Literacy of Agricultural Zakat in Village Communities

Literasi Zakat Pertanian pada Masyarakat Desa

Tasriani

ABSTRACT

This study aims to determine the literacy of the village community about agricultural zakat and what factors are behind the lack of village people in paying agricultural zakat. This research approach uses a qualitative descriptive approach. Collecting data from this research are interviews, documentation, and observations. The sources of data obtained from primary data sources are from the head of Sidodadi Village, one of the hamlet heads, community leaders, and farmers. While the secondary data source is documentation obtained from the field. Zakat is a property that must be issued for Muslims to those who are entitled to receive it, such as the faqir, poor, amil, converts, slaves, *gharim*, *fisabilillah*, and *ibn sabil*. The agricultural zakat is all agricultural produce that is planted using seeds, the results of which can be eaten by humans and animals. Agricultural zakat can be in the form of grains, tubers, vegetables, fruits, flowers, and so on. The results of this study are the lack of public literacy about agricultural zakat, besides that there has been no socialization about agricultural zakat from community leaders and from the government which causes the people of Sidodadi Village to have low agricultural zakat literacy.

Keywords: agricultural zakat, zakat literacy, Sidodadi Village

ABSTRAK

Penelitian ini bertujuan untuk mengetahui literasi masyarakat Desa tentang zakat pertanian dan faktor apa saja yang melatar belakangi minimnya masyarakat Desa dalam menunaikan zakat pertanian. Pendekatan penelitian ini menggunakan pendekatan kualitatif yang berbentuk deskriptif. Pengumpulan data dari penelitian ini adakah wawancara, dokumentasi dan pengamatan. Adapun sumber data yang diperoleh dari sumber data primer yakni dari kepala Desa Sidodadi, salah satu kepala dusun, Tokoh masyarakat, dan para petani. Sedangkan sumber data sekunder yaitu dokumentasi yang diperoleh dari lapangan. Zakat merupakan harta yang wajib dikeluarkan bagi umat muslim kepada orang yang berhak menerimanya, seperti fakir, miskin, amil, mualaf, hamba sahaya, gharim, fisabilillah, dan ibnu sabil. Adapun zakat pertanian ialah semua hasil bumi yang di tanam menggunakan biji-bijian yang hasilnya dapat dimakan oleh manusia dan hewan. Zakat pertanian dapat berupa biji-bijian, umbi-umbian, sayuran, buah-buahan, bunga dan lain sebagainya. Hasil dari penelitian ini yaitu kurangnya literasi masyarakat tentang zakat pertanian, selain itu belum adanya sosialisasi tentang zakat pertanian dari tokoh masyarakat maupun dari pemerintah yang menyebabkan masyarakat Desa Sidodadi rendahnya literasi zakat pertanian.

Kata Kunci: *zakat pertanian, literasi zakat, Desa Sidodadi*

JIHBIZ
Jurnal Ekonomi, Keuangan dan Perbankan Syariah
P-ISSN 1238-1235

Vol. 5 No. 1 2021
Page 89-103

Published by:
Program Studi Ekonomi Syariah dan Program Studi Perbankan Syariah
Universitas Islam Raden Rahmat, Malang, Indonesia

Website:
http://ejournal.uniramalang.ac.id/index.php/jihbiz/

Article's DOI:
https://doi.org/10.33379/jihbiz.v5i1.869

Author(s):

Tasriani
Universitas Islam Negeri Sultan Syarif Kasim, Riau, Indonesia
Email: tasriani@uin-suska.ac.id

Correspondence:
tasriani@uin-suska.ac.id

Article Type:
Research Paper

1. Introduction

Indonesia is a country with a majority Muslim population, but they still lack literacy about Islam itself. As a Muslim majority population, Indonesia has considerable potential in developing various kinds of worship, social, and economic in Islam, because Allah SWT created humans only to worship him, the forms of worship such as prayer, fasting, zakat, *infaq*, waqf, and *shadaqah* (Zuana, 2018). Zakat is a form of worship to Allah SWT with property and in a social form that is very beneficial for Muslims in need, zakat is also able to improve the welfare of the poor and can alleviate poverty. Poverty is a condition of living with complete deprivation. The government's efforts to reduce poverty in Indonesia are by distributing income by issuing zakat (Nurwati and Hendrawati, 2019). Zakat is part of the income of the community that has results according to the *nishab* that must be issued to those who are entitled to receive it. The general purpose of paying zakat is to lighten a person's burden in living life in this world. For the giver, zakat is useful for purifying the assets they have, and for those who are entitled to receive zakat, it is useful for living their daily lives. In addition, zakat as a form of help is known in Islam. In addition to the form of help, zakat is also an obligation that must be issued by Muslims.

