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ZAKAT COMPLIANCE AMONG CITRUS FARMERS: LEGAL AWARENESS IN NAGARI KOTO TANGAH, WEST PASAMAN REGENCY

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ABSTRACT The legal awareness of the community in paying zakat, especially on citrus agricultural products, is an important aspect in supporting social welfare and economic justice. The purpose of this study is to analyze the level of legal awareness of the community in paying zakat on oranges. The study uses a qualitative approach. Primary data was obtained through interviews and secondary data was obtained from journals, books, research results and a number of literature or academic studies. The results of this study are that the background of farmers not paying zakat on oranges is. First, the community considers that zakat on oranges cannot be paid because of the large number of expenses for their living needs and the zakat that is usually paid is zakat on rice, while no community pays zakat on oranges so they are also reluctant to pay zakat on oranges because of the community's habits. Second, the legal awareness of orange farmers in Nagari Persiapan Koto Tangah is relatively low due to the lack of knowledge and understanding of the law which has an impact on the behavior of orange farmers, namely the zakat that is paid, but not in accordance with the provisions.

KEYWORDS Zakat; Legal Awareness.

INTRODUCTION

Nagari Persiapan Koto Tangah is one of five areas resulting from the administrative expansion of Nagari Parik which is within the scope of the Koto Balingka District government, West Pasaman Regency, West Sumatra Province. The status of Nagari Persiapan held by this area was officially determined through the West Pasaman Regent Regulation Number 36, which aims to encourage regional development and accelerate government administration services to the local community. With this expansion, it is hoped that development can be more evenly distributed, and the needs of the community can be handled more effectively by the local government. In general, the majority of residents living in the Nagari Persiapan Koto Tangah area depend on the agricultural sector as their main livelihood. Local people generally cultivate

various types of agricultural crops that are in accordance with the climate conditions and soil fertility in the area. The most frequently planted agricultural commodities include food crops such as rice, horticultural crops such as chilies and corn, and various vegetables that can grow well and have a selling value in the local market. In addition to seasonal crops, people in this area also utilize their agricultural land to plant perennial crops or long-lived plantation crops, which can be harvested in a certain period of time sustainably. Among these crops are oil palm, rubber, and citrus. Especially citrus plants are one of the leading commodities because they have a fairly high economic value. Oranges not only provide a harvest that can be sold to meet the daily needs of the community, but also have the potential as a source of long-term income. In the context of Islamic law, agricultural products that have a selling value and provide sustainable profits, including oranges, can be categorized as

assets that must be zakatable, of course if they have met certain criteria and conditions according to sharia provisions. These conditions include achieving nisab (the minimum limit of wealth that must be zakatable) and fulfilling haul (ownership period of one year) in several views. Therefore, oranges as a plant with economic value that is planted productively and produces a stable income, should be considered as an object of zakat in the religious practices of the community, especially in the Nagari Persiapan Koto Tengah area.

Zakat is one of the five pillars of Islam, fardhu'ain for everyone who has sufficient conditions to carry it out and is intended for those who are entitled to receive it. (Kermi Diasti & Salimudin, 2022) Zakat is part of the income of people who are well off, therefore it must be given to those who are entitled to it, namely to eradicate poverty and oppression. (Hidayat & Mukhlisin, 2020). In the pillars of zakat there is a provision that zakat cannot be given to those who are obliged to give zakat and it is haram, except for those who fit the eight asnaf criteria. (Alwi, 2017). The types of assets that must be given zakat include zakat on livestock, zakat on gold and silver, zakat on wealth and trade, zakat on manufactured honey and animal products, zakat on mining goods and marine products, zakat on investments, zakat on professions, zakat on shares and zakat on agriculture. (Soemitra, 2009). Agricultural zakat is a type of zakat whose objects include the results of growing plants or crops that have economic value such as grains, tubers, vegetables, fruits, and so on. (Muna et al., 2021). Plants that have economic value, the results are usually different in each region depending on the environmental conditions of the area, such as orange, corn, gambir and so on. Hanifah stated that plants that must be zakated include all types of plants that grow from the earth, whether in small or large quantities. (Rozalinda, 2016)

