

# Anthropology Of Agricultural Zakat In The Muslim Community Of The Dieng Mountains, Central Java, Indonesia

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*Abstract: This study aims to examine the practice of agricultural zakat in the Muslim community in Dieng, Central Java, from an anthropological perspective. Zakat, as one of the pillars of Islam, has an important social dimension in reducing economic disparities and strengthening solidarity among community members. The Dieng Muslim community, predominantly farmers, has a unique tradition of agricultural zakat, which is closely linked to local religious and cultural values. This study used a qualitative approach with ethnographic methods, including participant observation and in-depth interviews with farmers, religious leaders, and administrators of local zakat institutions. The results show that the understanding of zakat in Dieng is not only seen as a religious obligation, but also as part of a social system that strengthens community ties. Agricultural zakat in Dieng is generally carried out after the harvest and is managed by zakat institutions, although some farmers also distribute zakat directly. However, challenges in zakat management remain, such as a lack of uniform understanding of how to calculate zakat and its uneven distribution. This study also reveals that agricultural zakat has a positive impact on social welfare, reducing poverty, and increasing religious observance in the community. Overall, this study highlights the importance of agricultural zakat as an instrument for strengthening social solidarity and improving economic welfare among the Muslim farming community in Dieng.*

## I. INTRODUCTION

Dieng is a highland region located across two administrative regions: Wonosobo Regency and Banjarnegara Regency in Central Java Province, Indonesia (Surpi, Avalokitesvari, Untara, & Sudarsana, 2021). The majority of the population works as farmers. The Muslim community in Dieng has traditions deeply rooted in religious values, including the obligation to pay zakat (alms) (Prastyo, 2022). Zakat, as one of the pillars of Islam, has various social and economic roles, including helping to reduce social inequality and improve community welfare (Adilla, Nasution, & Sugianto, 2021). However, the practice of agricultural zakat varies across regions, depending on understanding, local

culture, and economic factors affecting the community (Ab Rahman, Abdullah Thadi, Ab Rahman, & Ab Rahim, 2020).

Zakat is one of the five pillars of Islam and is obligatory for every Muslim. It purifies wealth and helps those in need (Handoyo & Khanifa, 2020). However, in the context of agricultural zakat, its implementation often varies from region to region, depending on social and economic conditions and understanding (Indayani & Azis, 2023). The Muslim community in the Dieng Mountains, Central Java, is a unique example of agricultural zakat practices that is interesting to analyze. This region is known for its fertile agricultural resources, yet the majority of the population lives in relatively underdeveloped conditions and relies on agriculture for their primary livelihood. Therefore, agricultural zakat in this

community plays a crucial role, affecting not only economic aspects but also social and cultural ones (Ab Rahman et al., 2020).

On the other hand, social facts show that although zakat is a religious obligation, its collection and distribution are often hampered by a lack of understanding or implementation that is not appropriate to the local context (Erfina, 2021). Communities in rural areas, such as the Dieng Mountains, often lack adequate access to well-organized zakat institutions. Furthermore, an efficient and targeted zakat distribution system is often lacking, resulting in the zakat collected not having a maximum impact on local economic empowerment. In many cases, agricultural zakat in this area is still administered informally and unstructured (Prastyo, 2022).

From an Islamic legal or fiqh perspective, agricultural zakat has clear provisions regarding the amount to be disbursed, namely 5% to 10% of agricultural produce, depending on the type of irrigation used (Aidil & Hasanuddin, 2022). However, the understanding and implementation of agricultural zakat are often hampered by differing interpretations within the community. Some understand agricultural zakat solely as an individual obligation, while others see it as part of a broader social obligation. These differing understandings often lead to inconsistent and confusing practices for zakat recipients (Harahap, 2018).

More specifically, this study aims to examine the dynamic relationship between the Islamic jurisprudence (fiqh) understanding of agricultural zakat and existing social practices in the community. Thus, this research is expected to contribute to an understanding of how agricultural zakat can be optimized for the welfare of farmers in rural areas less accessible to formal zakat institutions. This research also has the potential to offer an alternative model for zakat institutions in designing more effective zakat distribution that meets local needs.