Zakat is also included in the third pillar of Islam. In the pillars of zakat, there is a stipulation that zakat may not be given to the obligatory zakat, except those according to criteria 8 *Asnaf* (Sitepu, 2007). The Qur'an, describes several kinds of assets that must be issued zakat, such as gold, silver, crops, livestock, trading property, mining products, and other wealth. What has been explained in the Qur'an as follows: Al-An'am (6):141:

وَهُوَ الَّذِيٓ اَنْشَاَ جَنّٰتٍ مَّعْرُوْشٰتٍ وَّغَيْرَ مَعْرُوْشٰتٍ وَّالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا اُكُلُهٗ وَالزَّيْتُوْنَ وَالرُّمَّانَ مُتَشَابِهًا وَّغَيْرَ مُتَشَابِهٍۗ كُلُوْا مِنْ ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَاٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖۖ وَلَا تُسْرِفُوْاۗ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۙ

Translation:

And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakat] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess.

Some components of zakat on agricultural products are the main ingredients to meet food needs in order to keep life going. Indonesia is a country rich in agricultural, plantation, forestry, and fisheries products (Hamim and Vianda, 2019). The Qur'an has explained about the obligation to issue a zakat, that whatever types of agricultural products such as vegetables, cassava, corn, rice, and so on must be issued zakat which has reached the ratio at harvest (Kurniawan, 2019).

Sidodadi Village is one of the villages located in Gedangan District, Malang Regency, Sidodadi Village is located at the southern tip of Malang Regency and not far from the south coast, the people of Sidodadi Village are farmers even though they are close to the beach because the fertile soil makes the people of Sidodadi Village choose to be a farmer. The agricultural products

 Copyright © 2021, JIHBIZ – Jurnal Ekonomi, Keuangan dan Perbankan Syariah

are corn, cassava, coconut, and rice. Of these types of agriculture, corn and coconut are the largest producers in contributing to the community's economy. Agricultural potential in Sidodadi Village. Sidodadi Village is one of the villages in the Gedangan sub-district, Malang Regency, where the majority of the people make a living as farmers. The rice field area is 196.00 Ha, the plantation land area reaches 307.00 Ha and the number of families who own agricultural land is 2,446 families. The area of agricultural produce is corn 48.00 Ha, soybean 7.00 Ha, Kangkung 15.00 Ha, and tubers 24.00 Ha. The area of coconut plantations is 225.00 ha, oil palm 20.00 ha, coffee 6.00 ha, and cocoa 12.00 ha. The total population of Sidodadi Village is 3,017 families consisting of 4,271 men and 4267 women.

Looking at the land area of Sidodadi Village, it shows that the potential for zakat in the agricultural sector, especially corn and coconut plants in the region is quite large. However, the people of Sidodadi Village still do not have the literacy and awareness in paying zakat from agricultural products. So far, people only issue zakat fitrah or zakat that is issued during the holy month of Ramadan. As for the small part of the community who pays zakat on agricultural products, it is only handed over to community or religious leaders to be managed but has not been collected to official institutions established by the government.

Although the people of Sidodadi Village are predominantly Muslim, community literacy about zakat is still relatively minimal, due to lack of public awareness of Islamic literacy, lack of government support in being proactive in running literacy about zakat, and lack of socialization about the types of zakat, management and distribution methods of zakat institutions.

Management of zakat and proper distribution can increase the potential of zakat income. Indonesia has several zakat institutions including the Amil Zakat Agency (BAZ), the National Amil Zakat Agency (BAZNAS), the Regional Amil Zakat Agency (BAZDA), the Zakat Institution (LAZ), Zakat, Infaq, and Shadaqah (ZIS). This has been regulated in Law (UU) RI Number 23 of 2011 concerning the management of zakat article 15 paragraph 1.

Based on the results of previous studies and the phenomena that occur in the Village Community, this study aims to find out what is the reason the Sidodadi Village community does not issue agricultural zakat.

2. Literature Review

2.1 Zakat

Zakat in terms of etymology (language) means *namaa*' (grow) or develop). It is said "*zaka zar'u*" when the plant grows. This word can be used for treasure and can also mean to purify. There is also according to terminology (sharia), the word "zakat" includes both meanings at once (Haris, 2017). According to the first meaning in the Sharia review, it is because issuing zakat is a cause for the growth and development of wealth, or by issuing a lot of reward treasures, or also because zakat is related to developing assets such as trade and agriculture. This first meaning is following the argument that "wealth is not reduced because of alms" as well as that the reward of zakat will be multiplied as he said "Indeed Allah develops charity". As for the second meaning according to the view of the Sharia, it is because zakat cleanses the soul from miserliness and sins.

