

The Role of Zakat in Poverty Alleviation and Farmer Welfare; the Theoretical Review

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Zakat is a must to implement which has been proven to be an instrument for equal distribution of income to alleviate poverty and socio-economic disparities in society. This research aims to reveal the latest research regarding the role of zakat in poverty alleviation and prosperity. Then map previous research findings and gaps regarding the role of zakat in poverty alleviation and prosperity; and reveal the role of zakat in the welfare of farmers. This research uses a literature study paradigm. They used secondary data from 71 journals. The scientific journal search technique used the keywords "the role of Zakat in alleviating poverty and welfare of farmers" in the latest publication period between 2014 and 2024. Discussions regarding the role of zakat in alleviating poverty and welfare are generally carried out in Indonesia, Nigeria, Afghanistan, Pakistan, Tanzania, Brunei Darussalam, Bangladesh, and Malaysia. Research intensity (number of journals) in the rice line shows an increase. The results of previous studies agree that zakat has quite important potential as a key instrument in distributing financial resources to be used by zakat recipients to get out of the poverty line. The results of the next analysis are research findings that specifically state that zakat has begun to shift to the agricultural sector. In particular, research regarding zakat for the welfare of farmers began to be carried out in 2016-2024. The focus of the analysis is distribution scenarios, driving factors for zakat payments, models for empowering zakat recipients, implementation barriers, and most recently the focus on implementing agricultural zakat for financial inclusion by strengthening institutions. Several predictors that are widely discussed by researchers and need to be studied further are the role of zakat on poverty and welfare through labor absorption to overcome unemployment and income inequality.

Keywords: Zakat, poverty, welfare, economic growth, unemployment, inequality, farmers.

INTRODUCTION

For Muslims, Zakat is a must. The motivation, apart from being an order, is also to earn rewards by distributing part of their income to be used for those who have limited financial resources. According to (Jahan 2021; Malik, 2016) zakat has functioned as an instrument for income distribution to alleviate poverty and socio-economic disparities in society. The goal is to cleanse the soul of stinginess and cleanse the property of other people's rights attached to it. Several previous studies have proven the significant role of zakat in reducing poverty and improving community welfare. Mukhlis and Beik (2013) in their study stated that zakat can reduce the number of poor families, and can reduce poverty gaps and income gaps. Research in Bangladesh found that with the effective utilization of zakat, poverty levels were

reduced (Fahad, 2022; Miah, 2017; Mahmud *et al.*, 2015). Meanwhile, in Pakistan, zakat has been proven to be able to reduce income inequality by up to 22.6% (Abdullah *et al.*, 2015), also in several countries with a majority Muslim population such as Ghana, India, and Palestine (Dogarawa, 2010). It is also the same in Malaysia that zakat plays a role in reducing poverty (Salim *et al.*, 2024). The same thing was also reported in Afghanistan (Yar and Nasih, 2024), Tanzania (Hamad, 2023), Nigeria (Yakasai *et al.*, 2021; Atah *et al.*, 2018), Pakistan by Shaikh (2015). In Indonesia, among the studies that discuss the role of zakat on poverty and welfare are Maghfirah (2022); Efendi and Fathurrohman (2021); Beik *et al.* (2018); Amir (2017). The research results show that zakat has a positive impact on reducing the number of poor people.

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However, there is still a gap in effectiveness in terms of its role in overcoming poverty and creating prosperity. (Eliana and Endang, 2023) reported that the level of compliance with paying zakat is still very low, and has even tended to decline in recent years. The cause is the lack of public understanding regarding zakat obligations, lack of trust in zakat management institutions, and reluctance to pay due to perceptions of corruption and injustice. Then it cannot be explained that zakat consistently reduces unemployment and creates prosperity (Eliana and Endang, 2023). This indicates that analyzing poverty and welfare is quite complex because there are many variables to measure, for example, economic growth (Salsabila and Azhar (2023); Fuis and Filianti (2022); Mohapatra and Giri (2022); Suryahadi *et al.* (2020). Then there is the unemployment rate (Taufiqurrahman, 2022; Suryahadi *et al.*, 2020; Prawesti and Hermawan, 2017; Nisha and Iqbal, 2017). Another factor that has been discussed in explaining the role of zakat is income inequality (Akçay, 2022; Tadjoeuddin *et al.*, 2021; Tjachja *et al.*, 2020; McDoom *et al.*, 2019; Akhmad *et al.*, 2018).

Observing the research results of Fatimah *et al.* (2024); Salim *et al.* (2024); Salsabila *et al.* (2023); Niswah and Assadam (2023); Swandaru *et al.* (2022); Setianingsih *et al.* (2022); Hakim *et al.* (2022); Wijaya and Ritonga (2021); Tasriani (2021); Saripudin *et al.* (2020); and Sachfurrohman *et al.* (2020) found "empty-space" to update the scope of analysis to answer, namely how zakat plays an important role in alleviating poverty and/or creating prosperity. For researchers, there is a need to update knowledge regarding the "empty-space" in question. The first step can be started by reconstructing theory based on secondary data from the latest and relevant research through review studies. As a novelty and originality, this research also contains the content of the study of zakat which theoretically can have a positive and strong influence in explaining poverty and welfare, as well as its influence on economic growth, unemployment, and income inequality.

