

## **REDUCING THE CULTURE OF CORRUPTION THROUGH THE ZAKAT SOCIAL SOLIDARITY MOVEMENT**

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### ***Abstract***

*This article examines the role of zakat social solidarity in reducing the Indonesian culture of corruption. Corruption is pervasive and detrimental to development and the welfare of the people in Indonesia's numerous sectors. In Islam, social solidarity is a fundamental value that encourages Muslims to share their prosperity with those in need through the tithe. This article explains that the practice of tithing social solidarity can play a significant role in preventing and reducing corruption culture. Through qualitative research methods with a literature approach, this article explores an understanding of social solidarity and its impact on reducing the culture of corruption. Various related literature and research are used as references to support the arguments presented. The results of the study state that by practicing zakat, people are empowered economically, educationally and healthfully, thereby reducing social inequality and increasing welfare. In addition to fostering strong social awareness and concern, the practice of zakat reduces harmful behaviors such as corruption and extortion. Social solidarity through zakat also promotes the adoption of ethical and moral values in business, increases public participation in monitoring corruption, and fosters cooperation among economic actors to promote transparency and accountability.*

**Keywords:** *Zakat Solidarity; Corruption Culture; Contribution*

### ***Abstrak***

*Artikel ini mengkaji peran solidaritas sosial zakat dalam mereduksi budaya korupsi di Indonesia. Korupsi merajalela dan merugikan pembangunan dan kesejahteraan rakyat di berbagai sektor Indonesia. Dalam Islam, solidaritas sosial merupakan nilai fundamental yang mendorong umat Islam untuk berbagi kemakmuran dengan mereka yang membutuhkan melalui zakat. Artikel ini menjelaskan bahwa praktik solidaritas sosial zakat dapat berperan penting dalam mencegah dan mengurangi budaya korupsi. Melalui metode penelitian kualitatif dengan pendekatan literatur, artikel ini menggali pemahaman tentang solidaritas sosial berzakat dan dampaknya dalam meredam budaya korupsi. Berbagai literatur dan penelitian terkait digunakan sebagai referensi untuk mendukung argumen yang disampaikan. Hasil penelitian menyatakan bahwa dengan praktik berzakat, masyarakat diberdayakan secara ekonomi, pendidikan, dan kesehatan, sehingga mengurangi ketimpangan sosial dan meningkatkan kesejahteraan. Praktik berzakat juga membangun kesadaran dan kepedulian*

*sosial yang kuat, mengurangi tabiat buruk seperti korupsi dan suap yang merugikan banyak pihak. Selain menumbuhkan kesadaran dan kepedulian sosial yang kuat, praktik zakat mengurangi perilaku berbahaya seperti korupsi dan pungli. Solidaritas sosial melalui zakat juga mendorong pengadopsian nilai-nilai etika dan moral dalam bisnis, meningkatkan partisipasi publik dalam pengawasan korupsi, dan mendorong kerja sama antar pelaku ekonomi untuk mendorong transparansi dan akuntabilitas.*

**Kata Kunci:** *Solidaritas Berzakat; Budaya Korupsi; Kontribusi*

## **INTRODUCTION**

The prevalence of corrupt practices has emerged as a significant obstacle in Indonesia. The nation, the community, and the economy as a whole all suffer when corruption exists. To find a solution to this issue, numerous parties, including Muslims, who are able to play a role in efforts to fight corruption through the practice of social solidarity with zakat, need to collaborate on developing acceptable and integrated solutions and tactics. The Islamic charitable giving practices of zakat, infaq, and shadaqah are, at their core, an expression of concern and compassion for those who are in need. Muslims can fortify their sense of social solidarity and lend a helping hand to those in need by adhering to this practice. This is especially beneficial for individuals who have been harmed by corruption. This practice has the potential to, over time, generate a culture of mutual care and assist diminish social disparity, both of which can contribute to a reduction in the risk that corrupt acts will be committed.

