

Knowledge and Understanding of Muslim Society in Kerinci Regency in Paying Zakat on Orange Commodities

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ABSTRACT: Zakat is an obligation to give part of the wealth owned by a Muslim to those who are entitled to receive it as a form of obedience to Allah. The main purpose of zakat is to help ease the burden of those who are less fortunate and improve social inequality. The purpose of this study is to analyze the level of knowledge and understanding of the Muslim community in paying zakat on citrus commodities. The study uses a qualitative approach. Primary data were obtained through interviews and secondary data were obtained from journals, books, research results and a large number of literature or academic studies. The results of this study are that only a few Muslim communities in Kerinci Regency know and understand about the expenditure of trade zakat. They only know about zakat fitrah which is issued annually, but there are also those who know about the expenditure of trade zakat. However, it is still not issued. Therefore, the level of knowledge and understanding of the Muslim community in Kerinci Regency in paying zakat on citrus commodities is still classified as low.

KEYWORDS: Knowledge; Understanding; Zakat

INTRODUCTION

Orange farmers are a profession that is quite widely practiced, especially in orange-producing areas, for example, in Kerinci Regency with a fairly promising income. Through BPS data from Kerinci Regency, the farmer profession is higher than others. With a percentage of Farmers 83.452%, processing industry 11.359% and services 36.154% (Population Main Occupation Data, 2022). Generally the people in Kerinci district are honey orange and gerga farmers whose marketing reaches outside the district and has even reached outside Sumatra (Varina et al., 2022). With the increase in orders, their income automatically increases, so that they are required to pay zakat (Varina et al., 2022). Zakat on oranges is analogous to zakat on trade, not zakat on agriculture.

Zakat on oranges is zakat from sales results with reference to zakat on trade, namely by paying zakat of 2.5% of the sales value of the oranges (Sukmawati et al., 2023). In practice, people only know what zakat is but do not know in detail how to pay it (Devie Aulia Asmarani, 2022). As explained by the image in his research regarding the public's understanding of the obligation of zakat, it is stated that the public's understanding of the existence of zakat is still lacking, where zakat is only known and there are even those who calculate zakat by guessing (Image of Mother Nature, 2021). Nurhasnah also explained in her research that agricultural zakat can be replaced with zakat fitrah (Nurhalisah, 2021).

Zakat as an instrument that has an influence on the economy and society among Muslim communities (Ramadhani &

Hapsari, 2022). Because zakat can eradicate poverty and destitution (Hamzah & Kurniawan, 2020). Paying zakat certainly cannot be measured only by looking at what is visible to the eye, but it requires analysis from a manager regarding people who are considered to have met the requirements to pay zakat (muzakki), whether the person is obliged to pay zakat when viewed from the assets that he has managed. (Rahim et al., 2021). Factors that influence the decision to pay zakat, such as knowledge of Islamic teachings, income level, and religiosity. (Fitriyah, 2017 and (Rahmat, 2020). Islam has mandated zakat on wealth and income. For example, zakat is required on income earned from a profession. (Aulia, 2019).

Research conducted by Devie Aulia said that factors that influence people's understanding of agricultural zakat include knowledge factors, previous experience factors, social factors and information factors. Of the five factors, the most influential is the knowledge factor. People only know what zakat is but do not know in detail how to pay it. (Devie Aulia Asmarani, 2022). Furthermore, research conducted by Muhammad & Marimin Religious factors can cause success or failure in collecting zakat. In addition to religiosity factors, income factors and education factors can also influence success or failure in collecting zakat. (Muhammad & Marimin, 2019). From the two studies above, the difference with the author's research is, where in Devie's research the focus of his research is on agricultural zakat while the author focuses more on trade zakat. Then in Muhammad and Marimin's research, the variables used are different from the author's variables and the type of research is also different, where in Muhammad and Marimin's research using quantitative research while the author uses qualitative research.

