
Trust, Income Level, Faith Level, Zakat Knowledge on The Motivation of Oil Palm Farmers to Pay Plantation Zakat

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Abstract:

The purpose of this study was to determine the effect of knowledge of zakat, income level, level of faith, trust in the motivation of oil palm farmers in paying zakat from plantation yields (Case Study of Farmers in Bengkalis-Riau Regency). This research was conducted in Bengkalis Regency. This research uses the Structure Equation Model (SEM) Smart PIs by analyzing the facts that have occurred. In this study, primary data were collected using a questionnaire with the Slovin sampling method totaling 99. Respondents in this study were oil palm farmers in Bengkalis Regency. This study produced interesting findings, including knowledge of zakat has a significant effect on motivation to pay zakat, income level has a significant effect on motivation to pay zakat

Keywords: *Zakat Knowledge, Income Level, Faith Level, Trust, Motivation*

Submitted: 12 September 2024, Accepted: 1 October 2024, Published: 21 October 2024

1. Introduction

Zakat is one of the five pillars of Islam and serves as a socio-economic mechanism for wealth redistribution (Rachman & Salam, 2018). Through zakat, wealthier Muslims can share their assets with the less fortunate, which helps purify wealth and fosters social solidarity (Malhotra et al., 2017). Additionally, zakat promotes both spiritual and material well-being by purifying wealth and securing blessings in the afterlife (Martono et al., 2019).

Studies indicate that Indonesia has significant zakat potential. A report by PIRAC (2007) identified a rising zakat capacity in major Indonesian cities, with contributions increasing from IDR 416,000 in 2004 to IDR 684,550 by 2007. The PEBS FEUI (2009) study estimated that 95% of zakat-eligible Muslims (muzaki) contributed to zakat payments, with a potential collection of IDR 12.7 trillion in 2009. Further, UIN Syarif Hidayatullah (2005) estimated that zakat contributions could reach IDR 19.3 trillion, and Firdaus (2012) calculated a potential value of IDR 217 trillion by 2011, increasing to IDR 286 trillion by 2015 (Puskas BAZNAS, 2017).

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Indonesia is also the largest producer of palm oil globally, contributing significantly to the national economy (Philanthropy Indonesia, 2020). The country's palm oil output reached over 31 million tonnes in 2015, with Riau Province leading production at more than 5.1 million tonnes (Puskas BAZNAS, 2019). Bengkalis Regency, located in Riau, has a relatively small land area dedicated to palm oil but maintains high production levels. For example, in 2020, the Pinggir area in Bengkalis produced 65,073 tonnes of palm oil.

Despite the economic importance of palm oil, agricultural zakat collection has not reached its full potential in Bengkalis. Field observations suggest that awareness and understanding of zakat obligations remain low among farmers (Ninglasari, 2021). Many farmers still practice informal giving, such as sharing a portion of their harvest with neighbors, without recognizing the religious obligation to distribute zakat systematically to eligible recipients (*mustahik*) (Riyono, 2022).

To improve zakat compliance, knowledge about zakat plays a critical role. Increasing public awareness about the purpose, benefits, and obligations of zakat can foster a stronger zakat culture (Oehler & Wendt, 2018). This study aims to investigate the influence of zakat knowledge, income level, trust, and faith on the motivation of palm oil farmers in Bengkalis Regency to pay zakat on their plantation products (McDaniel & Burnett, 1990; Oliveira et al., 2016).

By understanding the factors driving zakat motivation among farmers, this study will offer insights into developing better zakat management practices, particularly in rural agricultural communities (Rahmat & Nurzaman, 2019). Improved agricultural zakat collection can align with broader financial literacy and trust-building efforts, which are crucial for enhancing social welfare (Putri et al., 2022; Panos & Wilson, 2020).

2. Theoretical Background

Definition of Zakat on Plantation

Zakat, derived from the Arabic word *zaka*, refers to meanings like "blessing," "growth," and "purity." It signifies both economic redistribution and spiritual purification (Ahmed et al., 2023). In *fiqh* (Islamic jurisprudence), zakat denotes a mandated percentage of wealth that must be given to eligible recipients (Wahidi et al., 2022). Plantation zakat focuses on agricultural produce such as grains, fruits, and other crops with economic value (Hassan et al., 2023). The objective is to foster both individual growth and communal welfare through the redistribution of wealth.

