Al-Qadha: Journal of Islamic Law and Legislation
Vol. 12, No. 2, December 2025, (674-692)
https://doi.org/10.32505/qadha.v12i2.12201
https://journal.iainlangsa.ac.id/index.
p-ISSN 2356-1637 | e-ISSN 2581-0103

# From Agricultural Zakat to Trade Zakat: Rethinking Hydroponics within Contemporary Islamic Legal Frameworks in Indonesia

**Muhammad Ash Shiddiqi*[1], Armiadi Musa[2], Jailani[3], Abdul Manan[4], M. Chalis[5]**
[1,2,3,5] *Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia* [2]
[4] *Research Fellow at the Faculty of Contemporary Islamic Studies, Sultan Zainal Abidin University (UniSZA), Terengganu, Malaysia*
**Email: 231009015@student.ar-raniry.ac.id*

**Corresponding Author*

| Submitted: July 21, 2025 | Accepted: October 31, 2025 | Published: February 17, 2026 |
|---|---|---|
| How to Cite (Chicago): Ash Shiddiqi, Muhammad, Armiadi Musa, Jailani Jailani, Abdul Manan, and M Chalis Chalis. 2026. "From Agricultural Zakat to Trade Zakat: Rethinking Hydroponics Within Contemporary Islamic Legal Frameworks in Indonesia". *Al-Qadha: Jurnal Hukum Islam Dan Perundang-Undangan* 12 (2), 674-692. https://doi.org/10.32505/qadha.v12i2.12201. | | |

**Abstract**

This study analyzes the legal gaps in traditional zakat regulations that are not yet relevant to modern agricultural systems, such as hydroponics. The aim of study is to provide conceptual and practical contributions by reviewing the views of Islamic scholars, determining the appropriate classification of zakat, and formulating fair calculations of the *nisab* and *haul*. The approach used in this research is normative-juridical, using a literature study method. Primary legal sources include classical fiqh texts, contemporary *fatwas* from religious scholars, and laws and regulations related to zakat in Indonesia. Secondary legal sources include scientihic journals, books, and other relevant scientihic research findings. The data collected through this documentation ware analyzed qualitatively and descriptively by comparing the characteristics of hydroponics with the criteria for zakat in agriculture and trade. The study results indicate that hydroponic characteristics, such as a continuous harvest cycle, a focus on profit, and an intensive business model, are more relevant to be categorized as trade zakat (*'urūḍ al-tijārah*). The ideal zakat calculation formula is based on the *nisab* of 85 grams of gold with a 2.5% gold content, which must be paid after one full year of ownership (*haul*), at the same time providing fundamental policy implications for Baitul Mal Aceh to revise the Zakat Qanun, especially by including the trade zakat category for modern agricultural products, as well as being a reference in compiling regulations that are more adaptive to the dynamics of the contemporary agribusiness system.

**Keywords**: Hydroponic zakat, Nisab, Haul, Trade zakat, Islamic law

**Abstrak**

Penelitian ini menganalisis kesenjangan hukum dalam regulasi zakat tradisional yang belum relevan dengan sistem pertanian modern, seperti hidroponik. Tujuan penelitian ini adalah untuk memberikan kontribusi konseptual dan praktis dengan meninjau pandangan para

ulama, menentukan klasifikasi zakat yang tepat, serta merumuskan perhitungan nisab dan haul yang adil. Pendekatan yang digunakan dalam penelitian ini adalah normatif-yuridis dengan metode studi kepustakaan. Sumber hukum primer meliputi kitab-kitab fikih klasik, fatwa kontemporer para ulama, serta peraturan perundang-undangan yang berkaitan dengan zakat di Indonesia. Sumber hukum sekunder mencakup jurnal ilmiah, buku, dan hasil penelitian ilmiah lainnya yang relevan. Data yang dikumpulkan melalui dokumentasi tersebut dianalisis secara kualitatif dan deskriptif dengan membandingkan karakteristik hidroponik dengan kriteria zakat dalam sektor pertanian dan perdagangan. Hasil penelitian menunjukkan bahwa karakteristik hidroponik, seperti siklus panen yang berkelanjutan, orientasi pada keuntungan, serta model usaha yang intensif, lebih relevan untuk dikategorikan sebagai zakat perdagangan (‘urud al-tijarah). Rumusan perhitungan zakat yang ideal didasarkan pada nisab sebesar 85 gram emas dengan kadar zakat 2,5%, yang wajib dibayarkan setelah kepemilikan mencapai satu tahun penuh (haul). Selain itu, penelitian ini juga memberikan implikasi kebijakan yang mendasar bagi Baitul Mal Aceh untuk merevisi Qanun Zakat, khususnya dengan memasukkan kategori zakat perdagangan bagi produk pertanian modern, serta menjadi rujukan dalam penyusunan regulasi yang lebih adaptif terhadap dinamika sistem agribisnis kontemporer.

**Kata kunci**: Zakat hidroponik, Nisab, Haul, Zakat perdagangan, Hukum Islam.

**Introduction**

Zakat is a fundamental pillar of Islam, serving as a vital instrument for achieving social justice and economic equality. This obligation, often mentioned alongside prayer, is not merely a ritual act of worship but also a philanthropic mechanism for reducing inequality and fostering solidarity within society.[1] Zakat is an act of worship and social obligation for wealthy Muslims (*aghniya*) when their wealth has reached the *nisab* (minimum limit) and *haul* (one year).[2] Etymologically, the word "zakat" (الزكاة) is rooted in the meanings of purity *(at-thaharah*), growth (*an-nama'*), and blessing (*al-barakah*). Thus, zakat is seen as purifying wealth from the rights of others, growing it, and bringing blessings to both the giver and the recipient.[3]

In Islamic terminology, the definition of zakat is interpreted differently by Islamic jurisprudence schools, but the essence is similar. According to the Hanafi school, zakat is the ownership of a certain portion of wealth as determined by the Sharia Author (Allah) for the sake of Allah's pleasure.[4] Scholars generally conclude that it is a certain amount of wealth that Muslims who meet the requirements (*nisab* and *haul*) must pay to eight categories of *mustahik* (zakat recipients).[5] This is seen as both an act of worship and an effort at social

---

1 H. Handoyo and N. Khanifa, "Zakat and the Paradigm of Economic Empowerment of the Ummah," *Syariati: Journal of Qur'anic and Legal Studies* 6, no. 01 (2020): 57–72,https://doi.org/10.32699/syariati.v6i01.1260.

2 Muhammad Hadi, *Problems of Professional Zakat & Solutions*, (Yogyakarta: Pustaka Pelajar, 2010), 1

3 Muhammad ibn Makram ibn Manzur *al-Afriqi al-Mishri*, Lisan al-Arab, (Beirut: Dar al-Shadir), Cet I, Volume XIV, p. 358. hereinafter referred to as Ibn Manzur, Lisan al-Arab.

4 Wahbah al-Zuhailī, *Al-Fiqh al-Islāmy wa Adillatuhū, juz 2* (Damascus: Dar al-Fikr, 2008), 642

5 Muhammad Imam An-Nasa'i et al., “The Controversy of ASN Professional Zakat Against the Aceh Governor's Regulation Policy,” Journal of Contemporary Islamic and Muslim Society 7, no. 2 (July–December 2025).https://dx.doi.org/10.30821/jcims.v7i2.17177.

justice, as well as an effective instrument for development and poverty alleviation.[6] Zakat is positioned as a form of worship that is both financial and social in nature and is strategic in balancing the distribution of wealth in society.[7] The Qur'an emphasizes the importance of zakat in various verses, including Surah Al-Baqarah verse 43 and Surah At-Taubah verse 103. These verses show that zakat not only functions as a spiritual instrument, but also as a social mechanism that educates people to give and share.[8]

Operationally, sharia has regulated the technical aspects of zakat in detail, starting from the type of assets that are subject to zakat (*māl az-zakāh*), the amount of zakat (*miqdār az-zakāh*), the minimum ownership limit (*nisab*), the duration of ownership (*haul*), to the distribution targets (ma*ṣarīf az-zakah*).[9] The obligatory conditions for zakat include: being Muslim, free, mature, sane, having lawful assets, fully owned, growing, reaching the *nisab* (the threshold), exceeding basic needs, having been owned for a year (specifically for certain types of assets), and being free from debt. The valid conditions for zakat focus on the sincere intention of the *muzakk*i (giver of zakat) and the transfer of ownership of the assets to the *mustahik*.[10] In the Indonesian context, this regulation is stated in Law Number 23 of 2011 concerning Zakat Management.[11]

In recent years,Rapid technological advancements in the agricultural sector have given rise to innovative cultivation methods that are no longer tied to seasonal cycles, one of which is the hydroponic system. This cultivation technique allows for soil-free cultivation, utilizing nutrient solutions dissolved in water, with the potential for year-round sustainable harvests through automated environmental controls..[12] In Indonesia, the hydroponic phenomenon has shown significant growth, especially among urban residents and household-scale farmers, thanks to its advantages in optimizing land use and promising economic value prospects..[13]

The obligation to pay zakat on agricultural produce is generally explained in the Qur'an and Hadith. Surah Al-An'am, verse 141, and Hadith narrated by al-Bukhari, number 1483, set the minimum zakat threshold for agricultural produce at five wasaq (approximately

---

6 Samsidar et al., "The Concept of Zakat as an Islamic Financial Instrument in Economic Recovery Efforts," Bisei: Journal of Islamic Economics and Finance 9, no. 1 (June 2024),https://doi.org/10.33752/bisei.v9i1.6049.