One type of zakat that is very potential in Indonesia is agricultural zakat. Determining muzakki from agricultural zakat is very easy and

abundant, because Indonesia is an agricultural country and the average income of the Indonesian people comes from agricultural products and even becomes the income of the lower middle class. (Killian, 2020) Zakat on agricultural products is a unique zakat and is different from several other categories of zakat on property, including zakat being paid directly during the harvest and its nishab being relatively smaller than other zakat on property but the level of expenditure is greater. With this calculation model, zakat on agriculture is the easiest and quickest zakat to pay. (Abdullah, 2017). Although zakat is an obligation for every Muslim who is able, there are still many people who are negligent in carrying it out, even though zakat is not only an obligation but also a form of social concern that can help others and improve the welfare of the community.

The awareness to fulfill zakat as a fundamental religious obligation in Islam should grow and develop from within each individual, not merely because of external pressure, coercion, or simply because of following social customs. Zakat should be carried out with full sincerity, based on spiritual awareness that in the wealth we have there are the rights of others, especially those who are in poor conditions and need help. (Supriyanti & Sanusi, 2024). When this awareness has been firmly embedded in a person's soul, then he will voluntarily and without objection pay zakat from part of his wealth, without questioning the amount or size of the wealth he has. Even if the wealth obtained is not that much, a person who has a high understanding and awareness of zakat will still fulfill this obligation because he believes that zakat is a form of cleansing wealth and also purifying the soul. Through the implementation of zakat, a Muslim is believed to have cleansed his wealth from impure elements, and made it more blessed and beneficial, both for himself and for the wider community. Wealth that has been paid zakat is considered to have gone through a spiritual process that cleanses it from the potential for greed and injustice and fosters social solidarity among the people. Whether the

amount of wealth is large or small, the principle remains the same: zakat must be paid if it has met certain requirements. However, it should be understood that not all forms of wealth owned by a person are automatically subject to the obligation of zakat. Assets that are unproductive or used for personal purposes, such as residential houses, empty land that is not used economically, and personal vehicles, are generally not included in the category of assets that must be zakat, as long as these assets are not used for productive purposes that generate profits. On the other hand, there are certain types of assets that have been explicitly regulated in Islamic law as objects of zakat, and therefore have conditions that must be fulfilled by their owners. Some examples include productive agricultural products and harvests, commercially developed livestock, savings in the form of gold and silver, as well as trade goods or commercial commodities that are bought and sold for profit. For each type of property, there is a minimum limit called the *nisab*, namely the ownership threshold which, if it has been met, then the property must be given zakat. Thus, property owners need to understand the applicable sharia provisions in order to fulfill their zakat obligations correctly, in accordance with Islamic teachings which regulate aspects of worship as well as social aspects in human life.

There are several studies that discuss agricultural zakat, namely: (Liana et al., 2023) with the title of agricultural zakat literacy in Sejiram Village, Tebas District, with the results of the study showing that community knowledge of zakat is still low, as indicated by several farmers who do not yet understand agricultural zakat, especially in understanding zakat from palm oil. Furthermore, the study (Hartanto Rianto, 2022) agricultural zakat practices of Muslim communities in Lau Gumba village with research results stating that the understanding of Muslim farmers in Lau Gumba Village regarding agricultural zakat is still general, Muslim farmers have not been able to calculate agricultural zakat in accordance with Islamic law. The implementation of the distribution of

Islamic philanthropic funds is also carried out traditionally. Furthermore, research conducted by (Dwi Sakti, 2021) with the results of the study stating that the estimated potential of agricultural zakat paid by farmers is Rp 157,500,000 for a zakat rate of 10% and Rp 123,375,000 for a zakat rate of 5%. The implementation of zakat carried out in Temboro village is still traditional, but *mustahiq* is greatly helped by the existence of agricultural zakat. Of the three studies above, the difference with the author's research is that if the research above focuses on agricultural zakat, while the research that the author is currently conducting focuses on legal awareness in paying agricultural zakat.

