

Ethnomethodology of Agricultural Zakat: The Problematic of Nisab Calculation in Lima Puluh Kota Regency

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Article Informations

Received:
(20-11-2025)

Accepted
(19-12-2025)

Available Online :
(01-02-2026)

Keywords

Etnomatematika,
Nishab, Zakat Rate,
Sharia Economic

Abstract.

This study aims to examine the application of the ethnomathematics method in calculating the nisab and the rate of zakat on rice among farming communities. It also seeks to determine the actual nisab and zakat rate applied by farmers, as well as to explore the Islamic economic perspective on the use of ethnomathematics in calculating the nisab and zakat rate on rice in the farming community of Lima Puluh Kota Regency. This research is a field study using a qualitative approach, with data collected through in-depth interviews, observations, and documentation. The respondents were determined using the snowball sampling technique, involving 16 informants. The study was conducted in Lima Puluh Kota Regency, specifically in Pangkalan Koto Baru District, and the data were analyzed descriptively. The results of the study indicate that farmers in Lima Puluh Kota Regency use the "kaleng" (can) as a unit of measurement in determining the nisab, where 100 kaleng is considered the nisab, and the zakat rate is 10 kaleng. The ethnomathematical concept found shows that 1 kaleng of rice equals 12 kilograms of paddy, which produces 7 kilograms of milled rice. This demonstrates a difference between the ethnomathematical calculation used by farmers and the fiqh-based zakat rulings established by the majority of scholars. According to the standard zakat law, the nisab for rice zakat is 1,119.242 kilograms of paddy or approximately 93.270 kaleng, and the zakat rate should be 5% because the crops are irrigated and require planting costs. The discrepancy between the farmers' calculation of nisab and zakat rate, which exceeds the established fiqh standards, may lead to delays in zakat collection and distribution to the eight asnaf (eligible recipients). Such delays may also hinder the welfare of the asnaf who depend on these funds.

INTRODUCTION

Ethnic group Minangkabau Wrong ethnic group nation original Archipelago Which region its culture at the time This spread in province Sumatra West, part Riau mainland, Bengkulu North part, Jambi, Aceh in the west and Negeri Sembilan, Malaysia. Minangkabau has a culture originating from the Malay tribe that developed, due to the monarchical system and following the Minangkabau Customary Principles briefly stated in the statement Adat Basandi Syarak, Syarak Basandi Kitabullah (custom united with law, law united with the Koran), which means personalized based

on sharia teachings. Currently, Minang society is the largest matriarchal society in world, although culture they very influenced by teachings sharia. (Asnan, 2021)

The Minangkabau people have a very prominent economy in the field of commerce, agriculture And plantation Which is heir Which respected by the Malay and Srivijaya kingdoms, which were the source of power for both kingdoms. In the agricultural sector, the Minangkabau people in the region regency five tens city as Wrong One contributor the biggest In the agricultural sector, with an agricultural area of 18,119.14 hectares, rice production in this district reached 23,703.37 tons and rice production 71,627.06 tons (BPS, 2020). Based on the abundant rice farming results, or what is often called rice fields, the lives of the Minangkabau people in Lima Puluh Kota Regency will not experience rice shortages, even these agricultural products can build the village economy or what is called village, Results agriculture paddy Which abundant spacious the And has To achieve the nisab and haul according to Islamic sharia law, it is obligatory to pay zakat on agricultural land. Zakat is a tool that can promote balance in one's life. For happiness world And hereafter (Mujahideen, 2013). Pay Zakat is a very important obligation for Muslims, and Islam strongly encourages Muslims to spend their wealth sparingly. Therefore, the Minangkabau people, who have abundant harvests, distribute agricultural zakat to the eight groups of obligated recipients (8 Asnaf Zakat). (Abdullah, 2017)

According to law sharia, zakat must paid on results agriculture Which planted by person based on liberation nisab And zakat. When results agriculture grow with by itself in lower influence water or air, payment zakat No obligatory. Therefore, zakat is not obligatory on something that grows and bears fruit on its own in empty land without any assistance from human labor, for example trees Which bear fruit in the middle forest. Thus Also fruit And Dates from plantations are donated to mosques and the poor (Machfiro, 2019). According to the authentic opinion, zakat is not obligatory on these crops, as they have no final owner. If someone intentionally plants seedlings or seeds with or on purpose For cultivated so required lah zakat on the results of agriculture and plantations if they meet the criteria for mandatory zakat (Sahroni, 2020).