7 Didin Hafidhuddin, *Zakat in the Modern Economy* (Jakarta: Gema Insani Press, 2002).

8 Oni Sahroni and Adiwarman A. Karim, Maqashid of Islamic Business & Finance (Jakarta: PT RajaGrafindo Persada, 2015).

9 Ahmad Alamuddin Yasin, "Obligatory Alms in Zakat on Livestock: A Review of Hadith on Zakat," *Mutawasith: Journal of Islamic Law* 5, no. 1 (2022): 40–53,https://jurnal.iailm.ac.id/index.php/mutawasith/article/view/436/278.

10 Iwan Setiawan, "Zakat on Hydroponic Vegetable Plantations," *Analysis of Islamic Law*, nd, 9

11 Yusuf Wibisono, *Managing Indonesian Zakat* (Jakarta: Prenadamedia Group, 2015).

12 Maitsa Siti Najdah Haq et al., "IoT-Based Hydroponic Optimization for Sustainable Agriculture in Wanasigra Sindangkasih Village, Ciamis," UPR Research Journal: *Kaharati* 5, no. 1 (2025),https://doi.org/10.52850/jptupr.v5i1.19470.

13 Dian Reftyawati, Muhamad Ali Rahman, and Adde Dinie Alisha, "Hydroponics as an Alternative to Superior Crops in Increasing Agricultural Productivity," *Journal of Social Service* 1, no. 4 (2024),https://ejournal.jurnalpengabdiansosial.com/index.php/jps.

653 kg), with the zakat rate ranging from 5% to 10% depending on the irrigation method.[14] However, hydroponic systems have fundamentally different production characteristics, namely faster harvest frequency, diverse scales, and a cultivation cycle that is not seasonal and lasts throughout the year.[15] This raises the questionrelated to hydroponic products, it is included in the category of agricultural zakat (*al-zurū' wa al-thimār*) which has specific provisions for *nisab*, levels and *haul* (at the time of harvest), or is categorized as trade zakat (*'urūḍ al-tijārah*) which also has its own zakat parameters. This classification is crucial because it determines the *nisab* (minimum limit of assets subject to zakat), *haul* (one-year ownership period), and the zakat rate to be applied. The uncertainty in this classification creates uncertainty for practitioners and related parties.

Rnational regulations currently in force, such as Law Number 23 of 2011 concerning Zakat Management and Regulation of the Minister of Religion Number 52 of 2014,[16] has not provided explicit provisions regarding zakat in the modern agricultural sector which does not follow seasonal patterns.As a result, zakat administrators face difficulties in formulating adequate implementation guidelines, resulting in the sector's zakat potential not being optimally utilized. Therefore, a responsive, contextual, *ijtihad* approach aligned with the principle of public benefit (*maslahah 'āmmah*) is needed to address the dynamics of contemporary agriculture.[17]

Several previous studies have highlighted the urgency of regulating zakat in the context of modern agriculture, including hydroponic systems, which are considered capable of significantly increasing farmer incomes. One study, entitled "Agricultural Commodity Zakat: Aspects of the Determination of *'Illat* Law and *Maṣlah*"states that although classical texts only mention certain types of plants, an analogical approach (*qiyas*) by considering *maslahah* and *maqāṣ*id *asy-syarī'Ah*allows modern agricultural products such as hydroponics to be subject to zakat.[18] However, these studies are generally normative in nature and have not comprehensively examined the differences in characteristics between agricultural zakat and trade zakat in non-seasonal cultivation systems. Furthermore, there is no clear formulation for determining the *nisab* (the threshold) and *haul* (the time limit) that aligns with the recurring harvest patterns characteristic of hydroponics. Most existing studies, however, focus more on technical aspects and production efficiency, without systematically and practically addressing the jurisprudence of zakat in the context of modern agriculture.[19]

---

[14] MF Ab Rahman et al., "Agricultural Zakat From The Islamic Perspective: Agricultural Zakat From The Islamic Perspective," *Journal of Fatwa Management and Research* 17, no. 2 (2020): 92–118,https://doi.org/10.33102/jfatwa.vol0no0.276.

[15] Sherly Fitri Bakar et al., "Hydroponic Plant Cultivation in the Form of a 'Green House': A Case Study of Implementation in Air Dingin Village," *JURPIKAT (Journal of Community Service)* 5, no. 4 (2024),https://doi.org/10.37339/jurpikat.v5i4.1988.

[16] Chwan Ahnaz Alamudi and Ahmadi Hasan, "Updating Zakat Law in the Zakat Law," Philanthropy: *Journal of Zakat and Waqf Management* 3, no. 1 (2022),https://doi.org/10.22515/finalmazawa.v3i1.5446.

[17] Yenni Batubara, "Agricultural Commodity Zakat: Aspects of the Determination of 'Illat Law and Maṣlahah'," Al-Hurriyah: *Journal of Islamic Law* 6, no. 1 (2021): 48,https://doi.org/10.30983/alhurriyah.v6i1.2696.

[18] Yenni Batubara, "Agricultural Commodity Zakat: Aspects of the Determination of 'Illat Law and Maṣlahah',..48

[19] Abdul Manan, *Ethnographic Research Methods* (Banda Aceh: Ar-Raniry Press, 2021), 1–183.

This research addresses the legal gap regarding zakat in hydroponic farming. Specifically, it provides clear and normative guidance for classifying and calculating zakat on non-seasonal agricultural produce, thus addressing the challenges posed by modern agricultural technology. The essential novelty of this study lies in the comprehensive comparative analysis between the categories of agricultural zakat and trade zakat, the formulation of adaptive classification criteria, and the alignment of Islamic jurisprudence (*fiqh*) perspectives with national economic realities and regulations. The method used is a normative-juridical approach with in-depth library research. Primary sources include the Qur'an and Hadith as the foundation of sharia, supplemented by classical and contemporary fiqh books to understand the diverse views of Islamic scholars on agricultural and trade zakat. Furthermore, the latest scientific literature related to hydroponic agriculture, statistical data on the sector's growth, and fatwas from contemporary Islamic scholars will also be analyzed to strengthen the arguments and provide relevant context. This research is expected to make a significant contribution, not only theoretically by enriching the contemporary Islamic jurisprudence in Islamic economics, but also practically in developing policies and implementing hydroponic zakat in Indonesia in a sustainable, equitable, and effective manner.

This research is significant and interesting because it bridges the legal gap between traditional zakat guidelines and modern agricultural practices, particularly hydroponics. Despite the rapid development of hydroponics, there are still no clear zakat guidelines. This study addresses this challenge by examining the views of Islamic scholars, accurately classifying hydroponic zakat, and establishing fair calculations. Therefore, this research does not only make a conceptual contribution to zakat jurisprudence but also offers practical guidance for farmers and zakat institutions, ensuring that zakat obligations are met in line with Islamic principles.

This research uses a normative-juridical approach with a library research method to analyze the legal gaps in zakat in hydroponic farming. Primary legal sources include classical fiqh texts, fatwas of contemporary scholars, and laws and regulations related to zakat in Indonesia, while secondary sources include scientific journals and other relevant research results. Data were collected through documentation methods and analyzed comparatively and analytically to compare the characteristics of hydroponics (repeated harvest cycles, profit orientation, and intensive business patterns) with the criteria of agricultural zakat (*al-zurū' wa al-thimār*) and trade zakat (*'urūḍ al-tijārah*). This procedure aims to formulate an appropriate zakat classification and determine the ideal calculation formula the nisab of 85 grams of gold with a 2.5% grade paid after one full year of ownership (*haul*) based on the rules of trade zakat, which is considered more relevant for this commercial agribusiness venture.

