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The Shopping Movement at the Neighborhood: The Best Solution to Increase Zakat of Trade in Indonesia

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ABSTRACT

This study examines the best solution to increase commercial zakat. This study aims to determine the public's understanding of zakat, to determine public knowledge about the movement and benefits of shopping at neighboring stalls, as well as the potential for increasing trade zakat through shopping movements at neighboring stalls. This type of research is qualitative phenomenology, data collection techniques through interviews with sources and used as primary data. The study concluded that: 1) The main sources of information about zakat came from mosques 33.3%, friends 15.7%, social media/internet 14.3%. Understanding of trade zakat who understands (knows and knows very well) is 60%, slightly understands 23%, and those who do not understand 17%. This result is corroborated by knowledge of the zakat recipient groups where 23% mention 4 to 8 groups, 71% mention 1 to 3 groups, 6% do not mention the recipient groups; 2) The shopping movement at a neighboring shop is known by 67% of respondents, and 33% of respondents who do not know. Benefits of shopping at neighboring stalls: a) increasing micro-economy 33%; b) Alms / sharing to neighbors 26.9%; c) Friendship / brotherhood 25%; and d) easy to get the needs of 14.1%. The intensity of shopping to the neighboring shop is 79% often, and 21% rarely; 3) If this movement is implemented, respondents will increase their shopping at neighboring stalls by 59%, no longer shopping at national retailers by 3%, but there are still 38% who continue to shop as usual.



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Introduction

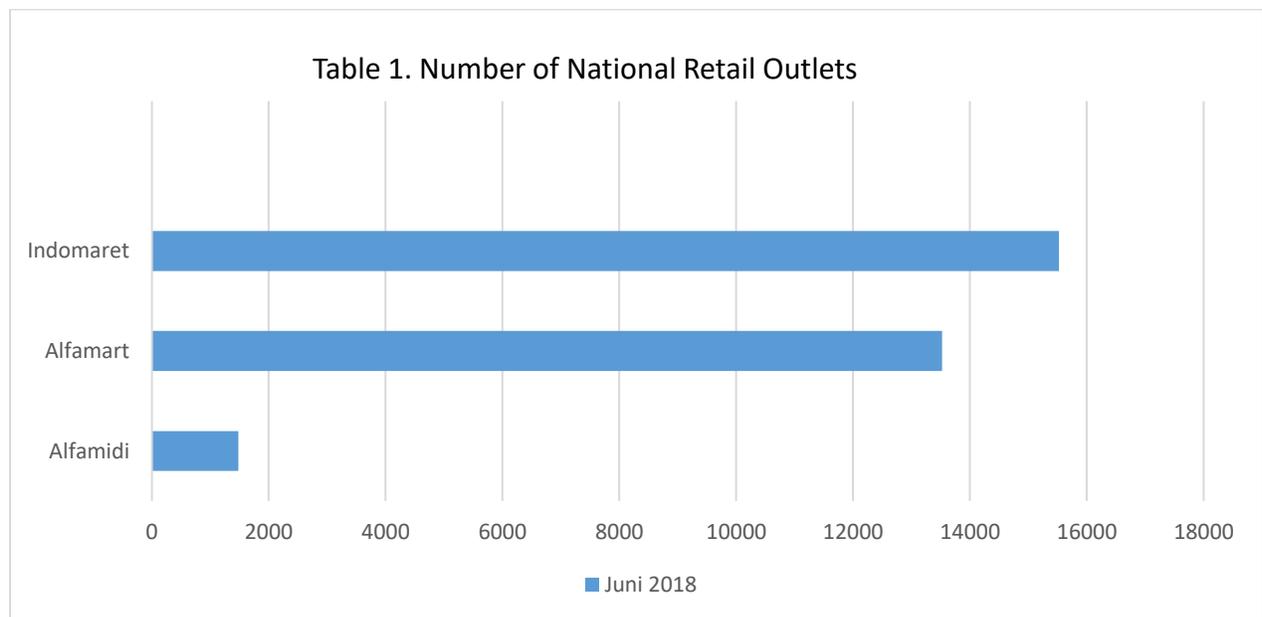
Development is not only related to economic capital, but also social capital related to economic capital. Social capital has the power to influence the principles that underlie the economic progress and social welfare of a country. Countries with high social capital have a tendency for high