Although the obligation to pay zakat has been explained in Islam. However, there are still problems among the Muslim community in fulfilling the obligation of zakat. One of them is in the Kerinci district. Knowledge and understanding factors can

influence the decision of the Muslim community in Kerinci district in paying zakat on orange commodities. Zakat on orange commodities is analogous to trade zakat. Trade zakat is zakat that is issued from trading assets. Trading assets or assets that are traded with the intention of making a profit (Qardawi, 2007). Meanwhile, what is meant by agricultural zakat is the results obtained from plants or crops that are removed from the earth's produce to be managed and utilized by humans that have economic value. (Zuhaili, 2011).

In this study, why choose orange zakat, because orange commodity zakat has not been widely discussed. Different from palm oil agricultural zakat and rubber zakat. This study aims to analyze the level of knowledge and understanding of the Muslim community in Kerinci Regency in paying orange commodity zakat. With this study, it is hoped that it can provide a better understanding of the knowledge and understanding of the Muslim community in Kerinci Regency in paying orange commodity zakat.

METHODS

This study uses a qualitative research approach. The main data were collected through interviews with Muslim communities in Kerinci Regency. To complement the data from primary sources, the author also uses secondary data sources from journals, books, research results and a large number of literature or academic studies. Data collection methods include interviews and observations with Muslim communities in Kerinci Regency. Data analysis techniques are in the form of qualitative research that produces words. Data analysis techniques are an activity of collecting data so that it has social, academic and scientific value. (Sugiono, 2011). This process includes grouping data based on variables and respondent categories as needed, such as the results of observations, interviews and conclusions drawn from relevant documents. Then from this qualitative research, it can reveal

the knowledge and understanding of the Muslim community in Kerinci Regency in paying zakat on citrus commodities.

RESULT AND DISCUSSION

BASIC CONCEPT

Etymologically, zakat has several meanings, such as blessing, growth, development, order and purity. Terminologically, zakat means a certain amount of property given to certain groups with certain conditions (Huda, 2012:2). Trade zakat is zakat that is obligatory for Muslims who carry out trade as well as prayers that are required for Muslims. (Risnawati & St. Fauziah Anwar, 2022). Zakat on trade assets can be interpreted as a contract that is owned with an exchange contract with the aim of obtaining profit and the assets owned must be the result of one's own efforts. (Ahmad Sudirman Abbas, 2017). Trade assets are the most dominant assets so they must be given zakat. Trading is a legal form of business and the Islamic religion does not prohibit it, the most important thing is not to sell anything that is haram and trade in accordance with Islamic law.

Trade zakat is obligatory based on Qs Al-Baqarah verse 267 which means O you who believe, spend (in the way of Allah) some of the good results of your efforts and some of what We have brought out of the earth for you. And do not choose the bad and then spend from it. While you yourselves do not want to take it except by squinting at it and know that Allah is All-Rich and All-Praiseworthy.

The verse above is in general form, alms can mean obligatory and can also mean sunnah. However, if the person who gives out his wealth intends to pay zakat, then the command in this verse becomes obligatory, namely that he cannot give zakat using assets that are not good. Meanwhile, if the person who gives out his

wealth intends to give charity to the sunnah, then the command in that verse also becomes sunnah. He is allowed to give charity with wealth that is not optional, just as he is also allowed to give charity with small wealth (Qurthubi, 2012)

Requirements for commercial wealth that must be given zakat. Not everything people buy is commercial wealth, therefore people can buy clothes for themselves or buy furniture for their homes. All this is not commercial wealth but rather stored wealth, as opposed to something intended to be sold at a profit (Qardawi, 2007). The intention to trade contains two elements, namely action and intention. Action is the act of buying and selling. Meanwhile, the intention is to obtain this profit. Both elements must be present and not just one of them. One of the assets that must be given zakat is assets from trade results or results from commerce. The conditions for trading zakat are:

1. Nishab

Nishab is the minimum amount of assets that can be categorized as assets that are subject to zakat in the form of food, gold, money and others that can meet the needs of a middle-class family for one year. In the implementation of trade zakat, the assets that are zakatable must have reached a certain nishab. The determination of the nishab in this trade zakat is carried out with the nishab of gold zakat, but in this case there are differences among scholars in determining it. However, the opinion that is most widely used in determining the nishab of trade zakat is 85 grams of gold. The zakat taken is 2.5%.