In this context, research on agricultural zakat in the Dieng Muslim community is important, given its potential contribution to supporting social welfare while strengthening religious practices. This research aims to understand how agricultural zakat is understood, implemented, and its impact on the agricultural community in Dieng. Using an anthropological approach, this research will explore the cultural practices and values inherent in the management of agricultural zakat within the local community.

## II. RESEARCH METHODS

This research uses a qualitative approach with ethnographic methods to explore the practice of agricultural zakat in the Dieng Muslim community. The researcher will conduct observations. This participatory approach aims to understand the existing zakat customs and practices among farmers. In-depth interviews will also be conducted with various stakeholders, including farmers, religious leaders, and local zakat institutions, to explore their perspectives on agricultural zakat, both from a religious and social perspective. The collected data will be analyzed thematically, comparing various perspectives and identifying patterns in

agricultural zakat practices within the Dieng Muslim community.

## III. RESULTS AND DISCUSSION

### A. RESULTS

#### *UNDERSTANDING AGRICULTURAL*

Zakat The majority of farmers in Dieng understand agricultural zakat as an obligation that must be fulfilled, although there are some differences in the amount and how it is calculated. Most farmers understand zakat as a contribution to purifying wealth and as a religious obligation that brings rewards, but they do not always understand the proper zakat mechanism.

Fauzan explained that agricultural zakat is a religious obligation highly valued in mountain communities. According to him, zakat is not merely an act of worship, but an effort to maintain the blessings of the land and its crops. He explained, "Zakat is a form of our gratitude for the harvest God has given us. By giving a portion of our agricultural produce, our land will be even more blessed." Mr. Fauzan also emphasized that zakat has profound social significance. "Zakat is not only to fulfill a religious obligation, but also to maintain good relationships with others. If we pay zakat sincerely, we maintain solidarity within the community," he said.

Subarjo, a farmer who also pays agricultural zakat, explained how she views zakat as an integral part of her life. She said, "For us, zakat is obligatory. When the harvest is over, a portion of the produce must be given to those in need. It's a tradition passed down through generations." She explained that calculating zakat in their village is done by mutual agreement among farmers, and is calculated based on the harvest that exceeds the nisab (minimum minimum). "Zakat is part of our way of showing gratitude and sharing with those in need. It's part of our lives," she continued.

Slamet also explained that although not many people know how to calculate zakat correctly, the community always strives to fulfill this obligation. She views zakat as part of the sense of togetherness that must be maintained in their farming life.

Ahmad is a zakat recipient who greatly appreciates the existence of agricultural zakat in their village. He said, "Those of us who don't have agricultural land are very dependent on zakat. Alhamdulillah, the zakat given always helps us meet our daily needs." He said that zakat in their village is given not only in the form of money, but also in the form of agricultural products such as rice and corn, which greatly helps the underprivileged. "The zakat we receive is not just material assistance, but also a feeling of compassion from fellow believers. This gives us hope," he said gratefully.

Ahmad also added that the zakat distribution is carried out by mosque administrators and zakat officers who assess those in need, regardless of social background. "This zakat makes us feel that in this life, no one is left behind. Everyone can experience the blessings of the earth's produce," he said.

Yusuf, a religious leader in their village, emphasized the importance of religious understanding in managing

agricultural zakat. She explained that many people still don't know how to calculate agricultural zakat correctly, but they still strive to fulfill their obligation. "Agricultural zakat must be paid after reaching the nisab (minimum threshold), which is equivalent to 653 kilograms of agricultural produce. But what's more important is the intention and sincerity in paying it," said Yusuf.

Yusuf emphasized that zakat also has a deep spiritual dimension. "By paying zakat, we not only purify our wealth, but also our hearts. This zakat reminds us of the social obligations that must be upheld in society," she continued. She also mentioned that zakat distribution takes place at places of worship, and many are still done manually, with residents coming directly to receive the zakat.

Ghufron spoke about how zakat is an important part of the traditions of mountain farming communities. He said, "Zakat has existed since our ancestors. We see it not only as a religious obligation, but also as part of our tradition and culture. Zakat teaches us to share and not to feel superior to others." According to Ghufron, zakat has a significant impact on reducing social inequality, especially in communities where the majority work as farmers.

Ghufron explained that zakat distribution is carried out by an institution regulated by local religious leaders. This institution is responsible for determining who is eligible to receive zakat. "With zakat, we feel our lives have more meaning. We feel valued and respected by others," said Ghufron with conviction.

