

## Distribution Pattern of Agricultural Zakat in Fulfilling Village Food Security

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Agricultural zakat has a role in strengthening food security in rural areas. However, faced with the challenge of lack of literacy in the distribution of agricultural zakat owned by the community, especially farmers. So that the distribution of agricultural zakat has not contributed to food security in rural areas. Therefore, this research aims to, first; to explore food security in rural areas; Second, to analyze the distribution pattern of agricultural zakat that has been running in rural areas, third, to explore the pattern of distribution of agricultural zakat that can meet village food security. The research was carried out with a qualitative approach, with the type of case study in Pandanarum Village as a representation of the village that was able to produce a watermelon crop of 15 tons per 0.5 hectare. Thus, the object is worth researching. Data was collected by means of observation, interviews and documentation. The data were analyzed using descriptive techniques through the Miles and Huberman interactive model. The data was tested using source triangulation and techniques. This study resulted in findings 1. Food security in rural areas presents challenges such as limited access to food and dependence on the harvest season, thus requiring appropriate interventions to ensure sustainable food availability, 2. The distribution pattern of agricultural zakat in rural areas today generally runs in two forms, direct distribution by muzakki to mustahik and distribution through organized amil zakat institutions, with consumptive and productive methods, 3. The effective distribution pattern of agricultural zakat for village food security is to distribute zakat to the Amil Zakat Institution (LAZ) which is then redistributed to farmers.

Keywords: Distribution Pattern, Agricultural Zakat, Food Security

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### 1. Introduction

Food security is a global strategic issue that receives great attention because of its relation to people's welfare and socio-economic stability (Hussain & Bekhit, 2023; Petrukha, Oleksun, Petrukha, Nianko, & Kolomiets, 2025; Sehgal, Aggarwal, Kaushik, Trehan, & Deepanshu, 2024). Food security does not only involve food availability, but also affordability and equitable access for all levels of society, especially at the village level which still depend heavily on the agricultural sector (Hidayat & Fauziyah Latiefa Salsabila, 2024). Villages as centers of agricultural production, play an important role as national food security (Sujito & Ghofur, 2023). Villages as centers of agricultural production play an important role as national food security (Sujito & Ghofur, 2023). According to FAO (2023), food security is built upon four key pillars: availability, access, utilization, and stability. These pillars provide a comprehensive framework to analyze how rural agricultural systems contribute to national food resilience. The large number of people who work in this sector and the great contribution to national products, prove that the agricultural sector is a very crucial issue related to local and national food security (Nur Syahara

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Febriana & Hendra Riofita, 2025). Understanding the importance of food security in rural areas as well as a promising agricultural sector, it is also necessary to optimize management in agricultural zakat.

Agricultural zakat has enormous economic potential as an instrument of empowerment and social safety net at the village level (Dwiyanti & Prasetyo, 2024; Zunaidi, Maghfiroh, & Setiawan, 2021). Unfortunately, facts in the field show that the allocation of zakat for agricultural products has not been running optimally, characterized by a lack of assistance, education, and special arrangements from official amil zakat institutions. Farmers often experience confusion both in calculating nisab, zakat levels, and the procedures for distributing it, so that many agricultural zakat is distributed informally or individually that is not on target. The low literacy of agricultural zakat and the lack of an effective assistance system from related institutions have resulted in the use of agricultural zakat not being optimal in supporting the empowerment of farmers. This condition emphasizes the need to revitalize the role of amil zakat institutions in designing and implementing an effective, measurable, and needs-based agricultural zakat distribution model. This condition emphasizes the need to revitalize the role of amil zakat institutions in designing and implementing an effective, measurable, and needs-based agricultural zakat distribution model. The lack of institutional optimization not only limits farmers' economic empowerment but also weakens the social safety net functions of zakat, thereby perpetuating income inequality and vulnerability among rural communities.

Pandanarum Village in Lumajang Regency is one of the villages with a fairly strong agricultural sector and significant agricultural zakat potential. The potential for agricultural zakat in Pandanarum Village, Lumajang Regency, is very large in line with the significant agricultural production in the area. Based on data from the Lumajang Regency Regional Development Plan 2024-2026, the area of agricultural land and the production of key commodities such as rice, corn, vegetables, and fruits continue to show a strong positive trend for the village community. The watermelon sector in Pandanwangi Village, Tempeh District, Lumajang Regency, where the majority of farmers come from Pandanarum Village, shows very positive and promising developments. In 0.5 hectares of land, farmers can produce up to about 15 tons of sweet and quality watermelon. However, until now, this potential still has many obstacles such as low zakat literacy and weak assistance from zakat institutions to muzakki and mustahik farmers. This condition results in agricultural zakat not being used optimally as a support for food security.