As for zakat according to the Sharia, it means giving part of the *nishab* that has reached the time limit to the poor or those who seem to be other than Bani Hashim and Bani Muttalib. Among the pillars of zakat is sincerity, while the condition is ownership of assets that have reached the *nishab* (stipulation) and time limit. As for the conditions for people who are obliged to issue it, are reasonable, mature and independent. Zakat has legal consequences, namely the loss of obligations in the world and the reward in the hereafter. While the wisdom of zakat, namely cleansing from sin, elevating degrees and freeing free people (Haris, 2017).

Zakat is an absolute matter in sharia, so there is no debate in its implementation. As for the differences that exist only in some of the problems of the branch of zakat itself, people who deny the sharia of zakat are considered infidels. However, Imam al-Bukhari mentions such a title because of his habit of mentioning the sharia arguments that have been agreed upon and those that are still in dispute.

In the language of zakat means growing, increasing and holy. The term means mandatory rights on certain assets that must be given to certain groups and at certain times. Allah SWT says (Surat At-Taubah [9]:103)

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۗاِنَّ صَلٰوتَكَ سَكَنٌ لَّهُمْ ۗ
وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ

Translation:

Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.

Zakat in terms of language means clean, holy, fertile, blessed, and growing. According to the provisions set by Islamic law, Zakat is the third pillar of Islam (Hasan, 2018). Zakat is a property that must be issued by Muslims who have reached the *nishab* and have met the requirements for certain groups (Mahmud, 2006). Zakat according to the language of something that grows and increases, one of its very important existences in Islam (Andriyanto, 2014). Several verses emphasize that those who do not pay their zakat are seen as partners with Allah who are threatened with a painful punishment. On the other hand, for those who honestly pay their zakat, they are seen as successful people. In the world his sustenance is multiplied by Allah, being a fortress against his wealth, maintaining health and healing for his illness. Meanwhile, in the afterlife, Allah SWT promises paradise.

At the time of Rasulullah SAW, zakat was one of the sources of state wealth that played an important role in realizing the fair distribution of wealth in the community. The success of Rasulullah SAW is determined by four aspects: first, the high level of public awareness in paying zakat. Second, Amil who works professionally in managing zakat. Third, the government is directly involved seriously in supervising the management of zakat. Fourth, zakat utilization programs that directly touch the needs of zakat *mustahik* (Syahputra, 2019).

Copyright © 2021, JIHBIZ – Jurnal Ekonomi, Keuangan dan Perbankan Syariah

2.1.1 The Position of Zakat

Zakat in Islam is not just a contribution that is the kindness of the upper-middle class to the lower middle class, but zakat has a wider area and wider literacy than that. Zakat is also very important to worship and a very noble obligation. The position of zakat in Islamic law is very large, zakat is a pillar (pillar) of Islam, its position is the same as the creed, prayer (Salat), fasting, and pilgrimage. As the hadith of the Prophet Muhammad, which means:

"Has told us Abdullah bin Musa He said, had told us Hanzhala bin Abu Sufyan from 'Ikramah bin Khalid from Ibn Umar said: The Messenger of Allah said: "Islam is built on five (foundations); there is no witness but Allah and indeed Muhammad is the messenger of Allah, establishing prayer, paying zakat, hajj, and Ramadan." (Narrated by Al-Bukhari).

If he only performs prayers or other pillars of Islam, without paying zakat, then he is a sinner. If a Muslim does not pay zakat even though he has fulfilled the obligatory zakat requirements, then his Islam is not perfect.

2.1.2 Legal Basis of Zakat

Many verses of the Qur'an and al-Hadith of the Prophet SAW explain the commandment of zakat or its meaning, such as *infaq, shadaqah*, and other good deeds. Evidently, since dawn in the city of Mecca, Islam has paid attention to social problems of poverty alleviation, sometimes the Qur'an formulates it with the words "feed and invites to feed the poor" or by removing some of the sustenance that Allah has given. the word of Allah in Q.S. At-Taubah (9):103.

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا وَصَلِّ عَلَيْهِمْۗ اِنَّ صَلٰوتَكَ سَكَنٌ لَّهُمْۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ

Translation:

Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.

Hadith of the Prophet SAW:

Islam is established on five steps, (one of which) is paying zakat. (Narrated by Bukhari and Muslim)

Social activities for the poor which include feeding, clothing, housing, and basic needs are the realization of one's faith. The Qur'an not only urges to care for and feed the poor, and threatens if they are left stranded, but more than that it burdens every believer to care for the poor and imposes disbelievers on those who do not fulfill their obligations. that.