Through interviews with these five respondents, it is clear that the understanding of agricultural zakat in mountain communities is closely tied to the religious and social values that develop within the community. From the perspective of religious anthropology, agricultural zakat is not only a ritual obligation but also a form of strengthening social solidarity. Zakat is seen as a means of maintaining harmonious relationships between individuals and as a way to reduce social inequality within society.

For religious leaders like Khozin and Yusuf, zakat has a spiritual dimension that is inseparable from daily life. It serves as a means of purifying wealth and the heart, as well as an expression of gratitude to God for the bounty of the earth. Meanwhile, for those who pay zakat, like Slamet and Ghufron, zakat is part of a tradition passed down through generations, and they feel an obligation to fulfill it for the common good.

For those who are entitled to receive zakat, like Ahmad, zakat is not merely material assistance but also a symbol of compassion and concern for fellow believers. In this context, zakat demonstrates a powerful social dimension, where individual needs are addressed not only materially but also within broader social relationships.

Overall, the mountain community's understanding of agricultural zakat illustrates how religious and cultural values interact to form a system of solidarity that strengthens social ties within the farming community. Zakat here serves as a bridge between the spiritual and social dimensions, aiming not only to fulfill religious obligations but also as a tool for creating shared prosperity.

## ZAKAT COLLECTION AND DISTRIBUTION PRACTICES

Most agricultural zakat in Dieng is collected by local zakat institutions and then distributed to those in need, such as poor families, orphans, and residents in need of economic assistance. Zakat collection is conducted annually after the harvest. However, in some cases, farmers prefer to distribute zakat directly to individuals in need in their area.

Khozin explained that agricultural zakat is an unavoidable religious obligation. For him, zakat is not only a religious ritual but also a social bridge that strengthens solidarity among fellow farmers. The zakat collection process in their village begins with the calculation of harvest yields exceeding the nisab (minimum threshold), which is carried out by zakat administrators at the local mosque. According to Khozin, zakat distribution is aimed at the underprivileged, especially widows and orphans. He believes that zakat has profound spiritual and social dimensions.

Slamet explained that agricultural zakat is considered a form of gratitude to Allah for the crops provided. She explained that zakat collection takes place every harvest season, and the amount of zakat is calculated based on agricultural produce exceeding 5 wasaq. In their village, zakat is distributed through a zakat management institution, which also manages its distribution.

Slamet emphasized the importance of transparency in this process so that zakat recipients can receive fair benefits. Ahmad explained that agricultural zakat is a form of obedience to Allah. He explained that in mountainous communities, zakat is often part of a tradition passed down through generations. He noted that in addition to being a religious obligation, zakat also has social value, strengthening relationships among villagers. He also explained that zakat distribution is structured to not only reach those in need but also to strengthen the purchasing power of the local community.

Ghufron explained that zakat collection is carried out through mutual cooperation (*gotong royong*). After the harvest, each farmer brings a portion of their produce to a designated location, where zakat officers collect and record the results. The collected zakat is then distributed evenly among the poor in the area. Ghufron emphasized the importance of religious understanding in carrying out zakat, as many farmers do not know how to correctly calculate agricultural zakat.

The collection and distribution of agricultural zakat in these mountain communities reflects a religious practice that is not solely oriented towards ritual obligations but also towards strengthening social relationships and solidarity among members. From the anthropology of religion, zakat is seen as a social phenomenon encompassing religious, economic, and cultural aspects. Zakat here serves as a means of drawing closer to God while also building a community of mutual care and sharing.

These mountain communities practice zakat in a manner deeply tied to local customs and traditions. Zakat collection is carried out through mutual cooperation (*gotong royong*), reflecting strong values of togetherness and solidarity. Furthermore, zakat distribution addresses not only economic

needs but also social and spiritual aspects, with the goal of creating justice and prosperity for all community members.

#### *THE IMPACT OF ZAKAT ON FARMING COMMUNITIES*

Agricultural zakat has a positive impact on social welfare. Zakat recipients, who are generally from the poor and needy, feel helped by the distribution of zakat. Furthermore, zakat also strengthens a sense of togetherness and solidarity among community members. However, challenges remain in zakat distribution, particularly in ensuring that zakat reaches those who deserve it.