The aims of this research are: 1) to reveal the latest research regarding the role of zakat in poverty alleviation and prosperity; 2) to map previous research findings and research gaps regarding the role of zakat in poverty alleviation and prosperity; and 3) reveal the role of zakat on the welfare of farmers.

MATERIALS AND METHODS

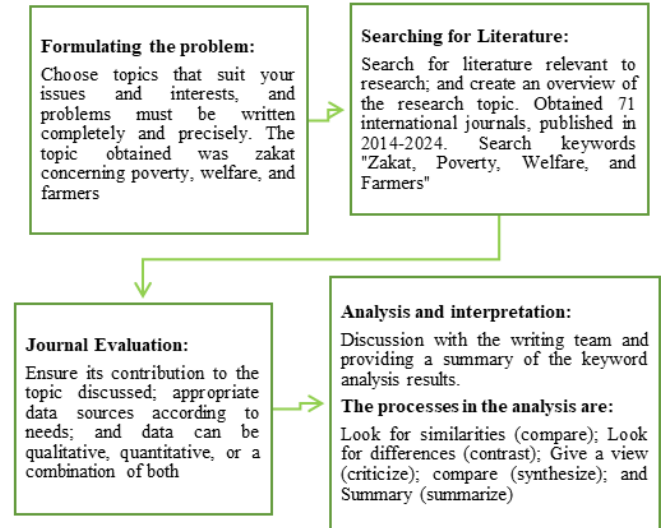
This study uses a literature study paradigm. Quoted from Lewin (2008); Francis and Baldesari (2006); Kitchenham (2004); Perry and Hammond (2002) that review study research is a review or search of the literature as a first step in collecting relevant information for research. It continues that a literature review is a description of theories, findings, and other research materials obtained from reference materials to be used as a basis for research activities to develop a clear

framework for formulating the problem to be researched. The ultimate goal of a literature review is to get an overview of what other people have done before.

This research purely uses secondary data originating from journals. Secondary data from journal sources that discuss management practices in agricultural development are 71 international journals. The steps and processes in literature study research consist of at least four steps as presented in Figure 1.

The first stage is to determine or formulate problems regarding the topic discussed according to the researcher's scientific interests. The resulting topic is about zakat poverty and welfare.

The second stage is a literature search, the literature in question is scientific publications or journals. The scientific journal search technique is carried out using several techniques (a) The journals analyzed are international, so national journals are ignored; (b) Journal search using the keyword "the role of Zakat in poverty alleviation and farmer welfare". At this stage, we found a new topic that was frequently found, namely "zakat" so that the next journal search keyword was "farmers' welfare zakat"; (c) Journal search for the latest publications between 2014 and 2024. Search for journals in the Google menu with the keywords mentioned above, then classify them by setting standard journals indexed by international databases and indexed by Scopus.



Source: Francis and Baldesari (2006)

Figure 1. Steps and processes in literature study research.

The third stage is journal evaluation, the aim is to ensure that each journal is consistent with the topics discussed, namely "Zakat, Poverty, Welfare and Farmers". The consequence is that inconsistent journals are ignored in the literature collection.



The fourth stage is analysis and interpretation, discussing the analysis process with the research team. The analysis process is to create patterns of similarity (compare), or dissimilarity (contrast); carry out mapping according to topic focus, year, and country; provide arguments or views (criticize); compare each journal (synthesize); and summarize.

RESULT

Current Studies Regarding the Role of Zakat in Poverty Alleviation and Welfare: Analysis of the topic in question comes from 71 international journals. The results of the analysis begin by mapping them based on the distribution of countries in the world that have the most research on zakat, poverty, and farmers (Figure 2). Then presents the frequency or focus of topics discussed according to publication year (Figure 3 and Fig. 4).

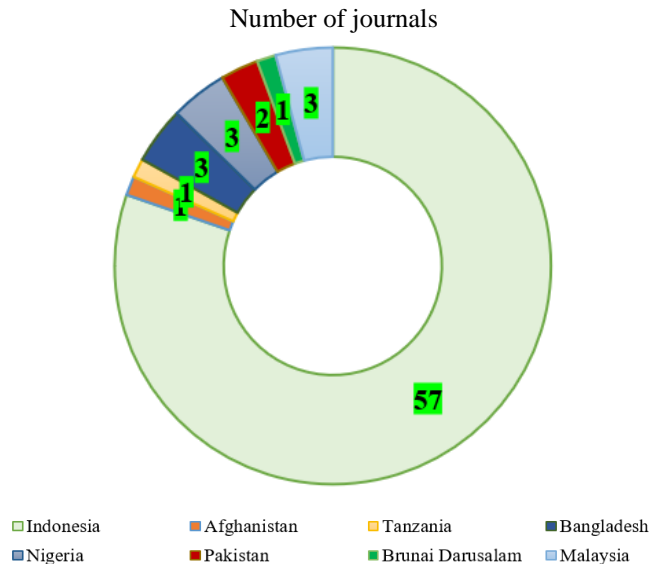


Figure 2. Distribution of Countries Examining the Role of Zakat, Poverty, and Welfare in 2014-2024.