economic success and quality. On the other hand, countries with low levels of social capital tend to have slower and inferior economic progress and behavior. In the context of Islam, Islam has a strong foundation for building a society that is committed to social capital. Islam has a commitment to social contracts and norms that have been mutually agreed upon; and the basic characteristics of Muslim community building are ta'awun (please help), takaful (bear each other), and tadhomun (have solidarity) (Dzikrulloh, and Permata, 2019, p. 49).

Islam is the teachings of rahmatan lill alamin, whose main goal is to bring prosperity, blessing, peace and security to all mankind in the world. In addition, Islam teaches to help each other among human beings. What's more, Allah SWT has given natural resources, and others in such a large amount for humans to use as caliphs on earth. Indonesia's majority population is Muslim, so it has the potential to be developed into an instrument of income distribution, especially for the Muslim community. The concept of helping in Islam is reflected in the human obligation to pay zakat (Habib, 2016, p. 1).

Zakat is a property that must be issued by a Muslim or business entity to be given to those who are entitled to receive it in accordance with Islamic law. With zakat we realize that Islam is a socially caring religion that cares for the underprivileged, the management of zakat has been regulated in Law number 23 of 2011 and has been implemented especially in Baznas (Riyan Ramadhan Sahri at al. 2020, p. 487). On the other hand, the potential for community zakat originating from trade zakat is increasingly being eroded due to the increasing number of consumers who in fact 85% are people who shop at national franchise and retail outlets whose ownership is not by Muslims, so the potential for trade zakat is not obtained from the consequences of this. the.

The image below shows the movement of Alfamart and Indomaret outlets still expanding and their dominance is getting stronger in Indonesia.



Source: Tbk, AT 2018

Indomaret and Alfamart still look expansive until the middle of 2018. This is reflected in Nielsen Retail Audit data which shows the number of Indomaret outlets in June 2018 increased by 300 units to 15,526 outlets from the January position. Similarly, Alfamart increased by 32 units to 13,522 outlets and Alfamidi increased by 59 units to 1,478 outlets from the initial position of the year (Tbk. 2018).

Relevant Past Research

In the study of optimizing zakat potential through shopping movements at neighboring stalls, the authors found some literature that can be divided into three major groups, namely: the role of National Zakat Amil Agency (BAZNAS), Merchant Participation, and Zakat Potential. Below are some research results that are highly correlated with the author's proposal, namely:

Table 2. Relevant Past Research

Writer's name	Research Dimension				
	Focus	Type	Technique	Case	Results
Kanalakum B., and Edward Y., 2018, p. 135-147.	BAZNAS's efforts to increase the collection of trade zakat	Qualitative	Observation and interview	BAZNAS Kab. Kuantan Singingi	optimizing the media for brochures, banners and on social media containing information on zakat
Rahman M., and Fitrianto H., 2019, p. 1-16.	Merchant participation in paying trade zakat	Qualitative	Interview	Kuantan district baznas singingi	the participation of traders is still lacking in paying trade zakat to BAZNAS, Kuantan Singingi Regency
Susanti S., Hamzah A., and Sari M., 2020, p. 66-72.	Traders Perceptions of Commercial Zakat	Qualitative	Interview	Batik Entrepreneurs in Full River City	Entrepreneurs' perceptions are still very minimal, some even don't know about commercial zakat
Dhikrulloh, and Gems ARE, 2019, p. 46-58	Optimization of Zakat to Overcome Poverty Problems	Qualitative	Study of literature	Indonesia	The huge potential of zakat in Indonesia must be optimized to the maximum
Lestari OR, Fauziah NE, and Maryandi Y., 2019, p. 449-454	Implementation of Trade Zakat by Traders	Qualitative	Field Research	New Market in Bandung	traders who spend their trade zakat by 76%
Renewal (Nurdin Batjo)	The Potential of the Ummah Increases the number of Muzakki	Qualitative approach to phenomenology	Interview	Commercial Zakat and Shopping Movement at neighboring stalls	Benefits of shopping at neighboring stalls: improving micro-economy; alms; friendship; easy can need. The movement will increase the share of spending in neighbors 62%.