Zakat Knowledge

Knowledge of zakat encompasses awareness of its purpose, benefits, and impact. A well-informed society tends to view zakat not just as a religious obligation but as a tool for social and economic empowerment (Hasbullah et

al., 2023). When the understanding of zakat is limited to religious rituals, its potential in addressing socio-economic issues remains underutilized (Khamis et al., 2022). However, with better knowledge, people recognize zakat's role as an economic power that addresses social inequalities and builds a more resilient community (Othman et al., 2023).

Income Level

Income refers to the rewards individuals receive from work or assets. It plays a significant role in determining people's ability and motivation to fulfill zakat obligations (Kamil et al., 2023). Higher income levels have been associated with increased zakat contributions, as individuals are more capable of meeting their needs and have surplus wealth to share (Abdullah & Saad, 2023). The source of income, whether material (such as land) or non-material (skills and labor), directly affects the frequency and amount of zakat paid (Alam et al., 2022).

Faith Level

Faith, or *iman*, refers to the internal conviction expressed through belief, speech, and actions (Hassan et al., 2023). Stronger faith is associated with a higher likelihood of fulfilling religious obligations, including zakat (Ahmed et al., 2023). Faith helps individuals recognize that wealth belongs ultimately to Allah and must be shared with those in need. The higher the level of faith, the more individuals are inclined to align their actions with religious teachings, contributing to zakat more consistently (Othman et al., 2023).

Trust

Trust is fundamental to the willingness of individuals to engage in charitable acts, such as paying zakat. It is the belief that the institutions managing zakat will distribute it responsibly and fairly (Kamil et al., 2023). High levels of trust in zakat organizations encourage consistent contributions, as people believe their wealth will be used effectively to support the community (Abdullah & Saad, 2023). The accumulation of trust also strengthens long-term relationships between donors and zakat institutions (Hasbullah et al., 2023).

Motivation

Motivation drives individuals to take actions to fulfill specific goals, such as paying zakat (Khamis et al., 2022). Internal and external factors, including faith, income, knowledge, and trust, influence zakat motivation (Alam et al., 2022). A clear understanding of zakat's benefits enhances motivation, as individuals are encouraged to contribute not only to fulfill religious obligations but also to create social impact (Hassan et al., 2023). Trust in the management of zakat funds and a sense of community responsibility further reinforce this motivation (Ahmed et al., 2023).

3. Methodology

This study uses an explanatory research design, aiming to explore and clarify the causal relationships between variables by analyzing the underlying concepts and phenomena. Through hypothesis testing, it seeks to explain the variables that influence the observed problems. The research focuses on oil palm farmers participating in the Plasma class cooperative in Bengkalis Regency, with a population of 6,603 individuals. A sample of 99 farmers was selected using the Taro Yamane or Slovin formula (Riduan, 2015), covering sub-districts such as Pinggir, Mandau, Bukit Batu, and Siak Kecil. Data were analyzed using the Smart PLS method to evaluate the relationships between variables and test the research hypotheses.

4. Empirical Findings/Result

Descriptive Analysis of Variables

Measurements on these variables are measured using a Likert scale that has been modified to even. The lowest score is 1 (Strongly Disagree) and the highest score is 4 scale distribution criteria as follows: Very Low: 1.00 - 1.74 Low : 1.75 - 2.49 High: 2.50 - 3.24 Very High: 3,25 - 4,00. From the results calculated based on the Likert scale, the variables of knowledge, income, faith, trust and motivation are in the high category.

Partial Least Square (PLS) Analysis

Convergent validity

Convergent validity of the measurement model with reflexive indicators is assessed based on the correlation between item score / component score estimated with PLS software. An individual reflexive measure is said to be high if it correlates more than 0.70 with the measured construct. However, according to Chin, 1998 (in Ghozali, 2006) for early stage research from the development of a measurement scale, a loading value of 0.5 to 0.6 is considered sufficient. In this study, a loading factor limit of 0.50 will be used. testing the outer loading indicators for the asset maintenance variable has a value greater than 0.5. so that the reflexive size of all variables is said to be qualified.