As can be seen in Figure 2, research journals on the topics analyzed in the 2014-2024 period are distributed in eight countries, namely Indonesia, Malaysia, Afghanistan, Tanzania, Bangladesh, Nigeria, Pakistan, and Brunei Darussalam. Of the total journals, Indonesia has conducted the most studies on the topics discussed, namely around 57 journals or around 80% of the total journals. The remainder (20%) is distributed across seven countries such as Nigeria, Malaysia, and Bangladesh, each with 3 journals or around 12%.

The results of the subsequent analysis were seven focus topics that were widely discussed throughout 2014-2024 as seen in Figure 3.

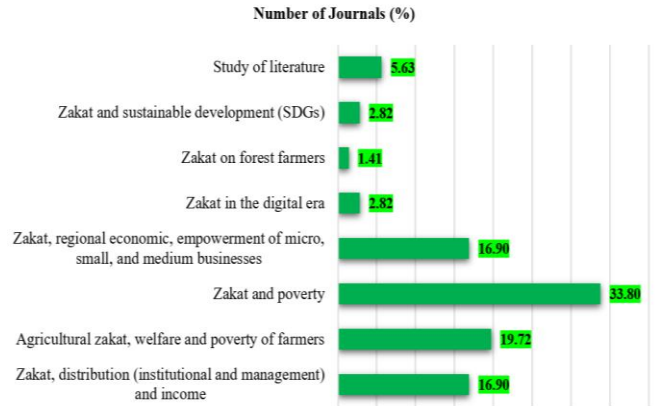


Figure 3. Distribution of Research Topic Focus on the Role of Zakat, Poverty, and Welfare in 2014-2024.

First, regarding zakat, distribution (institutional and management), and income as reported by *Dharma (2023)*; *Mubarrak et al. (2023)*; *Mustofa and Khotib (2023)*; *Hasanah et al. (2023)*; *Hasan and Prabowo (2022)*; *Faizah (2022)*; *Fahlefi et al. (2019)*; *Manara et al. (2018)*; *Adam and Hidayati (2018)*.

The second topic that is widely discussed is zakat, agricultural zakat, farmer welfare, and poverty. This topic was found in journals published between 2016-2024 as done by *Fatimah et al. (2024)*; *Salim et al. (2024)*; *Salsabila et al. (2023)*; *Niswah and Assadam (2023)*; *Swandaru et al. (2022)*; *Setianingsih et al. (2022)*; *Hakim et al. (2022)*; *Wijaya and Ritonga (2021)*; *Tasriani (2021)*; *Saripudin et al. (2020)*; *Sachfurrohman et al. (2020)*; *Farikha (2018)*; *Puspitasari et al. (2016)*; *Hamang et al. (2016)*.

Third, be stricter on zakat and poverty. Judging from the numbers, this topic is more widely researched as reported by *Yar and Nasih (2024)*; *Holle et al. (2024)*; *Setiawan et al. (2024)*; *Herianingrum et al. (2023)*; *Hisan et al. (2023)*; *Hamad (2023)*; *Niswah and Assadam (2023)*; *Pratama (2023)*; *Nurhapsari et al. (2022)*; *Afrimaigus and Renata (2022)*; *Fahad (2022)*; *Faizah (2022)*; *Anggyana et al. (2021)*; *Sahroni (2021)*; *Yakasai et al. (2021)*; *Maghfirah and Zulkifli (2020)*; *Ayuniyyah et al. (2019)*; *Amri (2019)*; *Suteki and Putri (2019)*; *Ayuniyyah et al. (2018)*; *Aminu (2018)*; *Miah (2017)*; *Syaputra (2016)*; *Jaelani (2015)*; *Mahmud et al. (2015)*.

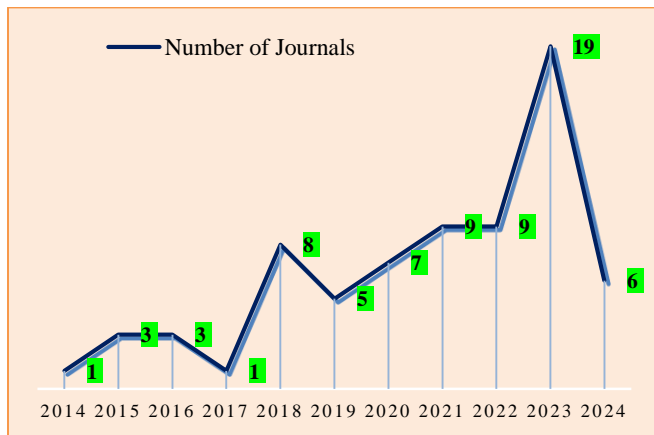
Fourth, it focuses on topics regarding zakat, regional economics, and empowering small, micro, small, and medium enterprises (MSMEs). This topic will begin to be discussed in 2024-2024 as carried out by *Simbolon and Afdawaiza (2023)*; *Zaenurrosyid et al. (2023)*; *Nurhasanah et al. (2023)*; *Mustaqim and Atabik (2022)*; *Arifin and Anwar (2021)*; *Saripudin et al. (2021)*; *Zainuddin and Khalid (2020)*; *Mustika et al. (2019)*; *Furqani et al. (2018)*; *Shaikh (2015)*.

