

Public Perception of Agricultural Zakat in Terms of Sharia Economic Law

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Abstract

Agricultural zakat is zakat maal covering assets from agricultural products, plants and forests. The purpose of this study is to find out the public's perception of agricultural zakat and to find out the views of sharia economic law on agricultural zakat. *The research method used is descriptive qualitative method which aims to determine the public's perception of agricultural zakat and the views of the community's sharia economic law on agricultural zakat. This research was conducted in Leppangeng Village, Kec. Belawa Kab. Wajo which lasts 2 months starting from December 15, 2021 to February 15, 2022. The object used is Simple Random Sampling, which is a simple random sample determination. The results showed that the community's perception of agricultural zakat was 100% of the people who had been interviewed knowing the law of paying agricultural zakat was mandatory, 89% who knew the nisab and the percentage of zakat on agricultural products according to their respective perceptions and only 11% who have the same perception as the author about the nisab and the percentage of zakat on agricultural products. It is known from the interview results that the percentage of agricultural zakat that has been issued by the community is in accordance with Islamic law in the hadith which says that the percentage of agricultural zakat is 5% for those who use irrigation, while 10% for those who depend on rainfall. In the verse and hadith there is no percentage of agricultural zakat outside of 10% and 5%.*

Keywords: *Perception, Zakat and Sharia Economic Law*

INTRODUCTION

The characteristics of Indonesia as an agricultural country show that the agricultural sector plays an important role in this country. Classification as an agricultural country is not without reason. Indonesia is an archipelagic country where the majority of the population lives in rural areas and depends on the primary sector, especially agriculture.

The inclusion of Islamic law and customary law makes customary law and Islamic law dynamic and complement each other as a rule of life for society. Islamic law is practiced among people of different cultures and customs, and the forms it offers are often dissimilar and always uniform. Islamic institutions that often adapt to the customary laws that apply in the community concerned have various characteristics, including the issue of zakat.

Islam is a religion that teaches its adherents balance in relationships or reconciliation. Religion not only regulates the relationship between humans and their God, but also regulates the relationship between humans. In making transactions, humans must work together to provide assistance to others, in order to meet their needs and achieve prosperity in their lives. Islam teaches in displaying property and objects which are human facilities so that they can be utilized as much as possible and not cause bloodshed for mankind or damage the natural environment.

The Islamic view of these assets has its own dimension, namely the absolute owner of everything that exists on this earth is God Almighty, and the property is entrusted with the status of God and humans only as guardians, and ownership of these assets. assets

can be made by working as a source of livelihood and doing business that is legal according to law, and in accordance with the provisions of Islamic law (Abdul Ghofur Anshori, 2006).

In general, zakat is divided into two groups, namely zakat fitrah and zakat mal. Zakat fitrah is also called soul zakat, which is the obligation of zakat on each individual. While zakat on money is zakat on money, namely zakat on money or the source of wealth itself, whether it comes from income, profession, trade or investment, and agricultural zakat is one type of zakat money. There are different definitions of zakat in agriculture, some say crop zakat, plant zakat, fruit zakat, seed zakat, plant zakat. The types of agriculture planted in this village are rice, corn, and chili. The type of irrigation used by farmers in the village is the use of a water pump, which is to irrigate water from the river to the fields. The type of irrigation that chili and corn farmers use depends on rain because these two crops do not require much water. Agriculture is a source of income and economy for humans, and owning fertile land and crops can make a person rich. Therefore, zakat must be issued from the land, namely agricultural zakat.

Based on the background description of the problem above, the researcher is interested in conducting further research regarding agricultural zakat, especially the people in Leppangeng Village, Belawa District, Wajo Regency, with the title "**Public Perception of Agricultural Zakat in terms of Sharia Economic Law**".

METHOD

Qualitative research is carried out in natural conditions and is a discovery. In qualitative research, the researcher is the key instrument. Therefore, researchers must have theoretical provisions and broad insights so they can ask questions, analyze and construct the object under study to be clearer (Noor, 2017). Qualitative research makes researchers the main means of research. Only humans can explore the deepest meaning, so they can build communication and interaction and participate in subjects studied in the context of natural research (Putra, 2013).

Qualitative research refers to efforts to explore and understand the meaning of what happens to different individuals or groups, arising from social or human problems. The research process includes a variety of questions and actions to be taken (K, 2010). The reasons for using qualitative research methods are: First, because it is easier for researchers to solve problems than in 2D reality. Second, it is easier to directly present the nature of the research relationship. Third, sensitive and adaptive to the impact of existing research.

