

## SAYYED HOSSEIN NASR'S IDEAS IN THE DEVELOPMENT OF PRODUCTIVE ZAKAT IN INDONESIA: AN ANALYSIS

Lifia<sup>1</sup>, Siti Masriyah<sup>2</sup>, Helmi Syaifuddin<sup>3</sup>

<sup>1,2,3</sup> Graduate Program of UIN Maulana Malik Ibrahim Malang

Email : [220504210008@student.uin-malang.ac.id](mailto:220504210008@student.uin-malang.ac.id)<sup>1</sup>,

[220504210009@student.uin-malang.ac.id](mailto:220504210009@student.uin-malang.ac.id)<sup>2</sup>, [helmi.syaifuddin@uin-malang.ac.id](mailto:helmi.syaifuddin@uin-malang.ac.id)<sup>3</sup>

### *Abstract*

*The development of the modern world with all its problems in a very complex geo-political-economy such as the gap between modernity and religion, the distribution of wealth. Sayyed Hosein Nasr is a contemporary figure who solves this modernization problem with his ideas discussing solving geo-political problems with traditionalism, perennial philosophy and integration between science and religion. This study also incorporates the ideas of Sayyed Hosein Nasr in the development of productive zakat in Indonesia in order to solve the problem of equal distribution of wealth. Productive zakat is not new in Indonesia but has many problems that need to be resolved, therefore this study is expected to be the answer to all existing problems.*

**Keywords:** *Geopolitics-Economy, Sayyed Hosein Nasr's Ideas, Productive Zakat.*

## INTRODUCTION

The Islamic world has the same focus as the West, where the economy is a major concern because economic growth can improve people's welfare and can develop the quality of life and knowledge. During the leadership of Rasulullah SAW and the caliphate, maybe even in the period after, the economic system was certainly very different from today, seen from various aspects and points of view. In the past, banking institutions had not yet been invented, the free market system had not yet developed, and even an online trading system did not exist. Now, all levels of society can enjoy economic convenience without experiencing distance difficulties and other obstacles as well as the development of modern human needs are also diverse and can be fulfilled easily where this convenience occurs due to the moderation of economic technology. This certainly allows many people to innovate in the current economic system. However, despite this, in ancient times the economic system continued to run even though it only worked on the market. Many trading processes occur in markets, Islam has special attention to the market, because besides being a means of *da'wah*, the market is a fundamental instrument for building the people's economy<sup>1</sup>. The current developing economic system is divided into three, namely capitalism, socialism and Islamic economics. Indonesia

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<sup>1</sup> Boedi Abdullah, *Peradaban Pemikiran Ekonomi Islam*, (Bandung:Pustaka Setia, 2011) p.70

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\* Lifia, [220504210008@student.uin-malang.ac.id](mailto:220504210008@student.uin-malang.ac.id)

implements the Pancasila economic system where in our country there are the implementation of these three systems, so that there is a very pronounced difference because of course there is a more dominant system, namely the capitalist system, which has an impact on increasing the number of poor people in Indonesia because only those who have capital or capital have it is the big ones who will rule, while the socialism system has an impact on narrowing private ownership so that the economic independence of the community is reduced because some strategic areas are controlled by the state.<sup>2</sup> The Islamic economic system has a solution to the problems presented by the two economic systems, namely zakat. Zakat is also a way to overcome problems in poverty, various studies have been conducted and it has been proven that zakat can minimize poverty levels, and it is also hoped that it can help to achieve the expected level of welfare. Among the objectives of giving zakat is so that they can improve their economic life for the better.