**The Concept of Agricultural Zakat (*al-Zuru' wa al-Thimar*)**

Previous Islamic jurists have discussed agricultural zakat (*al-zuru' wa al-thimar*) in depth, consistently emphasizing that zakat is a crucial instrument for equitable economic distribution. This opinion is based on the words of Allah SWT in Surah Al-Baqarah 2:267, which emphasizes the importance of giving a portion of one's best assets as charity and

zakat.[20] Agricultural crops, including fruits and grains, are subject to zakat (Quran 6:141). However, there are differences of opinion among the classical schools of jurisprudence regarding the types and characteristics of plants or vegetation that are subject to zakat. These differences of opinion generally center on criteria such as whether the crop can dry, be measured, weighed, or have a long shelf life..[21]

Imam Abu Hanifahis of the opinion that zakat is obligatory on all types of plants that grow on the earth and can be harvested, except wild plants such as grass and firewood, unless they are cultivated intensively.[22] This view demonstrates the broad scope of zakat on agricultural products. Unlike the majority of Abu Yusuf scholars, the Abu Hanifah group limits zakat to agricultural products, such as staple foods that can be stored for a long time, such as grains and dried fruit.[23] This reflects a focus on strategic commodities that food depends on. Meanwhile, the Maliki school of thought stipulates zakat obligations on 20 major crops, including grains such as wheat and soybeans, and fruits such as dates and olives.[24] This definition is more specific but still accommodates various types of important commodities. The Shafi'i school of thought stipulates that zakat is obligatory for anything produced from the earth, provided that the produce can be used as a staple food, can be stored for a long time (durable), and is cultivated by humans (not growing wild). Examples of these types of agricultural products are wheat (*al-hintah*), barley (*asy-sya'ir*), tobacco (*al-dukhni*), corn (*adz-dzurah*), *jawars*, rice (*al-arz*), and the like.[25] Emphasis on satiating qualities and shelf life are the primary criteria. The Hambali school of thought prioritizes zakat on crops that are long-lasting, can be measured, and provide food benefits, such as corn, rice, and beans.[26] These criteria are similar to those of the Shafi'i school of thought, emphasizing food security and utility. From the various views above, it can be concluded that the primary requirements for zakat on agricultural produce, according to classical scholars, are food security and sustainable utility value.[27] Classical scholars also require that crops be cultivated intentionally, not grown wild, because zakat is intended for the fruits of human labor.[28]

---

[20] Nur Saniah, "Professional Zakat Perspective of Tafsir Ayat Ahkam (Analysis of Suroh al-Baqarah verse 267)," *Al-Kauniyah: Journal of Al-Quran and Tafsir Science* 2, no. 2 (December 2021): 53

[21] Armiadi Musa, *Productive Utilization of Zakat: Concepts, Opportunities and Development Patterns* (Banda Aceh: Aceh Manuscript Institute, 2020), 54.

[22] Al-Kasani, *Bada'i al-Shana'i fi tartib syarai*, vol. 2 (Beirut: Dar al-Kutub al-Ilmiyyah, 1976), 65. See also Nazaruddin A. Wahid and Hamdani, "Professional Zakat (Classical and Contemporary Fiqh Perspectives)," *AL-HISAB: Journal of Islamic Economics* 1, no. 2 (June 2021): 45–62

[23] Al-Sarakhsi, *Al-Mabsuth*, volume 3 (Beirut: Dar al-Ma'rifah, 1993), 2.

[24] Yusuf al-Qaradawi, *Fiqh al-Zakat*, vol. 1 (1st ed. Beirut: Mu'assasah al-Risalah, 1973), 350. See also Nazaruddin A. Wahid and Hamdani, "Professional Zakat (Classical and Contemporary Fiqh Perspectives)," *AL-HISAB: Journal of Islamic Economics* 1, no. 2 (June 2021): 45–62.

[25] Yahya bin Syaraf al-Nawawi, *Al-Majmu' Syarh al-Muhadhdhab*, volume 5 (Beirut: Dar al-Kutub al-Ilmiyyah, 2000), 492. See also Yahya bin Syaraf al-Nawawi, *Al-Majmu' Syarh al-Muhadhdhab*, volume 5 (Saudi: Maktabah Al-Irsyad, 1996), 470.

[26] Yusuf al-Qaradawi, Fiqh al-Zakat, vol. 1 (1st ed. Beirut: Mu'assasah al-Risalah, 1973), 352–353. See also Nazaruddin A. Wahid and Hamdani, "Professional Zakat (Classical and Contemporary Fiqh Perspectives)," AL-HISAB: Journal of Islamic Economics 1, no. 2 (June 2021): 45–62.

[27] Adelin Hakim et al., "Review of the 'Urf' on the Prohibition of Kerje Sara Urang on Belah Hakim in Gayo Society," Fikri: Journal of Religious, Social and Cultural Studies 8, no. 1 (2023): 147–156.https://doi.org/10.25200/fikri.v8i1.1749.

[28] Yusuf al-Qaradawi, Fiqh al-Zakat, volume 1 (1st ed. Beirut: Mu'assasah al-Risalah, 1973), 355.

The obligation of zakat is a very clear command in the Quran, often mentioned alongside the command to pray, demonstrating its central position in Islamic teachings. Specifically regarding agricultural zakat, the Quran, Hadith, and Ijma explicitly require the payment of a portion of the harvest.Surah Al-An'am verse 141, Al-Baqarah verse 267, and At-Taubah verse 103 are verses from the Qur'an which are the basis for discussing agricultural zakat. These verses command giving alms from the produce of the earth that Allah produces, including various types of plants that must be given zakat, such as dates, grapes, wheat and grain.[29] Hadith of the Prophet Muhammad SAW, such as HR. Bukhari No. 1483 and Muslim No. 981, H.R. Bukhari No. 1405 and Muslim No. 979, as well as HR. an-Nasâ'i (which was authenticated by al-Albâni), provided further explanation regarding the provisions and their implementation. *Ijma*`Although there are differences of opinion among scholars regarding the details, Muslims agree that zakat must be paid for everything that grows from the earth, be it grains or fruits.[30]

These verses from the Qur'an, hadith and *ijma*` emphasize that every income from agriculture must be given zakat. The phrase "وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ" (and fulfill your rights on the day you reap the rewards) in QS. Al-An'am: 141 is general, covering all agricultural products that are planted and harvested, whether grains, fruits, vegetables, or other economically valuable commodities.[31] Imam Syafi'i, as quoted by Al-Muzani, also interpreted this verse as evidence for the obligation of zakat only on plants.[32] The hadith of the Prophet SAW details the obligation of agricultural zakat: 10% for naturally irrigated crops and 5% for costly irrigation.[33] This expands the scope of zakat not only to staple foods, but also to other income-generating agricultural products. Thus, the Qur'an and Hadith, as a theoretical basis and practical guide, are the main references for Muslims in paying agricultural zakat, including determining the nisab of 653 kg.[34]

However, the unique characteristics of hydroponic farming, which tends to be non-seasonal, business-oriented, and has a rapid harvest cycle, raise questions about whether

---

[29] Muhammad ibn Jarir ibn Yazid ibn Kathir al-Tabari, *Jami' al-Bayan fi Ta'wil al-Qur'an (Tafsir al-Tabari)*, ed. Ahmad Muhammad Shakir (Beirut: Mu'assasat al-Risala, 2000), 5:557.

[30] Yusuf al-Qaradawi, *Fiqh al-Zakat*, volume 1 (1st ed. Beirut: Mu'assasah al-Risalah, 1973), 348.

[31] Yenni Batubara, "Agricultural Commodity Zakat: Aspects of the Determination of 'Illat Law and Maṣlahah'," Journal of Islamic Law (2021). See also Wahbah al-Zuhailī, Zakat Study of Various Schools (Bandung: PT Teen Rosdakarya, 2000), 198–199. (Harvest time: The Hanafi School determines agricultural zakat obligations when the planting and harvest season arrives. If the produce is sold before it is suitable for harvest, the zakat obligation passes to the buyer. According to the Maliki School, zakat is imposed when the fruit is ripe, sweet dates or other fruit which have blossomed and do not require further watering. The size of the yield is not based on dry fruit or selection results. Meanwhile, the Shafi'i and Hanbali schools require zakat when the fruit begins to appear ripe, firm and suitable for consumption.

[32] Al-Muzani, Mukhtashar al-Muzani, in Ash-Shafi'i, *Al-Umm*, vol. 8 (Beirut: Dar al-Fikr, 1990), p. 143.

[33] Yusuf al-Qaradawi, *Fiqh al-Zakat*, volume 1 (Cet. 1. Beirut: Mu'assasah al-Risala, 1973), 399-400. See also Mahmudah Mulia Muhammad, "The Role of Contemporary Agricultural Zakat in Sharia Economics," *Iqtishaduna: Scientific Journal for Students of the Department of Sharia Economic Law* 4, no. 2 (January 2023): 156–64.

[34] Yusuf al-Qaradawi, *Fiqh al-Zakat*, volume 1 (Cet. 1. Beirut: Mu'assasah al-Risala, 1973), 399-400. See also Yenni Batubara, "Agricultural Commodity Zakat: Aspects of the Determination of 'Illat Law and Maṣlahah'," *Al-Hurriyah: Journal of Islamic Law* 6, no. 1 (2021): 48,https://doi.org/10.30983/alhurriyah.v6i1.2696.

traditional agricultural zakat categories are fully relevant. Therefore, it is important to also examine the potential classification of hydroponic produce as an object of trade zakat.