The fifth topic is about zakat in the digital era. Topics still tend to be little reported in Indonesia by *Asman (2023)*; and



Asman and Ahmed (2023). Sixth, regarding zakat on forest farmers as reported by Ali *et al.* (2021). Seventh, regarding zakat and sustainable development (SDGs) as reported by Hasan (2020); Atah *et al.* (2018). The remainder is in the form of a literature study conducted by Mutmainah (2023); Kakar *et al.* (2023); Nuraini (2021); Roslan and Akbar (2020); Mohamed and Fauziyyah (2020).

Judging from the distribution of time for researching the topics of zakat, poverty, and welfare, more will be carried out in 2023 as many as 19. There is an increase compared to 2015 from 3 journals slowly to 9 journals in 2021 and 2022. Complete information on the distribution of research time is presented in Figure 4 below.



Note: Data for 2024 is temporary data

Figure 4. Distribution of Research Topic Focus on the Role of Zakat, Poverty, and Welfare According to Year of Implementation.

Synthesis of Research Findings on the Role of Zakat in Poverty Alleviation and Welfare: Based on the analysis of review studies, produces four (4) points of research findings that are most frequently reported by various researchers in various countries as presented in Figure 5.

First, zakat has been distributed appropriately so that it plays a key role in alleviating poverty and creating prosperity among Muslims globally, food security, financial inclusion, and income equality (Salim *et al.*, 2024; Setiawan *et al.*, 2024; Dharma, 2023; Mutmainah, 2023; Mubarrak *et al.*, 2023; Hisan *et al.*, 2023; Hamad, 2023; Kakar *et al.*, 2023; Mustofa and Khotib, 2023; Hasanah *et al.*, 2023; Pratama, 2023; Swandaru *et al.*, 2022; Nurhapsari *et al.*, 2022; Fahad, 2022; Hakim *et al.*, 2022; Faizah, 2022; Sahroni, 2021; Yakasai *et al.*, 2021; Mohamed and Fauziyyah, 2020; Ayuniyyah *et al.*, 2019; Suteki and Putri, 2019; Ayuniyyah *et al.*, 2018; Atah *et al.*, 2018; Manara *et al.*, 2018; Adam and Hidayati 2018; Miah, 2017).

The second finding was synthesized by Fatimah *et al.* (2024); Simbolon and Afdawaiza (2023); Ali *et al.* (2021); Arifin and Anwar (2021); Anggyana *et al.* (2021); Mohamed and Shafiai

(2021); Zainuddin and Khalid (2020); Saripudin *et al.* (2020); Hasan (2020); Mustika *et al.* (2019); Ayuniyyah *et al.* (2018); Aminu (2018); Shaikh (2015) is that productive zakat plays an important role in strengthening and growing the economy, businesses (MSMEs) and strengthening community financial institutions such as Agronatif. In the case of Indonesia, the financial institutions that are mostly analyzed are community financial institutions such as cooperatives.

The third finding is that the use and distribution of zakat will be good for welfare through strengthening micro businesses if the distribution is based on information technology. This is then followed by the application of management principles such as planning, organizing, staffing, coordinating, implementing and controlling (POSCAC) (Simbolon and Afdawaiza, 2023; Herianingrum *et al.*, 2023; Zaenurrosyid *et al.*, 2023; Mustaqim and Atabik, 2022; Wijaya and Ritonga, 2021; Fahlefi *et al.*, 2019).

The fourth finding is that compliance with zakat payments is determined by individual characteristic factors (attitudes norms and gender). Likewise, demographic characteristics such as education and knowledge contribute significantly to compliance with zakat payments (Setianingsih *et al.*, 2022).

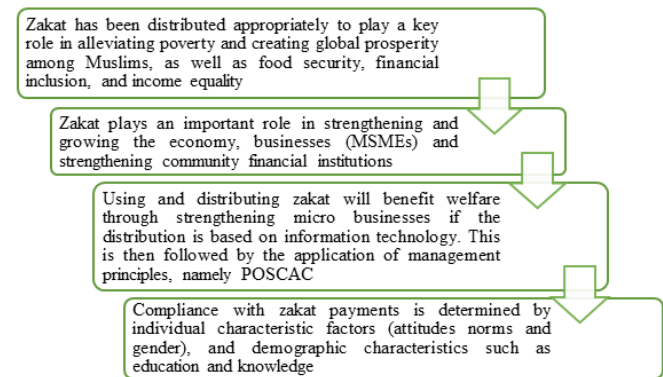


Figure 5. Synthesis of Research Findings that are Much Discussed Regarding the Role of Zakat, Poverty, and Welfare.