Through this interview, it is clear that zakat not only serves as a religious obligation in farming communities but also has a significant social impact. Zakat serves as a tool to strengthen social bonds within farming communities, reduce the gap between the rich and the poor, and build solidarity among residents.

From the perspective of the anthropology of religion, zakat serves as a ritual that regulates not only the relationship between individuals and God but also relationships between fellow human beings. Zakat creates a space for mutual care and sharing, thereby strengthening social bonds and establishing a strong moral structure within society. Furthermore, zakat serves as a means to reduce social disparities, increase a sense of justice, and create a more harmonious life.

Overall, the impact of zakat on mountain farming communities illustrates how religion not only regulates the spiritual dimension of individuals but also plays a crucial role in shaping the social and cultural structures within communities. Zakat becomes more than just a religious obligation, but also a tool for creating shared prosperity within farming communities.

#### IV. DISCUSSION

##### AGRICULTURAL ZAKAT FROM AN ANTHROPOLOGICAL PERSPECTIVE

In an anthropological context, agricultural zakat is seen not only as a religious obligation but also as part of a social system that strengthens relationships among community members (Batubara, 2021). The Dieng community views zakat as a way to maintain social harmony and ensure that prosperity is distributed equitably. This reflects the value of mutual cooperation inherent in Islamic teachings, which is implemented in the form of zakat (Harahap, 2018).

From an anthropological perspective, agricultural zakat is seen not only as a religious obligation but also as a social practice that demonstrates the interaction between spiritual beliefs and economic life within a community. In many societies, including farming communities in mountainous areas, agricultural zakat plays a crucial role in shaping social structures, cultural values, and norms that govern social interactions. From the perspective of the anthropology of religion, zakat is more than an economic transaction—it is an

integral part of a belief system that connects individuals with God and fellow human beings (Abraham, 2020).

In the anthropology of religion, one of the fundamental principles is that religious rituals such as zakat create a moral structure within a society. Agricultural zakat facilitates social solidarity, where farmers who receive a larger harvest have an obligation to share some with those in need. In this context, zakat serves as a tool to maintain social balance between the rich and the poor. The process of collecting and distributing zakat is not only a religious commandment but also part of an effort to create social justice and ease social tensions that can arise from differences in economic class (Ab Rahman et al., 2020).

Zakat also serves as a link between individuals and their communities. For farmers who pay zakat, paying zakat is not simply fulfilling a religious obligation, but also an act that strengthens their bonds with the community. By giving a portion of their agricultural produce to those in need, farmers feel they are participating in the process of building social solidarity. This is a form of "social awareness" that grows from the religious values taught in their traditions. In this sense, zakat is not only a way to religiously "cleanse" their wealth, but also strengthens the social bonds within their lives (Ab Rahman et al., 2020).

However, from an economic anthropology perspective, agricultural zakat is also an effective form of wealth redistribution in agrarian societies. Agricultural land is the primary source of livelihood, and zakat plays a crucial role in distributing crops equitably. This reduces the social inequality that often occurs in societies heavily dependent on the agricultural sector. In farming communities, where the majority of the population subsists on the produce of their land, zakat ensures that prosperity is enjoyed not only by a select few but also by those less fortunate, such as widows, orphans, and the poor.

On the other hand, from the perspective of religious anthropology, which views ritual as a means of building collective identity and awareness, zakat serves to strengthen the spiritual bond between individuals and God. Zakat is not merely a material gift, but also a form of devotion and obedience to God. In farming communities, their relationship with the land is often considered sacred, with crops considered a blessing from God. Zakat, therefore, also serves to foster gratitude and appreciation for God's gifts. This demonstrates how religion shapes work ethics and attitudes toward agricultural products in their cultures (Lubis, Awiwin, & Mahanani, 2022).

In a broader context, agricultural zakat is part of a larger economic and cultural system that encompasses the relationship between humans, the land, and God. Zakat fosters awareness that the wealth obtained from the earth's produce does not solely belong to individuals, but is a gift from God that must be shared with others. From the perspective of religious anthropology, this also demonstrates the reciprocal relationship between humans and the universe, where fertile soil and abundant agricultural produce must be utilized for the common good. In this regard, zakat symbolizes the moral responsibility each individual bears towards society and nature (Arifin, Mubarak, & Fuadi, 2022).