Today, modern life is hit by various complex crises. Whether it's a natural crisis, a cultural crisis of civilization, a socio-economic crisis, an educational crisis and other crises that have a relationship between these crises. Humans begin to feel boredom and anxiety related to the crisis in modern life. They want justice, prosperity, security and peace. But the reality is that the downturn is visible, in the West right now there is unemployment, high inflation, housing crisis. It is a reality that is found that the effects of modernization that have grown from the Western Renaissance have had an adverse impact on the crisis of the meaning of life, spiritual emptiness, and the erosion of religion in human life. Modernization is closely related to secularization, which has given rise to schemes like this: the expulsion of religion from human life, such as: eliminating religious and spiritual values in viewing the universe, removing spiritual and religious aspects from socio-economic and political disputes, and negating the sacredness of religious values from life. The impact that arises from this secularization process is that humans strive more for worldly life than for the spiritual. Human life, from the smallest to the largest aspects, such as developments in science, society, the economy and various other things, have separated from matters related to religion and spiritual values that have created a spiritual void in modern life. Various discussions on overpopulation or lack of economic resources for the population. However, the fruit of the discussion on these issues is only about the need for more optimal utilization of nature. Human discussion focuses on how solutions must be made to resolve crises resulting from conditions exploited by life on earth. The problems detected are only those on the surface without looking at the causes of these problems. Only a few people realize that the most severe economic, social and

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<sup>2</sup> M. Dawam Rahardjo, *Menuju Sistem Perekonomian Indonesia*, (Jakarta: Journal of UNISIA, Vol. XXXII No. 72 Des 2009). p 7-8

technological problems exist because excessive development is not caused by underdevelopment and the loss of the balance between humans and nature, resulting in human conquest and exploitation of nature. Only a handful of people see that they accept the fact that peace in society will occur if humans are willing to take steps to make peace with nature, not by carrying out excessive development so as to impact on the destruction of nature. Because not everyone also realizes that in order to be at peace with nature, humans must also be at peace with the spiritual order. Not by eliminating spiritual values as is happening nowadays.<sup>3</sup> Seyyed Hossein Nasr is a contemporary thinker who firmly expresses his opinion, both in Eastern and Western circles. He is rarely challenged to disagree because the logic he uses in expressing his ideas is clear. He is also able to express his ideas using language and logic that is easy to understand. In order to build a shared awareness of the need for a sense of security and peace, Nasr in his works tries to combine the spiritual dimension and the rational dimension so that it becomes feasible to be developed in this modern era. Seyyed Hossein Nasr pays attention to alternative offers for healing the spiritual crisis of modern humanity. To deal with this problem, according to him, humans need to revive traditional values such as Sufism, traditions that are in accordance with Islamic values, and social life in society that is in accordance with Islamic values. Furthermore, according to Nasr, the existential and spiritual crises experienced by modern humans are when humans begin to leave God in their lives in order to strengthen their existence. This causes humans to even lose their identity and move towards the outskirts of their existence. This incident is not only experienced by the West but also experienced by the Islamic world. The mistakes that the West has made have been repeated by almost all countries in the East, namely by creating an industrial city society and modern civilization. The East should be able to make the West a case study instead of using a mistake as an example to follow without conducting a review first, or just taking it for granted. In the Islamic world today there are various kinds of groups, namely: traditional groups, groups that are between traditional values and modern values, modern groups, but all of these groups are still alive in the growth of Islam. The problems that arise in the Islamic world are the dilemmas faced by Muslims in their relationship with the modern world. The problem being faced is that Muslims are tossed between two forces; on the one hand the strength of Islamic tradition, on the other hand the power of secularism and modernism. In the Islamic view, man is the theophany (radiation) of the names and qualities of God, and also as his vicegerent on earth and participates in God's freedom. Human freedom has belied reality in surrendering to its will, efforts to overcome pressing problems, and limiting human freedom is by cleansing the mind so that humans become free from all external conditions including bodily desires. Spirituality is a human need

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<sup>3</sup> Amir Maliki Abitolkha, *Seyyed Hossein Nasr's Teaching on Sufism and Its Relevance to Modern Society*, (Surabaya: Journal of Theologia, Vol 32 No 1 2021). P 5-6

