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Implementation of Zakat on Coffee and Pepper Plantation Yields in Pekon Kenali, Belalau Subdistrict, West Lampung Regency, Lampung Province, Indonesia

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Abstract
Purpose *– This study aims to analyse the compliance of muzakki ((people who give zakat) in paying zakat on agricultural produce, particularly coffee and pepper, in Pekon Kenali, Belalau Subdistrict, West Lampung Regency. The focus of the study is on the method of calculating zakat, the community's understanding of the provisions of nisab and zakat rates, and the mechanism of distribution and management based on the perspective of zakat fiqh.*
Method *– To answer the questions posed in this study, a qualitative approach was used with descriptive analytical empirical research and in-depth data collection techniques, including direct observation in the field, interviews with 5 (five) informants who are plantation owners, and documentation.*
Result *–The results of the study indicate that zakat from agricultural produce has significant economic potential, considering that more than 95% of households in Pekon Kenali are engaged in farming, with harvest income reaching up to Rp.299 million per season or year. However, this potential has not been optimised due to low public understanding of the nisab requirements, zakat rates (5%–10%), and payment timelines that do not align with Islamic law. The amount of zakat paid is generally below 2%, and its distribution is conducted individually without going through official institutions.*
Implication *– As a practical implication, can be used as a reference for the community to understand how to properly implement zakat in accordance with Islamic law, as well as for the government, particularly the local village head and zakat institutions, in promoting marketing strategies that are in line with the community's behaviour in paying zakat. Therefore, continuous education and the establishment of a structured zakat management system in accordance with Islamic law are necessary.*

Keywords :
Implementation, Zakat Maal, Plantations, Zakat on Coffee and Pepper

INTRODUCTION

The development of the global economic system and social justice offered by Islam through the mechanism of zakat is a relevant and transformative solution, especially in agrarian societies. (Imamul Muttaqin, 2022) One form of zakat that has great potential but is often overlooked is zakat from plantation products, even though plantations are a sub-sector with considerable potential. (Raden Ayu R & Mufti Fiandi,2023) Zakat is one of the five pillars of Islam that has social and economic aspects. (Redi Hadiyanto, 2022) In The Quran, Allah ﷻ *surah Al-Taubah* [9:11] spoke;

فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ فَاِخْوَانُكُمْ فِى الدِّيْنِ ۗ وَنُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ

"If they repent, establish prayer, and pay zakat, they are your brothers in religion. We explain these verses in detail for those who know." (Quran Kemenag RI & Quran 9:11Tafsir Ibn Kathir)

Zakat on agricultural produce is an important pillar of the Islamic economic system and also has a social dimension in creating justice and prosperity for the people. (Sugih Nugraha, 2025) Agricultural produce in the form of crops, plantations, and forestry is one of the types of zakat that must be paid. (Neva M.A, et.al, 2021) This is stated in the words of Allah SWT in *surah Al-An'am* [6:141];

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

"He is the One who grows climbing and non-climbing plants, date palms, plants of various flavors, as well as olives and pomegranates that are similar (in shape and color) and dissimilar (in taste). Eat its fruit when it bears fruit, and give its due (zakat) when you harvest it. However, do not be excessive. Verily, Allah does not love those who are excessive"

In agricultural research contexts such as Pekon Kenali, Belalau District, West Lampung Regency, zakat on coffee and pepper crops should be part of the community's routine obligations. However, based on field surveys conducted by researchers, it appears that the community's understanding of zakat on coffee and pepper crops and the mechanism for paying zakat is still far from ideal.

The amount of zakat paid is below 2%, and its distribution is carried out individually. Zakat is often understood merely as a form of voluntary charity, not as an obligation regulated by clear Islamic sharia provisions. On the other hand, the role of zakat institutions in management and distribution has not been optimized to address structural challenges in the implementation of zakat from agricultural products.

If managed systematically and in accordance with Islamic law, zakat from agricultural products has the potential to become one of the main instruments in building social and economic justice for the community, especially in regions with abundant agricultural and plantation products.

Based on the background of the problem, the purpose of this study is to identify the review of zakat on coffee and pepper plantations and how the implementation of zakat on coffee and pepper plantations is carried out in Pekon Kenali, Belalau District, West Lampung Regency, with several initial observation data references that can be used as assumptions for in-depth analysis.

This study isn’t only to observe the implementation of zakat on agricultural produce in general, but also to identify and analyze specific key aspects of its implementation, such as the community's understanding of the obligation of zakat, the method of calculating nisab and the rate of zakat according to the irrigation system (5% or 10%), the appropriate time for paying zakat, as well as the patterns of zakat distribution, which are generally carried out independently without going through official institutions. This study also seeks to evaluate the extent to which the practices carried out by the community of Pekon Kenali are in accordance with the provisions of zakat fiqh in Islamic law, as well as to reveal the structural and cultural barriers that hinder the optimal implementation of zakat.