This research has an important value that distinguishes it from previous studies, especially because of its more specific focus on the potential, challenges, and distribution patterns of agricultural zakat at the village level, namely Pandanarum Village, Lumajang Regency. In contrast to previous studies that mostly discussed agricultural zakat in a macro or general way, this study examines in depth local aspects that are very crucial in an effort to improve the welfare of mustahik farmers while maintaining food security in areas that have distinctive agrarian characteristics. In addition, this study focuses on the development of an effective and optimal zakat distribution pattern, with an empowerment approach that has not been widely reviewed in an integrated manner in the existing literature. Given the low awareness of farmers about agricultural zakat and the lack of assistance from official institutions in many rural areas, including Pandanarum, this research is very relevant and of high value to be carried out at this time. In addition, with the increasing potential of national agricultural zakat and the focus of the government and zakat institutions in optimizing the collection and distribution of zakat on agricultural products, this study is expected to provide concrete recommendations that are applicable and useful for the development of agricultural zakat empowerment policies and practices at the local and national levels.

## **Literature review**

### **Agricultural Zakat**

Agricultural zakat in Arabic is often referred to as *al-zuru' wa al-tsimar* (plants and fruits) or *alnabit au al-kharaj min al-ardh* (which grows and comes out of the earth), which is zakat on agricultural products in the form of grains, vegetables and fruits in accordance with what is stipulated in the Quran and Sunnah and Ijmak Ulama (Mufraini, 2006). Agricultural zakat is one of the instruments of Islamic economics that has great potential in strengthening food security in rural areas (Pratama & Yuni, 2020). Conceptually, zakat on agricultural products not only functions as worship, but also as a mechanism for redistributing wealth that can reduce economic disparities in the agricultural sector (Mongkito et al., 2025). Agricultural zakat has

strategic value because it is sourced from agricultural products which are the economic basis of the village community (Mutakin, 2022). Agricultural zakat has strategic value because it is sourced from agricultural products which are the economic basis of the village community (Mutakin, 2022). Historically, agricultural zakat has been practiced since the early Islamic period as a form of social justice, and in Indonesia, its regulation is strengthened through Law No. 23 of 2011 concerning Zakat Management, which provides a legal foundation for optimizing zakat collection and distribution in the agricultural sector. Thus, optimizing its management and distribution can have a real impact on improving the welfare and sustainability of people's food.

### **Zakat Distribution Pattern**

The pattern of zakat distribution is an important factor in determining the effectiveness of the use of agricultural zakat (Arif Zunaidi et al., 2023). There are two main patterns of zakat distribution that are widely found in rural areas, namely direct distribution by muzakki to mustahik and distribution through amil zakat institutions (Jauhari & Wijaya, 2023). Direct distribution tends to be simpler, but the impact is short-term and limited to certain social circles (Miftahurrahmah, Fauziah Hayati, Hidayatullah, & Rais, 2023). On the other hand, distribution through zakat institutions is more organized and allows for productive zakat management, for example in the form of business capital assistance, seeds, agricultural tools, and skills training for mustahik farmers (Musnaeni & Annisa Ma'rifatul Khasanah, 2025). Thus, the productive distribution pattern becomes a more sustainable approach in supporting the economic independence and food security of rural communities. Thus, the productive distribution pattern becomes a more sustainable approach in supporting the economic independence and food security of rural communities. However, the implementation of this productive model still faces challenges such as limited managerial capacity of zakat institutions, insufficient monitoring systems, and the absence of comprehensive evaluation mechanisms to measure its long-term effectiveness.

### **Village Food Security**

Village food security basically includes food availability, access, utilization, and stability (Kirui et al., 2024). However, as explained by (BPS Indonesia, 2024), many villages in Indonesia still face structural obstacles such as weak distribution infrastructure and the lack of a well-managed food reserve system. This condition shows that increasing food security depends not only on agricultural production, but also on local economic systems that are able to ensure equitable access to food in a sustainable manner. In this context, agricultural zakat plays a role as a socio-economic instrument that can strengthen the foundation of food security through farmer empowerment, increased productivity, and institutional strengthening at the village level.