Muslims are obliged to issue zakat, so that the position of zakat is equated with prayer (salat), even in the Qur'an the word zakat is always side by side with prayer. Therefore, every Muslim

has the obligation to pay zakat. Zakat without prayer is not enough, prayer without zakat is not enough, then all prayers and zakat must be done. Besides zakat is one of the obligations in religion, a zakat is also a form of one's concern for others in need.

2.2 Who is Entitled to Receive Zakat

People who are entitled to receive zakat are divided into eight *asnaf*, the groups contained in the Q.S. At-Taubah [9]:60:

إِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ وَالْعٰمِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَفِي الرِّقَابِ
وَالْغٰرِمِيْنَ وَفِيْ سَبِيْلِ اللّٰهِ وَابْنِ السَّبِيْلِ ۗ فَرِيْضَةً مِّنَ اللّٰهِ ۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ

Translation:

Zakat expenditures are only for the poor and for the needy and for those employed to collect [zakat] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.

2.3 The Wisdom of Zakat

In social life, the human condition is not the same, some get an abundance of more sustenance, some only get a little and some even have difficult daily meals. This gap needs to be generalized, as one way to do this is with zakat. Among the wisdom of zakat are:

2.3.1 Purify treasure

Zakat aims to clean the property from the possibility of entering other people's property into the property owned. In addition, the rights of others are also in the property owned.

2.3.2 Purify the Soul of the Giver of Zakat from Miserliness

Zakat in addition to cleaning wealth is also able to cleanse the soul from sin, especially a miserly heart. Miserliness is one of the despicable qualities that must be removed from the heart of every human being. Miserliness goes hand in hand with greed because miserly people try not to lose their wealth due to zakat, *infaq*, and alms. If the awareness of tithing is embedded, it means that the miserly nature has begun to move away because people who believe and are pious are aware that what they have is a gift from Allah and an abundance of grace by issuing zakat and setting aside the rights of others.

2.3.3 Cleanse the Soul from Envy

The gap in society regarding social status between the rich and the poor will lead to envy, envy, and social jealousy. Islam is one therapy to eliminate these characteristics by distributing some of the wealth to those who are entitled to receive it. In this way, it is hoped that they can think with their conscience, that social jealousy does not need to be in their hearts.

Copyright © 2021, JIHBIZ – Jurnal Ekonomi, Keuangan dan Perbankan Syariah

2.3.4 Building a Weak Society

The majority of Muslims in Indonesia, have low social status, the economy is middle to lower equally, there are still many children who cannot go to school, these are problems that must be resolved. One way that can be taken is through zakat, *infaq*, and alms.

2.4 Agricultural Zakat

Before humans were created by God, what they needed was prepared in advance. Even the most needed by humans is the result of the earth (agriculture). Agricultural products are the most important source of human life.

Earth is the main source of human life and welfare, so some European economies call for agricultural land that is only taxed, this is because land is the most important source of human life, all plants and fruits that grow on land are a gift from Allah. He is the one who really grows, not us. Therefore, Allah asks us to be grateful for the blessings He has bestowed upon us.

2.4.1 *Nishab* Level of Agricultural Zakat

Table 1 *Nishab* Level of Agricultural Zakat

No.	Grains	*Nishab*	Zakat
1	Uhulled rice	1323,132 kg	10% or 5 %
2	Rice	815,132 kg	10% or 5 %
3	Wheat	558,654 kg	10% or 5 %
4	white corn	714 kg	10% or 5 %
5	Yellow corn	720 kg	10% or 5 %
6	Soya bean	756,697 kg	10% or 5 %

The obligatory zakat of 10% is, if the irrigation is without using costs such as rainwater, the zakat is obligatory 5% if the irrigation uses costs such as diesel water.

2.4.2 Agricultural Zakat Payment

The implementation of zakat (issuance of zakat) after reaching the *nishab*. Agricultural zakat is different from other wealth zakat, such as zakat on livestock, gold, and commerce. The difference is that the zakat does not depend on the passage of one year because the object that is zakat is the result of the earth.

Agricultural zakat is all agricultural produce grown using seeds whose results can be eaten by humans and animals. This agricultural zakat can also be in the form of grains, tubers, plants, vegetables, fruits, flowers, leaves, and so on. The meaning of agriculture itself is the ingredients used as a staple food. The obligation to pay zakat has been mentioned in Q.S. Al-Bayyinah [98]:5.

وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۙ حُنَفَاۤءَ وَيُقِيْمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ وَذٰلِكَ دِيْنُ الْقَيِّمَةِ ۗ

Translation:

And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakat. And that is the correct religion.