The existence of research on zakat from plantation products contributes significantly to both the development of scientific knowledge and the practice of zakat in society. Theoretically, this research aims to enrich the body of knowledge in the field of Sharia Economic Law, particularly regarding zakat on agricultural produce. This study is expected to expand conceptual understanding of zakat mechanisms consistent with Sharia principles and serve as an academic reference in formulating a more effective and applicable zakat system within agrarian communities.

It's based on Islamic law about zakat. Previous studies show that understanding and practicing zakat on farm produce is still low in many areas, revealing that most farmers aren't aware of their zakat obligations and aren't used to paying it. (Uun Purwati, et. al, 2022) Meanwhile, other studies highlight low zakat literacy and the lack of zakat institutions in optimizing its management. (Diki Suherman, 2020) These studies share a common perspective in viewing agricultural zakat as an Islamic economic instrument that has not yet been fully optimized. (Mahmudah M.M, 2023)

In this study, however, a more comprehensive approach to Islamic law will be adopted, with a focus on the diversity of agricultural products such as coffee and pepper in Pekon Kenali. Islamic law explains that zakat on agricultural produce has a strong basis in the Quran and Hadith.(Nursinita Killian, 2020)

METHOD

This study is an empirical study using a descriptive qualitative approach, which focuses on direct observation of the practice of zakat on plantation products in the field. This approach was chosen because the aspect of zakat on plantation products has not been optimally managed and utilized as part of Islamic law, the application of which needs to be disseminated.

The informants in this study consisted of five main individuals who were plantation owners with sufficient land area and crop yields to be subject to zakat. These informants were selected because they had a variety of commodities and different patterns of zakat distribution, both formal and personal.

To obtain valid and in-depth data, researchers used several instruments and data collection techniques, namely participatory observation, which was conducted to directly observe the condition of plantation land, harvesting activities, and zakat distribution practices.

Semi-structured in-depth interviews with farmers as key informants to explore their understanding and implementation of zakat on coffee and pepper crops, as well as the challenges they face. Documentary studies, involving the collection of supporting data such as harvest reports, commodity price records, statistics from relevant government agencies, and documentation of zakat payments and distributions.

Qualitative data analysis through three main stages: data reduction, which involves filtering relevant data directly related to the research focus; Data presentation, in the form of descriptive narratives supplemented with direct quotations from interviews and field notes; and Drawing conclusions and verification, which involves compiling interpretations of the data based on Islamic law theory and the principles of zakat. (Arfa A. C & Ika A. W, 2021)

DISCUSSION AND RESULT

Zakat from Coffee and Pepper Plantations in Pekon Kenali, Belalau District, West Lampung Regency

The community in this area consists of farmers, the majority of whom are coffee, pepper, and cocoa farmers. According to data from 2024, there are 608 households in Pekon Kenali, and 95% or 578 households are engaged in farming. Based on data obtained from the Head of Pekon Kenali and the Agriculture Department of Lampung Barat District, there was an increase in land area, production, and productivity in the coffee and pepper sectors in Lampung Barat District, specifically in Pekon Kenali, Belalau Subdistrict, during the 2023-2024 period.

Table 1. Table Data on Land Area, Production, and Productivity of Coffee and Pepper Plantations for the 2023-2024 Period

Years	Land (Ha)		Production (Ton)		Productivity (Kg/Ha/Year)	
	Coffee	Pepper	Coffee	Pepper	Coffee	Pepper
2023	1.166 (Ha)	2,22 (Ha)	387,8 (Ton)	5,54 (Ton)	332,5	2,49
2024	1.216 (Ha)	1,8 (Ha)	1.156 (Ton)	4,2(Ton)	950,6	2,33

The table above shows that in 2023, the area of coffee land was recorded at 1,166 hectares, but in 2024, the area increased significantly to 1,216 hectares. Meanwhile, the area of pepper plantations in 2023 was 2.22 hectares, but in 2024, the area decreased significantly to 1.8 hectares. Along with the increase and decrease in land area, coffee and pepper production also experienced increases and decreases. In 2023, coffee production reached **387.8** tons, while in 2024 it increased significantly to **1,156** tons. In 2023, pepper production reached **5.54** tons, while in 2024 it decreased significantly to **4.2** tons.