**The Concept of Trade Zakat (*'Urud al-Tijarah*)**

Commercial zakat is zakat that must be paid from traded assets, covering various fields such as general trade, mining, fisheries, shipping, plant sales, services, and others.[35] Commercial assets (*Urud al-Tijarah*) in fiqh terminology, refer to all goods provided for sale with the aim of making a profit.[36] Wahbah al-Zuhailī, *'urudl al-tijarah* defines (trade goods) as referring to everything prepared for trade. This includes assets such as plantations that are traded by their owners through buying and selling activities. In this context, the plantation is treated like merchandise and must be subject to trade zakat.[37] SContextually, if hydroponic cultivation is considered part of agriculture that produces commodities of economic value and meets basic needs, then agricultural zakat may apply. However, if hydroponics does not fall into the category of traditional agriculture (such as staple food commodities), the results are potentially subject to trade zakat (*'urud al-tijarah*).[38]

The obligation to trade zakat is confirmed through several sharia propositions. QS. Al-Baqarah verse 267 and QS. At-Taubah verse 103 is the basis of the Qur'an which requires the expenditure of a portion of business results. Apart from that, the Hadith from Samurah bin Jundub narrated by Abu Dawud (No. 1561) specifically mentions the Prophet Muhammad's order to pay zakat from merchandise.[39] The practices of Umar bin Khattab and Ibn Umar also strengthen this obligation, indicating a consensus among the Companions about the importance of zakat on trade.[40]

Zakat on trade goods is calculated based on their value (price). If the price or value reaches the nisab for gold or silver, zakat is obligatory. The nisab is chosen to be more prudent or more beneficial to the poor than the nisab for gold or silver (the *nisab* for gold is 85 grams, while the *nisab* for silver is 595 grams), and the rate is 2.5%.[41] Then it has also reached the one-year *Hijri* calendar The nisab is reached at the end of the year after starting trading. This is because the end of the *haul* is the time to fulfill obligations, not both ends. Meaning the beginning and the end.[42] The jurists have established a number of mandatory conditions for zakat on *'urūḍ al-tijarah* (trade goods), although there are differences in the number of conditions between the four schools of thought: Hanafiyah mentions four

---

35 Hasbi Ash Shiddieqy, Zakat Guidelines (Yogyakarta: Bulan Bintang, 1975). See alsoM. Ikhwanul Huda and Silvia Ifta Fauziyah, "The Principle of Justice in Zakat on Agriculture, Commerce, and Mining: John Rawls' Justice Perspective," *Jurisprudentia: Journal of Economic Law* 10, no. 2 (2024): 292,https://doi.org/10.24952/yurisprudentia.v10i2.13543.

36 Yusuf al-Qaradawi, *Fiqh al-Zakat*, volume 1 (Cet. 1. Beirut: Mu'assasah al-Risale, 1973), 327. See also Diyaurrahman, muh nashirudin, and asiah wati, "commerce ethics in the al-quran (analysis of the interpretation of tijarah verses)," syarikat: journal of sharia economics 5, no. 2 (December 2022): 83.

37 Wahbah al-Zuhailī, *Al-Fiqh al-Islāmy wa Adillatuhū*, juz 2 (Damascus: Dar al-Fikr, 2008), 707.

38 Musa, Armiadi. *Harta Zakat Ikhtilaf: A Study of Classical and Contemporary Zakat* Sources. First edition 2022. Banda Aceh: Bandar Publishing, 2022.

39 Abu Dawud, *Sunan Abi Dawud*, hadith no. 1562.

40 Yusuf al-Qaradawi, *Fiqh al-Zakat*, volume 1 (1st ed. Beirut: Mu'assasah al-Risalah, 1973), 318.

41 Wahbah al-Zuhailī, *Al-Fiqh al-Islāmy wa Adillatuhū*, juz 2 (Damascus: Dar al-Fikr, 2008), 669.

42 Wahbah al-Zuhailī, *Al-Fiqh al-Islāmy wa Adillatuhū*, juz 2 (Damascus: Dar al-Fikr, 2008), 707-708.

conditions, Malikiyah five, Syafiiyah six, and Hanabilah two.[43] However, all schools of thought agree on three main conditions that form the foundation of the obligation of zakat on trade, namely the fulfillment of the *nisab*, the passing of the *haul*, and the intention to trade.[44] Apart from these three main conditions, there are also several other conditions which are often put forward in discussions of *fiqh*, such as the item is not included in zakat *'ain* (zakat on certain objects),[45] there is an exchange agreement (*mu'āwa*ḍah),[46] active capital turnover, continuous trading intentions,[47] as well as the ability to perform *ta'jīl* (pay zakat before time).[48] UTo categorize non-seasonal hydroponic farming as an object of trade zakat, there must be a strong and continuous intention to trade the harvest, the *haul* has been achieved, and the trade *nisab* must be met. It must be ensured that the production is not included in agricultural commodities that are specifically subject to zakat 'ain.

This articleseeks to harmonize the various views of ulama regarding zakat, especially between agricultural and trade zakat, while remaining based on the postulates of the sharia. This model integrates the views of the Malikiyah, Syafiiyah and Hanabilah schools which require zakat on staple food crops, while also accommodating the Hanafiyah school of thought which extends the obligation of zakat to all types of plants.[49] Thus, non-staple agricultural products can be categorized as objects of trade zakat for further analysis. This approach aims to ensure that zakat obligations are not neglected, ensuring that the rights of those who mustahik are met, while also avoiding unduly burdening those who pay zakat in fulfilling their business obligations.

**Analysis of the Legal Status of Zakat on Hydroponic Produce: Comparison and Classification**

Hydroponic cultivation is an innovative agricultural method that significantly differs from traditional farming. In this system, plants are grown not in soil, but in a mineral-rich nutrient solution or inert growing medium (such as rockwool, cocopeat, or gravel) in a controlled environment.[50] One of the main advantages of hydroponics is its ability to accelerate plant growth, allowing for quicker harvests than traditional methods.[51] The rapid

---

43 Muhammad ibn Ali ash-Syaukani, Fath al-Qadir, vol. 1 (Beirut: Dar al-Fikr, 1983), 526–528. See also Imam Ibn Adil al-Hanbali, *Al-Lubab*, vol. 1 (Beirut: Dar Al-Kutub Al-Ilmiyyah, 2011), 150. And see also Abu al-Walid Muhammad ibn Ahmad ibn Rushd al-Qurtubi (Ibn Rushd), *Bidayah al-Mujtahid*, vol. 1 (Beirut: Dar al-Kitāb al-'Ulumiyah, n.d.), 260–264.

44 Wahbah al-Zuhailī, *Al-Fiqh al-Islāmy wa Adillatuhū*, juz 2 (Damascus: Dar al-Fikr, 2008), 707.

45 Muhammad bin Sulaiman al-Kurdi al-Madani al-Syafi'i, *Hawasyi al-Madaniyah*, juz 2 (Beirut: Dar al-Kutub al-'Ilmiyyah, 2012), 95

46 Wahbah al-Zuhailī, *Al-Fiqh al-Islāmy wa Adillatuhū*, juz 2 (Damascus: Dar al-Fikr, 2008), 711.

47 Wahbah al-Zuhailī, *Al-Fiqh al-Islāmy wa Adillatuhū*, juz 2 (Damascus: Dar al-Fikr, 2008), 709- 711

48 Yahya bin Syaraf an-Nawawi, *Raudlatu al-Thalibin wa Umdatul Muftiyin*, volume 2 (Beirut: Maktabah Islami, 1991), 212–213.

49 Yusuf al-Qaradawi, *Fiqh al-Zakat*, vol. 1 (1st ed. Beirut: Mu'assasah al-Risalah, 1973), 349–354.

50 MZ Fathoni, "Socialization and Development of Hydroponic Methods for Vegetable Cultivation in Daun Barat Hamlet, Daun Village," DedikasiMU: Journal of Community Service 2, no. 1 (2020): 218–23,https://doi.org/10.30587/dedikasimu.v2i1.1207.

51 Dian Reftyawati, Muhamad Ali Rahman, and Adde Dinie Alisha, "Hydroponics as an Alternative to Superior Crops in Increasing Agricultural Productivity," Journal of Social Service 1, no. 4 (2024),https://ejournal.jurnalpengabdiansosial.com/index.php/jps. See also Sherly Fitri Bakar et al., "Hydroponic Plant Cultivation in the Form of a 'Green House': A Case Study of Implementation

development of technology, including in the agricultural sector, has given rise to new discussions among contemporary scholars regarding the legal status of zakat on its yields.[52] The fundamental question is whether hydroponic cultivation products are categorized as agricultural products zakat (*al-zuru' wa al-thimar*) or trade zakat (*'urud al-tijarah*). Answering this requires a thorough analysis based on Islamic law and its relevance to the modern context.

Modern hydroponic farming has distinctive characteristics that significantly differentiate it from conventional farming practices. This fundamental difference is crucial in formulating an appropriate zakat classification. One of the main characteristics of hydroponic systems is their ability to produce harvests quickly and sustainably. Unlike traditional farming, which is dependent on seasons and external climatic conditions, hydroponic systems operate in a controlled environment, allowing for very frequent harvests, even weekly or monthly, depending on the type of crop being cultivated.[53] This intensive harvest cycle reflects the rapid and dynamic turnover of capital, resembling the flow of transactions in the world of commerce. The continuous flow of income from this continuous harvest can also be viewed as a form of consistent turnover, as occurs in trading activities.