In this study, why choose legal awareness in paying agricultural zakat, because legal awareness in paying agricultural zakat has not been widely discussed. Different from palm oil agricultural zakat and rubber zakat. This study aims to analyze the legal awareness of the community in paying orange zakat. With this study, it is expected to increase the legal awareness of the community in paying orange zakat.

METHODS

The type of research used by the author in this study is field research with a qualitative approach. Field research is one of the spaces for us to be able to learn the secrets behind the questions asked. The advantage of field data is that the researcher, if through the process, will directly know the description of the area and the object of research (Elfindri., 2008). The reason for choosing field research is because in obtaining the required data, it is necessary to carry it out directly in the field. The author's research field is in Nagari Persiapan Koto Tangah, Koto Balingka District, West Pasaman Regency. The main data was collected through interviews with orange farmers in Nagari Persiapan Koto Tangah, Koto Balingka District, West Pasaman Regency. To complement the data from primary sources, the author also uses secondary data sources from

journals, research books and a large number of literature or academic studies.

Data collection techniques through interviews and observations. Data analysis techniques Data analysis in qualitative research is carried out since entering the field and has been completed in the field. Data analysis in qualitative research is carried out since before entering the field, and after completion in the field (Sugiyono, 2011). The reason for choosing qualitative as an analysis technique is because the data collected will use a qualitative analysis method, namely using a descriptive approach by collecting data in the field regarding the legal awareness of orange farmers in paying zakat in Nagari Persiapan Koto Tangah, Koto Balingka District, West Pasaman Regency.

RESULT AND DISCUSSION

Factors Causing Orange Farmers in Koto Tangah Preparation Village, Koto Balingka District, Not to Pay Orange Zakat

Nagari Persiapan Koto Tangah, Koto Balingka District, West Pasaman Regency is one of the areas that has great wealth from orange farming. The area of orange orchards owned by farmers in Nagari Persiapan Koto Tangah is at least 1 Ha and at most 2 Ha. 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 oranges are more dominant as the backbone of the community's economy, especially in Nagari Persiapan Koto Tangah, the people there also have other livelihoods 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 agricultural zakat. According to the Syafi'i scholars, zakat is obligatory for all foods that are eaten and stored grains and dried fruits such as wheat, corn, rice, and the like. Then Abu Hanifah argued that all plant products, namely

those intended to exploit and obtain income from planting them, are subject to zakat of 10% or 5%. (Qardawi, 2007).

The results of oranges are one type of agricultural zakat. Someone who has reached the nisab is required to pay zakat, the amount of agricultural zakat nisab is 653 kg. However, the types of zakat that are usually paid by the people in Nagari Persiapan Koto Tangah from the past are zakat fitrah and zakat maal in the form of agricultural zakat, namely rice zakat as one example. Meanwhile, zakat on oranges is something new for the people in Nagari Persiapan Koto Tangah, Koto Balingka District, West Pasaman Regency. Even though it is something new, if zakat is obligatory, then zakat must be paid. Based on the statement of one of the scholars in Nagari Persiapan Koto Tangah, he said that zakat on oranges is one part of the assets that are required to be zakat if they have reached the obligatory zakat requirements, in the Al-Quran it has also been mentioned (Safrudin, Ulama: 2022) namely Surah Al-Baqarah verse 267.

Which means "O you who believe, spend (in the way of Allah) from the good things you have earned and from what We have brought forth for you from the earth, and do not choose the evil and then spend thereof, while you yourselves would not take it except by squinting at it, and know that Allah is All-Rich, All-Praiseworthy." (RI., 2004).

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).

When conducting research to find out the reasons behind the orange farmers in Nagari Persiapan Koto Tangah not paying zakat, the author conducted direct interviews with 20 orange farmers. From the research conducted by the author, 20 orange farmers found 15 orange farmers who did not pay zakat on oranges and 5 others paid zakat on oranges. The factors causing orange farmers in Nagari Persiapan Koto Tangah, Koto Balingka District, West Pasaman Regency not to pay zakat on oranges are as follows:

1. Oranges are a source of income for orange farmers in Nagari Persiapan Koto Tangah, Koto Balingka District, West Pasaman Regency, so the people there think that zakat cannot be paid on oranges because of the large amount of expenses for their living needs.
2. The zakat that is usually paid by the community in Nagari Persiapan Koto Tangah, Koto Balingka District, West Pasaman Regency is zakat on rice yields, while no community pays zakat on oranges, so orange farmers are also reluctant to pay zakat on oranges because they refer more to the habits practiced by the community.