Productivity measured in kg/ha/year also shows increases and decreases for each crop. In 2023, coffee crop productivity reached 332.5 kg/ha/year, but in 2024 it increased to 950.6 kg/ha/year, indicating a significant overall increase in land area, production, and productivity in the coffee crop sector in Pekon Kenali. Meanwhile, pepper crop productivity in 2023 reached 2.49 kg/ha/year, but in 2024 it decreased to 2.33 kg/ha/year, indicating an overall decrease in land area, production, and productivity of pepper crops in Pekon Kenali from 2023 to 2024.

There are major challenges faced by pepper farmers in Pekon Kenali in terms of land, production, and productivity per hectare, as well as environmental factors or policies that may affect the plantation sector. However, coffee cultivation in Pekon Kenali is already thriving, with significant annual growth. To assess the income range of coffee and pepper farmers in Pekon Kenali, Belalau Sub-district, West Lampung Regency, the following research data will be presented in the table below:

Table 2. Income and Zakat Amounts of Coffee and Pepper Farmers in Pekon Kenali, Belalau District, West Lampung Regency

No	Name	Garden Type	Land (Ha)	Income Range (Rp)	The Amount of Zakat Distributed by Farmers (Rp)
1	Nasirwan	Kopi	1,8 Ha	299.000.000	500.000
2	Ahmad Suryadi	Kopi	1,5 Ha	90.000.000	1.200.000
3	Efrizal	Kopi	2 Ha	130.000.000	1.000.000
4	Juhansyah	Lada	0,17 Ha	44.600.000	1.500.000
5	Irwanto	Lada	0,15 Ha	39.300.000	750.000

*The price range for coffee and pepper is between Rp.70,000/kg and Rp.100,000/kg in 2024.

Table 2 shows information about land area, annual income range, and the amount of zakat distributed by farmers. The land area of farmers ranges from 0.15 to 2 hectares. Farmers' income ranges from a minimum of Rp. 39,300,000 to Rp. 299,000,000. Meanwhile, the zakat distributed by farmers ranges from Rp.500,000 to Rp.1,200,000. With the amount of zakat distributed by these farmers, the overall zakat distribution by coffee and pepper farmers in Pekon Kenali, Belalau District, West Lampung Regency, remains below 10%.

The implementation of zakat, particularly among coffee and pepper farmers in Pekon Kenali, Belalau District, West Lampung Regency, has seen some farmers already paying zakat from their coffee and pepper crops. Based on the results of this study's observations, the researcher selected five farmers as informants for this case. Mr. Nasirwan stated that the average income obtained during the harvest season per season is Rp.299,000,000. The farmland area owned is 1.8 hectares with a natural irrigation system, relying on rainwater and wells to irrigate the coffee plants.

This means that during the irrigation period, no special irrigation system was used. With this level of income and natural irrigation system. Mr. Nasirwan paid his zakat amounting to Rp.500,000 after the harvest season, which is still far below the 10% threshold. This indicates that there are farmers who are unaware of the zakat nishab for agriculture that must be paid, so farmers are still paying zakat based on the principle of "as much as they can afford."According to Islamic teachings, the rate of zakat for plantations is 5% and 10% of the share, depending on income and the irrigation system used. (Ahmad Lutfi R.F & Mufid Arsyad, 2020)

According to Mr. Juhansyah, a pepper farmer, it is rare for farmers to grow pepper in Pekon Kenali. The community prefers to grow mixed crops, but there are still some people in Pekon Kenali who grow pepper and coffee separately. One of them is Mr. Juhansyah himself. He mentioned that the income he earns from the pepper farm he cultivates amounts to Rp.44,600,000. Typically, he pays zakat alongside the proceeds from his coffee farm after each harvest season, with the amount being Rp.1,500,000.

Mr. Juhansyah said that he does not pay zakat on his income from pepper farming. According to him, if his income exceeds his needs, he pays zakat by estimating how much he thinks is needed. He also said that he finds it difficult to calculate the exact amount that must be paid and is concerned about how the zakat will be managed, so he decided to pay zakat directly to neighbors in need.

Based on the calculations made from the findings of the research in Pekon Kenali, it is known that the five farmer informants have a total average income of more than Rp. 30,000,000 per season or harvest. From the amount of net income, it can be concluded that the farmers use natural irrigation, namely irrigation using rainwater, so the zakat rate applied is 10%. Therefore, based on the zakat calculations for each farmer, it should be adjusted to the zakat rate established by Islamic law. (Azhar Azhar et al.,2023)

Based on the calculations made from the findings of the study in Pekon Kenali, it is known that the five farmer informants had a total average income of more than Rp. 30,000,000 per season or harvest. (Choiril Bariyah,2024) From the amount of net income, it can be concluded that the farmers use natural irrigation, namely irrigation using rainwater, so the zakat rate applied is 10%. Therefore, based on the zakat calculation for each farmer, it should align with the zakat rate established by Islamic law. However, it is clearly stated from the observations of the 5 (five) informants that they distribute zakat not in accordance with the rate and *nishab*.

