

Implementation of Zakat in Chili Agriculture From The Perspective of Yusuf Al-Qardhawi: A Case Study Lima Puluh District, Batu Bara Regency

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Info Articles	Abstract
Article History Received : 2017-09-03 Revised: 2017-09-10 Published: 2017-09-30	This study examines the implementation of agricultural zakat on chili farming in Lubuk Cui, Bulan-Bulan, and Titi Merah Villages, Batu Bara Regency, and analyzes its conformity with the zakat theory proposed by Yusuf Al-Qardhawi. The research employed a qualitative approach through field research and interviews with farmers, religious leaders, and community members. The findings reveal that community understanding of chili agricultural zakat remains diverse. Some respondents consider chili crops subject to agricultural zakat because they have economic value and generate income, while others argue that chili is not included among staple food commodities and therefore is not subject to agricultural zakat. The study found several practices consistent with Yusuf Al-Qardhawi's opinion, particularly regarding the obligation to pay zakat on agricultural products with economic value and the deduction of production costs before calculating zakat. However, significant discrepancies were also identified. Most farmers do not consider the nisab requirement, apply a zakat rate of 2.5% instead of the prescribed 5% or 10%, and in some villages calculate zakat based on gross income rather than net income after deducting production costs. Furthermore, zakat distribution is generally conducted directly by farmers to needy individuals, while institutional zakat management remains limited due to insufficient public awareness and trust in formal zakat institutions. The study concludes that the implementation of chili agricultural zakat in the research area has not fully conformed to Yusuf Al-Qardhawi's perspective, primarily due to limited public understanding of zakat regulations, nisab requirements, and calculation methods.
Keywords: <i>Zakat, Chili Farming, Al-Qardhawi, Malay</i>	

I. INTRODUCTION

Zakat is a form of worship that has a very important and strategic position and determine (Yusuf al-Qardhawi, 1993) both from the perspective of Islamic teachings and from the perspective of the welfare of the Ummah. As a basic worship, zakat is one of the pillars (the third pillar) of the five pillars of Islam. So that its existence is considered as *ma'luum min ad-diin bidh-dharuurah* or automatically known and is an absolute part of a person's Islam. (Ali Yafie, 1994) If we pay attention to the position of zakat and prayer in Islam, then these two main worships are very side by side, no less than 28 times (places) Allah SWT mentions zakat along with mentioning prayer. (M. Hasbi Ash-Shiddeqy, 2012) This provides a warning and shows the perfection of the relationship between these two worships in terms of their virtue and importance. The

obligation of zakat is an Islamic law that is *ta'abbudi*. Meanwhile, regarding what assets must be paid zakat, this is included in the category of Islamic law which is *ta'aqquli* or *fiqh* which is sourced from *ijtihad* (Masdar F. Mas'udi, 1993).

Prof. Dr. Yusuf al-Qardhawi chose the strongest opinion regarding agricultural products what must be issued is that all plants that have economic value must pay zakat, this opinion comes from Imam Abu Hanifah (Yusuf al-Qardhawi, 2011). This is supported by the text of the Koran in surah Al Baqarah verse 267:

O you who believe, spend (in the way of Allah) some of your earnings Your good deeds and some of what We have brought forth for you from the earth. And do not choose the evil and then spend from it, while you do not take it except by squinting at it. And know that Allah is Rich, Praiseworthy. (QS al Baqarah: 267) In Indonesia,

zakat law has been regulated through Law No. 23 of 2011, Article 4 concerning zakat management. (Pagar, 2011) In this law, two types of zakat are recognized, namely: zakat mal and zakat fitrah. Assets subject to zakat are gold, silver and other precious metals, money and other securities, commerce, agriculture, plantations and forestry; livestock and fisheries; mining; industry; income and services; and rikaz. This means that the laws in force in Indonesia have recognized and regulated agricultural zakat which is equated with plantation and forestry products. This is the basis for the establishment of zakat management institutions and bodies and other forms of management in Indonesia.

Based on direct observations in several villages in Lima Puluh District, Batu Bara Regency, only a few chili farmers pay their zakat. Most chili farmers do not understand the law of agricultural zakat and the next problem is how chili farmers carry out the process of paying zakat from chili crops from Yusuf al Qardhawi's perspective. When the harvest season arrives with a harvest interval of about 4-6 months with the first season in June and the second season in November each year, chili farmers get quite large profits, from a 1 hectare agricultural area they get a yield of almost 6000 kilograms, if the price of 1 kilogram of chili is around Rp. 15,000 then farmers get a yield of Rp. 90,000,000 in one harvest, and this is quite a large result. Considering the soaring price of chili, especially before big days. Farmers in several villages in Lima Puluh District, Batu Bara Regency get a fairly large income every year, but most of them are not yet aware of their obligation to pay zakat from their agricultural produce. Chili farmers who have paid zakat simply pay it without considering their yields, and their nisab (minimum threshold) is only 2.5%, believing that paying zakat will bring blessings and protect them from disaster. In a single harvest, over a period of 4-6 months, chili farmers can harvest thousands of kilograms with a high selling price.