Legal Awareness of the Community in the Preparation Village of Koto Tangah, Koto Balingka District in Paying Orange Zakat

Legal awareness means actions and feelings that grow from the deepest conscience and soul of humans as individuals or communities to carry out the messages contained in the law (Soebani, 2007). Legal awareness means awareness, the condition of a person who truly understands what the law is, the function and role of the law for himself and for the community around him (Angraini et al., 2018). Legal awareness can also be interpreted as awareness of the law, awareness that the law is a protection of human interests, realizing that humans have many interests that require legal protection (Suadi, 2018)

Low or high legal awareness in society affects the implementation of the law. Low legal awareness will be an obstacle in the implementation of the law, both in the high level of legal violations and in the participation of society in the implementation of the law.(Marpuah, 2018). According to Soerjono Soekanto, high legal awareness results in citizens complying with applicable legal provisions. Conversely, if legal awareness is very low, then the degree of compliance with the law is also not high (Rosana, 2014).

Legal awareness will be realized if there are indicators of legal knowledge, legal understanding, legal attitudes, and legal behavior that complies with the law.(Angraini et al., 2018). In theory, these four indicators can be used as a benchmark for legal awareness, because if legal knowledge, legal understanding, legal attitudes and legal behavior are low, then legal awareness is low or vice versa.

1. Legal Knowledge

Legal knowledge is a person's knowledge regarding certain behaviors that are regulated by law.(Soekanto, 1977). Of course, the law referred to here is written law and unwritten law. This 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. (Susanto., 1993.)So the legal knowledge referred to in this case is how much knowledge orange farmers have regarding orange zakat.

To measure the knowledge indicators of orange farmers in Nagari Persiapan Koto Tangah, Koto Balingka District, West Pasaman Regency. The author conducted interviews with 20 orange farmers. In the interviews conducted with the orange farmers, the results showed that the majority of orange farmers did not know the concept of zakat as a whole.

Based on the results of interviews conducted with several informants, it was concluded that the informants equated zakat

with alms, whereas zakat and alms are different, zakat is an obligation while alms is something that is sunnah which if done will get a reward. As in the word of Allah in Surah At-Taubah verse 103: which means "Take zakat from some of their wealth, with which you cleanse and purify them and pray for them. Indeed, your prayer is a peace of mind for them and Allah is All-Hearing and All-Knowing(RI., 2004).

This verse explains that zakat cleanses them from stinginess and excessive love for objects. By giving zakat, they will nourish the qualities of kindness in their hearts and also help the poor around us and increase their wealth (Azzam, 2013). In the author's opinion, based on the informant's explanation, it can be concluded that the legal knowledge of orange farmers in Nagari Persiapan Koto Tengah is quite low, because they do not know the concept of zakat as a whole, they only follow the customs that exist in the community, this is due to the lack of information they get, they only know from the lectures of the ustad at the mosque.

2. Understanding the Law

Legal understanding in this sense is the amount of information that a person has regarding the contents of the regulations of a particular law.(Mangku & Yulianti, 2020). In other words, understanding the law is an understanding of the content and purpose of a regulation in a particular law, written or unwritten, and its benefits for the parties whose lives are regulated by the regulation. (Susanto., 1993.)The indicator of legal understanding referred to in this case is whether orange farmers understand about orange zakat.