There are ethical and moral values that may be found in the practices of zakat, infaq, and sadaqah. These values urge doing good and opposing activities that damage other people. This method can serve as a foundation for conducting business, enabling businesspeople to incorporate the aforementioned ethical and moral standards into their operations and so reducing the likelihood of corrupt behavior. The money that is collected through zakat, infaq, and shadaqah can be put toward helping to establish institutions and groups within civil society that fight for transparency, accountability, and the prevention of corruption. Therefore, society has the ability to play a part in the monitoring of corrupt activities and the application of social consequences to those who engage in corrupt behavior. In addition, the practices of zakat, infaq, and shadaqah can be utilized as a tool to develop collaboration between economic actors, whether they are enterprises, financial institutions, or individuals, in order to encourage transparency and

accountability in the commercial practices that they engage in. In actuality, businesspeople who demonstrate their dedication to ethical and moral principles by paying zakat, infaq, and shadaqah in accordance with Islamic law demonstrate that they are effective in thwarting dishonest business practices. (Aji et al., 2020).

Zakat solidarity communities typically have strong ethical and moral principles, especially the values of honesty and integrity. In addition, the charitable practices of zakat, infaq, and shadaq help to instill a greater feeling of empathy and social responsibility in members of society. As a result, these practices contribute to the development of a culture of mutual care and help to lower the level of social disparity. People who practice zakat solidarity are likely to be more honest and less likely to be inclined to engage in acts of corruption and bribery because they have strong ethical and moral ideals and a high culture of mutual care for one another. They will focus more on the interests shared by all people and less on the interests of just themselves or their own group. In addition, the practice of zakat solidarity has the potential to improve public engagement in the monitoring of corrupt conduct and the application of social punishments to corrupt actors. Communities who practice zakat solidarity have the capacity to put the funds gathered through zakat, infaq, and shadaqah toward strengthening civil society institutions and groups that fight for openness, accountability, and the prevention of corruption. In the long run, zakat solidarity practices can form a better and fairer culture, where acts of corruption are no longer considered something normal or acceptable in society. Therefore, people who practice zakat solidarity can help reduce bad habits to commit corruption and bribery.

From the background above, the authors focus on two things, namely: How does the social solidarity of zakat contribute to reducing the culture of corruption in Indonesia? What are the challenges and opportunities for implementing tithe social solidarity in reducing the Culture of Corruption?

## **RESEARCH METHODS**

When it comes to addressing this research, qualitative research methodologies that take a literature-based approach might be the best method to use. The literature

approach is one of the qualitative research approaches, and it enables researchers to investigate a wide variety of reference materials that are pertinent to the research issue. These reference sources can include scientific journals, books, papers, and other publications. The literary approach in qualitative research methods enables researchers to acquire an in-depth and detailed understanding of the significance of strengthening social solidarity in lowering the culture of corruption. Researchers have the opportunity to investigate a number of interconnected topics, including the following: the influence that the social solidarity practice of zakat has on social consciousness; the development of a culture of integrity; the expansion of community engagement in the monitoring of corrupt practices; and so on. In addition, researchers are able to investigate knowledge from a wide variety of sources, such as the experiences and perspectives of professionals or practitioners in the field, when they use qualitative research methodologies in conjunction with a literature-based approach to their studies. Researchers will be able to get a more comprehensive understanding of the concept of social solidarity and the role it plays in efforts to eradicate the culture of corruption as a result of this.

Using qualitative research methods in conjunction with a literature-based approach can provide a clear and comprehensive picture of the practice of tithing social solidarity and how it can assist in the fight against the culture of corruption in Indonesia. This can be helpful when discussing the role that tithing social solidarity plays in the fight against the culture of corruption. Therefore, this research technique may be employed as an alternative method that is both effective and relevant in resolving research concerns about the contribution of social solidarity to tithing in the process of decreasing the culture of corruption.

## **RESULTS AND DISCUSSION**

### **1. Zakat Social Solidarity Concept**

Tithing social solidarity is a notion that refers to the practice of sharing wealth or assets by the Muslim community with others. This sharing takes place willingly while taking into consideration the norms of Islamic sharia law. This idea encompasses the

charitable giving practices of zakat, infaq, and shadaq, which are the obligations and responsibilities of every Muslim in terms of assisting other people and making their lives better. (Musthofa, 2018).