The next characteristic is orientation *profit* economic considerations are central to today's hydroponic farming practices. Unlike subsistence farming systems, which are generally aimed at meeting family food needs, modern hydroponic farming is explicitly profit-oriented. The primary focus of this activity is maximizing financial gain. Every decision, from crop selection and production methods to marketing strategies, is based on economic profit-and-loss considerations. As such, this activity bears substantial similarities to commercial practices, both in terms of its objectives and management approach.[54]

*Characteristics of High Value Commodities* Most hydroponic products today are premium leafy vegetables or fruits of guaranteed quality. These commodities have a high sales value and are often marketed in a specialized manner, similar to high-end commercial products. This differs from agricultural commodities, which generally have standard prices. Added value, branding, and product differentiation are often part of the marketing strategy for hydroponic products, indicating that these products are treated as valuable commodities, not simply raw produce.[55]

---

in Air Dingin Village," JURPIKAT (Journal of Community Service) 5, no. 4 (2024): 1165–78,https://doi.org/10.37339/jurpikat.v5i4.1988.

[52] Mahmudah Mulia Muhammad, "The Role of Contemporary Agricultural Zakat in Sharia Economics," Iqtishaduna: Scientific Journal of Students of the Department of Sharia Economic Law 4, no. 2 (January 2023): 156–64.

[53] Rui de Sousa et al., "Challenges and Solutions for Sustainable Food Systems: The Potential of Home Hydroponics," Sustainability 16, no. 2 (2024): 817,https://www.mdpi.com/2071-1050/16/2/817.

[54] Kadek Widyantari, Bahari, and Surni, "Partnership Study on the Development of Hydroponic Vegetable Commodities to Increase Business Profitability in Kendari City," AGRIBIS Journal 10, no. 2 (2024): 13–24,https://doi.org/10.36563/agribis.v10i2.989. See alsoDian Reftyawati, Muhamad Ali Rahman, and Adde Dinie Alisha, "Hydroponics as an Alternative to Superior Crops in Increasing Agricultural Productivity," JOURNAL OF SOCIAL SERVICE 1, no. 4 (2024): 235–38.

[55] Siti Wardah, Sumarni B., and Rasdiana Mudatsir, "A Marketing Strategy for Hydroponic Vegetables," Journal of Integrated Agribusiness 6, no. 1 (2024): 94–106. See alsoUswatun Chasanah, "Income Analysis and Marketing Strategy of Hydroponic Vegetables (Case Study of Hydroponic

The majority of modern hydroponic farmers operate with a structured business model., like a trading company. Large-scale businesses require significant investment in sophisticated infrastructure (e.g., modern greenhouses, irrigation systems, environmental controls), growing media, specialized nutrients, and skilled labor. This demonstrates the characteristics of a commercial business whose management is similar to that of a trade company..[56] Structured financial records, in-depth market analysis, and comprehensive sales strategiesis an integral part of modern hydroponic farming. This large investment demands a large return, which can only be achieved through strong market and profit orientation.[57]

The simulation of zakat calculation for this hydroponic business is as follows. First, the *nisab* value is set at 85 grams of gold. Assuming the price of gold in *Aceh* is Rp1,850,000/gram, the *nisab* value that must be achieved is Rp157,250,000.Next, the assets are calculated after being owned for a full year (*haul*). The business's annual turnover reaches Rp456,250,000. After deducting labor costs (Rp60,000,000) and debt (Rp50,000,000), the remaining net assets are Rp346,250,000. Because the net assets owned (Rp346,250,000) have exceeded the nisab (Rp157,250,000), the business owner is required to pay zakat. The amount of zakat that must be paid is 2.5% of the net assets, which is Rp8,656,250. With this calculation, the practical implications of shifting zakat from agricultural zakat to trade zakat become very clear, providing concrete guidance for hydroponic business actors to fulfill their zakat obligations appropriately. This approach is more suitable for large-scale hydroponic businesses that are managed professionally, The main formula for trade zakat is: Trade zakat = (capital + current assets - liabilities) x 2.5%.

The shift from agricultural zakat to trade zakat for hydroponic crops has a strong basis in Islamic jurisprudence, especially when the primary intention of the cultivation is commercial. The following are the opinions of scholars supporting this view:

1. Assets Prepared for Trade (*'Urud al-Tijarah*): Principle of Commercial Intent:

---

Vegetable Farming Owned by Mr. Gleni Hasan Huwoyon in Limo District, Depok City)," Journal of Accounting Science Research 1, no. 4 (December 2022): 291–303,https://doi.org/10.55606/jurnalrisetilmuakuntansi.v1i4.131. And see also Rahmat Hidayat, Rifiana, and Mira Yulianti, "Business Model Canvas (BMC) Analysis on Asri Hydrofarm Hydroponic Farming," Frontier Agribisnis 5, no. 1 (March 2023): 191,https://ppjp.ulm.ac.id/journals/index.php/fag.

[56] Nur Indah Waliyanti, Jusni, and Pipi Diansari, "Analysis of Hydroponic Vegetable Business Strategy During the Covid-19 Pandemic (Case Study at Green Top Farm)," Journal of Agricultural Socioeconomics, 201–8. See alsoJuan Casey Dame, Joubert Dame, and Allen Manongko, "Analysis of Hydroponic Farmers' Income in Mapanget and Maumbi Districts," JPE: Journal of Economic Education, Manado State University 4, no. 1 (2023), https://ejurnal.unima.ac.id/index.php/jpe-unima.

[57] Uswatun Chasanah, "Income Analysis and Marketing Strategy of Hydroponic Vegetables (Case Study of Hydroponic Vegetable Farming Owned by Mr. Gleni Hasan Huwoyon in Limo District, Depok City)," Journal of Accounting Science Research 1, no. 4 (December 2022): 291–303,https://doi.org/10.55606/jurnalrisetilmuakuntansi.v1i4.131. See also Juan Casey Dame, Joubert Dame, and Allen Manongko, "Analysis of Hydroponic Farmers' Income in Mapanget and Maumbi Districts," JPE: Journal of Economic Education, Manado State University 4, no. 1 (2023),https://ejurnal.unima.ac.id/index.php/jpe-unima.

العروض... مما أعد للتجارة. والعقار الذي يتجر فيه صاحبه بالبيع والشراء حكمه حكم السلع التجارية، ويزكى زكاة عروض التجارة [58]

*Meaning: Everything... that is put up for trade. And gardens that are traded by their owners by buying and selling, are legally like merchandise, and must be given zakat as trade zakat.*

This principle is valid because it explicitly states that plants "prepared for trade" fall under the category of '*urud al-tijarah*'. The key is intention. If a hydroponic farmer plants with the primary intention of selling all or most of his harvest for profit, this commercial intention automatically shifts his legal status. This aligns with the essence of modern hydroponics, which is market- and profit-oriented.

2. Zakat Obligations on Commercial Assets *Illat* Asset Development (*Nama' al-Mal*):

العروض... مما أعد للتجارة. والعقار الذي يتجر فيه صاحبه بالبيع والشراء حكمه حكم السلع التجارية، ويزكى زكاة عروض التجارة [59]

*Meaning: 'Urudlu al-tijarah (trade assets) must be zakated.... because trade is a performance that aims to develop assets, so it is bound to zakat as grazing applies to livestock.'*

This basis explains the *illat* (legal justification) behind the obligation of zakat on trade, namely the goal of developing wealth (*nama' al-mal*). Zakat is imposed on assets that have the potential to grow and develop. Hydroponic farming is clearly an activity aimed at developing wealth; large capital investments, efficient management, and aggressive marketing all lead to increased profits. Profits from the sale of hydroponic products are a manifestation of nama' al-mal.

3. Zakat from the Value of Vegetables (Not the Substance) and the Exception of '*Usyr* (Az-Zuhri's View):

يرى بعض الفقهاء جواز أخذ الزكاة من أثمان الخضروات لا من عينها. وقد روى يحيى بن آدم في كتابه "الخراج" عن الزهري قوله: `ما كان سوى القمح والشعير والنخل والعنب والصلت والزيتون، فإني أرى أن تُخرج صدقة من أثمانه[60]".

*Meaning: Some jurists are of the opinion that zakat is taken from the price of vegetables, not from the form of the vegetables themselves. This was narrated by Yahya bin Adam in his book "Al-Kharaj" from Az-Zuhri, who said: "Apart from wheat, barley, dates, grapes, salt (a type of wheat or barley), and olives, I am of the opinion that charity (zakat) is taken from their prices.*

Az-Zuhri's opinion provides an important methodological basis. Traditionally, agricultural zakat is calculated based on physical quantities. However, Az-Zuhri argues that for vegetables (*al-khadrawat*) and other crops that are not staple commodities, zakat is calculated based on their value or selling price. This is key to applying zakat on trade to hydroponics, where many of the products are not staple

---

58 Wahbah al-Zuhailī, *Al-Fiqh al-Islāmy wa Adillatuhū,* juz 2 (Damascus: Dar al-Fikr, 2008), 707.

59 Syihabuddin al-Syairazi, Majmu' Syarah al-Muhadzdzab, vol. 6 (Beirut: Dar al-Kutub al-'Ilmiyah, nd), 47.

60 Yusuf al-Qaradawi, Fiqh al-Zakat, volume 1 (1st ed. Beirut: Mu'assasah al-Risalah, 1973), 359.

foods that can be stored for long periods. Zakat is calculated based on their market value, similar to the calculation of zakat on trade.