Source: Summary of Some Relevant Past Research, 2021

This research can contribute theories about the potential of the ummah, optimizing the potential of commercial zakat, and methods of increasing muzakki. In addition to contributing theory, this research can also strengthen and correct the commonly used methodologies. And this research can enrich the data in the potential of the ummah and commercial zakat.

Literature review

The Islamic economic system prohibits the accumulation of wealth by a group of people. Islam teaches equitable distribution of wealth by distributing wealth, in this case zakat. Zakat is the most effective and essential instrument that is not found in the capitalist or socialist system. Economically, zakat has a distributive function, namely: redistribution of income from muzakki to mustahik. Zakat is issued at a special time, in the sense that the ownership is complete for a year

(hawl), both property in the form of livestock, money, and merchandise, as well as seeds (rice or field products), fruits, mining goods, income and profession (according to some scholars'), all of which must be paid zakat. Zakat is the fulfillment of obligatory rights contained in assets. Zakat is also intended as a part of certain assets and which is required by Allah to be given to the poor (Dzikrulloh, and Permata. 2019, p. 51).

Discussing the issue of commerce is certainly very interesting, because this work is the same as that carried out by the Prophet and his companions, including jobs that have the opportunity for 9 parts of sustenance out of 10 existing divisions. Included in the category of commercial property are everything that was originally intended to be traded for profit (Tho'in M., et al. 2020, p. 58). At present, commercial zakat has a tremendous impact and influence on the progress and economic growth of the ummah. If zakat management can be implemented and managed properly, there will be trust among the zakat payers (muzakki) towards the zakat amil. Zakat is also very helpful in the economic growth of the ummah, in fact it overcomes social symptoms such as poverty and creed problems (Munawwar, Hafsah, and Yamamah. 2018, p. 138).

Potential Zakat in Indonesia

To optimize the role of zakat as social capital that can alleviate poverty, the amil zakat institution needs to take strategic steps, namely the implementation of good corporate governance at the amil zakat institution, implementing the digitization of the amil zakat institution management system and synergizing collaboration and collaboration with other institutions in accordance with vision and mission of the amil zakat institution. This program will encourage awareness of public trust in amil zakat institutions. The strategy carried out will also encourage ease in the management, collection and distribution of zakat funds so as to increase muzakki as well as increase zakat funds which can then be distributed and reported in a transparent and accountable manner (Dzikrulloh, and Permata. 2019, p. 57).

The research shows that the implementation of zakat mal management policies through the National Amil Zakat Agency (BAZNAS) is still not optimal, seen from several influencing factors such as the lack of public awareness (muzakki) to issue zakat; less than optimal socialization of policies on zakat management; and the lack of public trust in the government in this case BAZNAS (Suherman. 2020, p. 67). Similar to taxes, payment of zakat is an obligation, has rules and regulations that have been set, and is addressed to certain parties who meet the requirements. The difference is that zakat is imposed on every Muslim who meets the requirements throughout the world while taxes are imposed absolutely on every citizen within the territory of a country regardless of what religion they profess. Indonesia as the second largest Islamic country in the world has a very large potential to receive zakat funds, reaching up to 217 trillion per year. But unfortunately, the potential for large zakat funds is not accompanied by the realization of the large amount of zakat funds received (Alpriyamah, and Adityawarman. 2017, p. 1-11). Furthermore, it is said that the factors that can affect the behavior of compliance with the payment of commercial zakat. These factors can come from within the individual such as attitudes and intentions as well as factors that come from outside the individual such as subjective norms that affect the compliance behavior of commercial zakat payments.