Overall, from an anthropological perspective, agricultural zakat is more than a religious obligation; it is a social mechanism that brings together the economic, social, and spiritual dimensions in the lives of farming communities. Zakat serves not only as an instrument for redistributing wealth but also as a tool to strengthen social bonds, renew religious identity, and maintain a balance between humans and nature. In agrarian societies, zakat becomes a profound ritual, where each individual feels connected to God, to each other, and to the land they cultivate. Zakat maintains spiritual and social balance in society, reminding all parties of their obligation to share and care for the well-being of the community.

#### THE INFLUENCE OF LOCAL CULTURE ON ZAKAT PRACTICES

Although agricultural zakat is a religious obligation, in practice, the Dieng people combine religious understanding with local cultural values. The values of mutual cooperation and mutual aid are part of a strong tradition in Dieng, which strengthens the implementation of zakat. Here, zakat serves as a means to strengthen social bonds within the community.

The Dieng mountain community, with its unique and rich local culture, has integrated its cultural values with religious practices, including zakat. From the perspective of the anthropology of religion, zakat practices in Dieng are influenced not only by Islamic teachings but also by long-standing local traditions. One of the most striking local cultural influences is the concept of mutual cooperation and togetherness, deeply rooted in the lives of the Dieng people. This concept is also reflected in the way the community collects and distributes zakat. Zakat has become more than just a religious obligation; it has become part of the culture that strengthens a sense of solidarity and togetherness among residents.

In Dieng, the practice of zakat is also influenced by the agricultural-based social system, where the majority of the community works as farmers. Abundant agricultural yields, especially during the harvest season, are often seen as the result of collective hard work involving many parties, both physically and spiritually. In this regard, the local culture, which prioritizes family and togetherness, reinforces the understanding that zakat is a way to maintain social balance and provide blessings to the land and community. Zakat is seen as a form of sharing the harvest with those who lack sufficient resources or are more in need, a practice considered a moral and social obligation.

Furthermore, local cultural influences are also evident in the way zakat is managed and distributed in the Dieng community. In local tradition, zakat is often distributed through established social or community institutions, such as mosques or farmer groups. The community believes that by delivering zakat directly through familiar cultural channels, distribution can be more targeted and tailored to the needs of recipients. In a society that places a high value on interpersonal relationships, these traditional methods are believed to foster a greater sense of connectedness and responsibility between zakat givers and recipients.

Local culture also shapes how the Dieng people view their land and produce, which are considered blessings from God. Here, there is a very strong connection between nature, religion, and their social life. Agricultural zakat, in the Dieng community's view, is not only a religious obligation but also an expression of gratitude for the land they cultivate. From the perspective of the anthropology of religion, this demonstrates how local spiritual and cultural values intertwine to shape the understanding that the produce of the earth is a gift from God that should be used wisely, with a portion shared with those in need.

Finally, despite the strong influence of local culture on zakat practices, Islam remains the primary foundation in shaping the views and actions of the Dieng people. Zakat practices in Dieng remain rooted in Islamic teachings, with principles such as sincerity, the obligation to give to those who deserve it, and the avoidance of stinginess. However, in its implementation, local values such as mutual cooperation, kinship, and respect for nature give zakat a distinctive cultural nuance. Thus, from the perspective of religious anthropology, the practice of zakat in Dieng is an example of how religion and local culture interact to form a social system that prioritizes togetherness, justice, and social welfare.

#### CHALLENGES IN AGRICULTURAL ZAKAT MANAGEMENT

One of the biggest challenges in implementing agricultural zakat in Dieng is the lack of a unified understanding of how to calculate zakat correctly. Some farmers remain uncertain about calculating their zakat and sometimes choose to distribute it directly to recipients, which can lead to uneven distribution. Furthermore, there is still a lack of independence among zakat institutions, which sometimes lack sufficient distribution capacity to reach all levels of society in need.