4. Zakat on Sales Proceeds that Reach the *Nisab* of *Dirham* (Views of Atha' Al-Khurasani and Asy-Sya'bi):

وعن عطاء الخراساني قال: «ليس في الخضراوات والجوز واللوز والفاكهة كلها عشر، قال: فما بيع منه وبلغ مائتي درهم فصاعدًا ففيه الزكاة.» وقد رُوي نحو ذلك عن الشعبي [61].

*Meaning: And from Atha' Al-Khurasani: There is no 'ushr (one-tenth) on vegetables, walnuts, almonds, and all kinds of fruits. He said: So whatever is sold from them (the harvest) and reaches two hundred dirhams or more, then there is zakat on it. Similarly, a similar narration was narrated from Ash-Sya'bi.*

This account from Atha' Al-Khurasani and Ash-Sya'bi complements the argument by clarifying the *nisab* (meaning of wealth) and the zakat mechanism for non-staple agricultural commodities. They explicitly state that vegetables and various types of fruit are not subject to traditional agricultural zakat (*'usyr*). However, zakat is still levied if sold and its value reaches a certain nisab (200 *dirhams* or more), which is the standard nisab for trade. This clearly demonstrates that zakat is levied on the monetary value of the sale, not the physical quantity, and with a nisab similar to that for trade assets. This fits perfectly with the sales- and profit-oriented hydroponic business model.

To determine the legal status of zakat on hydroponic agricultural products, it is necessary to understand the basic concepts and main criteria of zakat in Islamic jurisprudence, particularly the distinction between agricultural zakat and trade zakat, as explained in this article. The term '*urud al-tijārah*' (trade assets) refers to all forms of wealth other than a medium of exchange intended for sale. This includes property, gardens, livestock, plants, clothing, and the like, if the primary purpose is buying and selling. Therefore, assets such as gardens or land actively traded by their owners are subject to trade zakat, unlike assets used for personal purposes or business operations.[62] Transfer of agricultural zakat to trade zakatIn hydroponic production, this occurs when the primary intention of the cultivation is for commercial gain and active trading, rather than simply to meet personal or community food needs. If hydroponic production is carried out on a large scale, with business-like management, and all or most of the output is intended for market sale, then it meets the criteria for '*urud al-tijarah*.If hydroponic produce is classified as trade assets, then the applicable zakat requirements are those for trade zakat, not agricultural zakat. These requirements encompass several crucial aspects that must be met.

1. Intention Consistent Trade: Intention plays a crucial role in determining the type of zakat imposed on hydroponic cultivation. Unlike conventional agricultural practices, hydroponic cultivation, which is generally conducted with a commercial orientation, is more accurately categorized as a trade activity, and therefore the

[61] Yusuf al-Qaradawi, Fiqh al-Zakat, volume 1 (1st ed. Beirut: Mu'assasah al-Risalah, 1973), 359.
[62] Wahbah al-Zuhailī, Al-Fiqh al-Islāmy wa Adillatuhū, juz 2 (Damascus: Dar al-Fikr, 2008), 707.

zakat applied tends to fall under the category of zakat on trade. In this context, intention becomes the '*illat*' (implied cause) that directly influences the shift in zakat from agricultural zakat to zakat on trade. The *illat* for zakat is the potential for wealth to grow and develop (*nama' or nami*), either through natural processes or human effort. Hydroponic cultivation clearly meets this criterion, given its fast, sustainable production system, high yield volume, and significant economic value. However, the most crucial aspect in zakat classification is the consistent intention to profit through the sale of the produce.

When hydroponic farming is carried out with the primary intention of selling the harvest, rather than for personal consumption or hobby purposes, then under Islamic law, the activity falls under the category of trade. This intention is inherent in the entire process, from procuring production inputs such as seeds and nutrients to building business infrastructure. However, the continuity of the tijarah intention (the intention to trade) is crucial. If this intention changes to personal ownership, the *haul* (one-year ownership period) is broken. If the owner subsequently intends to trade again, a renewed intention is required, accompanied by concrete steps to manage the asset as merchandise.[63]

The profit-oriented, capital-intensive, and recurring income-generating characteristics of hydroponics make it highly relevant to the provisions of zakat on trade. Unlike traditional agriculture, hydroponics requires a large initial investment and regular operational costs, similar to a manufacturing or trading business scheme. In Islamic jurisprudence, any form of property not explicitly listed as an object of zakat (*māl zakāwī*) is still subject to zakat if used in trade activities. For example, objects such as wood, figs, or land are not included in the explicitly listed agricultural zakat objects (*manshū*) can still be obliged to pay zakat through the trade zakat mechanism if they are bought and sold.[64]

Hydroponic products, such as various types of vegetables, although not explicitly included in the list of agricultural products subject to zakat, can still be classified as trade assets if the purpose of their production is for sale. This indicates that commercial intent is the primary *illat* (intention) that directs the obligation of zakat to the trade category. The illat (intention) of tijarah, namely the intention to gain profit through buying and selling activities and capital turnover, is the basis for the application of zakat on trade. Although hydroponic products are physically agricultural products, the system and orientation of the business make it more appropriately analogous (*qiyas*) to trade practices. Therefore, the zakat imposed is 2.5% of trade zakat, which is based on the intention of tijarah as the primary foundation.

2. Full ownership (*Milk at-Tamm*) and acquisition through an exchange contract: According to the Syafi'i School, trading property must be given zakat if it is obtained through an exchange contract (*mu'awadlah*), such as buying and selling.

[63] Wahbah al-Zuhailī, Al-Fiqh al-Islāmy wa Adillatuhū, juz 2 (Damascus: Dar al-Fikr, 2008), 709.

[64] Muhammad bin Sulaiman al-Kurdi al-Madani al-Syafi'i, Hawasyi al-Madaniyah, juz 2 (Beirut: Dar al-Kutub al-'Ilmiyyah, 2012), 95

This includes purchasing seeds, nutrients, or infrastructure with cash or debt.[65] Thus, the initial and operational capital for hydroponics obtained through exchange supports its classification as an object of trade zakat.

3. Reaching the *Nisab*: The value of hydroponic crops intended for sale, after deducting operational costs and outstanding debts, has reached the nisab for trade zakat. This *nisab* is equivalent to 85 grams of pure gold. The calculation is based on the market value at the time the nisab is reached.
4. *Haul* (One Year Turnover): The capital circulating in the business has been in circulation for one year (haul) according to the *Hijri* calendar or the equivalent Gregorian calendar.[66] If hydroponic harvesting is carried out several times a year, the total sales value that has reached the *nisab* is accumulated, and zakat is issued after one year from the start of the revolving capital or calculation of the *nisab*.
5. *Capital Turnover and Sustainable Trading Intentions :* In the context of zakat on trade, profits from hydroponic harvests should be intended to be continuously invested as business capital. This means that the income earned should not be diverted into consumer assets, such as gold, which is simply stored. If business profits are converted into consumer assets, the applicable zakat obligation is zakat on gold, not zakat on trade. If the gold is then resold and allocated to hydroponic business capital, the haul calculation begins again from that point. This is because the intention to trade (*tijarah*) is considered broken and must be renewed when the assets are used again as business capital..[67]
6. Expediting Zakat Payment (*Ta'jil Zakat*): Expediting zakat payment at harvest time (*ta'jil zakat*) is permitted as long as the harvest has fully reached the *nisab* threshold. However, if the nisab has not been met, expediting zakat is not permitted. Imam Nawawi emphasized that in general, expediting zakat payment is permitted, even before one year has elapsed, as long as the nisab requirement has been met.[68]

Thus, to categorize non-seasonal hydroponic farming as an object of trade zakat, there must be a strong and sustained intention to trade the harvest, the achievement of the haul, and the fulfillment of the trade nisab. It is necessary to ensure that the production is not included in agricultural commodities specifically subject to zakat 'ain. Contemporary Scholars' Views on Zakat from Modern TechnologyIn determining zakat on contemporary agricultural products, there are two main scenarios that scholars consider:[69] *First*, If it is a crop mentioned in the text: If the crop, including non-seasonal crops, is one of the four types of crops explicitly mentioned in the hadith of the Prophet Muhammad (peace be upon him) (wheat, barley, dates, and grapes), then the zakat laws stipulated in the Qur'an and Hadith remain in effect. The only changes are in the cultivation system, while the essence of the crop