today, and is a permanent need for humans. To increase the spiritual spirit in Islam, God is not only used as the ruler of nature, but also as the center of everything that begins and ends with the purpose of this spiritual spirit. Every dimension in life always makes God as an object that is surrounded and everything is centered on it as a search process with the aim of achieving human existence. Such a view is an old legacy that has been forgotten by many people in modern times. Humans in the modern era have started to ignore and even not know the values of traditional wisdom anymore. This traditional wisdom is a characteristic that is discussed in perennial philosophy where this perennial philosophy tries to revive traditional wisdom that has been largely forgotten, even though in this wisdom lies human happiness and safety. Therefore, the discussion in this perennial philosophy aims to restore the spirituality of society in modern times. In dealing with all the realities that are starting to emerge and develop in modern times, Nasr offers a new solution to solving problems which is called perennial philosophy. Perennial philosophy is a discussion in philosophy that seeks to raise human awareness that in fact God is the absolute being and is the owner of everything that appears. Perennial philosophy also discusses the phenomenon of religious pluralism and seeks to trace the roots of religiosity awareness through symbols, rites, and religious experiences<sup>4</sup>.

## **METHOD**

In this study, the author discusses Seyyed Hossein Nasr's ideas regarding the solution to the crisis that occurred in the modern era to develop productive zakat. This theme will be important to discuss because in his ideas Nasr put forward an effective way to restore the spiritual condition of Muslims due to the strong influence of changes that have occurred in modern times which have made Muslims lose their identity. Which makes them susceptible to various spiritual ailments, and makes them forget about who they are, what life is for, and where to go after. Seyyed Hossein Nasr is a Muslim thinker who has mastered various disciplines. His ideas about Islam, perennial philosophy, and modernism appear in several of his works so that in the map of Islamic idea, Nasr is positioned as a popular thinker. Nasr is able to combine the physical and spiritual dimensions when he approaches all the objects he examines. Productive zakat can be analogous to the processed product of Sayyed's idea which accompanies traditionalism in spiritual life, in which humans return to their nature to help others and eliminate socio-economic inequality due to poverty. This productive zakat aims whereby a recipient of zakat or *mustahik* will be able to change his position to become a *muzakki*, who is independent, of course in this study we hope that by maximizing Sayyed

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<sup>4</sup> Rizki Amrillah, Lukmanul Hakim, *PANDANGAN KRITIS SYED HOSSEIN NASR TERHADAP RELASI SAINS DAN AGAMA*, (Bali: Journal of Perspektif- Bali Education Network Foundation 2008). P 531

Hossein Nasr's ideas it will be able to increase the growth of productive zakat in Indonesia and hope to increase various other worship services to increase spiritualism modern humans today.

Therefore, analyzing and researching the ideas of one of the leading intellectuals in the center of science and religion relations such as Syed Hussein Nasr is a relevant and significant effort to better understand one of the important aspects of scientific development in the Islamic world in particular, and the dynamics of science in general. and use it to develop a pattern of productive zakat. Based on the background that has been described, the formulation of the problem that will be examined more deeply in this study are: first, how does Syed Hussein Nasr think about the integration between religion and science?, and, second, what is the relevance of Nasr's concept of knowledge in the development of science and zakat productive?. Thus, this study aims to know and understand: first, Seyyed Hussein Nasr's concept of integration between religion and science, and, secondly, to formulate the relevance of Nasr's concept of knowledge for the development of science and productive zakat.

## **DISCUSSION**

### **Seyyed Hossein Nasr's Biography**

Seyyed Hossein Nasr was born on April 7, 1933 and was educated as an Iranian Shia. He came from a family of renowned scholars. His father and grandfather were physicists in the Iranian kingdom, besides they were also well-known among Shia Muslims as Sufi figures. Seyyed Hossein Nasr when he was small was not much different from other children his age, he studied at a school with Persian standards. It was his father who made little Nasr more inspiring and enthusiastic. The spirit virus injected by his father made Nasr so enthusiastic about going to America when he was 12 years old. He entered a Peddie school in Hightown, New Jersey, and when he graduated in 1950 he won the Wycliffe Trophy which is the highest award for outstanding students. It was at this school that Nasr was passionate about gathering knowledge about science, in the direction of America, Western civilization and Christology. In contrast to when he studied at Peddie Middle School, in his second year of undergraduate study in the physics department, he felt pressured and bored because he idea it was too exaggerated to glorify the scientific side and tended to be positivism. He considers that many questions regarding the metaphysical problems that are of interest to him do not have a place in the physics department. Because of that he began to doubt whether physics could lead humans to the essence of physical reality. When Nasr was studying for his bachelor's degree, he had to make a decision to take another field for his further studies. He began to study and read intensively books in the humanities.<sup>5</sup> Especially when he met professor Giorgio de Santillana, a philosopher of science and historian from Italy, Nasr studied Greek philosophy, European