Agricultural zakat management in the Dieng highlands faces several challenges related to social, economic, and institutional aspects. One of the main challenges is the lack of a unified understanding of zakat calculation and obligations among farmers. Most large farmers in Dieng still view zakat as a purely traditional obligation, without a deeper understanding of the requirements, nisab (the threshold), and provisions of proper agricultural zakat according to Islamic teachings. This lack of understanding risks disbursing zakat that does not comply with applicable regulations and can affect its targeted distribution.

Furthermore, another challenge lies in the management and distribution of zakat itself. Most Dieng residents rely on an informal zakat collection system, where zakat is distributed through religious leaders or local mosques. While this reflects a sense of community and social trust, an unstructured system can lead to irregularities in the data collection of muzaki (zakat payers) and mustahiq (zakat recipients). This results in the distribution process not always being fair and transparent, and risks not reaching all those in need.

Limited infrastructure and accessibility also pose challenges to zakat management in mountainous regions. Villages in Dieng, often located in remote and difficult-to-reach areas, hamper the zakat collection and distribution

process. Long distances, difficult terrain, and a lack of adequate transportation slow down the delivery of zakat from farmers to mustahiq (recipients) in remote areas. This creates inequities in zakat receipt, with some residents living far from zakat collection centers potentially being overlooked.

The final challenge relates to social and economic changes in the Dieng farming community. Due to the shift in professions that has occurred over time, many young farmers have begun to abandon agriculture and shift to non-agricultural jobs, such as tourism or trading. This change affects the amount of zakat that can be collected from the agricultural sector, as natural resources are increasingly limited due to the reduction of agricultural land. Furthermore, this shift in lifestyle also affects their perspective on the obligation to pay zakat, which can reduce active participation in zakat collection within the community.

### INTEGRATION OF ZAKAT AND THE AGRICULTURAL ECONOMY

Agricultural zakat in Dieng plays a crucial role in improving social welfare, particularly for the poor and needy. However, its impact could be even greater if zakat management were structured and effective. For example, by directing zakat to economic empowerment programs, skills training, or more targeted direct assistance. This research also shows that zakat can serve as a tool to support the agricultural economy in Dieng. Zakat collected can be allocated to support poor farmers, for example by providing superior seeds or better agricultural facilities, which can increase their agricultural yields in the future.

In the Dieng mountain community, zakat and the agricultural economy are inseparable, as they mutually influence and shape a distinctive socio-economic structure. From the perspective of religious anthropology, the relationship between zakat and the agricultural economy goes beyond mere material aspects. Zakat serves not only as a religious obligation but also as a social mechanism that regulates the relationship between farmers and their community. For the Dieng community, their agricultural produce is considered a blessing from God, and zakat is a way to express gratitude and distribute these blessings in a structured and beneficial manner for all members of the community.

The agricultural economy in Dieng is heavily dependent on natural cycles, where planting and harvesting seasons influence all aspects of life. In this regard, agricultural zakat serves as an instrument that not only reflects gratitude for the earth's produce but also regulates the redistribution of wealth within the community. In Islamic tradition, zakat is considered a tool to purify wealth and prevent greed. In Dieng, farmers who obtain surpluses are required to give a portion of their harvest as zakat, which is then used to help those in greater need, such as widows, orphans, and the poor. In this way, zakat serves to reduce the economic inequality that can arise in an agrarian society.

From the perspective of religious anthropology, zakat also exhibits a profound social dimension. Zakat regulates social interactions between rich and poor farmers, indirectly strengthening social ties within the community. Farmers who

pay zakat feel a sense of responsibility towards others, fostering a strong spirit of mutual cooperation (Harahap, 2018). In local Dieng culture, togetherness and mutual assistance are highly valued values, and zakat serves as a concrete way to strengthen this sense of solidarity. The collection and distribution of zakat at the community level is often carried out through mosques or local zakat institutions, providing a space for community interaction and maintaining harmonious social relations.

However, the relationship between zakat and the agricultural economy also presents challenges. For example, in some cases, climate change and unpredictable natural conditions can impact agricultural yields, ultimately reducing the amount of zakat that farmers can pay (Salim, Abdul Hamid, Mahomed, & Hassan, 2024). In agrarian communities like Dieng, fluctuations in agricultural yields significantly impact household economic stability. Here, zakat also plays a role in addressing the economic uncertainty faced by communities. Zakat serves as a channel to alleviate the economic pressures arising from poor harvests and provides social security for those most affected.