2. Haul

Haul is the time of ownership of an asset for one year. One haul is required for trade assets. The haul begins with the possession of trading assets through transactions. If the haul

is complete and the merchandise assets meet the nishab, then zakat is required. If the nishab is not sufficient then you are not obliged to pay zakat(El Madani, 2013).

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Kerinci Regency is one of the areas that has great wealth from orange farming. Oranges are considered a promising future investment because in addition to being long-lived, they also have a high selling value even though the price is not always fixed. Although orange plants can be long-lived and have economic value for the community. However, the community in Kerinci Regency does not only rely on orange gardens, but there are many other types of livelihoods that are carried out to meet their living needs. All the results obtained from the sale of agricultural products are actually not absolutely owned, but there are also other people's rights in it. This is called zakat. Zakat is not only focused on zakat fitrah, but there is also zakat maal. One form of zakat maal is trade zakat. This orange zakat is zakat from the sale of oranges with a reference to trade zakat, namely zakat as much as 2.5% of the sales value of the oranges if the value reaches a nisab of 20 dinars or the equivalent of 85 grams of gold. However, the type of zakat that is usually paid by the people of Kerinci Regency from the past is zakat fitrah. While zakat from orange sales is something new for the people of Kerinci Regency. Although it is something new, if zakat is obligatory, then zakat must be paid.

In the implementation of zakat, there are often gaps or errors. This can be caused by internal or external factors. Among them are knowledge and understanding of the sharia of zakat that is not yet

comprehensive and the lack of ritual values of zakat in community life. In this case, the implementation of trade zakat has not been carried out properly by people whose income exceeds the nisab because in reality people spend the results of trade zakat according to their own opinions. These factors provide the assumption that their knowledge and understanding have not been implemented properly so that the harmony of knowledge and understanding in zakat cannot be realized in accordance with the sharia.

Knowledge

Knowledge is related to behavior that is prohibited or behavior that is permitted by law. As can be seen in society, in general a person knows that killing, stealing, and so on are prohibited by law.(Salman, 2008). Zakat knowledge is the community's knowledge about zakat, the goals and benefits of zakat, the impacts that will be obtained from paying zakat which will give birth to a culture of paying zakat in the community as an obligation that must be fulfilled.(Rosalinda, 2021). Public knowledge about zakat, the way the public views zakat is very thick with nuances of fiqh must be supplemented with a perspective that allows zakat to be empowered (Bukhari, 2009).

To measure the knowledge indicators of Muslim communities in Kerinci Regency in paying zakat on citrus commodities, interviews will be conducted with Muslim communities in Kerinci Regency who have an income from citrus (citrus farmers).. In the interview conducted with the orange farmers, it was found that the majority of orange farmers did not know the concept of zakat as a whole. This can be seen in an interview with one of the orange farmers, Mr. K, who said: "I know about orange zakat from the lecture of the ustadz at the mosque. Regarding zakat, I equate it with

alms, I give alms to people who I think are entitled to receive it, such as the poor, needy, orphans, and others". Based on the statement above, it can be concluded that Mr. K equates zakat with alms, even though zakat and alms are different, zakat is an obligation while alms is something that is sunnah which if done will get a reward.

This was also explained by Mrs. N stating that "I do know about trade zakat, but I do not know where the zakat is distributed, because of this ignorance when I pay zakat I prioritize my closest family who I think are poor or less fortunate". The meaning of the statement above is that Mrs. N knows about trade zakat, but she does not know where the trade zakat is distributed so that when she pays zakat she prioritizes her closest family. The Qur'an has explained the people who are entitled to receive zakat, namely in the letter At-Taubah verse 60 which means: Verily, zakat is only for the poor, the needy, the administrators of zakat, the converts whose hearts are persuaded to free slaves. People who are in debt for the cause of Allah and for those who are on a journey, as a provision that is required by Allah, and Allah is All-Knowing and All-Wise (RI., 2004).