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<sup>5</sup> Hidayatullah, "Konsep Ilmu Pengetahuan Syed Hussein Nasr: Suatu Telaah Relasi Sains Dan Agama." P 16

philosophy, Hinduism and modern Western idea. Nasr then pursued a concentration in geology and geophysics in the Graduate Program at Harvard University. After obtaining a master's degree in geology and geophysics in 1956, he continued his studies to obtain a Ph.D in the history of science and philosophy at Harvard University. During his recent studies at Harvard, Nasr had many contacts with writers and philosophia perennis figures such as Fritjof Schuon and Titus Burckhardt, who contributed greatly to and influenced his intellectual and spiritual development. When he graduated and got his Ph.D Nasr was only 25 years old. His dissertation entitled *Conception of Nature in Islamic Idea*, was published by Harvard University under the title *Introduction to Islamic Cosmological Doctrines*. The period of writing his dissertation was also used by Nasr to write a book which was later published under the title *Science and Civilization in Islam*, which we will see in the next chapter. After completing his studies, Seyyed Hossein Nasr returned to Iran, was appointed an associate professor in philosophy and history of science, almost at the same time as his marriage to a woman from a respectable family. At the age of 30 Nasr became the youngest person to hold the title of full professor at the University of Tehran. Something new was offered by Nasr to this institution, namely that he considered the importance of teaching Islamic philosophy based on history and an Islamic perspective. Nasr believes that one should not expect to be able to understand and appreciate one's own intellectual tradition from another's point of view, as it is also impossible for one to see things through other people's eyes. Nasr also fosters awareness and interest in studying Eastern philosophy in the philosophy study program. Nasr is also involved in the doctoral program in the field of Persian language and literature for those whose native language is not Persian, many of Nasr's upbringings in this field have become important scholars including from America William Chittick, and scholar from Japan Sachiko Murata. Seyyed Hossein Nasr served as Chancellor of Aryamehr University, famous university of science and engineering in Iran, 1972-1975. Shah Reza Pahlevi, the ruler of Iran at that time, wanted Nasr to develop Aryamehr University on the model of a well-known college in America but with a strong foundation in Iranian culture. Nasr led this college to open a postgraduate program in the field of philosophy of science based on Islamic philosophy of science, for the first time in the Islamic world, even in the world in general. Seyyed Hossein Nasr, despite his busy schedule, still managed to gain wisdom, under authoritative masters in Iran. Among these respected teachers was Sayyid Muhammad Kazim Assar, a pious scholar who had authority in the field of Islamic law and philosophy, who was a friend of Nasr's father, Allamah Sayyid Muhammad Husain Tabatabai and Sayyid Abu Hasan Qazwin, an Islamic jurist who also mastered mathematics, astronomy and philosophy well. It can be seen that Nasr had received Modern Western education and combined it with Traditional Eastern education. This rare combination puts him in a rare position when speaking and writing, which deals with many issues related to West-East encounter, tradition and modernity. Nasr also wrote actively while in Iran in English,

French and Arabic. His dissertation was rewritten in Persian which was later awarded the king of Iran. Nasr also wrote the books of Suhrawardi and Mulla Sadra in Persian and the works of Ibn Sina and al-Biruni in Arabic. Seyyed Hossein Nasr's work is not limited to Iran alone but has penetrated the "outside" world, both Muslim and non-Muslim areas. He was once a recruit of the Cultural Institute, of which Iran, Pakistan and Turkey are members. In Beirut he founded the Aga Khan Chair of Islamic Studies at the American University in Beirut (1964-1965). Even though he lives in America, Nasr often goes out and makes contact with other countries. In 1977 he delivered Kevorkian Lectures on Islamic art in New York, where he spoke about art and Islam. In 1979, when the Iranian Revolution broke out, Nasr moved to America, and began to actively write there again. In 1980 he actively wrote and discussed in a prestigious forum called Gifford Lectures, because it was attended by leading scientists, and Nasr was the first Easterner and Muslim to get this valuable opportunity. His work *Knowledge and The Sacred* is the title he has presented at the Gifford Lectures forum. Nasr revealed that *Knowledge and The Sacred* was a gift from heaven because the writing could be completed in less than three months. In fact, there are many works by Seyyed Hossein Nasr apart from those mentioned above, but due to various limitations, it is impossible to present and review all of them here. Therefore it is sufficient here.