Shopping Movement at the Neighbor's stall

Buying at a neighbor's shop will grow the family's economic strength. We have a role to play in maintaining the economy and resilience of a family. Husband, wife and children. And they, acting as sellers. entrepreneurship. It's not just being a servant or a slave of the owners of liberal capitalist capital who argues for the uniform of employees. Imagine, how old are modern shops willing to employ these waiters? Only at a young age. Meanwhile, by becoming a "seller" they will actually be "supported" even until their children grow up (Asyhar. 2017, p. 1)

Current social studies, the above guidelines give an understanding that spending wealth to provide benefits can be in the form of charity or consumption. Charity is aids to ease the burden of life for those who are in need. Consumption is the use of wealth to meet personal and family needs. The shopping movement at the neighboring stalls is carried out by buying daily necessities at our neighboring stalls. Also by not buying elsewhere as long as our neighbor's stall is there at a reasonable price. Prioritizing shopping at neighboring stalls is part of carrying out the message of the Prophet to honor neighbors. It was narrated by Sahih Bukhari 5671 and Sahih Muslim 69: that the Prophet SAW said, "Whoever believes in Allah and the Last Day, let him do good to his neighbors" (Hadis, 2021).

Methodology

The type of research in this study is qualitative phenomenology. The study used primary data from sources. Secondary data comes from books, previous studies and various reading sources related to zakat, shopping movements at neighboring stalls and the benefits of shopping at neighboring stalls, as well as the potential for commercial zakat funds if the shopping movement at neighboring stalls goes well.

The data collection method in this study used interview techniques, and the data obtained were tested for validity using theoretical triangulation techniques. Data or information from one party is checked for correctness by obtaining information from other sources.

Results and Discussion

Based on the research carried out, the research results obtained in the form of tables which are shown below:

Characteristics of Resource Person

The characteristics of the respondents are 50% male and 50% female. Has a range of ages between 21 to 55 years, which is dominant at the age of 26 to 30 as much as 44%. The dominant high school education is 48%, high education is 46%. Employment 51% employees / entrepreneurs, 21% employees / civil servants, and 16% housewives. Have marital status, 51% married, 44% single and 5% widowed/widowed.

Understanding of Zakat

Table 3. Sources of information about zakat for

No.	Resources	Male Resource Person		Female Resource Person		Sub-Total	%
		Amount	%	Amount	%		
1	Mosque / ustadz	25	34.7	24	32	49	33.3
2	Friends	12	16.7	11	14.6	23	15.7
3	Family	9	12.5	5	6.7	14	9.5
4	Social media / internet	8	11.1	13	17.3	21	14.3
5	School / books	7	9.7	8	10.7	15	10.2
6	Baznas	5	6.9	8	10.7	13	8.8
7	local government	4	5.6	3	4	7	4.8
8	Television	2	2.8	1	1.3	3	2.0
9	LAZ	0	0	2	2.7	2	1.4
	Total	72	100	75	100	147	100

Source: Research data after processing, 2021.

The results of the study show that the mosque is the most effective means to socialize zakat, which is 33% of sources of information for informants in obtaining knowledge about zakat, while the accumulation of Baznas and Amil Zakat Institute (LAZ) as institutions in zakat management is only 10.2%. Meanwhile, friends and family have accumulated 25.2% of information contributors about zakat. But there is an interesting fact, namely the source of information about zakat is obtained from social media / internet 14.3% and schools / books 10.2%.

The results above can be a source of information for Baznas and LAZ as institutions that handle zakat that must intensively schedule regular zakat discussions in mosques outside the month of Ramadan. So that these activities can better understand the public about zakat mal, including commercial zakat, and not only discuss zakat fitrah. Potential data is through schools or formal educational institutions, Baznas institutions can also collaborate with the ministry of education so that material on zakat can be inserted between monotheism and prayer material so that the understanding of the younger generation is educated with shari'a coloring. And what Baznas has the potential to do for its program to understand the community about zakat is through social media or the internet. It can be used as an interactive YouTube media by uploading the operational functions of Baznas, namely the collection, distribution, and utilization of zakat. So that subscribers continuously get information about zakat.