This idea encompasses the ethical and moral ideals that are connected to social responsibility, fairness, and sharing in a community. In Islam, the three acts of charity known as zakat, infaq, and sadaqah are considered to be the most essential forms of social solidarity. Every Muslim who is in a position to contribute some of his income to those who are deserving of receiving it, such as the needy, widows, orphans, and so on, is obligated to perform the act of zakat. This responsibility only applies to Muslims who are able to do so. The term "infaq" refers to the voluntary contribution that Muslims make to causes that serve the public interest, such as the building of mosques, other social institutions, or humanitarian efforts. Alternatively, shadaqah refers to an act of charitable giving that is performed by Muslims for no particular reason. (Antonio, 2015).

The idea of zakat, which refers to social solidarity, helps to instill a sense of social balance and justice in individuals and communities (Aravik, 2017). In the framework of Indonesian society, the act of practicing zakat, infaq, and shadaqah has been a tradition for a very long time and is an integral component of the culture of the society. This idea also has the potential to increase public participation in efforts to fight corruption and develop a culture of integrity in society, which is another potential benefit. (Ahsan, 2015).

In Islam, one of the five pillars of the faith is the act of giving zakat, or alms, to those who are less fortunate than oneself. Every Muslim is required to make charitable contributions as part of this practice. In contrast to infaq, which mandates that Muslims donate their riches to those in need, sadaqah refers to the act of willingly donating wealth to those in need without being constrained by the regulations of zakat or infaq. Sadaqah is an act that is performed by Muslims. (Masyhuri & Budiman, 2019).

In Muslim societies, the principles of togetherness and social care are reflected in the notion of zakat, which is a form of social solidarity in which individuals support one another by sharing their wealth and property. In addition, the social solidarity practice of zakat has the potential to raise the level of social and moral consciousness within the

community. This can, in turn, assist in the development of a culture of honesty and openness, which can help to lessen the amount of corruption that exists in Indonesia. (Abdurrahman, 2020).

Strengthening the societal ideals of fairness, openness, and accountability is one of the implications of the practice of zakat social solidarity in combating corruption. This is because zakat is a form of social solidarity. Zakat, infaq, and shadaqah are all practices that promote community participation in economic and social empowerment. This is done with the goal of reducing inequality and poverty, all of which can be factors that contribute to corruption. In addition to this, the use of this approach has the potential to boost public trust in social and governmental organizations, which in turn can foster the development of an integrity-based culture. (Kurniawan & Kusumawardhani, 2020).

In the framework of Indonesian society, the act of practicing zakat, infaq, and shadaqah has been a tradition for a very long time and is an integral component of the culture of the society. As a result, the immense potential that this method has to combat unethical practices and foster an environment that values honesty cannot be overstated. Nonetheless, in order to make the most of this potential, it is vital to make efforts to build zakat and infaq institutions that are open, accountable, and trusted. Furthermore, community empowerment in the management and supervision of the use of zakat and infaq money is also necessary. (Ahsan, 2015), (Suryanto, 2017).

According to the author, a culture of corruption is a very complicated issue that is extremely difficult to solve in the setting of Indonesia. However, Muslims are able to make a contribution to the prevention and reduction of a culture of corruption by reinforcing the ideals of justice, openness, and accountability in society through the practice of zakat, which is a kind of social solidarity. It is also possible for the practice of zakat, infaq, and shadaqah to boost community engagement in economic and social empowerment, as well as increase public faith in social and governmental organizations.

## **2. The Contribution of Zakat Social Solidarity in Reducing the Culture of Corruption in Indonesia**

The contribution of zakat social solidarity by Muslims in reducing the culture of corruption can be seen from the attitudes, namely: First: Fostering a sense of empathy and social concern in society, Second: Encouraging the adoption of ethical and moral values in business, Third: Increasing community participation in supervision against acts of corruption, and Fourth: Building cooperation between economic actors to encourage transparency and accountability.