### **Sayyed Hossein Nasr's Ideas**

Seyyed Hussein Nasr is one of the Islamic scientific thinkers who sharply criticized the paradigm of modern Western science through several scientific works and lectures, such as the book *The Encounter of Man and Nature* (1968), the book *Man and Nature: The Spiritual Crisis of Modern Man* (1968), the book *Islam and the Plight of Modern Man* (1975), and the book *Religion and the Order of Nature* (1996). As did Ziauddin Sardar, Syed Naquib al-Attas, and Mehdi Gholsani, Nasr's critique generally leads to a secular, materialistic and mechanistic worldview. Nasr criticized Western science by referring to its negative impacts, especially considered as a trigger for crises of spirituality, humanity, and environmental crises as well as what he called "constrainedness", "narrowness" and "limitations" of Western science. Criticism of the secularistic paradigm of Western science actually appears among Western thinkers. One of the figures who is very eloquent in arguing for this criticism is Frithjof Capra, especially in his book, *The Turning Point: Science, Society and the Rising Culture*. Some Westerners realize that there are diseases in modern civilization. They see that their civilization has scorched human nature, obstructed peace of mind, and undermined human values. Man, of course, cannot elevate himself spiritually just like that. He must be awakened from his nightmare by someone who has awakened. Because of this, humans need God's guidance and must follow those instructions, so that he can use all of his potential and so that he is able to overcome

obstacles in using his mind. . Because, for Nasr, so far fundamentalist or Islamic revivalist movements have been nothing more than a traditionalism-modernism dichotomy, their existence has become too radical and too oriented towards political missions rather than religious values. Even if such movements are in the name of traditional Islamic reforms. People's lack of understanding of Islamic traditionalism or Islamic fundamentalism causes these two things to be considered the same. Even though the difference between the two is not only from the content but also from the activities carried out. The Islamic traditionalism movement offered by Nasr, is a movement to invite a return to the 'roots of tradition'; which is the "Truth and Origin of all things", by trying to connect between Western secularity and the divine dimension which originates from religious revelation.<sup>6</sup> Nasr's offer is intended so that the sacred value of Islam can animate knowledge originating in the West which is more developed than the contemporary Islamic world, so it doesn't need to be removed altogether. Islamic traditionalism, emphasized by Nasr, is actually an early picture of a conception of idea in a form of Sophia Perenneis (eternity). Islamic traditionalism can also be said to be a universal intellectual movement to be able to respond to the currents of modern Western idea which is the effect of modern philosophy which tends to be profane in nature, and furthermore to be able to distinguish the movement of Islamic traditionalism from the Islamic fundamentalism movement, as is the case in Iran. , Turkey and other fundamentalist groups. Nasr's attempt to roll out such an idea is at least an alternative offer of a living values for modern humans and a country that has been infected with a modern mindset, with profane and secularistic nature, to then return to a transcendental root tradition by making Islamic teachings as a basic foundation for the development of science.