Recommendations for the use of social media / internet are in line with the results of Bima Kanalum's research which examined "Baznas efforts to increase the collection of commercial zakat". tithe (Kanalakum B., and Edward Y., 2018, p. 135-147).

Table 4. Knowledge of commercial zakat

No.	Knowledge of commercial zakat	Male Resource Person		Female Resource Person		Sub Total and %
		Amount	%	Amount	%	
1	Do not know	9	18	8	16	17
2	Know a little bit	13	26	10	20	23
3	Know	18	36	25	50	43
4	Very know	10	20	7	14	17
	Total	50	100	50	100	100

Source: Research data after processing, 2021.

The data presented in the table above is the accumulation of resource persons who are very knowledgeable and know about commercial zakat by 60%. Meanwhile, the accumulation of resource persons who know little or even no knowledge of commercial zakat is 40%. This result is quite sad because the informants are aged 21 to 55 years and are Muslim, and it turns out that there are 23% who know little and 17% who do not know at all.

This result is in line with the research of Susi Susanti, et al., with the theme "perceptions of traders about commercial zakat" with the results of the study that entrepreneurs' understanding of commercial zakat is still very low, and there are even entrepreneurs who do not know about commercial zakat (Susanti S., Hamzah A. , and Sari M., 2020, p. 66-72). These two studies are very sad because it is not only the general public who are Muslim who do not know anything about commercial zakat, it turns out that there are also many entrepreneurs who do not know about the existence of commercial zakat. This result is also most likely the cause of the lack of participation of traders in paying trade zakat to the Baznas of Kuantan Singingi Regency (Rahman M., and Fitrianto H., 2019, p. 1-16).

Table 5. Respondents' answers about zakat recipients

No.	The group of beneficiaries of zakat	Male Resource Person		Female Resource Person		Sub Total and %
		Amount	%	Amount	%	
1	Not mentioning the group	4	8	2	4	6
2	Mention 1 group	16	32	10	20	26
3	Mention 2 groups	15	30	16	32	31
4	Mention 3 groups	2	4	12	24	14
5	Mention 4 groups	3	6	2	4	5
6	Mention 5 groups	4	8	0	0	4
7	Mention 6 groups	0	0	0	0	0
8	Mention 7 groups	0	0	2	4	2
9	Mention 8 groups	6	12	6	12	12
	Total	50	100	50	100	100

Source: Research data after processing, 2021.

The results of the study by asking informants about the groups of zakat recipients, it was found that 6% who did not answer the zakat recipient groups, those who mentioned between 1 and 3 groups were 71%, and those who said between 4 and 8 groups were 23%.

If the results are analogized into three groups, it is found that the respondents who do not know the group of zakat recipients are 6%, those who know the group of zakat recipients are 71%, and really know the group of zakat recipients are 23%. This result is a challenge for Baznas and LAZ in finding solutions in the form of work programs so that the understanding of the ummah about zakat can increase so that increased understanding will also increase community participation in zakat and increase zakat potential.

Movement and Benefits of Shopping at the Neighbor's Warung

Table 6. Respondents' answers regarding knowledge of the existence of a shopping movement at a neighboring shop

No.	Knowledge of movement	Male Resource Person		Female Resource Person		Sub Total and %
		Amount	%	Amount	%	
1	Do not know	19	38	14	28	33
2	Know	31	62	36	72	67
	Total	50	100	50	100	100

Source: Research data after processing, 2021.

The results showed that the shopping movement to neighboring stalls was not known by 33% of respondents, and there were 67% of respondents who were aware of the existence of shopping movements to neighboring stalls. This result is a hope and a challenge where 67% of the informants are hopeful that they will be able to make the shopping movement a success at a neighboring shop. However, 33% of the informants were a challenge as the initial target of socializing the shopping movement at a neighboring shop.