### **First: Growing a sense of empathy and social concern in society**

The practice of social solidarity through the giving of tithes has the potential to make a significant contribution toward lowering the prevalence of corrupt practices in Indonesian society. This can be accomplished through cultivating a sense of empathy and social concern within the population. It is possible that the practices of zakat, infaq, and shadaq can serve as a tool to increase a sense of empathy and social concern in society, with the end goal of diminishing individuality and bolstering social unity. As a result, the general people will have a heightened awareness of the significance that social life places on being honest, fair, and accountable. (Ahsan, 2015), (Suryanto, 2017)

In addition, the social solidarity practices of zakat have the potential to bolster the role of the community in combating and avoiding corruption. People who have a high sense of empathy and social awareness will be more sensitive to acts of corruption and more active in reporting acts of corruption that occur in their surroundings. This is because people with a high sense of empathy and social awareness are more likely to have a feeling of social responsibility. In addition, the practice of zakat, infaq, and shadaqah has the potential to promote public engagement in monitoring the use of public funds, which is necessary in order to prevent the misuse and theft of public monies. (Hendriyani, 2020).

The social solidarity practice of zakat provides the community with the chance to become involved in economic and social empowerment, which can help alleviate inequality and poverty, both of which can be factors that contribute to corruption. In

addition to this, the use of this approach has the potential to boost public trust in social and governmental organizations, which in turn can foster the development of an integrity-based culture. In addition, the acts of zakat, infaq, and sadaqah are guided by very strong ideals of social care and empathy; hence, they are able to contribute to the development of a sense of empathy and social concern within society. This practice can also help people appreciate the significance of sharing what they have with others and lending a helpful hand to others around them, which can contribute to the development of an honest culture and lessen instances of corrupt behavior. (Usman, 2018), (Syafri, 2017).

### **Second: Encouraging the adoption of ethical and moral values in business**

One of the contributions that the practice of social solidarity through zakat makes toward avoiding and eliminating the culture of corruption in Indonesia is encouraging the adoption of ethical and moral principles in business dealings. This is one of the ways in which zakat helps. There are several unethical corporate practices that have the potential to negatively impact society, including bribery, money laundering, and other forms of bribery. The business community will become more open and transparent in its commercial dealings if it adopts ethical and moral standards in conducting business. This will contribute to the elimination of corrupt business practices and the development of a culture that values honesty. (Hatta, 2015), (Sulaiman, 2021).

The act of taking a bribe in the course of business is regarded as immoral from the perspective of Islam. In Islam, strict ethical and moral standards are placed a high importance on all aspects of life, including business. In Islam, bribery is strictly forbidden since it contradicts the principle of justice and might cause harm to a number of different people at the same time. On the other hand, Islam advocates behaviors that are transparent, fair, and honest when it comes to conducting business.

Al-Quran and hadith teach ethical and moral values in doing business. In Surat al-Baqarah verse 188, Allah SWT says: "Do not eat your neighbor's wealth in a false way and do not bring the matter to the judge so that you can eat some of other people's property in an improper way, even though you know." In addition, Rasulullah SAW

also said: "Allah curses those who give bribes and those who accept bribes." (Narrated by Abu Dawud).

In this context, the practice of social solidarity through the giving of zakat can be a strategy to discourage the giving and receiving of bribes in business. The practice of zakat can help stimulate the implementation of the principles of fairness and openness in every business transaction because it places an emphasis on the moral and ethical qualities that should be prioritized when conducting business. There are very important ethical and moral qualities that are practiced through the acts of zakat, infaq, and sadaqah. Some of these values are honesty, justice, and openness. The business community can be educated in the application of ethical and moral values in conducting business activities through the practice of zakat, infaq, and shadaqah. This can assist in the development of a culture of integrity and the reduction of corrupt business practices.

### **Third: Increasing public participation in oversight of acts of corruption**

One of the benefits that the social solidarity practice of zakat has made toward preventing and reducing the culture of corruption in Indonesia is increasing public participation in oversight of corrupt conduct. As a result of increasing public engagement in supervision of corrupt actions, the public will become more active in reporting corrupt practices that occur, which will assist to minimize corrupt practices and develop a culture of integrity. This will be accomplished by increasing public participation in oversight of corrupt activities. (Santoso, 2015)

There are ideals of social care that may be found in the practices of zakat, infaq, and shadaqah, and these values have the potential to create public awareness and engagement in the oversight of corrupt conduct. People can be educated in recognizing and paying attention to social problems that arise around them through the practice of zakat, infaq, and shadaqah. This allows them to contribute to an increase in community participation in monitoring corruption. (Hendriyani, 2020), (Bisri, 2017).