## **2. Method**

This study uses a qualitative approach with a type of case study focused on Pandanarum Village, Lumajang Regency. The selection of this location is based on the high potential of watermelon farming, which reaches an average of 15 tons per 0.5 hectares, which shows that the potential for agricultural zakat is quite large but has not been managed optimally. The qualitative case study approach was chosen because it allows for an in-depth understanding of contextual and social dynamics related to agricultural zakat practices, especially in exploring the experiences, perceptions, and interactions of local actors in managing zakat resources. The research data was obtained through three main techniques, namely field observation, in-depth interviews with muzakki farmers, mustahik, and zakat institution managers at the regional level, and documentation of village data and policies related to agricultural zakat. Data analysis was carried out descriptively using the Miles and Huberman interactive model which included the stages of data reduction, data presentation, and conclusion drawn. To ensure the validity of the data, this study applied triangulation of sources and techniques. Triangulation was conducted by comparing interview findings with observation results and official documentation, followed by peer debriefing and member checking to verify the consistency and reliability of the interpreted data.

### **3. Results & Discussion**

#### **Rural Food Security**

Food security is an important foundation for the life of the village community, because the village is the center of food production that supports national needs (Lestari, Rachmansyah, Efani, & Koentjoro, 2023; Santhyami & Yunita, 2024). However, the problem of food security cannot be seen only from the number of crops, but also from how the food can be accessed and used by all levels of society (Wallingford et al., 2024). Facts posted by (BPS Indonesia, 2024; Statistics, 2024) stated that many villages still face structural challenges such as weak distribution infrastructure and the absence of an adequate food reserve system. This fact shows that even though villages are rich in sources of production, food security remains fragile if there is no system that ensures equitable and sustainable access to food (Mohammad Efendi, Malizal Widaningsih, 2021; Pranaja, 2023; Yusriadi & Cahaya 2022). For instance, in Pandanarum Village, although the agricultural output—particularly watermelon—shows high productivity, the lack of structured storage and distribution networks causes difficulties in maintaining stable food supply throughout the year.

In addition, the lifestyle of village people who depend on traditional agriculture also increases food vulnerability (Gewa, Stabile, Thomas, Onyango, & Angano, 2023). Food production that fluctuates following the harvest cycle often causes villages to experience surpluses in certain seasons and deficits outside the harvest season (Smith & Mohanty, 2018; Winterhalder, Puleston, & Ross, 2015). This kind of dependence makes it difficult for agrarian villages to achieve food stability. This shows that rural food security is not enough to rely only on increased production, but also requires a diversification strategy and management of agricultural products so that their availability is more evenly distributed throughout the year (Adjimoti & Kwadzo, 2018; Akrasi, Ntrie Eddico, & Adarkwah, 2020; Paul, Laha, & Kuri, 2016).

Food security in rural areas still faces the problem of limited access to food (Bardenhagen, Pinard, Pirog, & Yaroch, 2017; Venna & Romulo, 2024). This is because rural communities are generally highly dependent on seasonal agricultural products without adequate long-term food reserves (Kitsuki & Sakurai, 2023; Sriyanto & Saniya, 2025). Various studies from (Azhari et al., 2025; Chapagai, Katel, & Penjor, 2023; Dhoy, Aspatia, & Riwu, 2021; Josephine, Godswill Azinwie, & Raymond Ndip, 2020) emphasized that limited access to food is often the main cause of village food security vulnerability. This condition shows that a more structured food management strategy is needed so that villages are not easily shaken when facing climate change or crop failure (Chapagai et al., 2023; Gwambene & Saria, 2024; Harini, Ariani, & Yulianda, 2022; Mpojota, 2024).

High dependence on the harvest season is also a serious problem for village food security (Aweke, Sassi, Lahiff, & Wordofa, 2022; Mung'ong'o & Mziray, 2023; Rousseau, Steinke, Vincent, Andriatsheno, & Pontarollo, 2023; Sidle, Khan, Caiserman, Qadamov, & Khojazoda, 2023). Agricultural products that are only available in large quantities in certain seasons make it difficult for people to maintain the stability of food supply throughout the year. Data from (Rivera-Núñez et al., 2022; Sharma, 2024) revealed that agrarian villages are vulnerable to facing seasonal food crises because they do not have a good backup mechanism. This fact confirms that interventions are needed in the form of strengthening food diversification or a better storage system so that village food security is more guaranteed.

