

Agricultural Zakat Management Based on Local Wisdom: A Study of the Role of *Malin Suku* in Kamang Baru District

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A B S T R A C T

This study examines the model of agricultural zakat collection through *malin suku*, a local religious authority within the Minangkabau customary structure, in Kamang Baru District, Indonesia. The study addresses the persistence of locally embedded zakat collection practices alongside the formal zakat management system administered by the National Amil Zakat Agency (BAZNAS) and Zakat Management Institutions (LAZ). Employing a descriptive qualitative field research design, the study uses socio-legal and management approaches to examine the social legitimacy, operational mechanisms, and managerial characteristics of agricultural zakat collection through *malin suku*. Primary data were obtained through in-depth interviews with three *malin suku* and local *muzakki*, supported by non-participant observation and documentary analysis. The findings indicate that agricultural zakat is collected directly through *malin suku*, with the community applying a 10% zakat rate regardless of the irrigation system used. This practice is sustained primarily by community trust in *malin suku*, their proximity to local residents, established customary practices, and limited access to and information about formal zakat institutions. From a management perspective, the practice demonstrates elements of organizing and implementation, but remains limited in planning, administration, documentation, and supervision. The study therefore proposes collaborative engagement between BAZNAS or LAZ and *malin suku* to strengthen accountability and managerial capacity while preserving the local wisdom and social trust underlying the existing zakat collection system.

1. Introduction

Zakat is one of the five pillars of Islam and encompasses both religious and socioeconomic dimensions, with the broader objective of promoting social welfare and equitable distribution within society. In its administration, zakat is not merely understood as a religious obligation but also as an instrument for community economic empowerment. In Indonesia, zakat management is formally regulated through Law No. 23 of 2011 on Zakat Management, which establishes the National Amil Zakat Agency (*Badan Amil Zakat Nasional*, BAZNAS) and Zakat Management Institutions (*Lembaga Amil Zakat*, LAZ) as formal zakat management bodies, alongside zakat committees established by mosques (Fauzan & Sovita, 2026).

Through these institutions, zakat management is organized through a more structured system encompassing collection, beneficiary (*mustahik*) identification, and distribution. Beyond its consumptive function, zakat managed by BAZNAS and LAZ can also be allocated productively through business capital assistance, educational scholarships, and community economic empowerment programs. A systematic management framework enables zakat utilization to be monitored and evaluated, thereby supporting more sustainable benefits for zakat beneficiaries (Masruchin, 2021). Nevertheless, formalization of zakat management may encounter sociological tensions when it interacts with customary norms and locally established practices.

Zakat management practices are therefore not uniform across communities. Differences in social conditions, cultural traditions, and customary structures have produced diverse forms of zakat management rooted in local wisdom. One such practice can be observed in Kamang Baru District, Sijunjung Regency, West Sumatra.

In Kamang Baru District, members of the community tend to entrust their agricultural zakat to *malin suku* rather than to BAZNAS or LAZ. *Malin suku* refers to a religious authority embedded within the Minangkabau customary structure. Agricultural zakat is collected by the *malin* within their respective *suku* (clan) as a practice that has been transmitted across generations. Agricultural zakat is also generally not collected through mosques because there are no permanent committees specifically responsible for managing agricultural zakat. Mosque-based zakat committees are typically established temporarily during the collection of zakat al-fitr in Ramadan.

The community's preference for entrusting zakat to *malin suku* is influenced by several factors, including the limited direct presence and outreach of BAZNAS and LAZ in the area. In addition, the distance between formal zakat management institutions, which are generally located in urban centers, and Kamang Baru District makes locally accessible mechanisms more attractive to residents, particularly those that are consistent with established community practices (Fauzan & Sovita, 2026).

Agricultural zakat in Kamang Baru District is also governed by locally established provisions. The *nisab* is set at 1,000 *gantang*, with 100 *gantang* paid as zakat, regardless of the irrigation system used. This provision has become a collective customary practice that has been transmitted across generations. The consistent application of a 10% zakat rate is particularly noteworthy because classical Islamic jurisprudence generally differentiates

agricultural zakat rates according to the source and cost of irrigation, including whether crops are irrigated naturally through rainfall or through irrigation systems requiring expenditure.