Based on the results of interviews conducted by the author with 20 orange farmers who were respondents in this study, it can be concluded that the level of understanding of farmers regarding the obligation to pay zakat on orange farming products is still relatively low. When the author asked a number of questions to dig deeper into their knowledge of zakat, especially related to zakat on orange farming

products, most of them gave answers that showed a lack of in-depth understanding of the topic. One of the questions asked by the author to an informant was about the reasons why orange harvests need to be zakated and how much nisab or the minimum limit of the harvest results that make zakat obligatory to be issued. The informant answered that he only knew the obligation to pay zakat on oranges based on lectures or religious studies that he heard from a cleric at the local mosque. This means that the informant's knowledge is limited and only based on information conveyed generally in religious forums, without any further study of the arguments or legal provisions that form the basis of this obligation. Furthermore, when asked about the purpose of implementing zakat on orange harvests, the informant admitted that he did not know for sure what the purpose of zakat itself was, apart from the understanding that zakat is part of Islamic teachings. He also did not know how to calculate zakat on orange harvests correctly, both in terms of the amount of zakat that must be paid, when it is paid, and the requirements that must be met for the zakat to become obligatory. This shows a gap in knowledge among farmers, which in the end can be one of the main factors in the low level of implementation of zakat on oranges among farming communities, especially in the area where this research was conducted.

Based on the statements made by informants in the interview process, it can be concluded that the level of legal understanding possessed by orange farmers related to the obligation to pay zakat on orange harvests is still very low. This low level of understanding seems to be caused by various factors, especially because farmers do not have adequate knowledge regarding the theological and legal reasons or bases for why they are required to pay zakat on the orange crops they grow. They also do not understand in detail how the method or procedure for calculating zakat on oranges is carried out, starting from determining the nisab (minimum threshold of wealth that requires zakat), the amount of zakat that must be paid, to

the right time to pay the zakat. In addition, the information they obtained about the obligation to pay zakat on oranges generally came from religious lectures or sermons delivered by ustaz at the local mosque.

This means that their understanding is more cursory or shallow because it is only obtained from oral delivery that is not accompanied by further learning, either through in-depth studies, zakat fiqh literature, or guidance from authorized religious institutions. As a result, when asked further about the technical and substantive aspects of zakat on oranges, such as the social and spiritual objectives of zakat, who is entitled to receive zakat (mustahik), and the impact of zakat on economic equality, these farmers are unable to provide explanations or answers that reflect a comprehensive understanding.

This condition shows that socialization and education about zakat, especially those related to zakat on agricultural products such as oranges, are still very limited and have not optimally reached the farming community. The lack of knowledge possessed by these farmers can be a major obstacle in the implementation of zakat correctly and in accordance with the provisions of Islamic law. Therefore, it is very necessary to have more structured and systematic efforts from the authorities, both from religious institutions, community leaders, and local governments, to improve zakat literacy among farmers, so that they not only know the obligation normatively, but also fully understand the basis, objectives, and how to implement it.

3. Legal Attitude

Legal attitude is a tendency to accept the law because of respect for the law as something that is beneficial or advantageous if the law is obeyed. (Susanto, 1993).

In the process of collecting field data, the author conducted direct interviews with orange farmers domiciled in the Nagari Persiapan Koto Tengah area, Koto Balingka District, West Pasaman Regency. One of the questions asked to

the informants in the interview was about their reasons or considerations in giving orange zakat to certain individuals, or more precisely to people they considered to be entitled to receive zakat. When the question was asked, an informant explained that according to his understanding and belief, zakat from orange farming should indeed be distributed to groups in society who are economically and socially disadvantaged.

The informant stated that what is meant by people who are eligible to receive zakat are those who are included in the mustahik group, namely groups who meet the criteria for receiving zakat as explained in Islamic teachings. These groups include the destitute and poor, namely those who have no income or whose income is not enough to meet their daily needs. In addition, informants also mentioned orphans who have lost one or both parents, as a group that needs attention and assistance, including in the form of zakat. Elderly people who are no longer able to work and do not have adequate support are also included in the list of zakat recipients according to informants.

Thus, according to the farmer's view, zakat should be given to individuals or community groups who really need it, as a form of social concern and moral responsibility of Muslims towards others. However, although informants can mention several categories of zakat recipients, it appears that this understanding is still general and does not fully refer to the division of the eight asnaf (groups) of zakat recipients as regulated in the Qur'an and zakat jurisprudence. This shows that the understanding of orange farmers regarding who is entitled to receive zakat is still limited to empirical experience and social observations in the surrounding environment, without being based on more systematic religious knowledge.