The ideals of social care that Islam teaches are extremely vital in the formation of a society that is just and successful. Islam teaches these virtues. One of the tangible expressions of these ideals is attending to the requirements of others, assisting those

who are in need, and sharing possessions through the practice of zakat. Zakat is a form of obligatory charity in Islam that requires individuals who are in a position to assist their less fortunate brothers and sisters in achieving their basic requirements.

In actuality, zakat can represent a significant source of financial assistance for those who are less fortunate, both on an individual and a communal level. The individuals who are given this help benefit in a favorable way from the many initiatives that are supported by zakat and are designed to strengthen them economically and socially.

It is thought that through increasing awareness of and participation in social care practices through zakat, it will be possible to diminish social and economic imbalances in society, which will in turn lessen the likelihood that corrupt activities will be committed. In addition, the practice of social care can also assist establish a society in which individuals support one another and care about the interests of the community as a whole, which can help reduce instances of corrupt behavior and increase the overall quality of life for everyone.

#### **Fourth Building cooperation between economic actors to promote transparency and accountability**

One of the contributions that the practice of donating social solidarity has made toward combating and eliminating the culture of corruption in Indonesia is the building of cooperative relationships between economic actors in order to promote transparency and accountability. Values of honesty, openness, and accountability can be found in the practices of zakat, infaq, and shadaq. These values have the potential to increase awareness and collaboration between various economic actors in order to promote transparency and accountability in commercial settings. (Rachman, 2019), (Kurniawan & Kusumawardhani, 2020).

The Islamic teachings known as "syar" emphasize the importance of openness, accountability, and cooperation. Disclosure of all issues pertaining to common interests in a direct and transparent manner is referred to as syiar in Islam. Additionally, Syiar emphasized the significance of recognizing and honoring the rights of others and taking personal responsibility for one's own conduct. In the world of business, broadcasting

can take place in the form of open and honest financial reports, as well as through communication that is unambiguous and straightforward amongst business professionals. By adopting the teachings of Syiar, it is intended that ethically questionable acts like bribery and corruption will be avoided, as well as the creation of cooperative relationships that are just and beneficial to all parties involved.

Economic actors can learn to be honest and open in their commercial dealings through the practice of zakat, infaq, and shadaqah, which will help to support the establishment of a healthy and quality business environment. In addition, economic actors can learn to make a better contribution to society and the environment around them through the practices of zakat, infaq, and shadaqah. This can help improve the quality of life for people and lessen the likelihood that they will engage in corrupt behavior.

### **3. Contextualization of the Role of Zakat Social Solidarity In Indonesia's Anti-Corruption Efforts**

The following are some examples of how social solidarity through the practice of zakat has contributed to the prevention of corruption in Indonesia:

First, Zakat as a tool for the economic empowerment of communities. In Indonesia, a number of zakat institutions offer community economic empowerment programs, which may include support with company capital and equipment, as well as training for new skills. Zakat has the potential to persuade people to refrain from engaging in unethical means of generating money by facilitating economic independence for recipients. (Syariah, 2018)

The following are examples of activities in the community that use zakat to empower the community's economy:

- a) Community Economic Development Program (BEU) at Dompot Dhuafa. The BEU program aims to help underprivileged communities improve their quality of life through economic empowerment. This program uses zakat to provide training and business capital for the community.

- b) Productive Business Development Program (BUP) at Baznas. The BUP program aims to help underprivileged communities to build independent businesses. This program uses zakat to provide training and business capital for people in need.
- c) Empowered Care for Zakat Program (BPZ) in Dompot Cares for People. The BPZ program aims to empower the community by utilizing zakat as business capital and providing skills training. In this program, zakat is used as business capital for mustahik, such as purchasing a sewing machine, cooking equipment, and others.
- d) Community Empowerment Program Through Zakat (PMZ) at Rumah Zakat. The PMZ program aims to provide skills training and assistance in running a business for underprivileged communities. This program uses zakat to provide business capital, skills training, and assistance in business management.
- e) Economic Empowerment Program Through Zakat (PEMZ) at the Baitul Maal Hidayatullah Foundation. The PEMZ program aims to assist the community in improving economic welfare through the management of zakat. This program uses zakat to provide skills training, business capital, and assistance in business management for underprivileged communities.