At the same time, zakat management through *malin suku* tends to be direct and predominantly consumptive, meaning that the zakat collected is generally used to meet beneficiaries' immediate daily needs. This differs from the management of zakat through BAZNAS and LAZ, which incorporates institutional systems of administration, beneficiary identification, supervision, and economic empowerment programs. The management of zakat through *malin suku* does not yet have a comparably structured administrative mechanism. This situation illustrates a potential gap between formally institutionalized zakat governance and community-based zakat management rooted in local wisdom.

Although previous studies have examined zakat practices based on local wisdom, limited attention has been given specifically to the role of *malin suku* as a locally trusted actor in the collection of agricultural zakat. The distinctive feature of this practice lies in the continued involvement of *malin suku* in agricultural zakat collection despite the presence of formal zakat institutions such as BAZNAS and LAZ, which operate through more structured management systems. Accordingly, this study does not treat local wisdom merely as a customary mechanism for fulfilling zakat obligations; rather, it examines *malin suku* as a local actor whose social and religious legitimacy contributes to the persistence of agricultural zakat collection practices. The research gap addressed by this study concerns how and why the role of *malin suku* continues to be maintained by the community alongside the formal zakat management system (Anisah, 2024).

Therefore, this study aims to analyze the model of agricultural zakat collection through *malin suku* in Sijunjung Regency and examine its relevance to the principles of Islamic jurisprudence (*fiqh*). Specifically, the study investigates how the community sustains agricultural zakat collection through *malin suku* in the presence of formal zakat management institutions such as BAZNAS and LAZ. By examining the interaction between local religious authority, customary practice, and formal zakat governance, this study contributes to the broader discussion of zakat management by highlighting the importance of incorporating local wisdom and socially embedded religious institutions within the development of community-based zakat management in Minangkabau society.

2. Method

This study employed a qualitative descriptive field research design using socio-legal and management approaches. The socio-legal approach was used to examine the existence of the practice, community compliance, and the interaction between the authority of Minangkabau customary traditions (*'urf*) and positive law governing zakat, particularly Law No. 23 of 2011 on Zakat Management. The management approach was employed to evaluate the collection of agricultural zakat by *malin suku* as a customary institution based on contemporary management functions. The management indicators comprised planning, organizing, actuating, and controlling in the agricultural zakat collection process.

The research was conducted in Kamang Baru District, West Sumatra Province. Primary data were obtained directly from key informants selected through purposive sampling. The key informants consisted of three *malin suku* (customary religious leaders) who were actively involved in coordinating agricultural zakat collection, representing the Chaniago and Melayu

suku, supplemented by information obtained from local *muzakki*. Secondary data were obtained through document analysis of literature on agricultural zakat jurisprudence, Indonesian zakat management regulations, and relevant scholarly journal articles.

Data were collected through in-depth interviews using a semi-structured interview guide, non-participant observation of agricultural zakat collection activities, and written documentation. Following data collection, the data were analyzed using the Miles and Huberman model, consisting of data condensation, data display, and conclusion drawing and verification. During the data condensation stage, interview recordings were transcribed and coded according to information concerning the mechanisms of zakat collection, the role of *malin suku*, reasons underlying the community's preference for *malin suku*, and zakat management practices viewed through management functions. Similar data were subsequently grouped into thematic categories, including the collection process, the role of *malin suku*, community trust, access to formal zakat institutions, and the functions of planning, organizing, actuating, and controlling. The categorized data were then presented descriptively to identify patterns and relationships among the findings before conclusions were drawn and verified.

3. Results and Discussion

3.1. Agricultural Zakat Collection Practices through *Malin Suku*

In Minangkabau society, the *malin* is one of the religious figures who holds an important position in the community's social and religious life. The *malin* is generally understood as a person with Islamic religious knowledge who is trusted to guide the community in various religious matters, including worship, religious study, prayers, and zakat (Zakir, 2021). Within the Minangkabau customary system, the *malin* is also regarded as a respected social figure because of their understanding of the religious and customary values embedded in community life. Consequently, community members commonly entrust various religious affairs to the *malin*, including the collection of agricultural zakat (Yalmon, 2021).