Overall, the integration of zakat and the agricultural economy in Dieng demonstrates how religious practices, in this case zakat, serve to build a more just and sustainable social structure within the community. From the perspective of the anthropology of religion, this relationship reflects how religion influences how people view and manage wealth, and how religious values are used to improve social and economic conditions in agricultural communities. Zakat, originally intended as a religious obligation, in Dieng has become a socio-economic instrument that maintains balance, reduces social disparities, and strengthens solidarity among community members.

### THE ROLE OF ZAKAT IN INCREASING RELIGIOUS OBEDIENCE

Overall, the practice of zakat in Dieng has shown a positive impact on the community's level of religious devotion. Zakat is not only considered an obligation, but also a means of drawing closer to God and improving social relations within the community. In the Dieng mountain community, zakat plays a crucial role in the local religious life. Specifically, agricultural zakat is considered not only a religious obligation but also a means of deepening one's spiritual closeness to God. From the perspective of the anthropology of religion, zakat is seen not only as a socio-economic ritual but also as a manifestation of religious devotion rooted in a deep understanding and practice of religion. For the Dieng people, whose livelihoods depend heavily on agriculture, zakat serves as a tangible symbol of their gratitude for the crops God has provided and a tool for building more harmonious social relations within the community (Prastyo, 2022).

Zakat plays a crucial role in raising the religious awareness of the Dieng community. The regular practice of zakat reminds them of their religious obligations and fosters a sense of responsibility towards others. From the perspective of the anthropology of religion, rituals such as zakat create a deep moral structure within the community. Every time they

pay zakat, the people of Dieng feel they have fulfilled their spiritual obligation, which in turn brings them closer to God. This enhances their religious devotion, as zakat is seen as a form of respect and devotion to God (Aidil & Hasanuddin, 2022).

Zakat also strengthens the social dimension of religion. Within the context of the anthropology of religion, it demonstrates how religion not only influences individual lives but also creates social norms that govern interactions among members of society. The Dieng community views zakat as an instrument for strengthening social ties within the community. By giving zakat, they not only fulfill their religious obligations but also express solidarity with those in greater need. This creates stronger social bonds, which in turn enhances a sense of togetherness and strengthens faith within the community (Pramudya, 2010).

In this context, zakat also demonstrates how religious values are translated into concrete social actions. As part of a long-standing religious tradition, zakat provides a space for the Dieng community to experience both spiritual and social benefits. When they pay zakat, they feel they have contributed to creating social justice and improving the economic conditions of their surrounding community. This strengthens their devotion, as religion is not merely seen as a personal matter but also as a way to improve the social conditions around them (Ab Rahman et al., 2020).

Overall, zakat in the Dieng mountain community serves as a catalyst for religious observance, not only limited to fulfilling individual religious obligations but also as a means to strengthen social bonds and build justice within society. From the perspective of the anthropology of religion, zakat is not merely a ritual obligation but also a means for individuals to deepen their religious understanding and participate in the formation of a more just and harmonious society. Zakat, in this context, serves as a channel for realizing spiritual values in daily life, strengthening the bonds between people and God, as well as among fellow community members.

## V. CONCLUSION

This research provides a deeper understanding of how agricultural zakat is implemented in the Muslim community of Dieng, as well as how zakat can strengthen social piety and help address poverty in agricultural communities. This research shows that agricultural zakat in the Dieng community is not only a religious obligation but also serves as a social mechanism that strengthens solidarity among residents. The routine and structured practice of zakat demonstrates a close integration of religious teachings and local culture, such as mutual cooperation and togetherness. Zakat in Dieng plays a crucial role in distributing wealth, reducing social inequality, and creating justice in an agricultural community that relies heavily on agricultural produce. Furthermore, zakat also has a spiritual dimension that strengthens individuals' relationships with God and fosters a deep sense of social responsibility. However, challenges in zakat management remain, particularly related to the unequal understanding of agricultural zakat obligations, the informal distribution system, and the impact of economic and social changes on

young farmers. Nevertheless, zakat remains a crucial element in maintaining social and economic balance in the Dieng community. Overall, this research reveals that zakat is not merely an individual act of worship, but also a tool for strengthening social ties, fostering gratitude, and reducing inequality in the agricultural communities of the Dieng Mountains.

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