The implementation of the socialization of the movement is supported by QS al-'Asr 103:3 below:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّاصُوا بِالْحَقِّ ۗ وَتَوَّاصُوا بِالصَّبْرِ ۗ - ۳

Translate:

Except those who believe and do good deeds and exhort one another to truth and exhort one another to patience. (Surat al-'Asr 103:3) (Quran, 2021)

The verse clearly states that people who do not lose are if they believe in Allah, then do good, and benefit others by giving advice on truth and patience. So that the implementation of the socialization of the movement is to give advice on the truth, if the socialization is accepted then you must be grateful and if it has not been accepted by the person who was given the socialization then you must be patient.

This movement has been supported nationally by regents, mayors, governors and up to the president through his ministers. This is proven through the Banyumas Regent, through the Chair of the Banyumas Regency PKK Mobilization Team, Mrs. Erna Husein (Banyumas, K. 2020), then in July 2020, the Samarinda City Government plans to hold a shopping movement for neighboring stalls or stalls around their homes (Today). K. 2020), then a statement from the Expert Staff of the South Sulawesi Provincial Government for Economic Affairs, Irman "None" Yasin Limpo, said that the community played a role in creating strong Micro small and Medium Enterprises (MSMEs). One thing that can be done is to promote the Shopping movement at Warung Neighbors (FajarNews. 2020), then supported by the president through the Ministry of Cooperatives and Small and Medium Enterprises (SMEs) to launch a shopping program at neighboring stalls as an effort to maintain people's purchasing power for MSME products (Liputan6.com. 2020).

Table 7. Benefits for the community if you shop at a neighboring shop, answers from male sources

No.	The benefits of shopping at a neighbor's shop	Male Resource Person		Female Resource Person		Sub-Total	%
		Amount	%	Amount	%		
1	Improve micro-economy	34	50	19	21.6	53	33
2	Alms / share with neighbors	7	10.3	35	39.8	42	26.9
3	Friendship / brotherhood	16	23.5	23	26.1	39	25
4	Easy to get needs	11	16.2	11	12.5	22	14.1
	Total	68	100	88	100	156	100

Source: Research data after processing, 2021.

After asking openly so that the number of answers is expected to be more than one to the informant about what are the benefits for the community if shopping at a neighboring shop is to improve the micro-economy of the community 33%, alms / sharing with neighbors 26.9%, friendship / ukhuwah 25%, and ease of obtaining needs 14.1%. These results show that people's understanding of the importance of improving the micro-economy can be achieved through shopping at neighboring stalls, 33% of which are in first place. The next ranking can be grouped into social benefits, namely alms / sharing with neighbors and friendship / ukhuwah with a total value of 51.9%, which is a very dominant value. Then the benefit for the individual himself is the ease of obtaining needs of 14.1%.

The first benefit of shopping at a neighboring shop is the increase in the micro-economy, where the circulation of money will circulate among small people so that the economy will be better and more resilient in the event of a crisis in Indonesia. This is supported by the paragraph below.

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

Translate:

So that the treasure does not only circulate among the rich among you ... (Surah al-Hasyr 59:7) (Al-Quran. 2021). This verse explains the habit of ignorant and greedy people is to want to get and control many economic factors so that a monopoly occurs which causes wealth to accumulate only to a few people.

The second benefit related to social alms and friendship / ukhuwah which totals 51.9% is strongly supported by the verse below:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ۙ - ٣٦

Translate:

And worship Allah and do not associate anything with Him. And be kind to your parents, close friends, orphans, poor people, near and far neighbors, colleagues, ibn sabil and slaves that you have. Indeed, Allah does not like people who are arrogant and proud. (Surat an-Nisa' 4:36) (Quran. 2021)

This verse can be used as an explanation of the order of doing good to neighbors when selling, namely prioritizing shopping at neighbors who are close relatives, then to neighbors who are orphans then poor, then to close neighbors and then to distant neighbors. So that with shopping we can get closer to our neighbors by providing benefits for the profits we buy. Besides that, shopping at a neighbor's shop will establish friendship / ukhuwah even though our neighbors are not Muslims.