Second: Zakat for education. Several zakat institutions in Indonesia also provide scholarship programs or educational assistance. By providing better access to education, zakat can help people to have greater opportunities to get decent jobs and avoid corrupt practices. (Syariah, 2018).

Here are some examples of activities in society that use zakat for education: a). Providing educational scholarships to underprivileged children; b). Construction of school buildings, classrooms, and other educational facilities; c). Purchase of textbooks and stationery for children in need; d). Training and education for the community regarding the importance of education and how to improve the quality of education; e). Development of Islamic boarding schools to support religious education.

The purpose of these initiatives is to broaden the availability of educational opportunities for disadvantaged communities and to improve the quality of human resources by means of education. It is envisaged that by collecting zakat and putting it to good use, it will be possible for individuals to enhance their standard of living through increased educational opportunities.

Third: Zakat for health services. A significant number of Indonesia's zakat organizations run health-related activities, such as financial aid for medical bills and the construction of hospitals. Zakat can assist people in avoiding engaging in unethical acts in order to acquire the necessary medical care by facilitating access to improved medical care services. (Syariah, 2018).

Construction of community health facilities (also known as puskesmas) in regions that are in desperate need of them is an example of one of the community initiatives that uses zakat for the purpose of improving health. It is possible for the Puskesmas to be outfitted with medical equipment, medicines, and a enough number of medical workers so that they may provide health services to the people in the surrounding area. People who previously had trouble accessing health services are now able to acquire the attention and treatment they require in a way that is both simple and affordable thanks to the puskesmas. In addition, zakat can be utilized to help people who are unable to afford it with their medical bills and to provide them with health exams.

Fourth: Zakat for natural disasters. A number of zakat organizations in Indonesia offer help to people who have been affected by natural calamities. Zakat can help lessen the likelihood of corruption in the distribution of aid and speed up the process of community recovery from the consequences of natural disasters. This is accomplished by providing assistance to those who have been affected by these calamities. (Syariah, 2018).

The disaster response program that is run by Dompot Dhuafa is a good example of a community activity that makes use of zakat to aid victims of natural disasters. The purpose of this initiative is to offer aid of a humanitarian nature to people in Indonesia who have been impacted by natural disasters such as earthquakes, floods, or landslides. The help that was offered covered essentials such as nutrition, hygienic water, and medical care, in addition to providing personal care items and furniture for sleeping. In addition, Dompot Dhuafa provides assistance in the reconstruction of infrastructure that has been harmed as a result of natural catastrophes. This assistance includes the rehabilitation of bridges, housing, and other public amenities. The entirety of this help was made possible by zakat contributions made by the community and channeled through Dompot Dhuafa.

#### **4. Challenges and Opportunities for Implementing Zakat Social Solidarity in Reducing the Culture of Corruption**

There is a lack of public understanding of the concept and benefits of zakat, the existence of irregularities in the management of zakat by zakat institutions, and a low level of community participation in supervising the correct distribution of zakat and right on target. These are just some of the challenges that must be overcome in order to implement social solidarity with zakat in order to reduce the culture of corruption in Indonesia. In addition to this, there are a number of business actors who continue to breach ethics and morality when conducting business and who take advantage of system vulnerabilities for their own personal gain. (Mahmud, 2016), (F. Khoirunnisa & Sunarto, 2020), (Nuswantara, 2018).

The lack of openness and accountability in the handling of zakat contributes to a reduction in public faith in the institutions that administer zakat, which is another concern. In addition, it is vital to undertake efforts to minimize social and economic inequalities in order for zakat to properly operate as a tool to reduce poverty and increase people's welfare. This is because social and economic inequalities are a direct cause of zakat's ineffectiveness. (Kusuma, 2018), (R. Khoirunnisa & Hasyim, 2019).