Nasr's central concept of knowledge, as elaborated in the book *Science and Civilization in Islam* is unity; namely the understanding of the unity and interrelation of all that exists, so that by contemplating the unity of the cosmos, one can move towards the unity of the Divine which is imagined in the unity of Nature. The idea of unity in science is an idea derived from the *shahadah: la ilaha illa Allah*. The idea of unity is not only a feature of Islamic science and art, it also dominates the expression of these sciences and arts. With the concept of unity or what is commonly called monotheism, it also allows the integration of the diversity of knowledge into integration. In other words, the idea of unity allows the integration of human knowledge and action into a harmonious whole. In fact, according to Nasr, this idea of unity is not unique to Islam but is common in all traditional civilizations, including Christianity. However, its application in Islam is capable of producing something unique, which is not found to the same degree in civilizations from other traditions. According to Nasr, cosmology is capable of being a "means of

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<sup>6</sup> Fathin Fauhatun, "Islam Dan Filsafat Perennial: Respon Seyyed Hossein Nasr Terhadap Nestapa Manusia Modern", (*Fuaduna: Journal of Kajian Keagamaan Dan Kemasyarakatan* : 2020, Vol. 04 No. 01, Januari) P 10-12

conceptual integration" because of its aim "to establish a knowledge which shows the interrelatedness of all things and establishes relations with the levels of the cosmic hierarchy with each other and, finally, with the highest principle. Thus, it becomes a knowledge that allows the integration of diversity into cohesiveness. According to him, the existence of different views and the emergence of various ideas about science, is none other than due to differences in the levels of faculties possessed by humans, which include: intellect, imagination, reason, and senses. This assertion by Seyyed Hossein Nasr is a starting point for the purpose of showing how the appreciation of the spirituality and essence of Islam shows how Islam is universal and related to other religions..<sup>7</sup> It also shows how Sufi understanding opens the way to the heart of religion itself, and how this conception in turn helps to locate other religious traditions within a spiritual universe. Where the spiritual Universe will be defined as "True Islam", which means, Islam as understood as universal submission to God.

### **Analysis of Seyyed Hossein Nasr's Ideas in the Development of Productive Zakat in Indonesia**

*Zakat* is an act of worship in the field of assets that contains wisdom and benefits that are so great and noble, both in relation to the person giving *zakat* (*muzakki*), and the recipient (*mustahik*), the assets issued by the *zakat*, or for society as a whole.<sup>8</sup> Productive Zakat is one way to channel *zakat* funds so that wealth does not accumulate in one circle only.<sup>9</sup> *Zakat* funds that are distributed in a productive direction must be handled by institutions (not individuals) that are able to get guidance, assistance, and monitoring to *mustahik* who are carrying out business activities so that they can run well. The *mustahik* who is loaned capital must report and be accountable for the use of the working capital within a predetermined time, with the obligation to return the business capital gradually.<sup>10</sup>

The National *Amil Zakat* Agency Regulation Number 02 of 2014 also explains that there is one type of activity in the utilization of *zakat*, namely in the form of activities based on economic development, by channeling *zakat* funds in the form of providing capital to *mustahik* directly or indirectly whose management can involve or does not involve the target *mustahik*.<sup>11</sup>

The use of *zakat* as an instrument that can reduce the poverty index and measure the level of welfare has so far been limited to measuring material aspects only. Therefore we need a model that can be used in measuring other parts, for example regarding spirituality.<sup>12</sup> Seyyed

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<sup>7</sup> Seyyed Hossein Nasr, *Islam and Contemporary Society* (London: Longman Group, 1982), p. 176.

<sup>8</sup> Johan Wahyu Wicaksono, *Distribusi Zakat Produktif Untuk Pengembangan Ekonomi*, (Dinar: Journal of Ekonomi Syari'ah, Vol 2 Nomor 2, Maret-Agustus 2019)

<sup>9</sup> Rahmat Kurnia, *Peran Zakat Produktif Dalam Meningkatkan Pendapatan Mustahik Di Nagari Sungai Jambu*, (El-Ecosy: Journal of Ekonomi dan Keuangan Islam, Vol 02 No. 02 Juli 2022)

<sup>10</sup> Nazariyah Lubis, *Analisis Dana Zakat Produktif Sebagai Modal Usaha Mikro Pada Badan Amil Zakat Nasional (BAZNAS)* (Provinsi Sumatera Utara, Vol 02 No. 10 Maret 2022)

<sup>11</sup> Ibid

<sup>12</sup> Santi Ariyani, *Analisis Dampak Zakat Produktif Terhadap Kesejahteraan Mustahik Dengan Pendekatan Center Of Islamic Business And Economic Studies*, (Maro: Journal of Ekonomi dan Bisnis, Vol 5 No. 1 Mei 2022)