Table 8. Intensity of resource persons shopping at neighboring stalls

No.	The intensity of shopping at the neighboring stall	Male Resource Person		Female Resource Person		Sub Total and %
		Amount	%	Amount	%	
1	Very rarely	3	6	1	2	4
2	Seldom	8	16	9	18	17
3	Often	14	28	18	36	32
4	Very often	25	50	22	44	47
	Total	50	100	50	100	100

Source: Research data after processing, 2021.

The results of the research above, if grouped into two parts, will get the results that, shopping sources at neighboring stalls have a rare intensity of 21%, while those who shop with frequent intensity are 29%. This result is quite encouraging because the value for shopping at a neighboring shop with intensity is often 79%. However, it should be noted that we are in Indonesia, which has eastern customs and a very high social spirit, but there are still 21% of respondents who rarely shop at neighboring stalls.

The results of the research above are strongly supported by the two hadiths which are written below:

مسند أحمد ١٨٦٥٠: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَارُ أَحَقُّ بِسَقْيِهِ مِنْ غَيْرِهِ
قَالَ أَبُو عَامِرٍ فِي حَدِيثِهِ الْمَرْءُ أَحَقُّ

Musnad Ahmad 18650: The Prophet sallallaahu 'alaihi wa sallam said: "A neighbor is more entitled to be neighbors (invited to social interaction) than others." Abu Amir said in his hadith: "Al Mar'u (that person) is more entitled." (Hadis. 2021)

سنن الدارقطني ٤٤٨٤ : أَنَّهُ بَاعَ مِنْ رَجُلٍ نَصِيْبًا لَهُ مِنْ دَارٍ لَهُ فِيهَا شَرِيْكٌ , فَقَالَ شَرِيْكُهُ : أَنَا أَحَقُّ بِالْبَيْعِ مِنْ غَيْرِي , فَرَفَعَ ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , فَقَالَ : «الْجَارُ أَحَقُّ بِسَفْقِهِ»

Sunan Daruquthni 4484: That he once sold someone his share of a house which was shared with a partner, and the partner said, 'I have more rights to the sale than anyone else.' Then he complained to the Prophet SAW, so he said, 'The neighbor is more entitled because of his proximity.'" (Hadis, 2021)

Where the hadith of Musnad Ahmad states that the most entitled to be invited to socially interact with neighbors so that this hadith is a rebuttal to the sources, amounting to 21% who rarely interact with their neighbors through shopping. However, this needs to be investigated whether the resource person continues to interact socially with his neighbors but is represented by his other family for shopping. Meanwhile, the Hadith of Sunan Daruquthni asserts that the first person entitled to receive an offer for the sale of an item is the neighbor and vice versa, the neighbor is also obliged to purchase goods from a neighbor's shop.

The Potential of Commercial Zakat Through Shopping Movements at Neighboring Stalls

Zakat is a property that must be issued by a Muslim or business entity to be given to those who are entitled to receive it in accordance with Islamic law. Zakat mal includes one of them is commerce. Zakat mal as referred to in paragraph (2) is an asset owned by an individual muzaki or a business entity.

Total franchise outlets as of January 2018, for Indomaret 15,526 outlets, Alfamart 13,522 outlets, and Alfamidi 1,478, for a total of 30,526 outlets. With a standard daily turnover in each outlet, a minimum of IDR 17,000,000.

Then the daily turnover = 30,526 x IDR 17,000,000
 = IDR 518,942,000,000/day

Assuming that Muslims shop for 85% then:
 = IDR 518,942,000,000 x 85%
 = IDR 441,100,700,000 / day (365 days / year)
 = IDR 441,100,700,000 x 365 days
 = IDR 161.001.755.500.000 / year
 = IDR 161 trillion per year

Potential Zakat on trade = Assumed net profit 10% x 2.5%
 = (Rp 161 T x 10%) x 2.5%
 = IDR 16.1 T x 2.5%
 = IDR 402.5 billion (Indomaret, Alfamart, Alfamidi)

Table 9. After hearing an explanation of the potential lost zakat of 402.5 billion rupiah per year only by shopping at three national retail outlets, what kind of shopping model will be used by the informants.