The Role of Zakat in Farmer Welfare: The results of the analysis have obtained information regarding the role of zakat for the welfare of farmers as presented in Figure 3. There are 14 journals or 19.72% that discuss this topic. Almost all (93%) research was conducted in Indonesia, and only one (7%) was conducted in Malaysia by Salim *et al.* (2024). Judging from time, discussions regarding the role of zakat in the agricultural sector for the welfare of farmers began to be intense from 2000 until now (2024), and only a little in 2018 and 2016.

The results of the analysis regarding the development of analytical focus and research findings that often discuss the role of zakat for farmers' welfare are presented in Figure 6 below.



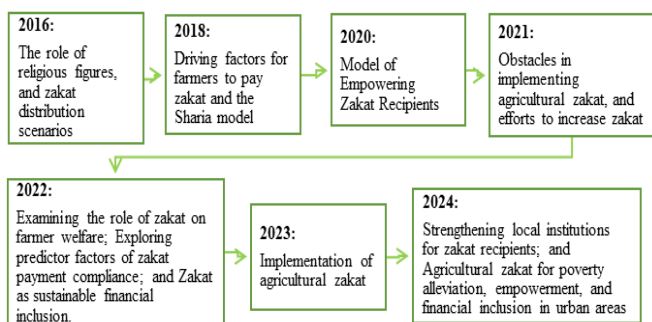


Figure 6. Development of Focus Results of Research Analysis Regarding the Role of Zakat for Farmer Welfare.

DISCUSSION

Current Studies Regarding the Role of Zakat in Poverty Alleviation and Welfare:

The results of the analysis showed that research on the role of zakat in alleviating poverty and realizing prosperity was mostly carried out in Indonesia, followed by Nigeria, Malaysia, Bangladesh, Pakistan, Afghanistan, Tanzania, and Brunei Darussalam (see Figure 2). The distribution of the number of journals is following the distribution of the Muslim population in the world. As reported by The Royal Islamic Strategic Studies Center (RISSC) entitled "The Muslim 500: The World's 500 Most Influential Muslims 2024" of the ten largest countries with Muslim populations, Indonesia ranks first with around 244.41 million people, followed by Pakistan with around 230 million people, Bangladesh 157 million people, and Nigeria 108 million people. This fact shows that Indonesia has enormous potential to develop Zakat as an approach to solving the problem of poverty for greater prosperity. The country with the largest Muslim population can also do the same thing to make Zakat an instrument in developing its economy.

The research focus topics that are widely discussed are classified into seven, and the others are one review study. As can be seen in Figure 3, the focus of topics that were widely discussed throughout 2014-2024 was zakat and poverty in 24 journals, or 33.80%, followed by topics regarding agricultural zakat, farmers' welfare, and poverty at around 19.71%. The topics that are little discussed are zakat in the digital era and zakat and sustainable development (SDGs) in only 2 journals or 2.82%. This shows that scientists have an interest in producing various scientific findings to maximize zakat for poverty alleviation. The logic is, that if poverty is overcome, it will directly create prosperity, the economy will grow further, and the country will become more prosperous.

Apart from this, there is a new fact, namely that there is a journal that discusses zakat on forest farmers (1.41%) which was carried out in 2021 by [Ali et al. \(2021\)](#). This is quite interesting because it provides new information regarding maximizing zakat distribution in the forestry sector.

Judging from the time distribution of research on the topics of zakat, poverty, and welfare (Figure 4), more research will be carried out in 2023, around 26.76% of the total journals. In 2024 (until June) there will already be 6 journals, the number has the potential to increase until the end of the year. Judging from the trend from 2015-2022, it shows an increasing trend. From this, it can be said that studies regarding Zakat will be carried out more intensively in the future.

Research Findings and Gaps on the Role of Zakat in Poverty Alleviation and Welfare:

The results of the analysis revealed four things that were produced by various researchers as presented in Figure 5. If you look closely, there are interesting things that must be revealed, namely that there are weaknesses that also reflect research gaps that must be answered in the future. Referring to the results of the study by [Holle et al. \(2024\)](#); [Salsabila et al. \(2023\)](#); [Simbolon and Afdawaiza \(2023\)](#); [Pratama \(2023\)](#); [Tasriani \(2021\)](#); [Zainuddin and Khalid \(2020\)](#); [Sachfurrohman et al. \(2020\)](#); [Maghfirah and Zulkifli \(2020\)](#); [Amri \(2019\)](#); [Furqani et al. \(2018\)](#); [Mahmud et al. \(2015\)](#) there are nine (9) points that are problems to be answered in future research, namely: 1. Awareness of paying zakat is still low; 2. Lack of public literacy about zakat; 3. The Zakat funds distributed have not been able to alleviate poverty; 4. Productive zakat alone does not have a significant effect on welfare; 5. Zakat has not been significant in developing and empowering recipient communities; 6. The amount of money (Zakat) given to them as zakat does not have a significant effect on household income, expenses, and savings; 7. Access and availability of Ziswaf funds are still very scarce and difficult for the public to obtain; 8. Distribution is incidental and consumptive rather than productive; and 9. The use of productive zakat tends to have complexity in its management because there are more stages in preparation and implementation.