On the other hand, low food diversification is also a big challenge in maintaining village food security. Many villages are still too dependent on one or two types of main commodities, such as rice or watermelon, so that when a crop fails, the community is immediately affected. Pandanarum Village still relies heavily on certain commodities as the main support for local food. This situation shows that food diversification is very important so that villages have alternative reserves and are more resilient in the face of production and market uncertainties.

#### **Distribution Patterns of Agricultural Zakat in Rural Areas**

Agricultural zakat is one of the important instruments in the Islamic economic system which has great potential to support the welfare of village communities (Berlian, Permatasari, Windari, & Arif, 2022; Yulita, Hamzah, Nurwahidin, & Fahrurroji, 2020). Unfortunately, in practice, the distribution pattern of agricultural zakat in rural areas is still diverse and tends to be consumptive so that it is not fully optimal. This difference is greatly influenced by the level of understanding of muzakki, the role of available zakat institutions, and deep-rooted social traditions (Hagis Adetiana & Abdul Hafiz Sairazi, 2023; Lubis, Awiwin, & Mahanani, 2022). This diversity of

distribution patterns often makes zakat not directed to long-term goals, so the benefits are still limited (Khoiri, 2024; Muttaqin, Suharsono, & Alimuddin, 2023). This condition indicates that although agricultural zakat has great potential, its distribution mechanism still needs to be improved so that its impact is more optimal.

In daily practice, there are two main routes of agricultural zakat distribution in villages, namely direct distribution from muzakki to mustahik and distribution through amil zakat institutions (Musnaeni & Annisa Ma'rifatul Khasanah, 2025). Direct distribution is generally carried out because it is considered simpler and because of the social closeness between the muzakki and the zakat recipients. On the other hand, distribution through institutions is considered more structured because there is a clear recording system and distribution program (Amalia, Sulistiani, & Nurrachmi, 2022; Musnaeni & Annisa Ma'rifatul Khasanah, 2025). These two distribution patterns have different implications in influencing the welfare of the village community. This shows that before designing a better distribution pattern, it is important to understand the dynamics of the two methods.

Direct distribution of agricultural zakat is indeed more practical and easy to do (Nurnia & Shofiyulloh, 2022; Tyas & Sholikha, 2025). Muzakki can distribute zakat to the people around him without a long administrative process (Miftahurrahmah et al., 2023; Rashid & Sulaiman, 2023). Research from (Refae Mohamad, Moftah Bosheya, Aleryani, & Mohd Zainon, 2024) explained that this method is commonly chosen because of the social and cultural proximity in the countryside. However, the reality is that this kind of distribution tends to be narrow because zakat only revolves around the nearest social environment (Makmur, Dewi Rosanti, & Khaerunnisa Tri Darmaningrum, 2024; Musanna, Fitri, Junaidi, Azhar, & Badruzaman, 2025; Sciences, Institutions, Khristianto, Oktawirani, & Pramono, n.d.). In other words, while direct distribution helps, the impact is more short-term and uneven for the village community as a whole.

It is different from distribution through amil zakat institutions which are more organized and have a long-term orientation (Amaliah & Makhrus, 2023; Makhrus, Hasan, & Budi Santoso, 2023; Nabilah, Hakim, Hakim, & Fanani, 2023). Through this channel, zakat is not only distributed for consumptive needs such as foodstuffs, but can also be used productively, for example as business capital or farmer empowerment programs. Research from (Button, 2025) emphasized that the institutional mechanism allows for assistance so that zakat really has a sustainable impact. This fact shows that although it is more complicated, the distribution pattern through institutions has the advantage of supporting the welfare of the mustahik as a whole.

However, the effectiveness of the two distribution patterns has not been fully able to strengthen village food security. Direct distribution is often uneven and only provides momentary benefits, while distribution through institutions still faces the challenge of low zakat literacy and limited resources of zakat institutions (Al-Faruq, Hafis, & Rizwan, 2025; Nasution, Putra, & Desry Deski, 2025; Wan Nailah, Abdullah Syahiza, Hasnisah, & Rahayati, Ahmad Muhammad, 2023). Studies in Pandanarum Village show that many farmers do not understand the correct calculation of nisab and the correct procedure for distributing zakat, so that zakat is more often consumptive in nature. This emphasizes the need to improve the pattern of zakat distribution to be more effective in supporting rural food security.