According to Islamic opinion, the calculation of the amount of nisab and zakat uses wasaq Which accepted as conversion to size heavy kg, as mentioned in the following hadith:

Meaning "Abdullah bin Maslamah told us, he said; I read Malik bin Anas the story of his father Amr bin Yahya Al Mazin, he said; I heard Ash Sa'id Al Khudr said: Messenger of Allah, Hopefully Allah bless him and gave him peace, saying: "There is no zakat on a camel that is less than five dzaud (dzaud between three And ten), No There is zakat silver Which not enough from five uqiyah, and there is no zakat on fruit that is less than five wasak" (HR. Abu Daud). Regulation of the Minister of Religion of the Republic of Indonesia Number 52 of 2014 concerning the Requirements and Procedures for Calculating Zakat Maal and Zakat Fitrah and the Use of Zakat in Manufacturing Companies, in 2015 was amended twice with Number 69 And currently reviewed. On year 2019, in accordance with Article number 31, paragraph 4, paragraph 14, it turns out that the nisab for zakat on agriculture, vegetables, and forestry is 653 kg of grain. The zakat rate for agriculture, plantations, and forestry is 10% if provided with rainwater or 5% if irrigation and assisted with water flow assistance tools. If the muzak income exceeds the nisab, the zakat that must be paid is 10% if he receives food, or 5% if he receives irrigation and other treatments. And Article 15 states

that zakat on agriculture, plantations, and forestry is paid at the time of harvest and is paid through the official Amil Zakat.

Based on field surveys and interviews with Minangkabau farmers, they have different metrics for distributing agricultural zakat. The calculation of agricultural zakat typically uses a percentage system, at 5% or 10%, based on the nishab (meaning minimum) measured in kilograms (kg). Meanwhile, Minangkabau farmers calculate the nishab and rice zakat using "cans" based on the amount of their harvest. A can is tool volumetric Which used by public Minangkabau For measuring the weight of a product and has become a habit of the Minangkabau people, as well as culture This has become uniqueness culture in Wrong One regency five tens West Sumatra city, and mathematical calculations in local culture or what is called thematic ethnomethodology.

Thematic ethnomethodology is defined as a program that studies and combines mathematical ideas, methods, and techniques practiced and developed by members of diverse sociocultural or cultural groups. Thematic ethnomethodology also represents the ways in which different cultural groups create their own mathematical realities through their ideas, concepts, and techniques. habit, technique, And practice mathematics Which used in their daily activities (Risdayanti, 2020). To examine this, it is necessary to examine it from a sharia economic perspective, demonstrating a different perspective on the calculation of rice zakat still used by Minangkabau farmers. Therefore, the research problem can be formulated as follows:

1. How to calculate zakat using the ethnomethodology method in the problems of Minang society in paying agricultural zakat.
2. What is the perspective of Islamic economics in determining the nisab of zakat and calculating agricultural zakat.

1.2 Approach Solution Problem

The approaches used are Islamic economics, empirical, and comparative, based on descriptive qualitative research. These approaches utilize procedures to determine zakat calculations in the Minangkabau community by observing, collecting, identifying, analyzing, and drawing conclusions about problems in calculating agricultural zakat.

Approach empirical use source data primary, namely data Which obtained directly from respondents Which used For know with appropriate And correct calculation of zakat in the Minang community, especially in determining the nisab and calculation zakat agriculture. Whereas approach comparative is the approach used to qualitatively answer existing problems according to the reality of implementation.

LITERATURE REVIEW

Ethnomethodology is approach in knowledge social Which learn how members of a society understand, create, and maintain social reality in their everyday lives. This approach focuses on the practical ways in which individuals make sense of and order social interactions.