And the obligation to pay agricultural zakat is also in the hadith:

That the Messenger of Allah sent both of them to Yemen to teach people about their religious matters, then command them not to take alms (zakat), but from four: wheat, sya'ir (a type of wheat), dates and raisins. (Narrated by Abu Burdah)

Then the ulama agreed from the four types of plants to other plants with the criteria that plants that must be paid zakat are plants that can be consumed and can be stored. Grains include wheat, peanuts, rice, corn, soybeans, and anything that can be stored and eaten. While including fruits are dates, olives, and dried grapes.

3. Research Methodology

3.1 Research Design

Research design, namely the strategy chosen by researchers to collect data in a scientific paper to discuss and analyze what is the focus of research. This research uses a qualitative approach with descriptive results through direct sources. The procedure of the qualitative method is to produce descriptive data in the form of written or spoken words from the community and the observed behavior.

3.2 Research Sites

The research site is the place where the research is carried out to obtain the required data or information related to the research focus. In this case, the researcher chose Sidodadi Village, Gedangan District, Malang Regency as the research location, because the village is far from the city center, the land is slick and the majority of the population is Muslim.

3.3 Data Source

This study uses two types of data used to get maximum results. The data used are primary data and secondary data.

3.3.1 Primary Data

Primary data is data in the form of verbal or spoken words, gestures made by trustworthy subjects, namely sources relating to the object under study. Primary data will be obtained

directly from interviews with community leaders such as village heads and religious leaders in Sidodadi Village, Gedangan District, Malang Regency.

Table 2 Profile Informant

No.	Nama	Position
1.	Soelan	Village head
2.	Sampur	Village chief
3.	Izar	community and religious leaders
4.	Sunari	Farmer
5.	Yanti	Farmer
6.	Rukimin	Farmer and landlord
7.	Sabut	Farmer
8.	Tuwi	Farmer

3.3.2 Secondary Data

Secondary data is data obtained from data collection techniques that support primary data. Secondary data is obtained from written data sources such as books, dissertations, journals, documents, archives, and diaries. In addition, photos, words, and actions are additional sources of data. Meanwhile, what is included in the secondary data of this research is in the form of information and archives, as well as other documents related to this research.

4. Results and Discussion

4.1 Overview of Research Objects: Sidodadi Village Profile

4.1.1 History and Village Profile Sidodadi

In 1875 Karyarejo and Ponorogo were supported by: Karjogabras, Darmi, Kartogrija, Sukijo Sukiman, and Suha to clear forest near the Bambang river which has many *kedung*, many surrounding there are *rampal* bamboo trees after becoming a residential area the area was named Dusun Kedungrampal. Meanwhile in the northern forest, near the source where there are durian trees, with the support of Atim Satemun, Tamrun Karnawi, and Rami Djawarno, Kromo, Ranti Paiman, and Naiman. Karyorejo also did the same. The area was finally named Dusun Sumberduren.

Similarly, the southern forest around Umbulan or water sources. Supported by Somoronggi, Wiroglampong, Wiroenduk, Irotawiwagiman, Tlenik, Saean. The residential area was later named Dusun Umbulrejo. In 1890 Karyorejo was promoted to *kamituwo* which oversees 3 hamlets and was named SIDODADI Village, but it was still part of the Wonokerto Village Head area. In 1895 the village of Sidodadi gained autonomy, with Karyorejo as the village head.

In 1982 Sidodadi Village was included in the Gedangan District area after previously including the Bantur District area, below is the order of the Sidodadi Village Head, starting in 1895 (Karyorejo) until now.

4.1.2 Geographical Conditions and Location

1. North side: Gedangan, Gedangan District South: Gajahrejo, Gedangan District
2. East: Sitiarjo, Sumberagung, District Sumbermanjing Wetan
3. West side: Gajahrejo, Gedangan District

Geographically, Sidodadi Village is located at 7°21'- 7°31' south latitude and 110°10'-111°40' east longitude. The topography of this village is in the form of hills/mountains which is about 450 m above sea level. Based on data from the Malang Regency BPS in 2004, during 2004 the average rainfall in Sidodadi Village reached 2,000 mm. The highest rainfall occurred in December to reach 405.04 mm which was the highest rainfall during the period 2000-2013.

Administratively, Sidodadi Village is located in the Gedangan District, Malang Regency with a position limited by the neighboring village area. In the north it is bordered by Gedangan Village. In the west it is bordered by Gajahrejo Village. In the south it is bordered by Gajahrejo Village. In the east, it is bordered by Sitiarjo Village and Sumberagung Village, Sumbermanjing Wetan district. The distance from Sidodadi Village to the sub-district capital is 12 km, which can be reached in about 20 minutes. While the distance to the district capital is 60 km, which can be reached in about 2 hours.