Some coffee and pepper farmers do not understand Zakat on agricultural produce, so they do not fulfill their obligation to pay zakat correctly in accordance with Islamic law, and they assume that their income is not subject to zakat. In addition, it is known that Zakat on agricultural produce must be paid at each harvest and does not have to wait until haul or one year of ownership. (Choiril Bariyah, 2024) The mandatory rate for zakat on agricultural produce is 10%, where the plants and fruits are watered by rainwater or river water. If irrigation is used (with payment) and the like, then it is sufficient to pay 5% zakat. (Khairuddin Damanik et al.,2024)

Islamic law has explained that zakat on agricultural produce is obligatory for every free Muslim who possesses one nishab of any type of wealth on which zakat is due. (Lailatul Zannah et al.,2024) The elements involved in the implementation of zakat are: the person paying zakat (*muzakki*), the property subject to zakat, and the person receiving zakat (*mustahiq*). (Muslim,2020)

Implementation of Zakat on Coffee and Pepper Plantations in Islamic Law

Zakat Maal is obligatory for Muslim individuals who have assets reaching *nisab* (the minimum threshold of assets subject to zakat) and have owned them for a full year (*haul*). (Rizandi et.al, 2023;Sulia S et.al, 2023) The valid requirements for zakat *maal* (zakat on agricultural produce) consist of intention, ijab qobul, and prayer. Meanwhile, the mandatory requirements are being Muslim, free (not a slave), having full ownership rights, halal, growing, reaching nishab/minimum zakat threshold, exceeding basic needs, free from debt, and *haul* (one lunar year has passed).(Damri Batubara, 2023) If farmers meet the above requirements, they are obliged to pay zakat in accordance with the specified calculation.(Ali Akbar et.al, 2023; Irpan & N Salimah, 2023)

The results of the researcher's interviews indicate that sincerity is a determining factor in the calculation of zakat for farmers. However, empirical data shows that there is variation in the amount of zakat paid by farmers. Despite their incomes ranging from Rp.39,300,000 to Rp.299,000,000, the amount of zakat paid by farmers varies, ranging from 0.5% to 1.5%. This indicates that although most farmers use the 2.5% benchmark for zakat payment, their calculations are still incorrect and often inconsistent with that figure, depending on their personal economic conditions and individual understanding of zakat calculations.

The Zakat Agency clarifies that if the harvest obtained by Muzakki exceeds Nishab, the zakat that must be paid is 10% if it is rain-fed or 5% if irrigation and other treatments are used.(Esti Alfiah,2024; Nilawati, 2024) If irrigation is carried out using funds and labor, the zakat imposed is half of one-tenth, or 5%. Meanwhile, if irrigation is carried out using rainwater and occasionally using water with funding, the zakat is 7.5%.

CLOSING

Based on the results of research and discussions conducted in Pekon Kenali, Belalau District, West Lampung Regency, it can be concluded that the implementation of zakat on agricultural produce by the local community is still not in accordance with Islamic law. This is reflected in the low level of understanding among the community regarding nisab, zakat rates, and distribution mechanisms.

Most farmers distribute their zakat individually and do not accurately calculate the amount required to be paid according to Islamic law. The findings also indicate that zakat is understood merely as a form of voluntary charity, not as a religious obligation with clear rules in Islamic jurisprudence. However, the potential for zakat from agricultural products in this region, particularly from coffee and pepper commodities, is significant. If managed properly and systematically, this zakat could serve as an important Islamic economic instrument in social development and poverty alleviation.

Systematic efforts are needed to develop local regulations and policies that govern the management of zakat on agricultural produce in a more specific manner. There is a need to increase awareness and education among the community, particularly farmers and plantation owners, regarding the obligation to pay zakat on agricultural produce in accordance with Islamic law through training, counseling, and regular assistance, and for the Community and Plantation Owners.

The farming community is encouraged to begin understanding the importance of zakat not only as an individual obligation but also as an economic distribution system with broad implications for social welfare. It is recommended that zakat distribution be carried out through official institutions (such as BAZNAS or village zakat collection units) to ensure more equitable and targeted distribution. And for Academics and Researchers: This research opens opportunities for the development of theories regarding the effectiveness of community-based zakat management in agricultural communities, as well as the integration of local institutions in strengthening productive zakat.

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