Abstract: This study aims to describe the views of  *Madzahab Fiqh* (Hanafi, Syafi'i, Hambali & Maliki) focuses on zakat fitrah by using money. This study discusses two issues: First, the Hanafiyah Madzhab argues that zakat fitrah does not have to be in the form of staple food; it is permissible to issue zakat fitrah in qimah or Money. For people devoted to Abu Hanifah in issuing zakat fitrah in the form of Money, the amount must follow the limits of zakat fitrah according to Abu Hanifah. Meanwhile, the Shafi'I, Hambali, and Maliki Madzhabs of opinion argue that objects that can be used as zakat fitrah must be in the form of food (not Money), which was used as a staple food by the majority of people in the area. If several staple foods are the same for consumption by the area's people, then it is permissible to use one of these types of food.

Second, the difference in views between the Hanafi, Shafi'i, Hambali, and Maliki Madzhabs of thought is due to differences in the istinbath method. Imam Abu Hanifa uses the basis of the arguments from the Qur'an, Sunnah and uses logic (Ra'yu). Meanwhile, Imam Syafi'i, Maliki, and Hanbali, in determining the law of paying zakat fitrah, use the Qur'an and Sunnah arguments and qiyas. In addition, another reason is the difference in interpreting the verses of the Qur'an. Even in interpreting the same verse, they have their interpretations that are different and even contradictory to one another. In explaining the verses of the Qur'an, Imam Syafi'i, Maliki and Hanbali use a lot of Hadith, while Imam Hanafi uses Ra'yu (logic).