As for the statement from Mr. F, I do not know about the existence of trade zakat, all I know is the fitrah zakat that is issued every year. The meaning of the statement is that Mr. Furkon does not know about the existence of trade zakat, he only knows about the fitrah zakat that is issued every year.

Based on the statements given by the informants above, it is concluded that only a few know about this trade zakat. The rest only know about zakat fitrah. Therefore, it can be concluded that the level of knowledge of the Muslim community in Kerinci Regency in paying zakat on orange commodities is still low, because they do not know the concept of zakat as a whole,

they only follow the customs that exist in society, this is due to the lack of information obtained, they only know from the lectures of the ustadz at the mosque.

In the author's opinion, based on the explanation above, it is concluded that some Muslim communities in Kerinci Regency do not fully understand the actual concept of trade zakat. They only know the zakat that they usually pay every year, namely zakat fitrah. Some Muslim communities in Kerinci Regency equate zakat with alms. This happens because of their ignorance of the actual concept of trade zakat.

Understanding

According to the big Indonesian dictionary, understanding comes from the word understand which means to understand properly or know properly, while understanding can be interpreted as a process, action, way to understand properly or know properly. (Gusniarti, 2016). According to Sadiman and Bloom, understanding is a person's capacity to interpret or give meaning and translate or articulate previously obtained information based on his own perspective or method. (Fuad & Trisnawang Anggelista, 2022).

Understanding in zakat can be done well and looking for more accurate information. In this case the understanding of trade zakat can be seen from the size of the muzakki in explaining about trade zakat, then can conclude the obligations that must be paid and can prove by making payments this can be measured the level of understanding of the muzakki. The level of understanding referred to in this case is whether orange farmers understand about orange zakat.

In an interview conducted with Muslim communities in Kerinci Regency

who have income from oranges, the community's understanding of trade zakat is still low. This can be seen in an interview with Mrs. F. I know about trade zakat, but I don't know how much to pay when the trading results have reached the nisab. The meaning of the statement above is that Mrs. F knows about trade zakat, but she doesn't know how much to pay when it reaches the nisab. As for the statement from Mr. A, I don't know about this trade zakat, where it is distributed and how to calculate it, I also don't know. So far, all I know is zakat fitrah which is paid out every year.

Based on the statements given by Mrs. F and Mr. A, it can be concluded that the understanding of the community in Kerinci Regency is still low because orange farmers do not know why they have to pay zakat from the sale of oranges, how to calculate it, and so on. They know the obligation to pay zakat from the sale of oranges from the lectures of the ustadz at the mosque. They do not know about the overall understanding of zakat from the sale of oranges.

In the author's opinion, based on the explanation above, it can be concluded that some of the Muslim community in Kerinci Regency do not fully understand this trade zakat and also do not fully understand how to actually distribute trade zakat.

Based on the interviews that have been conducted, it can be concluded that the level of knowledge and understanding of the Muslim community in Kerinci Regency in paying zakat on orange commodities is still relatively low. This is because many of these people do not know and understand about zakat from this orange income. With the low knowledge and understanding of the Muslim community in paying zakat, the rules that have been set cannot be implemented. Another thing that causes the low knowledge and understanding of the Muslim community in Kerinci Regency in

paying zakat from orange income is because zakat on oranges is something new to them.

Given the problems and doubts that have been expressed by several informants above, a solution must be provided to the community. The main solution for the Muslim community in Kerinci Regency to pay zakat is the need for a forum for them to pay zakat. As well as holding socialization regarding the payment of trade zakat so that the community knows more and understands more about the distribution of zakat.

CONCLUSION

Zakat paid by Muslim people in Kerinci Regency has various forms, they do not understand how to calculate zakat if it has reached nisab 2.5% and haul and to whom it should be distributed. Based on some information obtained from informants, it can be concluded that the knowledge and understanding of the Kerinci Regency community about zakat on trade from oranges is still low. They do not really understand about zakat on trade, they only know about zakat fitrah, but some who know what zakat on trade is still do not pay zakat on their trade.

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