As initial information in unraveling the research gaps above, at least start developing the concept of zakat financial inclusion. Financial inclusion which is intended to increase the role of zakat in community welfare is carried out by moving five points as proposed by [Holle et al. \(2024\)](#); [Asman and Ahmed \(2023\)](#); [Niswah and Assadam \(2023\)](#); [Asman \(2023\)](#); [Nurhasanah et al. \(2023\)](#); [Hasan and Prabowo \(2022\)](#); [Afrimaigus and Renata \(2022\)](#); [Farikha \(2018\)](#); [Puspitasari et al. \(2016\)](#); [Jaelan \(2015\)](#), namely: a) Zakat is managed on target to alleviate poverty; b) Awareness of paying zakat can be increased significantly through a holistic approach, education, partnership, synergy and transparency; c) Zakat management must be adjusted to the needs of those entitled to receive it in accordance with the socio-economic conditions of Muslim citizens; d) Zakat needs to be maximized in three dimensions: infaq, sadaqah and waqf arrangements; reliable human resources; and increasing the intellectual, mental and spiritual capacity of zakat recipients (mustahiq); and e) There is a need for a role model for rural development based on sharia economics with the community as the main driver.



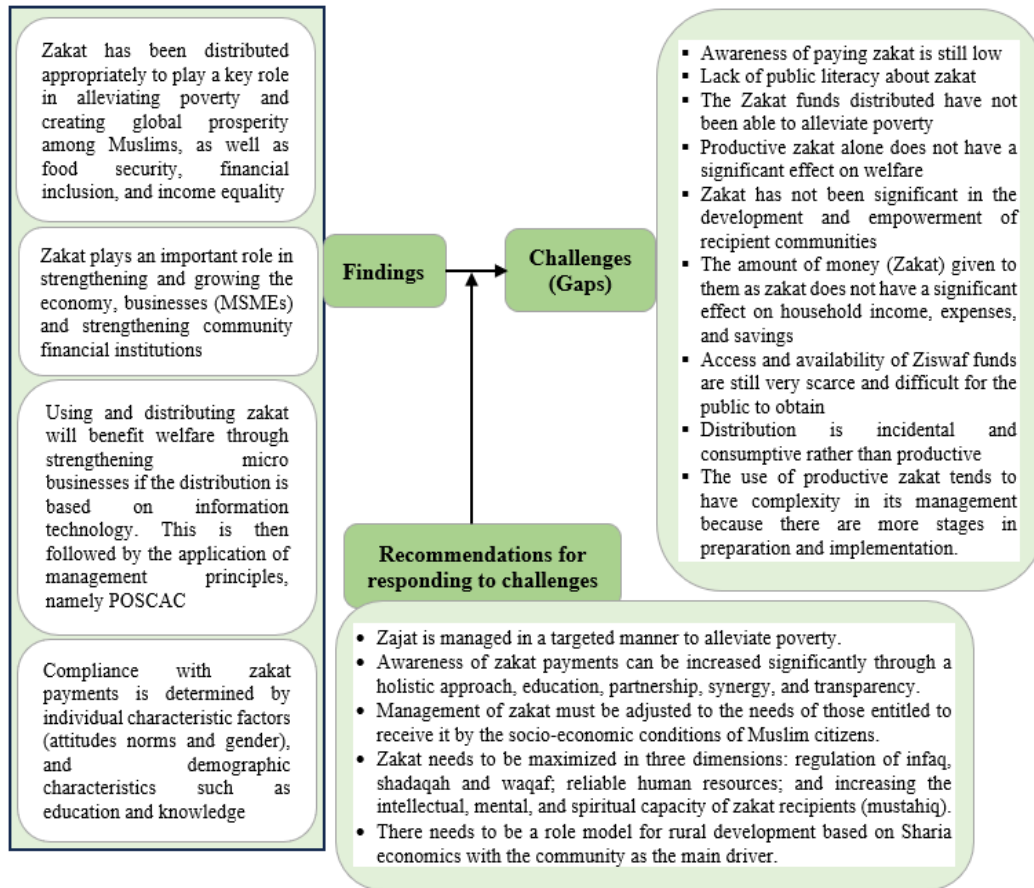


Figure 7. Conceptual Model of the Role of Zakat, Poverty, and Welfare.

These five recommendations are the entry point or are explicitly stated as state-of-the-art to start future research. You can formulate it all at once or you can choose between the five points according to factual conditions and empirical phenomena. In simple terms, the results of the analysis are presented in a conceptual model as seen in Figure 7.

The Role of Zakat in Farmer Welfare: Previous studies that specifically discussed the role of zakat on the welfare of farmers were carried out from 2016 to 2024, divided into seven phases and topics as presented in Figure 6. The first phase was the 2016 research period discussing the role of religious figures (ulama) in encouraging the Government to jointly coordinate agricultural zakat (Hamang *et al.*, 2016); and zakat distribution scenarios (Puspitasari *et al.*, 2016). Puspitasari *et al.* (2016) continued that there are three things to pay attention to when distributing zakat to alleviate farmer poverty. First, for zakat institutions, the absorption of zakat funds that have been collected is to maximize distribution so that no zakat funds sit in the zakat institution's account for a long period. Second, Sharia insurance, whose role and function are still unknown, especially by the lower levels of society, will increasingly exist and be known in all circles. Of

course, what has a greater impact is that the implementation of sharia economics will become more massive. Third, the ease of capital required by farmers will have an impact on the development of agricultural businesses. In this way, it is hoped that the agricultural sector, which is starting to weaken its role on the national stage, will remain visible and pay attention to the government.