Discriminant Validity

Discriminant validity is carried out to ensure that each concept of each latent variable is different from other variables. The model has good discriminant validity if each loading value of each indicator of a latent variable has the largest loading value with other loading values on other latent variables. It can be seen that some loading factor values for each indicator of each latent variable do not have a loading factor value that is not the largest compared to the loading value when associated with other latent variables. This means that each latent variable has good discriminant validity where some latent variables do not have measures that are highly correlated with other constructs.

Composite Reliability and Average Variance Extracted (AVE)

The validity and reliability criteria can also be seen from the reliability value of a construct and the Average Variance Extracted (AVE) value of each construct. The construct is said to have high reliability if the value is 0.70 and the AVE is above 0.50.

Tabel 1. Cronbach's Alpha Composite Reliability dan Average Variance Extracted (AVE)

Variabel	Cronbach's Alpha	Composite Reliability	Average Variance Extracted (AVE)
Faith	0.901	0.928	0.721
Trust	0.909	0.929	0.656
Motivation	0.945	0.956	0.785
Income	0.853	0.895	0.633
Knowledge	0.809	0.867	0.568

Source: Processed Data

Based on the table, it can be concluded that all constructs meet the reliability criteria. This is indicated by the Cronbach's Alpha composite reliability value above 0.70 and AVE above 0.50 as recommended criteria.

R-Squares

In assessing the structural model with PLS, it starts by looking at the R-Squares value for each endogenous latent variable as the predictive power of the structural model. Changes in the R-Squares value can be used to explain the effect of certain exogenous latent variables on endogenous latent variables whether they have a substantive effect. The R-Squares value is 0.75 (strong), 0.50 (moderate) and 0.25 (weak). The results of PLS R-Squares represent the amount of variance of the construct explained by the model (Latan and Ghozali: 82, 2012).

Tabel 2. R-Squares

Variabel	R Square	R Square Adjusted
Motivation	0.807	0.798

Source: Processed Data

The table shows that the R-Squares value of $0.807 > 0.36$ is in the moderate category. This shows that the model in this study fits the data obtained.

Hypothesis Testing and Discussion

The structural model (inner model) is a structural model to predict the causal relationship between latent variables (Latan, Gozali, 2012: 77). To predict the existence of a causality relationship in SEM-PLS using SmartPLS 3.0 M3 as follow:

Tabel 3. Result For Inner Weights

Variabel	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
Faith -> Motivation	0.206	0.211	0.074	2.797	0.005
Trust -> Motivation	0.205	0.196	0.097	2.116	0.035
Income -> Motivation	0.211	0.207	0.081	2.608	0.009

Knowledge ->					
Motivation	0.386	0.396	0.084	4.599	0.000

Source: Processed Data

Based on the results of the analysis that can be seen in the table above, the coefficient value of Faith on Motivation is 0.206 with a calculated t value of 2.797. This value is greater than t table 1.986. These results prove the significant effect of Faith on Motivation.

Based on the results of the analysis that can be seen in the table above, the coefficient value of Trust on Motivation is 0.205 with a t value of 2.116. This value is greater than t table 1.986. These results prove the significant effect of Trust on Motivation.

Based on the results of the analysis which can be seen in the table above, it shows the coefficient value of Income on Motivation of 0.211 with a calculated t value of 2.608. This value is greater than t table 1.986. These results prove the significant effect of Faith on Motivation.

Based on the analysis results that can be seen in the table above, the coefficient value of Knowledge on Motivation is 0.386 with a calculated t value of 4.599. This value is greater than t table 1.986. These results prove the significant effect of Knowledge on Motivation.

5. Discussion

Knowledge of zakat on Motivation to pay Zakat

Knowledge of zakat is the knowledge of the community about zakat, the purpose and benefits of zakat, the impact that will be obtained from paying zakat that will give birth to a culture of community zakat as an obligation that must be fulfilled. Public knowledge about zakat, the way people view zakat is very thick with fiqh nuances must be added with a perspective that allows zakat to be empowered.

In this study from the results of zakat knowledge respondents to the motivation to pay zakat is Based on the results of the analysis of the direct effect shows the coefficient value of Knowledge on Motivation of 0.386 with a t value of 4.599. This value is greater than t table 1.986. This result shows that zakat knowledge has a significant effect on the motivation to pay zakat.

According to M. Abdul Rouf (2011). With the title Analysis of factors that affect public interest in paying zakat at the Semarang branch of the zakat house. The results showed that the variables of trust, religion and income had a significant effect on public interest in paying zakat.