Problematics is a term that refers to a collection of issues, problems, or things that cause difficulties in a particular context. This term is often used in academic studies or serious discussions to describe the complexity or challenges faced in a field.

Nisab is the minimum limit of wealth that a person must have before being required to pay taxes. For emit zakat according to law Islam. If treasure Which If the amount owned has not reached the nisab, then the person is not obliged to pay zakat.

Sharia economics is an economic system based on Islamic principles derived from the Quran, Hadith (the Prophet's traditions), ijma' (consensus of scholars), and qiyas (analogy). This system aims to achieve justice, prosperity, and the well-being of society as a whole while maintaining spiritual and ethical values.

Agricultural Zakat is zakat imposed on agricultural products or plants that can be consumed and stored, such as rice, wheat, corn, dates, grapes, and the like.

In a way language, zakat means "clean", "holy", "blessing", or "grow". Meanwhile, in sharia terms, agricultural zakat is an obligation imposed on everyone Muslim on results his agriculture if has fulfil conditions certain, such as reaching the nisab and harvest.

METHOD

This research is a field research , the research method used is a qualitative descriptive method, namely a research method whose research results are not obtained through statistical methods or other calculation methods. The qualitative approach is a phenomenon approach that aims to understand and interpret the meaning of events, phenomena related to ethnomethodology and problems in calculating the magnitude. nisab And zakat agriculture for public Realm Minang Regency Fifty City Sumatra West in perspective economy sharia. Studies This This is a field study of Minangkabau farmers. The author chose Lima Puluh Kota Regency, West Sumatra Province, as the regency is one of the largest rice producers in the province. Snowball sampling was used to select informants. amount source information Which A little And No certain No can produce satisfactory data, so look for other people who can be used as sources of information.

There is various type informant in study This as following:

1. Key informants are a basic reference for respondents who know And own information key Which poured in study.
2. The most important informants are respondents who have a direct influence on the object to be studied.
3. Additional informants are respondents who provide information related to the object being studied, even though it does not have a direct influence on the social interactions being studied.

In complete data study This, researchers use technique Triangulation collection, namely as follows: (Sugyono, 2018)

1. Interview deep. Procedure in get information key to support study through audience direct with respondents, or with the help of an interview guide, in which the interviewer and informant are involved in social life for a relatively long time. The special long time of the in-depth interview is their participation in the life of the informant, namely the Minangkabau farmer.

2. Observation or observation is a daily human activity that uses five senses eye as tool main besides five senses others such as ears, smell, mouth and skin.
3. Documentation is method For understand information history. Majority of information Which there is is letter, book, reporting, And other. This collection of written information is described as a general document, historical discovery, photo, cassette, microfilm, diskette, hard drive, flash drive, etc.

RESULTS AND DISCUSSION

Analysis Ethnomathematics Nishab And Level Zakat on Farmer Minangkabau

The application of ethnomathematics in the two fields in this study, namely cans which are used as a measure in calculating the rice harvest and also the nishab and rice content. zakat Which must they take it out. Matter This valid Already long And until now Which become down hereditary for ethnic group Minang Kabau. Count In the past, Minangkabau society used iron cans. function initially For cake dry. Due to can the difficult encountered in today's era, therefore the Minangkabau people are looking for alternative initiatives can the until found bucket paint Which own dose The same rice. So, to this day, people use paint buckets to measure the nishab and zakat amount of their rice.

Ethnomathematics nishab zakat paddy on farmer Minang Kabau, Lima Puluh Kota Regency

The nisab is the minimum threshold for paying zakat. According to scholars, the nisab for agricultural zakat, as stated in previous theories, is 653 kg of rice, with the zakat rate being 5% if irrigated and 10% if not. The figures found in these two rice fields are: nishab zakat paddy that is 100 can with the level zakat is 10 cans without considering the irrigation water and costs incurred. This information can be obtained from the following interview with one of the farmers, Mr. Elhalim:

" In the past, people were not familiar with scales, so they weren't used. At that time, cans were the perfect way to measure and storage container paddy. So that on era In the past, they also sold it in cans . For the number of z acts issued, 10 were issued can from 100 cans paddy Which obtained, And zakat will be handed over to the Village Mosque. "