The 2018 study of zakat in the agricultural sector (farmers' welfare) discusses the factors driving farmers to pay zakat and the sharia model. As reported by Farikha (2018), the factors driving farmers to pay zakat are religious, economic motivation, zakat governance, and satisfaction of zakat payers. Zakat payments made by farmers in this village have become a role model for Sharia-based rural development with the community as the main driver.

Discussion in 2020 on empowerment. Sachfurrohman *et al.* (2020) discuss the role of zakat institutions in empowering the community, and Saripudin *et al.* (2020) examine the empowerment model. Sachfurrohman *et al.* (2020) found that the Zakat Community Development (ZCD) model did not affect community empowerment due to a lack of supervision, control, and evaluation from Zakat distribution institutions.



This is contrary to expectations which state that providing capital can improve people's welfare and turn *mustahik* into *muzakki* (people who are obliged to pay zakat). The problems raised by [Sachfurrohman et al. \(2020\)](#) were then answered by [Saripudin et al. \(2020\)](#) in their research stating that in the context of economic empowerment of rural farmers, an empowerment institutional model is needed by maximizing the potential of zakat, *infaq* and alms as the main capital. This institution integrates empowerment models that have been implemented by both the government and the private sector, namely; providing capital assistance and increasing capacity, providing agricultural production facilities at relatively cheap prices, providing nine basic commodities, and purchasing farmers' harvests. The institution's operational activities use sharia principles to minimize usury. The implementation of this strategy is expected to reduce the distribution of goods and harvests so that it can increase farmers' income and in the long term increase farmers' capital accumulation. In the end, farmers who were previously *mustahik* can be transformed into *muzakki* ([Saripudin et al., 2020](#)).

The research focus in 2021 revealed obstacles to the implementation of agricultural zakat ([Tasriani, 2021](#)) and efforts to increase zakat ([Wijaya and Ritonga, 2021](#)). According to [Tasriani \(2021\)](#), the obstacle to implementing agricultural zakat is due to the lack of public literacy about agricultural zakat, apart from that there has been no socialization regarding agricultural zakat from community leaders and the government. [Wijaya and Ritonga \(2021\)](#) continued in their research that increasing welfare through zakat can be done through: 1) Program planning, namely by budgeting activity plans for recipients; 2) Implementation of empowerment, namely giving zakat to *mustahiq*, providing mentoring and mentoring as well as strengthening religious mentality for *mustahiq*; and 3) Evaluating empowerment activities, namely conducting a review of the recipients and returning them to the new *mustahiq*. Referring to [Wijaya and Ritonga's \(2021\)](#) report, efforts to increase literacy as an obstacle to implementation ([Tasriani, 2021](#)) should include every process and/or implementation stage that includes the interests of literacy for the community and zakat recipients.

Analysis of the role of zakat during 2022 examining the role of zakat on the welfare of farmers by [Hakim et al. \(2022\)](#), exploring predictor factors for compliance with zakat payments by [Setianingsih et al. \(2022\)](#), and zakat as sustainable financial inclusion by [Swandaru et al. \(2022\)](#). The results of the analysis by [Swandaru et al. \(2022\)](#) state that with the existence of the zakat program, the number of poor farmers as measured by the headcount index is decreasing based on the standard poverty line and having *kifayah*. In the same vein, [Hakim et al. \(2022\)](#) in their study concluded that the payment of zakat (*muzaraah* contract) greatly influences the welfare of farmers, characterized by their ability to meet basic needs, and slowly shows an increase in welfare.

Regarding predictor factors, as done by [Setianingsih et al. \(2022\)](#) stated that the predictor factors in explaining compliance with paying agricultural zakat are individual factors (attitudes and norms), demographic factors, zakat knowledge, and religiosity. Attitude factors do not influence compliance in paying agricultural zakat, and subjective norms and perceived behavioral control have a positive influence on zakat compliance. Demographic factors represented by Islamic educational background have a positive influence on zakat compliance, while gender has a negative influence on zakat payments. Zakat knowledge and religiosity factors have a positive influence on zakat compliance.

Entering 2023, the next discussion regarding zakat will be regarding the implementation of agricultural zakat as a solution to improving farmers' welfare by [Salsabila et al. \(2023\)](#). The research is motivated by the fact that Muslim farmers' awareness of agricultural zakat payments is still low due to a lack of knowledge about productive payment systems. Therefore, [Salsabila et al. \(2023\)](#) concluded that farmers' awareness of agricultural zakat can be significantly increased through a holistic approach involving education, partnerships, and transparency to ensure the implementation of effective and sustainable zakat programs. Productive agricultural zakat can provide smart solutions to improve community welfare, especially when *mustahik* (zakat recipients) can manage zakat effectively. Through this approach, not only does the agricultural sector thrive, but other aspects of *mustahik* life also receive support, resulting in a more comprehensive positive impact.