### **Pattern of distribution of agricultural zakat in meeting village food security**

The distribution pattern of agricultural zakat in meeting village food security is not only relevant to staple commodities such as rice, but can also be developed for horticultural commodities such as fruits and vegetables (Hidayat & Fauziyah Latiefa Salsabila, 2024; Kahar et al., 2024; Rafillah et al., 2025). Pandanarum Village, Lumajang Regency, for example, has a large potential for agricultural zakat from watermelon products. However, until now there has been no intensive assistance from the Amil Zakat Institution (LAZ), so the pattern of zakat distribution in this region is still traditional and consumptive.

Distribution patterns that are only oriented towards consumption have proven to be unable to have a long-term impact, often making mustahik remain dependent on aid (M-Dawam et al., 2025; Mabrukah & Sadiq, 2024; Syaikhu & Patrajaya, 2025). The use of agricultural zakat as one of the solutions to strengthen village food security requires a more effective and sustainable distribution pattern (Hidayat & Fauziyah Latiefa Salsabila, 2024; Sahman Z, Rizka, Muchammad Taufiq Affandi, Anindya Salsabila, & Muthoifin, 2023; Zunaidi et al., 2021). Various studies emphasize that productive zakat is much more potential because it can increase the economic capacity of mustahik and make them independent (Islami, Nurwahidin, Salma, & Suyorno, 2023; Ismail, Gea,

Majid, & Handayani, 2022; Mabrukah & Sadiq, 2024). In this model, agricultural zakat is allocated not merely as consumptive aid but as capital for farming cooperatives, collective equipment ownership, and post-harvest management systems, enabling mustahik farmers to reinvest their productivity and build sustainable food resilience. This fact shows that agricultural zakat needs to be managed with a distribution pattern that is able to reach the aspect of empowerment, not just meet momentary needs.

In this context, the amil zakat institution (LAZ) has a very strategic role. The existence of LAZ not only functions as an intermediary in distributing zakat, but also as a manager who ensures that zakat is distributed fairly, transparently, and on target (Harahap, 2024; Nabilah et al., 2023). Zakat distributed through the amil zakat institution (LAZ) is converted into farm capital assistance, superior seeds, fertilizers, and agricultural production facilities with technical assistance. The Dompot Dhuafa Independent Farmer Zakat Program in Bojonegoro is a real example, where mustahik farmers receive cultivation and farming management training which has an impact on increasing productivity by up to 30% ("Achievement of the Independent Farmer Card," 2021).

In addition to the economic aspect, the distribution of agricultural zakat through institutions also has a significant social impact. With a measurable and transparent distribution mechanism, zakat can reach mustahik more fairly and evenly (Herlita & Khaliq, 2021; Hikmal Asril Annaza, Muhammad Hegel Muchtohari, Muhammad Ferdy Hasan, & Ali Murtadho Emzaed, 2025). Research by (Firmansyah, Sukarno, & Masrurroh, 2024) emphasizing that productive zakat encourages mustahik to be more independent and not dependent on consumptive assistance alone. This fact shows that the pattern of zakat distribution through institutions not only lifts the economic welfare of farmers, but also strengthens social solidarity while creating a stronger and more sustainable village food security.

#### **4. Conclusion**

Food security in rural areas still faces fundamental challenges in the form of limited access to food, dependence on harvest seasons, and low commodity diversification. Pandanarum Village as an agrarian area with high watermelon potential does not yet fully have a well-managed food reserve system. This condition shows that food security is not enough only to be supported by agricultural productivity, but requires yield management and distribution mechanisms that ensure sustainable food availability throughout the year.

The distribution pattern of agricultural zakat in rural areas in general is still dominated by two forms, namely direct distribution by muzakki which is very common and distribution through amil zakat institutions. Direct distribution is easy to do but consumptive and short-term, while distribution through institutions is more structured but still faces obstacles in zakat literacy and limited resources. In the context of Pandanarum Village, the distribution of agricultural zakat is still carried out traditionally without institutional assistance, so it has not had a significant impact on the empowerment of farmers and strengthening village food security.

The distribution pattern of agricultural zakat that is able to meet village food security is a productive, planned, and sustainable distribution through the active role of the Amil Zakat Institution (LAZ). Zakat managed in the form of farm capital, production facilities, and technical assistance has been proven to increase productivity while creating mustahik independence. In addition, the development of agricultural zakat does not have to focus on staple commodities such as rice, but can also include horticultural commodities with high economic value such as watermelons, melons, and chilies. This approach not only strengthens the welfare of farmers, but also builds a resilient and competitive village food system.

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