---

65 Wahbah al-Zuhailī, Al-Fiqh al-Islāmy wa Adillatuhū, juz 2 (Damascus: Dar al-Fikr, 2008), 711.
66 Wahbah al-Zuhailī, Al-Fiqh al-Islāmy wa Adillatuhū, juz 2 (Damascus: Dar al-Fikr, 2008), 655.
67 Wahbah al-Zuhailī, Al-Fiqh al-Islāmy wa Adillatuhū, juz 2 (Damascus: Dar al-Fikr, 2008), 709.
68 Yahya bin Syaraf an-Nawawi, Raudhatul al-Thalibin, juz 2, 213.
69 Mahmudah Mulia Muhammad, "The Role of Contemporary Agricultural Zakat in Sharia Economics," Iqtishaduna: Scientific Journal of Students of the Department of Sharia Economic Law 4, no. 2 (January 2023): 161.

remains the same. These agricultural zakat provisions apply wherever the crop is grown and by whatever method, as long as it meets the nisab requirement, which is five *wasaq* or approximately 653 kg. *Second*, if it is not mentioned in the text or new plants**:** If the type of plant or vegetation cultivated technologically is not explicitly mentioned in the texts, or is a new crop, scholars have differing opinions, as explained above. The differing views of scholars regarding the obligation of zakat on hydroponic plants and plants engineered with modern technology reflect varying interpretations of the texts and current agricultural conditions. In this context, the view of Imam Abu Hanifah, the most inclusive of productive agricultural products, can serve as a strong foundation.[70]

Considering the characteristics of hydroponics that resemble trading businesses, the full trade zakat approach is the most ideal. This means that the calculation of the *nisab* and *haul* can fully follow the rules of trade zakat. Calculation of *Nisab* and *Haul*: Total current assets (working capital, inventory of ready-to-sell products, receivables) minus liabilities (trade payables) are calculated at the end of the haul (one *Hijri* or Gregorian year, adjusted to business accounting practices). If the net value reaches the nisab equivalent to 85 grams of gold, then zakat of 2.5% of the net value is obligatory.[71] Justice and Benefit: This formulation prioritizes the principle of justice *('adl)* for zakat payers because it takes into account the total net income over an annual economic period, not the burden per harvest. For zakat recipients (*mustahiq*), even if they do not receive every harvest, the amount of zakat collected will be more substantial and sustainable.[72] Integration with National Regulations: It is important for this formulation to be integrated with zakat regulations in Indonesia Law No. 23 of 2011 and PMA No. 52 of 2014.[73]Considering that national regulations do not yet explicitly regulate non-seasonal agricultural zakat such as hydroponics, these recommendations are expected to provide input for adjusting regulations to accommodate this type of modern agricultural business.

**Conclusion**

Based on an in-depth analysis, it can be concluded that the results of modern hydroponic cultivation are more appropriately classified as objects of trade zakat ('urud al-

---

[70] Ibrahim Husseinexplains that the 'illat obligation of zakat on the four types of plants mentioned in the hadith is because of their benefits in supporting human life. Therefore, this reason can be extended (analogized) to all other types of plants that have similar benefits, so that plants that are useful for human life are also required to be given zakat based on qiyas..(Mahmudah Mulia Muhammad, "The Role of Contemporary Agricultural Zakat in Sharia Economics," Iqtishaduna: Scientific Journal of Students of the Department of Sharia Economic Law 4, no. 2 (January 2023): 162.)

[71] Jaih Mubarok and Hasanudin Hasanudin, "Zakat on Trade Assets ('Urudh Al-Tijarah)," Al-Infaq: Journal of Islamic Economics 14, no. 2 (2023): 369,https://doi.org/10.32507/ajei.v14i2.2498.

[72] M. Ikhwanul Huda and Silvia Ifta Fauziyah, "The Principle of Justice in Zakat on Agriculture, Commerce, and Mining: John Rawls' Justice Perspective," Jurisprudentia: Journal of Economic Law 10, no. 2 (2024),https://doi.org/10.24952/yurisprudentia.v10i2.13543.

[73] Regulation of the Minister of Religion Number 52 of 2014 concerning the Requirements and Procedures for Calculating Zakat Mal and Zakat Fitrah and the Utilization of Zakat for Productive Enterprises, Chapter I, Article 3, pp. 2–4, accessed June 24, 2025,https://www.aturanp.id/book/2544/read. See also Law of the Republic of Indonesia Number 23 of 2011 concerning Zakat Management, Chapter I, Article 4, p. 4, accessed June 24, 2025,https://peraturan.bpk.go.id/Details/39267/uu-no-23-tahun-2011.

tijarah) rather than traditional agricultural zakat. This is due to the main characteristics of the hydroponic system, which are commercial in nature, profit-oriented, and aimed at wealth development (nama' al-mal). This approach is relevant because the activity is closely associated with buying and selling practices and is supported by the views of contemporary scholars who determine zakat obligations based on sales value. In terms of the calculation mechanism, zakat on hydroponic yields is set at 2.5% of the net value of business assets that have reached the nisab (minimum threshold), equivalent to 85 grams of gold, and have been held for one full lunar year (haul). This calculation model is considered more proportional for large-scale businesses and has the potential to generate broader social benefits.

This study offers novelty by bridging classical zakat jurisprudence with modern agribusiness. However, it has limitations due to the absence of field surveys. These findings provide important policy implications for zakat regulation in Indonesia, particularly the need to revise existing zakat guidelines by incorporating trade zakat categories for modern agricultural products. The study may also serve as a reference for developing more adaptive regulations. Future research is recommended to conduct empirical studies to test the proposed calculation model across various business scales and to specifically analyze the zakat obligation on hydroponic staple food commodities (such as rice and wheat) to further complement this study.

**References**

Ab Rahman, M. F., Hussein 'Azeemi Abdullah Thadi, Azman Ab Rahman, and S. F. A. R. (2020). Agricultural Zakat From The Islamic Perspective: Agricultural Zakat From The Islamic Perspective. *Journal of Fatwa Management and Research*, *17(2)*, 92–118. https://doi.org/10.33102/jfatwa.vol0no0.276

Abidin, S., Muliyadi, I., & Umar, T. (2022). Sosialisasi Pentingnya Literasi Informasi di Madrasah Aliyah Mursyidut Thullab Lembanna Kecamatan Sinjai Barat Kabupaten Sinjai. *To Maega : Jurnal Pengabdian Masyarakat*, *5*(2), 187. https://doi.org/10.35914/tomaega.v5i2.1002

Al-Hanbali, I. I. A. (2011). *Al-Lubab* (Vol. 1). Beirut: Dar Al-Kutub Al-Ilmiyyah.

Al-Mishri, M. ibn M. ibn M. al-A. (n.d.). *Lisan al-Arab* (Cet. 1).

Al-Muzani. (1990). *Mukhtashar al-Muzani. Dalam Asy-Syafi'i, Al-Umm* (Jilid 8). Beirut: Dar al-Fikr.

Al-Nawawi, Y. bin S. (2000). *Al-Majmu' Syarh al-Muhadhdhab. Juz 5*. Beirut: Dar Al-Kutub Al-Ilmiyyah.

Al-Qaradawi, Y. (1973). *Fiqh al-Zakat* (Jilid 1, Cet 1). Beirut: Mu'assasah al-Risalah.

Al-Qurthubi, A. al-W. M. bin A. bin R. (Ibnu R. (n.d.). *Bidayah al-Mujtahid* (Vol 1). Beirut: Dar al-Kitāb al-'Ulumiyah.

Al-Sarakhsi. (1973). *Al-Mabsuth* (Jilid 3). Beirut: Dar al-Ma'rifah.

Al-Syafi'i, M. bin S. al-K. al-M. (2012). *Hawasyi al-Madaniyah Juz 2*. Beirut: Dar al-Kutub al-'Ilmiyyah.

Alamudi, Ichwan Ahnaz, and A. H. (2022). Pembaruan Hukum Zakat dalam Undang-Undang Zakat. *Filantropi: Jurnal Manajemen Zakat dan Wakaf*, *3(1)*. https://doi.org/10.22515/finalmazawa.v3i1.5446

An-Nasa'i, MuhammAn-Nasa'i, Muhammad Imam, Abdul Manan, Nufiar, and Syukri

Rizki.ad Imam, Abdul Manan, Nufiar, and S. R. (n.d.). Kontroversi Zakat Profesi ASN Terhadap Kebijakan Peraturan Gubernur Aceh. *Jurnal Masyarakat Islam dan Muslim Kontemporer*, *7(2)*. https://doi.org/10.30821/jcims.v7i2.17177

An-Nawawi, Y. bin S. (1991). *Raudlatu al-Thalibin wa Umdatul Muftiyin. Juz 2*. Beirut: Maktabah Islami,.

Asy-Syaukani, M. bin A. (1983). *Fath al-Qadir* (Vol 1). Beirut: Dar al-Fikr.