The latest research on agricultural zakat is directed at the role of productive zakat in strengthening local institutions to improve farmers' welfare ([Fatimah et al., 2024](#)). Then agricultural zakat is for poverty alleviation, empowerment, and financial inclusion in urban areas ([Salim et al., 2024](#)). According to [Fatimah et al. \(2024\)](#) zakat (productive) which is managed in the form of "Dompot Dhuafa" plays an important role in strengthening Agronative Cooperatives. The role of Agronative Cooperatives in improving farmers' welfare is carried out through three things; coaching on aspects of plant cultivation, character development to increase farmer discipline, and off-takers or market liaisons for distributing farmers' products so that they feel calm about the selling prices offered by the cooperative.

[Salim et al. \(2024\)](#) emphasized that the zakat-based urban agriculture model has demonstrated a new and effective approach to overcoming urban poverty and increasing food security, as well as integrating the principles of Islamic social finance. The model's impact on poverty alleviation is enormous, as it not only provides financial assistance but also empowers participants with skills and a sustainable source of income. This approach results in substantial improvements in food security, with participants growing their produce, resulting in cost savings and better access to nutritious food.



Another important success was fostering a strong sense of community and empowerment among the participants. If we look closely at the results of the analysis in many journals, we can conceptually find the essence of the predictor factors in explaining the relationship between zakat and the economy, demographics, poverty, and social welfare. Many people say that the economy is related to economic growth in GRDP, while demography is related to unemployment and income inequality.

When explored with relevant research, these things still give rise to discourse, especially researchers who have not consistently proven a significant positive linear relationship. For example, if economic growth contributes significantly to the welfare of society, it is rejected by [Eliana and Endang \(2023\)](#). Then the reduction in unemployment should reflect a significant increase in welfare, which is not in line with the research results. Another pattern is that income inequality does not correlate with poverty. Likewise, income inequality does not correlate with welfare ([Eliana and Endang, 2023](#)). Finally, the research produced a conceptual model that needs to be explored in future research, which is simply shown in Figure 8.

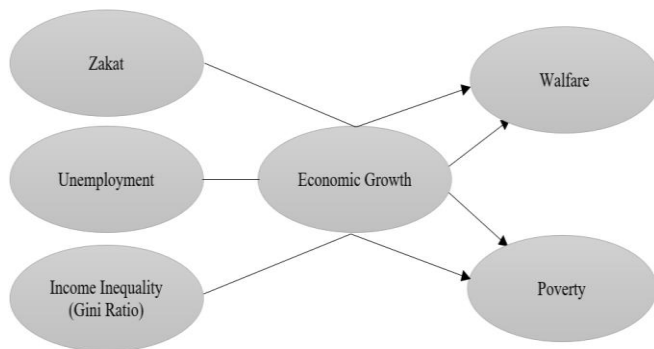


Figure 8. Conceptual Framework of Predictor Factors for Welfare and Poverty.

Conclusion: Discussions regarding the role of zakat in alleviating poverty for prosperity in the 2014-2024 period are generally carried out in Muslim countries such as Indonesia, Nigeria, Afghanistan, Pakistan, Tanzania, Brunei Darussalam, Bangladesh and Malaysia. The intensity of research (number of journals) in general shows an increase, peaking in 2023 at 19 journals, which was lower in the previous year (an average of 3 journals). Of the journals analyzed, the majority were conducted in Indonesia. The results of previous studies agree that zakat has quite important potential as a key instrument in distributing financial resources to be used by zakat recipients to get out of the poverty line. The research topics that are widely discussed are zakat for poverty alleviation, followed by zakat, regional economics, empowerment of micro, small and medium businesses; and zakat, distribution (institutional and

management) and income. What's interesting is that there is research on agricultural and forestry zakat, so this is a good thing to follow up on in the future.

The results of the next analysis are research findings grouped into four topics. First, zakat has been distributed appropriately to play a key role in alleviating poverty and creating global prosperity among Muslims, as well as food security, financial inclusion, and income equality. Second, zakat plays an important role in strengthening and growing the economy, and businesses (MSMEs) and strengthening community financial institutions. Third, using and distributing zakat will benefit welfare through strengthening micro businesses if the distribution is based on information technology. This is then followed by the application of management principles, namely POSCAC. Fourth is compliance with zakat payments is determined by individual characteristic factors (attitudes norms and gender), and demographic characteristics such as education and knowledge.

In particular, research regarding zakat for the welfare of farmers began to be carried out in 2016-2024. The focus of the analysis is distribution scenarios, driving factors for zakat payments, models for empowering zakat recipients, implementation barriers, and most recently the focus on implementing agricultural zakat for financial inclusion by strengthening institutions. Several predictors that are widely discussed by researchers and need to be studied further are the role of zakat on poverty and welfare through labor absorption to overcome unemployment and income inequality.

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SDG's addressed: No Poverty, Zero Hunger, Good health and Well-being

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