In this study, this location was used by the author to conduct research, namely in Leppangeng Village, Belawa District, Wajo Regency. The reason the researchers chose the location in Leppangeng Village was because Leppangeng Village had a habit of zakat but there was a problem, which problem was in the zakat collection system.

In this study, researchers focused on the perceptions of the farming community towards agricultural zakat in Leppangeng Village, Belawa District. Wajo this research focuses on two main things, namely:

1. Community perceptions of agricultural zakat in Leppangeng Village, Belawa District, Wajo Regency regarding agricultural zakat
2. Analysis of sharia economic law on the implementation of zakat in Leppangeng Village, Belawa District, Wajo Regency.

In this study, the authors use equipment. In other words, the only important tool in qualitative research is the researcher himself. researcher. Researchers can use tools to collect data such as tape recorders, video tapes, and cameras. However, the usefulness and use of this tool is highly dependent on the researcher himself. As a reset expert, each individual is part of the direct or indirect means of research. The existence of research itself is very important because scientific research has the potential to develop.

Sources of data are very important to find out a problem, and data is also needed to answer research problems that have been formulated. In carrying out this research, 2 sources of data were obtained, namely:

1. Primary Data

An example of research equipment is the researcher himself. As a research expert, each individual is part of the direct or indirect means of research. The existence of research itself is very important because scientific research has the potential to develop.

2. Secondary Data

Secondary data is research data obtained indirectly through mediation (generated by other parties) or used by other institutions that are not processors, but can be used in certain research.

In preparing this research, the authors used data collection techniques related to field research or field studies, the data collection technique that the authors intended was to collect some data that was obtained directly from the research location, precisely in Leppangeng Village, Belawa District, Wajo Regency. This data collection technique is divided into three types, namely:

1. Observation

Observation is a deliberate and systematic observation of social phenomena with psychological symptoms to be recorded later. Monitoring can be done as a tool for automated data collection or by using a pre-generated table of contents

2. Interview

In the qualitative approach research consisted of three categories, namely 1) interviews by conducting informal conversations (Informal Conversation Interview), 2) general interview guides (General Interview Guide Approach), and 3) standardized open-ended interviews). When this interview technique is used, the success of obtaining data, information, or the object under study is highly dependent on the ability of the interviewer (Sarwono, 2006).

3. Documentation

Literature research is a means to help researchers collect data or information by reading letters, announcements, meeting minutes, written statements about certain policies, and other written materials. This data search method is very useful because it can be done without disturbing the subject or atmosphere of the research. In addition, films, videos and photos are additional data sources that are useful for researchers, because these data can be in the form of images and sounds that can complement textual data.

RESULTS AND DISCUSSION

A. Overview of Zakat

According to language, the word zakat has several meanings, namely al-barakatu (blessing), al-namaa (growth and development), ath-thaharu (purity) and ash-shalahu (orderliness). According to the term zakat is the name for a number of certain assets that are have reached certain conditions that are obligated by Allah to be issued and given to people who are entitled to receive them with certain conditions as well. Zakat is a number of assets issued from certain types of assets and given to certain people, with predetermined conditions. Zakat in Islam is divided into two, namely zakat fitrah which must be paid in the month of Ramadan until before the led Fitr prayer and zakat mal which is usually paid at any time as long as all the provisions have been fulfilled.

B. Overview of Agricultural Zakat

Agricultural zakat is zakat that is imposed on agricultural products, each harvest and reaches the nishab, as stated in Q.S Al-an'am: 141, namely as follows:

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْثُهُ وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ
كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَعَآئُوا حَقَّ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Translation:

"And it is He who makes gardens which are exalted and which are not exalted, date palms, plants of various fruits, olives and pomegranates that are similar (shape

and color) and not the same (taste). eat from its fruit (of various kinds) if He bears fruit, and fulfill its rights on the day it reaps the fruit (by giving it to the poor); and do not exaggerate. Verily, Allah does not like those who are extravagant."

In classical fiqh studies, agricultural products are all agricultural products grown using grain seeds whose results can be eaten by humans and animals as well as others. By looking at Indonesia's agrarian conditions, it can be simply conveyed that what is meant by agricultural products are all agricultural and plantation products grown by the community in general, such as rice, corn, sugar cane, fruits, oil palm, cotton, vegetables and so on. except for cannabis and other psychotropic plants, because these types of plants are not commonly grown (Mufraini, 2006).