4.1.3 Geological Condition

The area of Sidodadi Village is 1,579 Ha. The existing land area is divided into several designations, which can be grouped such as for public facilities, settlements, agriculture, plantations, economic activities, and others. The area of land designated for settlement is 18,940 Ha. The area of land designated for agriculture is 998 ha. The land area for dry fields and plantations is 802 Ha. The land area for production forest is 233 Ha. The land area for public facilities is 0.431 ha for offices, 2,230 ha for schools, 1,292 ha for sports, and 3 ha for public cemeteries.

The Sidodadi Village area in general has geological characteristics in the form of black soil which is very suitable as agricultural and plantation land. The percentage of soil fertility in Sidodadi Village is mapped as follows: very fertile 61 Ha, fertile 197 Ha, moderate 1,207 Ha, infertile/critical 233 Ha. This allows the rice plant to be able to harvest with a yield of 8.5 tons/ha.

4.2 Stages of the Religious Process

Although the people of Sidodadi Village are predominantly Muslim, most of them are still in the process of being religious (kaffah). This is following what was conveyed by the informant who is one of the community and religious leaders.

> *"Zakat mal, zakat agriculture, people are not familiar with it at all, meaning that the level of faith of the people here has not reached that point, they are still struggling with how to recover those who used to be Islam and continue to be influenced by other religions, yes, "it's still there". In addition to rehabilitating people who had converted to other religions, it also rehabilitated civilizations that had never been touched by the call of da'wah. The meaning of civilization is like this, "This area used to be changing partners, it was normal, his wife was taken or it was normal to take someone's wife". So it's still there, meaning that specific worship services such as agricultural zakat, zakat malls have not been*

Copyright © 2021, JIHBIZ – Jurnal Ekonomi, Keuangan dan Perbankan Syariah

touched yet, only some of them have not yet been implemented. Now apart from that, it seems that here agricultural zakat is still not valid, because agricultural zakat in terms of irrigation has conditions, after all, here everything is water, say buy it, if, for example, you don't buy it using a water pump. In my opinion here, it has not yet reached the direction of agricultural zakat, besides that the people are still laymen. So, if we mention the issue of agricultural zakat, it's still too premature for me, why? Even in terms of their faith, there are still many who are weak, it's better if we fix their faith and strengthen their faith. After their faith is strong then how they are directed to perform prayers, either congregational prayers or individually, to get to the 3rd pillar of Islam (zakat) is still far away, except for zakat fitrah." (Izar, community and religious leaders).

"This agricultural zakat seems to have been heard before but did not understand the details. So never pay agricultural zakat. There is also no discussion about it in the study. The public is a layman in matters of religion (Islam), in the past, people who wanted to pray were vilified. Now, thank God, there are a lot of people who pay zakat fitrah, then in the past, no one wants to pay zakat." (Sabut, Farmer).

4.2 Agricultural Social Function

Agricultural products have a social function. This function is determined by Allah SWT based on His absolute ownership of the universe, including property. Based on research findings in Sidodadi Village, Gedangan District, Malang Regency, many people do not pay zakat on agricultural products. This means that the social function of agriculture has not been running, even though the majority of the population is Muslim, the majority of the population are farmers, but they do not know agricultural zakat. This is due to the low literacy of agricultural zakat. The non-payment of agricultural zakat in addition to low literacy is also because it has not reached the *nishab* of agricultural zakat. This means that the social function of agriculture is not implemented.

"I don't know about agricultural zakat, but the background is because, for agricultural zakat, no one has socialized it, if zakat is from religion (zakat fitrah) we already know, what is the system for agricultural zakat, we don't know. There is no harvest at all for zakat, indeed there is none at all. Once a year, we only do zakat fitrah, if possible there is socialization in the community, maybe God willing, the awareness from our community can all coordinate, so far there has been none at all." (Sampur, Head of Dusun).

"I have about 1 hectare of rice field, if the harvest is uncertain, the results are uncertain. It depends on the productivity of the land, so it's uncertain. Sometimes it can be 2 tons, sometimes more or sometimes less. Every year can harvest 2 times. If zakat is paid only during Ramadhan because it is less than the nishab for zakat on agricultural products." (Yanti, Farmer).

4.3 Zakat Literacy and Intention to Pay Zakat

Factors are still in the process of being religious and not implementing the social function of agriculture. Two things are factors for not paying agricultural zakat in the Sidodadi Village community. Another thing is the literacy factor of zakat. Because zakat literacy has a significant effect on intentions to pay zakat (Othman et al., 2017; Sedjati et al., 2018); and Saad et al., 2020). The following factors cause low literacy of agricultural zakat in Sidodadi Village.