Bakar, Sherly Fitri, Nazwira Azani, Amir Riza, Rizki Ramadhan, and D. M. (2024). Pembudidayaan Tanaman Hidroponik dalam Bentuk "Green House": Studi Kasus Implementasi di Kelurahan Air Dingin. *JURPIKAT (Jurnal Pengabdian Kepada Masyarakat)*, *5(4)*, 1165–78. https://doi.org/10.37339/jurpikat.v5i4.1988

Batubara, Y. (2021). Agricultural Commodity Zakat: Aspects of the Determination of "Illat Law and Maṣlahah". *Al-Hurriyah: Jurnal Hukum Islam*, *6(1)*, 48. https://doi.org/10.30983/alhurriyah.v6i1.2696

Chasanah, U. (n.d.) (2022). Income Analysis and Marketing Strategy Hydroponic Vegetables (Case Study of Hydroponic Vegetable Farming Owned by Mr. Gleni Hasan Huwoyon in Limo District, Depok City). *Jurnal Riset Ilmu Akuntansi*, *1(4)*, 291–303. https://doi.org/10.55606/jurnalrisetilmuakuntansi.v1i4.131

Dame, Juan Casey, Joubert Dame, and A. M. (2023). Analisis Pendapatan Petani Hidroponik di Kecamatan Mapanget dan Maumbi. *JPE: Jurnal Pendidikan Ekonomi Universitas Negeri Manado*, *4(1)*. https://ejurnal.unima.ac.id/index.php/jpe-unima

Dawud, A. S. A. D. (n.d.). *Hadits Sunan Abu Dawud No. 1562*.

Diyaurrahman, Muh Nashirudin, and A. W. (n.d.). Etika Perniagaan di dalam Al-Quran (Analisis Tafsir Ayat – Ayat Tijarah). *Syarikat: Jurnal Rumpun Ekonomi Syariah*, *5(2)*, 83.

Fathoni, M. Z. (2020). Sosialisasi dan Pembuatan Metode Hidroponik untuk Bercocok Tanam Sayuran di Dusun Daun Barat, Desa Daun. *DedikasiMU: Journal of Community Service*, *2(1)*, 218–223. https://doi.org/10.30587/dedikasimu.v2i1.1207

Hadi, M. (2010). *Problematika Zakat Profesi & Solusinya*. Pustaka Pelajar.

Hafidhuddin, D. (2002). *Zakat dalam Perekonomian Modern*. Gema Insani Press.

Hakim, Adelin, Abdul Manan, Jailani Jailani, Nufiar Nufiar, and K. S. (2023). Tinjauan 'Urf terhadap Larangan Kerje Sara Urang pada Belah Hakim dalam Masyarakat Gayo. *Fikri: Jurnal Kajian Agama, Sosial dan Budaya*, *8(1)*, 147–156. https://doi.org/10.25200/fikri.v8i1.1749

Handoyo, H., and N. K. (2020). Zakat dan Paradigma Pemberdayaan Ekonomi Umat. *Syariati: Jurnal Studi Al-Qur'an dan Hukum*, *6(1)*, 57–72. https://doi.org/10.32699/syariati.v6i01.1260

Haq, Maitsa Siti Najdah, Meilani Nur Azizah, Zaeta Zaeta Lutfi Alawiyah, Widia Nopi Fitriyani, Syarip Hidayat Tulloh, and Y. S. A. (2025). Optimalisasi Hidroponik Berbasis IoT untuk Pertanian Berkelanjutan di Desa Wanasigra Sindangkasih Ciamis. *Jurnal Penelitian UPR: Kaharati*, *5(1)*. https://doi.org/10.52850/jptupr.v5i1.19470

Hidayat, Rahmat, Rifiana, and M. Y. (n.d.) (2023). Analisis Business Model Canvas (BMC) pada Usahatani Hidroponik Asri Hydrofarm. *Frontier Agribisnis*, *5(1)*, 191. https://ppjp.ulm.ac.id/journals/index.php/fag

Huda, M. Ikhwanul, and S. I. F. (2024). Prinsip Keadilan pada Zakat Pertanian, Perniagaan, dan Pertambangan Persepektif Keadilan John Rawls. *Yurisprudentia: Jurnal Hukum*

*Ekonomi*, *10(2)*. https://doi.org/10.24952/yurisprudentia.v10i2.13543

Indonesia.*Peraturan Menteri Agama Nomor 52 Tahun 2014 tentang Syarat dan Tata Cara Penghitungan Zakat Mal dan Zakat Fitrah serta Pendayagunaan Zakat untuk Usaha Produktif. Diakses 24 Juni 2025*. https://www.regulasip.id/book/2544/read

Indonesia.*Undang-Undang Republik Indonesia Nomor 23 Tahun 2011 tentang Pengelolaan Zakat. Diakses 24 Juni 2025*. https://peraturan.bpk.go.id/Details/39267/uu-no-23-tahun-2011

Manan, Abdul. (2021). *Metode Penelitian Etnografi*. AcehPo Publishing.

Mubarok, Jaih, and H. H. (2023). Zakat Harta Perdagangan ('Urudh Al-Tijarah). *Al-Infaq: Jurnal Ekonomi Islam*, *14(2)*, 369. https://doi.org/10.32507/ajei.v14i2.2498

Muhammad, M. M. (n.d.) (2023). Peranan Zakat Pertanian Kontemporer pada Ekonomi Syariah. *Iqtishaduna: Jurnal Ilmiah Mahasiswa Jurusan Hukum Ekonomi Syariah*, *4(2)*, 156–64.

Musa, A. (2020). *Pendayagunaan Zakat Produktif: Konsep, Peluang dan Pola Pengembangan.* Banda Aceh: Lembaga Naskah Aceh.

Musa, A. (2022). *HARTA ZAKAT IKHTILAF: Telaah Terhadap Sumber–Sumber Zakat Klasik Dan Kontemporer.* (Cetakan 1). Banda Aceh : Bandar Publishing.

Reftyawati, Dian, Muhamad Ali Rahman, and A. D. A. (2024). Hidroponik Sebagai Alternatif Tanaman Unggulan Dalam Meningkatkan Produktivitas Pertanian. *Jurnal Pengabdian Sosial*, *1(4)*. https://ejournal.jurnalpengabdiansosial.com/index.php/jps

Sahroni, Oni, and A. A. K. (2015). *Maqashid Bisnis & Keuangan Islam.* PT RajaGrafindo Persada.

Samsidar, Syamsurianto, Wahyuddin, Rahman Ambo Masse, and A. A. (n.d.) (2024). Konsep Zakat sebagai Instrumen Finansial Islam dalam Usaha Pemulihan Kondisi Ekonomi. *Bisei: Jurnal Ekonomi dan Keuangan Islam*, *9(1)*. https://doi.org/10.33752/bisei.v9i1.6049

Setiawan, I. (n.d.). *Zakat Perkebunan Sayur Hidropnik.* Analisis Hukum Fiqih.

Shiddieqy, H. A. (1975). *Pedoman Zakat.* Yogyakarta : Bulan Bintang.

Sousa, Rui de, Luís Bragança, Manuela V. da Silva, and R. S. O. (2024). Challenges and Solutions for Sustainable Food Systems: The Potential of Home Hydroponics. *Sustainability*, *16(2)*, 817. https://www.mdpi.com/2071-1050/16/2/817

Tabari, M. ibn J. ibn Y. ibn K. al. (2000). *Jami' al-Bayan fi Ta'wil al-Qur'an (Tafsir al-Tabari)* (Ahmad Muhammad Shakir (ed.)) Vol 5. Beirut : Mu'assasat al Risalah.

Wahid, Nazaruddin A., and H. (n.d.) (2021). Zakat Profesi (Perspektif Fiqh Klasik dan Kontemporer). *AL-HISAB: Jurnal Ekonomi Syariah*, *1(2)*, 45–62.

Waliyanti, Nur Indah, Jusni, and P. D. (n.d.). Analisis Strategi Usaha Sayuran Hidroponik Pada Masa Pandemi Covid19 (Studi Kasus di Green Top Farm).". *Jurnal Sosial Ekonomi Pertanian,* 201–208.

Wardah, Siti, Sumarni B., and R. M. (2024). A Marketing Strategy for Hydroponic Vegetables. *Journal of Integrated Agribusiness*, *6(1)*, 94–106.

Wibisono, Yusuf. (2015). *Mengelola Zakat Indonesia.* Jakarta : Prenadamedia Group.

Widyantari, Kadek, Bahari, and S. (2024). "Kajian Kemitraan pada Pengembangan Komoditas Sayuran Hidroponik untuk Meningkatkan Profitabilitas Usaha di Kota Kendari." *Jurnal AGRIBIS*, *10(2)*, 13–24. https://doi.org/10.36563/agribis.v10i2.989

Yasin, A. A. (2022). Sedekah Wajibah Dalam Zakat Hewan Ternak: Sebuah Tinjauan Hadits Tentang Zakat.". *Mutawasith: Jurnal Hukum Islam*, *5(1)*, 40–53. https://jurnal.iailm.ac.id/index.php/mutawasith/article/view/436/278

Zuhailī, Wahbah. (2008). *Al-Fiqh al-Islāmy wa Adillatuhū. Juz 2*. Damaskus: Dar al-Fikr.

Zuhailī, Wahbah. (2000). *Zakat Kajian Berbagai Mazhab*. PT Remaja Rosdakarya.