Hossein Nasr pays attention to alternative offers for healing the spiritual crisis of modern humanity. To be able to deal with this problem, according to him, humans need to revive traditional values such as Sufism, traditions that are in accordance with Islamic values, and social life in society that is in accordance with Islamic values. Furthermore, according to Nasr, the existential and spiritual crises experienced by modern humans are leaving God in their lives in order to strengthen their existence. Spirituality is a human need today, and a permanent need for humans. To be able to increase spiritual enthusiasm in Islam, because God is not only used as the ruler of nature, but also is the center of everything that begins and ends with the purpose of this spiritual spirit.<sup>13</sup>

The development of productive *zakat* can be done by making zakat funds as business capital to empower the recipient's economy. Productive zakat funds can make *mustahik* have income, increase and develop the business he is running. With the development of business with capital originating from zakat funds, it can absorb labor. This also has an impact on reducing the unemployment rate, and also has an impact on increasing people's purchasing power for a product or service, increasing people's purchasing power will be followed by production growth, growth in the production sector which will be one indicator of economic growth. The size of the increase in people's economic income depends on the development of the business undertaken by the *mustahik* and whether other people can also utilize the resources they have in producing goods that consumers really want or not.<sup>14</sup>

In measuring the aspect of spiritual poverty or Spiritual Value (SV), an average score of all the families who are respondents is required. In general, the average score for the spiritual condition of the observed families is above the spiritual poverty line, which has a value of 3, both before the distribution of zakat and after the distribution of productive zakat, each of which shows a value of 4.08 and 4.22. , experienced an increase of 2.8%. There is a slight increase in the average score because there is still little assistance provided by *Laznas Initiative Zakat Indonesia East Java Representative*, although in general *mustahik* recipients of productive zakat assistance are in good condition spiritually.<sup>15</sup> In discussing the history of Islamic science, this mystical tendency also seems very strong. Nasr views that there is a spirit that is always present in the development of various branches of knowledge in Islam. The current development of science in the Islamic world can be said to be backward by any measure, but as an idea Islamic science has always lived, and it seems like this is what Seyyed Hossein Nasr hoped for<sup>16</sup>.

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<sup>13</sup> Ibid

<sup>14</sup> Muhammad Tedy Rahardi, *Pemanfaatan Dan Pengembangan Dana Zakat Produktif Dalam Pertumbuhan Ekonomi Masyarakat Di Tanjung Sebaik Kota Tanjungpinang*, Edisi Pertama, (Stain Sultan Abdurrahman Press, 2019) p. 56

<sup>15</sup> Ibid

<sup>16</sup> Ummu Kulsum, *Pemikiran Syeed Hossein Nasr: Nilai Pendidikan Islam Tradisional Ditengah-tengah Kemodernan*, (Ahsana Media: Journal of Pemikiran, Pendidikan dan Penelitian Ke-Islaman, Vol 05 No. 01, Februari 2019)

## CONCLUSION

We can see Nasr's view of knowledge from his concept of Islamic traditionalism, but not the Islamic traditionalism that was known by people before. This is because, for Nasr, so far fundamentalist movements have been nothing more than a traditionalism-modernism dichotomy, where their existence has become too radical and too oriented towards political missions rather than Islamic values.

Productive zakat is one way to channel zakat funds so that wealth does not accumulate in one circle only. Where zakat funds can be channeled in productive directions which must be handled by institutions that are able to get guidance, assistance, and monitoring of *mustahik* who are undergoing business activities in order to get better results. The development of productive zakat can be done by making zakat funds as business capital to be able to empower the recipient's economy. Productive zakat funds can make *mustahik* have income, increase, and develop the business he is running.

That Seyyed Hossein Nasr's ideas are related to traditionalism combined with moderation, so it is very good if it is developed in the development of productive zakat. Because in productive zakat contains moderation in its distribution, but uses rules or with traditional matters related to law and also the conditions of zakat itself, then the obligation to report and all forms of business that are channeled/results of productive *zakat*.

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