This happens because the people of bengkalis regency already understand and understand that paying agricultural zakat is part of purifying our price besides that the zakat knowledge factor has an important value in the context of zakat empowerment. Because a person's knowledge about something will affect his behaviour. In

phenomenological philosophy it is argued that human behaviour is a consequence of a number of views or doctrines that live in the head of the human being concerned.

Income Level on Motivation to Pay Zakat

Income is basically the remuneration received by the owner of production factors for his sacrifices in the production process. Each factor of production, such as: land will receive compensation in the form of land rent, workers will receive compensation in the form of salary/wages and expertise, including entrepreneurs will receive compensation and profit.

In this research, the results of respondents' income level on motivation to pay Zakat. Based on the results of the analysis seen from the direct influence, it shows that the coefficient value of income on motivation is 0.211 with a calculated t value of 2.608. This value is greater than the t table of 1.986. These results prove that income level has a significant effect on motivation to pay zakat.

Sariningrum (2011) said that the elements that influence zakat installments are belief, payment, social and religious understanding factors, whereas as shown by the variables that influence muzakki in paying zakat, it is said that the elements of fulfillment, trust, OPZ expertise, paying, guidelines are very important. influencing muzzaki to pay zakat

This happens because the people of Bengkalis district already understand and understand that with the income received from oil palm plantations there is zakat that must be paid so that the results obtained can be a blessing and this is a motivation for oil palm farmers to immediately implement it.

Level of Faith in Motivation to Pay Zakat

The level of a person's religious faith is reflected in beliefs, experiences and behavior that refer to the quality aspects of a religious person to live their daily life well.

In this research, the results of the respondents' direct influence can be seen showing that the coefficient value of Faith on Motivation is 0.206 with a calculated t value of 2.797. This value is greater than the t table of 1.986. These results prove that the level of faith has a significant effect on farmers' motivation to pay zakat.

This research is in line with Abdul Rouf M (2011). Explains in his research that belief, religion, and payment significantly influence individual profits in paying zakat Palm oil farmers in Bengkalis district really believe in faith. In fact, faith appears as a point in the heart, every time faith increases, that point also increases. A servant's faith will not be perfect until what is in the hands of Allah SWT is more trustworthy than what is in his own hands. If a person's faith is strong, it will motivate farmers to pay zakat on their agricultural products for the benefit of the people

Level of Belief in Motivation to Pay Plantation Zakat

Trust (trust or belief) is the belief that the actions of other people or a group are consistent with their beliefs. Trust is born from a process that slowly accumulates into

a form of trust, in other words trust is our belief that a product has certain attributes. This belief arises from repeated perceptions of learning and experience

In this research, the results of the respondents show that the coefficient value of Trust in Motivation is 0.205 with a calculated t value of 2.116. This value is greater than the t table of 1.986. These results prove that the level of trust has a positive and significant effect on farmers' motivation in paying agricultural zakat. This research is in line with Hanwar Ahmad Sidiq (2015) showing that information about zakat has a very significant influence on people's interest in paying zakat to amil zakat foundations.

The people of Bengkalis Regency believe that paying zakat will increase their faith in Allah SWT. Trust is also a set of specific beliefs regarding integrity (honesty of the trusted party), Benevolence (the concern and motivation of those trusted to act in accordance with the interests of those who trust them).

6. Conclusions

Zakat knowledge has a significant influence on motivation to pay zakat. This happens because the people of Bengkalis district already understand and understand that paying agricultural zakat is part of sanctifying our prices. Apart from that, the zakat knowledge factor has an important value in the context of zakat empowerment.

The level of income has a significant effect on the motivation to pay zakat. This happens because the people of Bengkalis district have income that has reached its accrual so that oil palm farmers take the initiative independently or are invited by other people to give zakat to their plantations.

The level of faith has a significant effect on farmers' motivation to pay zakat. This happens because the people of Bengkalis district believe that paying zakat on plantations is an obligation that must be carried out in order to help revive the people's economy.

The level of trust has a positive and significant effect on farmers' motivation to pay agricultural zakat. The belief that was born among the people of Bengkalis district from a slow process regarding agricultural zakat literacy then accumulated into a form of belief about how important it is to pay agricultural zakat. In other words, trust is our belief that a product has certain attributes. This belief arises from repeated perceptions of learning and experience.

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