Based on the statements made by the informants in the interview process, it can be concluded that most orange farmers in Nagari Persiapan Koto Tengah tend to view and determine who is eligible to receive zakat not

based on formal Islamic law provisions as stipulated in the Qur'an and hadith, but rather based on personal assessments of the social and economic conditions of the prospective zakat recipients around them. This means that their perception of who is eligible to receive zakat is more influenced by subjective views of the recipient's life circumstances, such as poverty, difficulty meeting daily needs, old age, or social status that appears economically disadvantaged. In addition, it was also found that some farmers prefer to give their zakat to their closest family members first.

The reason underlying this choice is because they feel that helping families who are in need is a top priority before helping others outside the family circle. This shows a tendency to prioritize emotional ties and close blood relations in determining who receives zakat, rather than following the formal provisions regarding the eight groups (*asnaf*) of zakat recipients as mentioned in the Qur'an, Surah At-Taubah, verse 60. As explained by one of the informants in the interview, he stated that the zakat from the orange harvest that he paid was usually given to the closest family members who were considered to be experiencing economic difficulties. In his view, family members who are poor or do not have a fixed income are included in the group who are entitled to receive zakat, so he feels that there is no mistake in distributing zakat to them.

The informant also said that the main reason he prioritizes family in giving zakat is because he feels he has a moral responsibility to help them first before extending assistance to the community outside the family. This statement indicates that the understanding of some orange farmers is still influenced by traditional values and strong family considerations and has not fully referred to the legal guidelines for zakat that have been regulated in detail in Islamic teachings. Therefore, more intensive educational efforts are needed to provide a correct and comprehensive understanding of the principles

of zakat distribution in accordance with sharia guidance.

Based on the statement of the orange farmers above, it can be concluded that the legal attitude of orange farmers towards the obligation to pay zakat is low, because out of 20 people interviewed by the author, only 5 people paid zakat on oranges and the community in Nagari Persiapan Koto Tengah gave zakat to those closest to them, even though the people who are entitled to receive zakat are listed in the Al-Quran.

4. Legal Behavior

Legal behavior is the main thing in legal awareness, because here it can be seen whether a regulation applies or not in society. (Ahmad Syahir et al., 2023). Thus, the extent to which legal awareness exists in society can be seen from the pattern of legal behavior of a society. (Susanto, 1993). The importance of legal behavior patterns in legal awareness to be able to know and understand whether orange farmers in Nagari Persiapan Koto Tengah, Koto Balingka District, West Pasaman Regency pay orange zakat.

The behavior of orange farmers in fulfilling the obligation of zakat on their orange farming yields reflects differences in attitudes and levels of compliance among them. Based on the results of interviews conducted with 20 orange farmers who were used as informants in this study, it was found that only a small number of them actually carried out the obligation to pay zakat on oranges. To be precise, only 5 farmers stated that they actively paid zakat on the orange harvest they obtained. Meanwhile, the majority of other informants, namely 15 orange farmers, admitted that they had not paid zakat on the orange farming yields they harvested.

This non-compliance was accompanied by various reasons put forward by the farmers, including because they felt that the orange yield was not sufficient for daily living needs, did not know for sure the laws and provisions regarding zakat on oranges, or because they assumed that

oranges were not a commodity that was obligatory to be zakated as explicitly stated in the text of the Qur'an.

The five farmers who stated that they paid zakat on oranges explained that they distributed the zakat directly to people they considered worthy of receiving zakat, namely groups in society who are in need or are classified as *mustahik*. This distribution is carried out without going through a formal zakat management institution, but by directly giving zakat to individuals who are considered in need in their environment. This shows that although the number is still limited, there is a small number of farmers who have the awareness and concern to carry out the obligation of zakat and distribute it in accordance with the basic principles of zakat, namely to help ease the burden of life for those who are less fortunate.

