloves are watching a masjid construction. This old picture help so much in the process of masjid building in 2002/2003. When Masjid Jogokariyan was renovated heavily, this picture was brought to the grandfather's son or the son from that old man in a photograph picture. Finally, this old picture that took at 1967 made a son from that old man to donate one billion rupiah and became Masjid Jogokariyan development team.

Scenario Planning Progam

Masjid council of Jogokaryan make a scenario planning in advancing and growing dakwah in masjid Jogokaryan. In making a scenario planning, masjid council made three periods. The first period in 2000-2005. The second period in 2005-2010. And the third period in 2010-2015.

Scenario planning in each period has different characteristics. However, if reviewed from the type and amount or quantity of work programs are not much different. The scenarios of planning in each period are Jogokariyan Islami in 2000 until 2005, an aim of this progam its change society of this village from islamic pretend into a real islam.

Infaq Model Managements in Masjid Jogokariyan

An infaq funds management in this masjid is derived from many things about nafaqah such as alms (material shodaqoh), zakah, waqaf, infaq (specially for wealth), hibah, and so on. So every aspect and kind about nafaqah is managed in this masjid. Even, an infaq in this masjid comes from various things such as infaq from parking, infaq for natural disasters, infaq for business capital, nafaqah subuh, and many other.

So if it describe the model of Masjid Jogokariyan fund management is as Diagram 3 amd 4 follows :

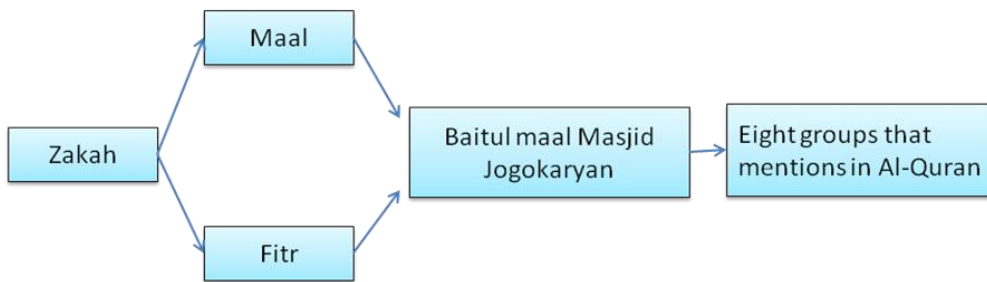


Diagram 3 Classification of obligatory infaq in Masjid Jogokariyan

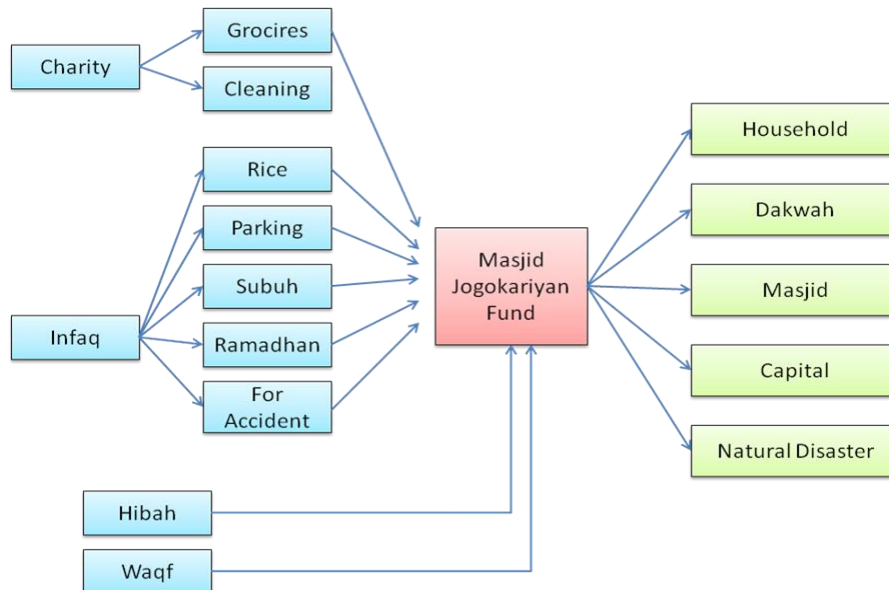


Diagram 4 the classification voluntary infaq in Masjid Jogokariyan

CONCLUSION

Infaq model in Masjid Jogokariyan is a social infaq model. So the funds based on community or from society into society. The principle is, masjid strong because of society and society prospereous because of masjid. Masjid fund from community comes from anythings, for example nafaqah such as zakah, infaq, alms, waqaf, etc. And addressed to people around of Jogokariyan village for all their needs.

Also infaq management model and distribution at Masjid Jogokariyan always tried to be zero. However, in fact is difficult to realize because masjid fund is so much but, this motto help so much to grow up distribution fund at masjid. For masjid council (takmir masjid) infaq cumulative balance which is still millions doesn't make proud. Because main fund of masjid is infaq from congregations around masjid and of course all of them want their infaq be accepted at once, so masjid council try with their great effort to maximize potential of infaq distribution.

To manage infaq fund in this masjid do with profesionaly. As a proof this masjid have masjid council structure that is very detailed, so society around trust so much with this

masjid. Cadre masjid begin from children, teen, adult, until moms from Jogokariyan village. With a good manage from this masjid the only goal or destiny is to make society around prosperous, safe, and comfort.

In islamic view infaq managements in Masjid Jogokariyan it's suiDiagram so much with infaq managements in Rasulullah peace be upon him and sahabah era. In some past stories khalifah Umar ibn Khatab, he was so mad if a fund in baitul mal pile up and doesn't flow to the poor or needy. Also when khalifah Umar ibn Aziz so confuse because no more poor or needy who obligated to be given zakah, in fact every moslem capable to give zakah. That mean a fund distribution in Masjid Jogokariyan that had tried to grow up people around masjid it's suiDiagram so much with islamic theory.

In fact not only the management of infaq funds are appropriate, but also the role of Masjid Jogokariyan which to be center of moslem activities in the Jogokariyan village is in accordance with the masjid function in prophet Muhammad peace be upon him era. The point, this masjid is very suiDiagram, he runs on masjid real function. Not like most modern masjid whose function is only to worship.

This masjid is a masjid that really imitate a masjid in prophet Muhammad peace be upon him era from all its aspects. Starting from the function of masjid, to how the distribution of infaq fund. So this model of management is what the people want. Do not let a masjid be a burden on community around but a masjid should be able to protect the community.

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