No.	The shopping model after knowing the potential for zakat lost 402.5 billion rupiah per year	Male Resource Person		Female Resource Person		Sub Total and %
		Amount	%	Amount	%	

1	Keep shopping as usual	15	30	23	46	38
2	Increase shopping at the Neighbor's shop	32	64	27	54	59
3	No more shopping at retail	3	6	0	0	3
	Total	50	100	50	100	100

Source: Research data after processing, 2021.

The results of the research above show that by making one move through socializing the potential for commercial zakat income if shopping at a neighboring shop, the results show that 38% of respondents will continue to shop as usual. The 38% of these informants can be divided into three parts, namely: 1) Continue to shop as usual, where you spend more often at national retailers, and are not affected by the socialization of the potential loss of zakat; 2) Keep shopping as usual, because it is more dominant to shop at neighboring stalls/stores; 3) Keep shopping as usual, because purchases at national retail are products that are not available at neighboring stalls/stores but are available at national retailers.

The results of the study also showed that 59% of respondents stated that they would further increase their shopping intensity at neighboring stalls, and there were even 3% of respondents who stated that they would no longer shop at national retailers. Seeing the results above, a shopping movement at neighboring stalls is very much needed that is solid and active. It is recommended that the institution should be formally formed so that the organization is based on law so that it is protected by law. Then embracing MSME actors so that their organization becomes bigger and more solid, where MSME actors are also used as organizations whose one function is to drive the shopping movement at neighboring stalls in their respective coverage areas. Then the collaboration of shopping movement organizations in neighboring stalls and MSMEs, periodically and intensively socializing the goals and benefits of the shopping movement at neighboring stalls.

A very effective medium is MSMEs themselves where every time and space MSMEs must have a quote, let's go shopping at a neighboring shop. For example, on signboards, business rooms, consumer desks, social media, MSME YouTube channels must include a quote, let's go shopping at a neighboring shop. Then added by the movement organizations must also use social media, advertising on the internet, youtube channels to include quotes, let's go shopping at a neighboring shop. This effort is believed to have a very effective impact on the development of MSME businesses which are actually Indonesian indigenous people. This repeated socialization activity will certainly have a positive impact if you look at the opinion of Jozef Goebbels, Minister of Propaganda in Nazi Germany, who said that a lie that is repeated will become the truth. So that the socialization of the movement in a solid and intensive manner, God willing, will bring people's awareness to buy products that are sold and produced by neighbors (children of the nation).

This movement must be rooted in the general public, but must also be rooted, branched, and branched to the top level, namely to the executive, legislature, and judiciary. This is due to the interests of several parties whose business will be disrupted, which will certainly react to this movement. That's why this movement must be well organized, because in accordance with the statement of Friends of Ali bin Abu Talib RA stated that organized crime can defeat disorganized truth. So if it is well organized, it will make the Indonesian people able to host in their own country.

Conclusion

Based on the results and discussion of eating, several conclusions can be drawn including: The main sources of information about zakat are from mosques 33.3%, friends 15.7%, social media/internet 14.3%. 60% understanding of commercial zakat (knowing and very knowledgeable), 23% understanding a little, and 17% not understanding. This result is

corroborated by knowledge of the zakat recipient groups where 23% mention 4 to 8 groups, 71% mention 1 to 3 groups, 6% who do not mention the recipient groups.

The shopping movement at a neighboring shop was known by 67% of respondents, and 33% of respondents who did not know. Benefits of shopping at neighboring stalls: 1) increasing micro-economy 33%; 2) Alms / sharing to neighbors 26.9%; 3) Friendship / brotherhood 25%; and 4) easy to get the needs of 14.1%. The intensity of shopping to the neighboring shop is 79% often, and 21% rarely.

If this movement is implemented, it will make respondents increase their shopping at neighboring stalls by 59%, no longer shopping at national retailers by 3%, but there are still 38% who continue to shop as usual.

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