4.3.1 Educational Background

The majority of people in Sidodadi Village, Gedangan District, Malang Regency have low education, this also affects the low public awareness in issuing zakat on agricultural products. Due to the lack of education, the people of Sidodadi Village who have fulfilled the obligation of zakat on agricultural products do not carry out according to the teachings of Islamic law and the lack of public understanding of zakat on agricultural products, understanding Zakat on agricultural products is still lacking, because from the past in issuing zakat, people still use customs. The habit of *muzaqi* giving their crops to people they like and they know in their environment so that this habit has been passed down from generation to generation until now. In carrying out zakat on agricultural products, farmers are guided by the habits of the people, namely, they distribute or set aside their harvests not in the form of money but in the form of rice or their harvests at a dose that they think is sufficient, and some think that it is *shadaqah* not agricultural zakat according to provisions of Islamic law. Because they give it if their harvest is good if the harvest fails they sometimes don't share the harvest but use it themselves.

> *"For agricultural zakat, we don't know yet, for educational background and indeed because, for agricultural zakat, no one has socialized it, if zakat from religion (zakat fitrah) already knows, what is the system for agricultural zakat, we don't know. There is no harvest at all for zakat, indeed there is none at all. Once a year, we only do zakat fitrah, if possible there is socialization in the community, maybe God willing, the awareness from our community can all coordinate, so far there has been none at all."* (Sampur, Head of Dusun).

> *I harvest between 2 and 3 times a year, when lucky I get 3 tons more rice. But not sure. Never failed to harvest, only got a little. When I harvest, apart from selling, I keep it for my own needs. When it comes to agricultural zakat, I don't understand at all. So, yes, never fulfill it, how do you do it? What I understand is that zakat is zakat fitrah. Agricultural zakat and others do not understand at all"*. (Rukimin, farmer, and landlord).

4.3.2 The Role of Religious and Community Leaders

Farmers in Sidodadi Village, Gedangan District, Malang Regency do not know about agricultural zakat due to lack of socialization from the government and religious leaders in the environment, so that people do not know about the types of zakat that exist, what they know is zakat once a year in the month of Ramadan, namely zakat fitrah. Whereas in Islamic books various types of zakat have been explained, even in the Al-Qur'an it is mentioned a lot about zakat and *shadaqoh*, but due to the low level of public literacy about this, people do not know about existing agricultural zakat, besides that there is a lack of socialization and explanations from community leaders, and the government, especially religious leaders about agricultural zakat.

> *"Literacy on the issue of agricultural zakat, agricultural zakat is partly common, people still don't understand and some have already implemented zakat, why not carry out zakat? the first may be the awareness of the farmers themselves. The second is that there is no understanding of the problem of zakat yet, some of the people are aware of and know the legal problems of zakat, agricultural zakat is zakat and most of them still have not implemented it because they do not understand the problem of rules in religion. Because the government and religious leaders have not socialized it thoroughly, why? because the people here are still laymen, the level has not yet reached there."* (Soelan, Village Head).

 Copyright © 2021, JIHBIZ – Jurnal Ekonomi, Keuangan dan Perbankan Syariah

4.3.3 *Nishab*, Haul and Distribution

People are still not fully aware of the importance of issuing zakat. In practice, people do not understand *nishab*, haul, and distribution. They pay zakat based on customs and habits. This traditional attitude of the community is manifested in the form of giving crops to neighbors and relatives in their environment, some farmers share their agricultural products with people they know and like, some give them to people who help them during the harvest. they consider it as wages, not as zakat on agricultural products.

> *"I usually pay zakat only once a year. At harvest time, I give people who help with the harvest, as well as the takmir of the mosque, during the harvesting process sharing food and cigarettes. If you don't understand agricultural zakat, it was just a spirit of sharing during the harvest process. But what is certain is paying agricultural zakat."* (Tuwi, Farmer).

5. Conclusions and Recommendations

Conclusions can be drawn from the results of this study. First, the community still does not understand agricultural zakat because the results of community agriculture in Sidodadi Village, Gedangan District, Malang Regency are guided by the community's habit of storing their harvests for sale and themselves. Second, the lack of role of community leaders in socialization and counseling regarding agricultural zakat. And this is the main cause of low public literacy about agricultural zakat.

Some recommendations are based on research results. The village government, mosque administrators, religious leaders were actively involved in socializing the obligation to pay zakat and formed a zakat committee not only during the holy month of Ramadan but also during the month. For further researchers, it is hoped that they will examine more sources and references related to public literacy about agricultural zakat.

Reference

Andriyanto, Irsad (2014). Pemberdayaan Zakat Dalam Meningkatkan Kesejahteraan Umat. *ZISWAF*, Vol. 1(2).

Desa, Kas. *"Tanah Fasilitas Umum,"* t.t., 12.