II. RESEARCH METHODS

This study employed a qualitative research method with a descriptive-analytical approach. The research was conducted in three villages, namely Lubuk Cuik, Bulan-Bulan, and Titi Merah in Batu Bara Regency. Data were collected through field research involving interviews with chili farmers, religious leaders, community figures, and other relevant informants. In addition, library research was conducted by reviewing books, journal articles, Islamic legal literature, and the works of Yusuf Al-Qardhawi concerning agricultural zakat. The study also involved direct observation of zakat practices among chili farmers and the mechanisms used for zakat calculation and distribution. The collected data were analyzed qualitatively by comparing the actual implementation of chili agricultural zakat in the research area with Yusuf Al-Qardhawi's views on agricultural zakat, particularly regarding zakat obligations, nisab requirements, production cost deductions, zakat rates, and distribution mechanisms.

III. RESULTS AND DISCUSSION

The suitability between the implementation of zakat on chili farming in the three villages of Lubuk Cuik, Bulan Bulan and Titi Merah with the opinion of Yusuf Al Qardhawi is as follows:

- 1) There is awareness of the obligation to pay zakat on chili farming, which this is in accordance with Yusuf Al Qardhawi's view that everything that is taken out of the earth with the aim of obtaining results is subject to zakat.
- 2) The community in Lubuk Cuik village pays zakat on chili farming from the net proceeds after the overall financing has been paid out, then the rest is paid zakat. This is in line with his opinion that financing should be issued first before zakat is issued. He agreed with what was stated by the Salaf scholars which was the clearest. Their opinion is that

the financing is paid out first and then the rest is given zakat, whether the costs were obtained through debt or not. This is also in line with the opinion put forward by 'Atha which was pioneered by Ibn Hazam. (Yusuf Al-Qardawi; 1991)

The discrepancy between the implementation of zakat on chili farming in the three villages of Lubuk Cuik, Bulan Bulan and Titi Merah with the opinion of Yusuf Al Qardhawi is as follows:

- 1) The people in the three villages of Lubuk Cuik, Bulan Bulan and Titi Merah do not look at the zakat when paying it nisab which must be issued, this is contrary to the opinion of Yusuf Al Qardhawi that nisab in agricultural zakat is wasaq. Nisab in agricultural zakat is a measure in determining the limit of a person's wealth so that he is obliged to pay zakat. He also stated that there wasn't any nisab in agricultural zakat this is clearly contrary to the Sharia in general, and also contrary to hadith valid.
- 2) The amount of zakat they pay is not 10% or 5% but 2.5% and this is no longer in line with the agricultural zakat level, which is 10% or 5%. He believes that the amount of agricultural zakat that must be paid is between 5% or 10%.
- 3) The people in the two villages of Bulan Bulan and Titi Merah pay agricultural zakat. Chilies from gross income without having to pay any costs, regardless of how much they earn from their farming, they immediately pay 2.5% zakat. This contradicts his opinion that costs should be paid first before zakat is paid.

The findings indicate that the community's understanding of chili agricultural zakat remains diverse. Some religious leaders and community members believe that chili is subject to zakat because it is an agricultural product with

economic value and constitutes a source of income for farmers. This group bases its view on the opinion that all economically valuable agricultural products are liable for zakat.

However, other religious figures argue that chili is not subject to agricultural zakat because it is not considered a staple food commodity as described in classical Shafi'i jurisprudence. According to this view, chili farmers are not obligated to pay zakat but are encouraged to give voluntary charity (sadaqah) as an expression of gratitude to Allah SWT for their harvest.

Differences in understanding are also evident in determining the nisab (minimum threshold) and zakat rate. Some community members analogize chili zakat to commercial zakat, using a nisab equivalent to the value of 85 grams of gold and a zakat rate of 2.5%. Others regard chili zakat as agricultural zakat, with a nisab of five wasaq, equivalent to approximately 653 kilograms of produce. The study of 40 respondents revealed that most community members do not fully understand the legal basis, nisab, and calculation methods of agricultural zakat on chili crops. The implementation of chili agricultural zakat in Titi Merah, Bulan-Bulan, and Lubuk Cuik villages varies in terms of calculation and distribution practices. Although all farmers set aside a portion of their harvest, the methods they employ differ.

Most farmers pay zakat amounting to 2.5% of their harvest each harvesting season. In Titi Merah and Bulan-Bulan villages, zakat is calculated based on gross harvest yields without considering production costs incurred during cultivation. In contrast, farmers in Lubuk Cuik calculate zakat based on net income after deducting production expenses such as seeds, fertilizers, pesticides, labor costs, and other operational expenditures.