In Kamang Baru District, the *malin suku* continues to play an important role in community life. The *malin suku* is not only regarded as a religious figure but also as a trusted actor responsible for coordinating agricultural zakat collection within their respective *suku* (clan). This trust is shaped by the close social relationship between the *malin* and community members, as well as by the perception that the *malin* possesses sufficient knowledge of Islamic teachings and the proper procedures for fulfilling zakat obligations. As a result, community members tend to entrust their agricultural zakat to the *malin suku* rather than to formal zakat management institutions (Amin, Fitri, & Aziz, 2022).

Field findings indicate that agricultural zakat in Kamang Baru District is not generally collected through the National Amil Zakat Agency (BAZNAS) or Zakat Management Institutions (LAZ), but through the *malin suku*. This system has been practiced for a long period and has become an established community practice in fulfilling agricultural zakat obligations. In practice, farmers directly deliver their agricultural zakat to the *malin suku* within their respective *suku*, who then coordinate its further management.

An interview with Respondent One, a *malin suku* from the Chaniago *suku*, confirmed that the people of Kamang Baru District have long entrusted agricultural zakat collection to the *malin suku*. He stated (Satu, 2026):

"For a long time, people here have collected their agricultural zakat through the malin suku. People directly give their zakat to the malin, rather than to BAZNAS or LAZ."

This statement indicates that the *malin suku* continues to occupy a significant position in the community, particularly in the fulfillment of agricultural zakat obligations. The *malin* is therefore not perceived solely as a religious authority but also as a trusted community actor responsible for matters related to zakat.

The findings further indicate that the community of Kamang Baru District follows its own locally established provisions concerning the *nisab* and amount of agricultural zakat. According to Respondent One, the community sets the agricultural zakat *nisab* at 1,000 *gantang*, with 100 *gantang* required as zakat. He explained:

"In our village, the nisab for agricultural zakat is 1,000 gantang, and 100 gantang are given as zakat. This provision has existed for a long time and has become an agreement within the community."

This provision has been transmitted across generations within the community of Kamang Baru District. The community also does not differentiate the zakat rate according to the irrigation system used for agricultural land, whether crops are irrigated by rainfall or by artificial irrigation. This practice differs from the distinction made in the jurisprudence of agricultural zakat regarding the rate of zakat based on the irrigation method employed.

The interviews also show that community members prefer to entrust their zakat to the *malin suku* primarily because of trust. Respondent Two, a *muzakki* from the Chaniago *suku*, stated (Dua, 2026):

"We trust giving our zakat to the malin more because the malin is someone who understands religion and knows about zakat."

In addition to trust, community members perceive the submission of zakat to the *malin suku* as more accessible than using formal institutions such as BAZNAS or LAZ (Priyono, 2022). According to Respondent Two, community members have limited understanding of the procedures for paying zakat through formal institutions. He stated:

"We do not really understand how to pay through BAZNAS, and the location is also far away. It is therefore easier to give it directly to the malin because the malin is nearby and the zakat can be managed directly."

The findings also indicate that the absence of outreach or socialization activities by BAZNAS or LAZ is one of the factors contributing to the community's continued reliance on the *malin suku* for agricultural zakat collection. In addition, zakat management at local mosques is generally conducted only for zakat al-fitr, while agricultural zakat continues to be collected through the *malin suku*. Consequently, the *malin suku* remains the primary actor responsible for coordinating agricultural zakat collection within the community of Kamang Baru District.

An interview with Respondent Three, a *malin suku* from the Melayu *suku*, further indicates that the agricultural zakat collection system practiced within the Melayu *suku* is

essentially similar to that of the Chaniago *suku*. Community members continue to entrust their agricultural zakat to the *malin suku*, who coordinates its collection within the *suku*. These findings suggest that agricultural zakat collection through the *malin suku* has become an established community practice across Kamang Baru District (Tiga, 2026).

3.2. Analysis of Agricultural Zakat Management through *Malin Suku*

Zakat management in Islam is intended to facilitate the fulfillment of zakat obligations and ensure that zakat reaches those who are entitled to receive it. In contemporary Indonesia, zakat is formally managed by the National Amil Zakat Agency (BAZNAS) and Zakat Management Institutions (LAZ). The institutionalization of zakat management is intended to ensure that zakat is administered professionally, systematically, and effectively.

Zakat management generally encompasses two principal stages: collection and distribution. Zakat collection refers to the process of gathering zakat assets from *muzakki* through amil or zakat management institutions in accordance with Islamic legal provisions, while zakat distribution refers to the process of allocating zakat to eligible *mustahik*. Although these two stages are interrelated within the broader zakat management system, this study focuses specifically on agricultural zakat collection through *malin suku* in Kamang Baru District. The distribution of zakat is therefore beyond the scope of this study (Nurmaesyarah, 2024).