Introducing a system of social solidarity based on zakat has the potential to significantly cut down on the prevalent culture of corruption in Indonesia. Opportunities for implementing zakat social solidarity that can be utilized include increasing the active participation of the community in economic empowerment programs through zakat, strengthening the role of zakat institutions and the community in managing and supervising zakat, and applying the principles of good and transparent zakat governance. In addition, there is the potential for the implementation of social solidarity with zakat in terms of providing social support. This might include programs that provide scholarships, programs that provide health aid, and programs that provide assistance to people who are in need of assistance with their basic requirements. This can be of assistance to those in need while also bolstering a sense of empathy and social care among the general population. (Nasution, 2018), (Adil, 2019).

The opportunity and potential for implementing tithes social solidarity in eliminating the culture of corruption in Indonesia is rather great when taking into consideration that Indonesia is a country with a majority Muslim population that is obligated to tithe. This makes the opportunity and potential pretty large. Additionally, there is a growing awareness and enthusiasm among the general people in carrying out the responsibility to pay zakat as part of social solidarity and efforts to combat corruption. This can be attributed to the fact that zakat is viewed as a kind of social solidarity. In addition, there is the possibility of increasing openness and accountability in the administration of zakat through the utilization of information technology as well as collaboration between the many agencies responsible for the administration of zakat. This has the potential to assist in preventing acts of corruption and ensuring that zakat can be utilized appropriately to assist those who are in need. (Rakhmawati & Handayani, 2020).

## **CONCLUSIONS**

In light of what has been said up until this point, it is possible to reach the conclusion that the function that social solidarity plays in zakat is highly significant in Indonesia's ongoing attempts to combat the culture of corruption. Zakat is a form of social solidarity that can help cultivate a sense of empathy and social concern in a society, encourage the adoption of ethical and moral values in business, increase public participation in monitoring corruption, and help build cooperation between economic actors in order to encourage transparency and accountability. Zakat is an Arabic word that literally translates to "alms given." There are chances and potentials to strengthen the role of zakat in combatting corruption, such as through the use of information technology and cooperation amongst zakat management organizations. In spite of the fact that there are a number of obstacles in the way of the execution of zakat's social solidarity, there are also opportunities to address these obstacles. Therefore, efforts from a variety of parties are required in order to increase public understanding and awareness of the importance of the role of social solidarity with zakat in combating corruption. Additionally, improvements in the monitoring and management of zakat are required in

order to ensure that it can be utilized in an appropriate and effective manner in order to assist those who are in need.

In order to effectively combat corruption, it is essential for economic actors, members of society, and the government to work together. When conducting business, economic actors are required to adhere to certain ethical and moral values, as well as to practice transparency and accountability in the management of their companies. In the meantime, members of the public have the ability to take part in the monitoring of corrupt acts and the development of a sense of empathy and social consciousness in society through the practice of social solidarity with tithes. In addition, the government plays a significant part in the implementation of laws and programs that contribute to the reduction of instances of corruption and the heightening of oversight of those who are participating in corrupt activities. It is intended that with strong cooperation among economic actors, the community, and the government, a healthy business environment would be developed and corruption will be prevented. This will allow the environment to support long-term economic growth and offer advantages to society as a whole.

The practice of social solidarity tithing as an anti-corruption measure relies heavily on the participation of society as a whole. One way to accomplish this is to raise people's interest in and involvement in zakat, a form of social solidarity. It is important for people to realize that zakat is more than just a religious duty; it is also a civic duty to provide aid to those who are less fortunate. As a result, the community will be inspired to do more to collect and distribute zakat, which will benefit those in need and lessen the likelihood of corruption. In order to better practice social solidarity through zakat, the community as a whole must seek to deepen existing connections and foster new ones. Working together, the community can increase the efficiency with which zakat is collected and distributed, as well as the credibility and transparency with which it is used. To encourage more individuals to participate in the practice of social solidarity with zakat, the community should work to enhance literacy and understanding of the role social solidarity with zakat plays in combating corruption.

To that end, the government and affiliated institutions should play a significant role in promoting and enabling increased participation in zakat as a form of social solidarity within the community. The government can supervise and enforce regulations

against corrupt practices in the collection and distribution of zakat, as well as give incentives or support for communities or groups that are actively engaged in the practice of social solidarity with zakat. That is to say, one of the key initiatives to combat corruption is to raise public consciousness about and interest in the social solidarity practice of zakat. The expectation is that this will help limit potential for corruption and increase people's wellbeing in general, especially if the community is well-informed and actively involved.

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