C. Overview of Sharia Economic Law

Islamic economics is a perspective on economics developed by Islamic scholars. Economics comes from the Greek word *oikonomia*, which refers to the study of household management and government regulation. Islamic economics is defined as a science, to help achieve human happiness through the allocation and distribution of limited resources and in accordance with Islamic teachings that do not recognize individual freedom. the *laissez doctrine*) or inappropriate macroeconomic behavior. This product is environmentally responsible and sustainable (Chapra, 2000). Islamic economics is a field of study that emphasizes the comprehensive nature of its subject and is based on the moral values of sharia law, which aims to assess human welfare by managing natural resources based on cooperation and participation (Prasetyo, 2018).

D. Community Perceptions of Agricultural Zakat in View of Sharia Economic Law in Leppangeng Village, Belawa District, Wajo Regency

After the authors researched and verified informants' information from interviews in Leppangeng Village, Belawa District, Wajo Regency, especially in Wattang Hamlet, about their perceptions of agricultural zakat, 100% of the interviewees knew that production zakat is mandatory for those who can afford or reach the *nisab*. Community perceptions of agricultural zakat vary because it is influenced by several factors such as personal experience, socioeconomic status, environmental conditions, level of education, motivation, ethnicity and personal awareness. The community in Leppangeng Village has different opinions about the proportion of agricultural products that are included in zakat. Some people say that the percentage of agricultural products subject to zakat is 5% of agricultural products, and some people say that the percentage of agricultural products subject to zakat is 10% of the harvest.

Informant 1 on behalf of M. Sain who has an education up to high school graduation and manages his rice field as a rice farmer or rice farmer. He owns 1.2 hectares of rice, produces and sells an average of 39.5 sacks of grain or 3,950 kg of grain per harvest, and he will earn Rp. Become. 16,590,000. In the view of Mr. M.Sain agricultural zakat is:

"I know the law of paying agricultural zakat is obligatory and the percentage of agricultural zakat is 10% of the harvest obtained, which is Rp. 1,659,000. I issue agricultural zakat in the form of money and rice which I distribute directly to mosques and orphans. I know this from my ustad and my parents."

Informant 2, on behalf of Mrs. Darmawati, graduated from high school and works as a rice farmer or rice farmer who cultivates her own rice fields. He owns 1 hectare of rice field which produces an average of 32.5 sacks of grain or the equivalent of 3,250 kg at each harvest and when sold, he earns up to Rp. 13,690,000. In the view of Mrs. Darmawari agricultural zakat is

"I know the law of paying agricultural zakat is mandatory and the percentage of agricultural zakat is 2.5% because I use water sources. The amount of zakat that I spent was IDR 342,250 from the harvest I obtained. I issue agricultural zakat in the form of money which I distribute directly at the mosque. I know this from my ustad and my parents."

Informant 3 is on behalf of Mr. Asnawi who is educated up to high school graduation

and his job is as a rice or rice farmer and he manages his own paddy fields. He has a paddy field of 2.5 hectares which on average each harvest produces 85 sacks of grain or the equivalent of 8,500 kg and if sold it will generate Rp. 35,700,000. Said Mr. Asnawi in his perception of agricultural zakat.

"I know the law of paying agricultural zakat is obligatory and the percentage of agricultural zakat is 10% of the harvest obtained, which is Rp. 3,570,000. I issue agricultural zakat in the form of money that I give to orphans. I learned about this from Baznas officials."

CONCLUSION

1. Community perceptions of agricultural zakat in Leppangeng Village, Belawa District, Wajo Regency, 100% of respondents know that agricultural zakat payments are mandatory, 89% know the proportion of nisab and generate zakat according to their respective perceptions, and only 11% have the same perception as writer about the proportion of nisab and generate zakat
2. Views of the community's Sharia Economic Law on agricultural zakat in Leppangeng Village, Belawa District, Wajo Regency, it is known from interviews that the percentage of agricultural zakat issued by the community is based on Islamic law in the hadith, namely 5% agricultural zakat for those who use irrigation and 10% for those who rely on bulk rain. In surahs and hadiths, the percentage of agricultural zakat does not exceed 10% and 5%. This means that most of the people in Leppangeng Village follow the guidance of the Shari'a in giving zakat.

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