Based on the information provided by a number of informants in the interview, it can be concluded that the majority of orange farmers in the Nagari Persiapan Koto Tangah area, Koto Balingka District, West Pasaman Regency, generally have not fulfilled their zakat obligations on their orange harvest. This non-compliance is accompanied by various reasons that they put forward, ranging from ignorance of the law of zakat on oranges, economic conditions that are considered inadequate, to the assumption that oranges are not included in the commodities that must be strictly zakated in religious teachings. However, there are also a small number of farmers who stated that they pay zakat on oranges. However, the implementation is not consistent and is not carried out routinely or in accordance with sharia provisions.

This means that even though there is awareness to pay zakat, its implementation is still sporadic and does not follow the rules of zakat in their entirety, both in terms of amount, time of payment, and determination of zakat recipients. In fact, in Islamic teachings, agricultural products that have reached the minimum limit or *nisab* that has been

determined by sharia must be zakated. This provision aims to foster social justice and equal welfare in society. Therefore, it is important to have ongoing educational and coaching efforts so that farmers have a better understanding of the obligation of zakat, especially in the context of agricultural products such as oranges which have economic value and the potential to contribute to social welfare.

So based on the indicators of legal awareness, it can be concluded that the level of legal awareness of orange farmers in Nagari Persiapan Koto Tangah, Koto Balingka District, West Pasaman Regency is still relatively low, because the indicators of legal awareness are not met. If the indicators of legal awareness are not met, then the existing law in the community will not be implemented, namely regarding the obligation to pay zakat on oranges.

The majority of orange farmers do not pay zakat on oranges due to the lack of legal knowledge and understanding of the law of orange farmers, which has an impact on the behavior of orange farmers. With the low knowledge and understanding of the law of orange farmers, the rules that have been set cannot be implemented. Another thing that causes the low legal awareness of orange farmers in paying zakat on oranges is because zakat on oranges is something new to them.

Nagari Persiapan Koto Tangah consists of 4 Kejorongan, namely, Lubuk Gadang, Ulu Simpang, Labuai and Tamiang Ampalu. Of the 4 Kejorongan, the majority of the people there work as farmers, the total number of farmers is 1,837.

Comparison of farmers who pay zakat with farmers who do not pay zakat.

Number of Farmers	Pay	No payment
1,837	25%	75%

Based on the data in the table, it can be concluded that from a total of 1,837 farmers who were respondents or the population in this

study, only about 25% stated that they paid zakat, while the majority of 75% did not fulfill their zakat obligations.

This shows that the level of compliance or awareness of farmers, especially in terms of paying zakat, is still relatively low. In other words, only about 459 farmers pay zakat, while about 1,378 other farmers have not fulfilled this obligation. This finding is an important indicator of the need to increase religious understanding, zakat education, and the active role of religious institutions and the government in providing guidance and socialization to farming communities regarding the importance of zakat as part of religious obligations and an instrument of economic equality.

CONCLUSION

Based on the analysis and supporting theories, it can be concluded that the primary factors behind the reluctance of orange farmers in Nagari Persiapan Koto Tengah, Koto Balingka District, West Pasaman Regency to pay zakat on their citrus produce are economic instability and limited religious understanding. Many farmers feel that their orange harvests are barely sufficient to meet their daily needs, leading them to believe they do not possess surplus wealth eligible for zakat. Additionally, they perceive zakat as obligatory only when economic sufficiency is achieved. Furthermore, a widespread belief persists that oranges are not among the traditional agricultural commodities such as rice or dates explicitly mentioned in Qur'anic or hadith texts, thus creating doubt about the zakat obligation on oranges.

This economic and theological uncertainty results in low to moderate levels of legal awareness among the farmers regarding zakat obligations. Many remain hesitant or unaware due to a lack of clarity and limited access to comprehensive religious education on agricultural zakat. To address this, proactive efforts are needed to enhance farmers'

understanding of zakat as both a religious duty and a tool for promoting economic justice and social welfare. Targeted education and community outreach can play a vital role in strengthening zakat compliance and fostering a more equitable and informed zakat culture in rural agricultural settings.

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