Regarding distribution, most farmers directly deliver their zakat to the poor, needy relatives, or neighboring households in need. Only in Lubuk Cuik Village is there a special amil (zakat

administrator) appointed by the mosque management to collect and distribute chili agricultural zakat to eligible beneficiaries (mustahiq). Furthermore, the majority of the community has not utilized National Zakat Agency (BAZNAS) as an official zakat management institution due to limited socialization and low public trust. Consequently, zakat management remains largely traditional and individually administered.

IV. CONCLUSION AND SUGGESTIONS

A. Conclusion

From the discussion of the thesis that has been described can be concluded as follows. First, the perception or understanding of the community in the villages of Titi Merah, Bulan Bulan and Lubuk Cuik, in general, currently do not understand the meaning of zakat in its entirety, only a portion of Muslims in the three villages know that the law of zakat is an obligation that must be fulfilled, but regarding the legal basis, mandatory requirements, and calculations in determining zakat, which they spend in agricultural zakat in the three villages is still very low. And in general, muzaki in paying agricultural zakat do not go through the National Zakat Agency (BAZNAS) because of the low public trust in zakat agencies. They tend to give it directly to mustahiq. Second, farmers in the villages of Titi Merah, Bulan Bulan and Lubuk Cuik in submitting their zakat, they often pay zakat directly to the poor, neighbors, or to people in need. While when paying agricultural zakat they pay it every time the harvest. The zakat paid by farmers in these three villages, mostly they pay in the form of chili harvest, because the results of chili farming as a staple food have reached the nisab, and it is also known that these three villages are the second largest chili producers in North Sumatra so that the distribution of chili has increased. Third, regarding the implementation of zakat on chili farming in the three villages of Titi Merah, Bulan

Bulan and Lubuk Cuik according to the perspective of Yusuf al Qardhawi both from the law of chili zakat, nisab, levels and distribution. There are some that are appropriate and some that are not appropriate, including: There is awareness of the obligation of chili agricultural zakat, issuing chili agricultural zakat from net results after all financing is issued, there are also those who issue chili agricultural zakat from gross results without issuing financing, they issue zakat without looking at the nisab that must be issued, The amount of zakat they issue is not 10% or 5% but 2.5%, and the distribution is still not evenly distributed to the eight ashnab who are entitled to receive zakat. As well as the National Zakat Agency (BAZNAS) in Lima Puluh District, Batu Bara Regency, for now, has not been able to operate optimally and the institutional zakat agency has not yet obtained optimal results regarding the implementation of agricultural zakat.

As a follow-up to the conclusions presented above, the author can provide the following suggestions:

- 1) It is necessary to create guidelines for implementing zakat on chili farming specifically so that there are no more differences in understanding.
- 2) Public Farmers are expected to always strive to increase their understanding and knowledge regarding the chili agricultural zakat law. Open your horizons so you don't become rigid in your understanding.
- 3) The Village Head as the main village official who understands the conditions of the local village also plays a role in inviting the local community to better understand zakat by inviting religious leaders and the BAZNAS institution.
- 4) Not only BAZNAS is involved in the role of socializing zakat, there is also no support from the government and involving ustadz or ulama in the village in providing an

understanding, the obligation of zakat, the wisdom of zakat and procedures for implementing zakat in accordance with contemporary fiqh, so that a good relationship will arise between BAZNAS, ulama and the local community.

- 5) The local zakat collection body should be able to be open. In addition, the institutional factors of the zakat collection body must be improved in distributing zakat funds, so that later the zakat funds can be distributed to eight asnaf in accordance with the targets set by the Nurul Falah zakat collection institution in Lubuk Cuik village.
- 6) For future researchers, they should add or combine the types of research used, namely, in addition to qualitative, they should also use quantitative research.

B. Suggestions

Based on the findings of this study, it is recommended that religious authorities, zakat

institutions, and local governments intensify educational and socialization programs regarding the principles and calculation methods of agricultural zakat, particularly concerning chili farming. Greater efforts should be made to improve public understanding of nisab requirements, zakat rates, and the proper deduction of production costs in accordance with Islamic jurisprudence and the views of Yusuf Al-Qardhawi. In addition, formal zakat institutions should strengthen public trust through transparent and accountable zakat management so that agricultural zakat can be distributed more effectively and equitably. Community members are also encouraged to seek accurate knowledge regarding agricultural zakat to ensure that their religious obligations are fulfilled correctly. Finally, future studies should explore the implementation of agricultural zakat on other commercial crops and evaluate the effectiveness of institutional zakat management in enhancing the welfare of farming communities.

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