Efendi, Mansur. (2017). Pengelolaan Zakat Produktif Berwawasan Kewirausahaan Sosial Dalam Pengentasan Kemiskinan Di Indonesia. Jurnal Al-Ahkam, Vol. 2(1).

Hamim, Sufian, dan Lolita Vianda (2019). Strategi Pembangunan Kontekstual Terpadu Sektor Perkebunan, Pertanian, Peternakan, Perikanan Dan Industrialisasi Pengolahan Menjadi Pakan Ternak Dan Ikan. *Publika : JIAP*, Vol. 5(2).

Hasan, Nurul Ichsan (2018).Tinjauan Penerapan Pungutan Pajak Dan Zakat Menurut Konsep Ekonomi Islam Di Indonesia. *ISLAMADINA* 19(2)

Kurniawan, Bambang (2019). Tingkat Kepatuhan Petani Kentang Dalam Membayar Zakat Pertanian Di Desa Kersik Tuo Kecamatan Kayu Aro Kabupaten Kerinci. *ILTIZAM Journal of Shariah Economic Research,* Vol 3(1): 63. https://doi.org/10.30631/iltizam.v3i1.268.

Nopiardo, Widi (2018). *P*elaksanaan Zakat Pertanian (Studi Kasus Petani Bawang Di Nagari Kampung Batu Dalam Kecamatan Danau Kembar Kabupaten Solok). *Al-Masraf: Jurnal Lembaga Keuangan dan Perbankan*, Vol. 3(1)

Nurhasanah, Siti, dan Suryani Suryani (2018). Maksimalisasi Potensi Zakat Melalui Peningkatan Kesadaran Masyarakat. *JEBI-Jurnal Ekonomi dan Bisnis Islam),* Vol. 3(2)

Nurwati, Nurwati, dan Heni Hendrawati (2019). Zakat Dan Upaya Mengentaskan Kemiskinan. *Cakrawala: Jurnal Studi Islam,* Vo. 14(1)

Sitepu, Maria Ulfa (2007). Zakat Dan Perekonomian Umat Islam. *Islam Futura*, Vol. 6(2)

Solihah, Cucu, dan M. Budi Mulyadi (2018). Realisasi Tujuan Pengelolaan Zakat Berdasarkan Undang-undang No. 23 Tahun 2011 Melalui Program Zakat Community Development (Zcd) Pada Masyarakat Desa Sindanglaka Kabupaten Cianjur. *Masalah-Masalah Hukum* Vo. 47(3): 241. https://doi.org/10.14710/mmh.47.3.2018.241-251.

Sutomo, Sutomo, Mukhamad Najib, dan Setiadi Djohar (2015). Pengaruh Kualitas Pelayanan Lembaga Amil Zakat (Laz) Terhadap Kepuasan Dan Loyalitas Muzakki (Studi Kasus LAZ PKPU Yogyakarta). *Jurnal Aplikasi Bisnis dan Manajemen*, Vol. 3(1). https://doi.org/10.17358/jabm.3.1.59.

Syahputra, Rizki (2019). Rekonstruksi Zakat Perpekstif Almawardi Dan Abu Ubaid. *Ecobisma: Jurnal Ekonomi, Bisnis Dan Manajemen,* Vol. 4(2). PP. 107–13. https://doi.org/10.36987/ecobi.v4i2.90.

Tandi Iwa, Neneng Nurhasanah, Eva Misfah Bayuni (2011). *Analisis Pelaksaan Zakat Profesi Menurut Fiqih Muamalah Dan Undang-undang No. 23 Tahun 2011*. Prosiding Hukum Ekonomi Syariah, Vol. 3(2)

Othman, Y., Yusuff, M.S.S., Sauf, M.S.A.M. and Hafsha, S. (2017), "The influence of knowledge, Islamic religiosity and self-efficacy on the intention to pay income zakat among public educators in Kedah, Malaysia", *International Journal of Academic Research in Business and Social Sciences*, Vol. 7(11), pp. 1117-1127.

Saad, R.A.J., Farouk, A.U. and Abdul Kadir, D. (2020), "Business zakat compliance behavioral intention in a developing country", *Journal of Islamic Accounting and Business Research*, Vol. 11(2), pp. 511-530.

Sedjati, D.P., Basri, Y.Z. and Hasanah, U. (2018), "Analysis of factors affecting the payment of zakat in special capital region (DKI) of Jakarta", *International Journal of Islamic Business and Management,* Vol. 2(1), pp. 24-34.

Zuana, Muhammad Mujtaba Mitra (2018). Zakat Dalam Mendorong Pertumbuhan Ekonomi Dan Pengentasan Kemiskinan. *Al-'Adalah: Jurnal Syariah dan Hukum Islam*, Vol. 3(1).