From a management perspective, zakat administration involves four principal functions: planning, organizing, actuating, and controlling (Fadhli, Susanti, & Apriyanti, 2025). Planning involves determining the mechanisms for zakat collection, identifying *muzakki*, and establishing distribution procedures. Organizing concerns the establishment of a clear management structure to ensure that zakat collection and distribution can be carried out effectively. Actuating refers to the implementation of zakat collection and management activities within the community, whereas controlling is intended to ensure that zakat management remains consistent with its objectives and applicable Islamic legal provisions (Habriyanto, 2024).

Formal zakat management may also incorporate productive zakat programs. Productive zakat refers to the utilization of zakat for community economic empowerment, including business capital assistance, entrepreneurship training, and educational scholarships. Through productive management, zakat is not limited to meeting immediate consumptive needs but can also contribute to longer-term improvements in community welfare (Fauziah et al., 2024).

This orientation is consistent with Article 3 of Law of the Republic of Indonesia No. 23 of 2011 on Zakat Management, which stipulates that zakat management aims to improve the effectiveness and efficiency of zakat services and to increase the benefits of zakat in promoting social welfare and poverty alleviation (Hasan, 2011). From this perspective, formal zakat management through BAZNAS and LAZ provides an institutional framework intended to make zakat administration more structured and organized.

These provisions indicate that zakat management concerns not only the collection of zakat but also the extent to which zakat generates benefits for society. In the context of this study, the role of *malin suku* as a trusted community-based collector demonstrates the existence of a zakat management mechanism that has emerged from the community's social structure.

This practice, however, should be examined not merely as a customary practice but also in relation to the principles of agricultural zakat jurisprudence and the legal framework governing zakat management in Indonesia. Accordingly, the existence of customary mechanisms need not automatically be viewed as incompatible with the formal zakat system. Rather, the relevant issue is how local practices can be strengthened so that they remain consistent with Islamic principles and the broader objectives of zakat management.

With respect to agricultural zakat, the obligation arises when agricultural produce reaches the prescribed *nisab*, generally stated as five *wasaq*, equivalent to approximately 653 kilograms of grain or rice (Tamimah, 2025). The rate of agricultural zakat varies according to the irrigation method employed. When crops are irrigated by rainfall or other naturally occurring water sources, the zakat rate is 10%. When irrigation requires artificial systems and associated costs, the applicable rate is 5% (Sari, 2020). This distinction reflects the jurisprudential consideration of the effort and costs involved in irrigating agricultural land.

Against this framework, agricultural zakat management in Kamang Baru District exhibits characteristics that differ from both the formal zakat management system and the generally established jurisprudential provisions concerning agricultural zakat. The findings show that community members prefer to entrust their agricultural zakat to *malin suku* rather than to BAZNAS or LAZ. Several factors contribute to this preference, including the intergenerational continuity of the practice, the relative distance from formal zakat institutions, and the limited direct outreach conducted by BAZNAS or LAZ among local residents (Anggraini, 2022).

Trust in the *malin suku* constitutes another important factor. Within Minangkabau society, the *malin* occupies a respected position as a religious figure and is regarded as knowledgeable about religious matters. Consequently, community members feel more confident entrusting agricultural zakat to the *malin* than to formal institutions with which they have had relatively limited interaction (Firdaus & Sartika, 2022). The persistence of this practice therefore cannot be explained solely by physical accessibility; it is also embedded in a relationship of religious and social trust between the *malin suku* and community members.

In practice, the community of Kamang Baru District establishes the agricultural zakat *nisab* at 1,000 *gantang*, with 100 *gantang* designated as zakat. The community does not differentiate the zakat rate according to the irrigation system used, whether rainfall or artificial irrigation. This locally established provision differs from the jurisprudential distinction between agricultural zakat rates based on irrigation methods.

From the perspective of zakat management functions, the analysis in this study is limited to the collection process carried out by *malin suku*, rather than the subsequent distribution of zakat to *mustahik*. The collection practice demonstrates an element of actuating because community members directly deliver their agricultural zakat to the *malin suku* for collection. An element of organizing can also be identified because the *malin suku* assumes a coordinating role in collecting zakat within their respective *suku* (Ulfa, 2023).

Nevertheless, the existing system does not yet fully reflect the characteristics of contemporary zakat management, particularly with regard to planning and controlling. This is indicated by the absence of systematic *muzakki* records, standardized administrative procedures, and formal reports documenting zakat collection and management, as commonly

found in institutional zakat management through BAZNAS and LAZ (Fadhli, 2021). These limitations do not necessarily indicate the absence of management altogether; rather, they demonstrate that the existing community-based system operates through relatively informal managerial mechanisms.

At the same time, agricultural zakat collection through *malin suku* demonstrates a form of community initiative in managing zakat according to local social and cultural conditions. The continuity of this practice suggests that managerial effectiveness in a community-based setting is also shaped by social legitimacy and trust, not solely by formal institutional structures. Accordingly, strengthening the existing system should focus on improving managerial functions, particularly planning and controlling, without displacing the *malin suku* from their established social and religious role.

Such strengthening could include systematic registration of *muzakki*, standardized administrative procedures, documentation of zakat collection, and periodic evaluation and reporting. These measures would allow agricultural zakat collection through *malin suku* to retain its local wisdom and community-based character while developing greater administrative order, accountability, and consistency with contemporary zakat management principles.

In this regard, BAZNAS and LAZ can potentially contribute through outreach, education, and capacity-building programs for communities in Kamang Baru District. Rather than replacing the existing role of *malin suku*, institutional engagement could be directed toward strengthening their managerial capacity and connecting locally embedded zakat collection practices with the broader zakat management system. Such an approach would allow local religious authority and community trust to remain central while introducing mechanisms that support better administration and accountability.

Overall, agricultural zakat collection through *malin suku* in Kamang Baru District represents a community-based form of zakat management shaped by social trust, local cultural practices, and intergenerational continuity. Although the system does not yet incorporate all of the managerial mechanisms commonly associated with formal zakat institutions, its persistence reflects the continued social legitimacy of the *malin suku* as a religious authority who is accessible to and trusted by community members. The practice thus illustrates an interaction between Islamic zakat obligations and Minangkabau local wisdom, in which the effectiveness of zakat collection is closely connected to the social institutions through which religious obligations are practiced.

4. Conclusion

This study concludes that agricultural zakat collection in Kamang Baru District operates through *malin suku* as locally trusted religious authorities who coordinate zakat collection within their respective *suku*. Community members who meet the locally established *nisab* directly submit their agricultural zakat to the *malin suku*, based on a customary provision of 1,000 *gantang* as the *nisab* and 100 *gantang* as the zakat payment, without differentiating the rate according to the irrigation system employed. This practice has been maintained across generations and is sustained primarily by community trust in the *malin* as a religious figure with knowledge of zakat. Rather than channeling agricultural zakat through BAZNAS or LAZ,

community members continue to rely on the *malin suku* as part of an established local practice and form of Minangkabau local wisdom.

From a management perspective, the practice demonstrates relatively clear elements of organizing and actuating, as the *malin suku* coordinates collection and community members directly fulfill their zakat obligations through this mechanism. However, planning and controlling remain relatively underdeveloped, particularly with regard to systematic *muzakki* registration, administrative documentation, and reporting. These findings indicate that community-based zakat management should not be understood solely through the framework of formal institutionalization. Local religious authorities can perform meaningful management functions when they possess social legitimacy, religious credibility, and close relationships with the communities they serve. Thus, the study contributes to the discussion of zakat management by demonstrating how managerial functions can operate within locally embedded social structures, even when these structures have not fully adopted the administrative mechanisms characteristic of modern formal zakat institutions.

Practically, the existing system can be strengthened through collaborative engagement between *malin suku* and BAZNAS or LAZ, particularly in the areas of planning, record-keeping, administration, and monitoring. Such collaboration should focus on strengthening managerial capacity rather than displacing the locally trusted role of *malin suku*. Systematic documentation of *muzakki*, zakat collection, and management procedures could improve accountability while preserving the social trust that sustains the practice. Accordingly, the integration of institutional management capacity with locally embedded religious authority provides a potential pathway for strengthening agricultural zakat collection in Kamang Baru District without undermining the local wisdom and community-based practices that have shaped its continuity.

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