So it is also said by Abdul Salim and other informants as follows: " In One time harvest if reach 100 can, so must take out zakat, After reach 100 can paddy so Which must in zakat as big as 10 cans paddy . That's the rule from people the old days "

Based on results interview in on researcher can recalculate the data that has been obtained with the following analysis:

1 rice cans = 12 kg of rice 1 rice cans = 7 kg of rice

$$1 \text{ Kg Rice} = \frac{12 \text{ Kg Padi}}{7 \text{ Kg Rice}} = 1,714 \text{ Kg Paddy}$$

From data Which obtained in on can counted ethnomathematics is as follows :

Among the Minang Kabau farmers, 100 cans were found as the nishab for their rice zakat. where can counted with formula mathematics in count kilogram namely as follows:

Nishab Paddy = Total Can x Contents Can in Kg

= 100 Cans of Rice x 12 Kg of Rice

= 1. 200 kg of rice

In count rice so can counted with formula as following:

Rice Nisab = $\frac{\text{Nishab Of Rice}}{1,714 \text{ Kg}}$

1,714 Kg

= 1200kg of Rice

1,714 kg

= 700 kg of rice

From the calculation above, it can be said that the nishab paddy determined by the farmer Minang Kabau Regency Five Ten City is 700 kg rice. Meanwhile, based on opinion for scholars that is 653 kg rice. Matter This there is difference between the nishab paddy farmer Minang Kabau with opinion for scholars namely as big as 47 kg. If the opinion of the ulama is the benchmark in determining the nishab for agricultural zakat that is as big as 653 kg rice so farmer Minangkabau must get the following harvest results:

Nishab Paddy Should = Nishab of Ulama x 1,714 kg of rice

= 653 Kg of Rice x 1, 714 Kg of Rice

= 1. 119, 242 kg of rice

If converted into cans, it is as follows: Nisab Can = $\frac{1,119,242 \text{ Kg}}{12 \text{ Kg of Rice}} = 93, 270 \text{ Cans}$

12 Kg of Rice

Based on the calculations above, it can be concluded that according to the scholars nishab zakat paddy on farmer Minangkabau after The converted figure means that zakat must be paid if the harvest has reached 93,270 cans. This means farmer Minang Kabau must emit zakat if results The harvest has reached 93,270 cans of rice or 1,119,242 kg of rice.

Mark Ethnomathematics Level Zakat On Farmer Minang Kabau

The application of the zakat rate found among Minang Kabau farmers is by issuing 10 cans of rice for every 100 cans of rice harvest that have been obtained, this can be said that Minang Kabau farmers take the principle 10% from total results harvest paddy without notice irrigation irrigation and the costs they incur due to inherited understanding. People in ancient times applied 10% of their harvest because they did not have irrigation, so the Minangkabau people in the past applied matter the. Different with era Now Which need irrigation and also fertilizer costs to grow the rice plants.

As for the amount of content zakat that is issued in the calculation are as follows :

1 can of rice = 12 kg of rice

10 can paddy = 120 kg paddy

If converted into the rice so can counted into the formula as follows :

Nishab Rice = Nishab
 1,714 Kg
 = 120 kg of rice
 = 70, 12 kg of rice

So every 100 can Which if calculated into the kilogram paddy as much as 1,200 kg paddy, so zakat Which issued as much as 10 can or equivalent with 70 cans of rice. Their 10% rule does not violate existing zakat laws because it exceeds the zakat they would have paid if they had applied the 5% rule.

Based on the results of interviews and observations, this rice field requires irrigation irrigation in grow plant paddy And Also in help by fertilizer chemistry Which functioning For fertility land like Which explained by Mr. Izam Zami as follows:

" Your irrigation system uses a robin machine. Because even though it's a riverbank area, you still have to get water into the rice. The amount of watering required is... No certain depends condition land. And we Also buy fertilizer, poison pest, cost single Rp. 250,000/lane, cost glebek land Rp. 500,000,-

/track, until harvest combination total Which issued around Rp. 3,200,000,-. To fertilize this land. Because this land is used for the long term, it needs soil fertilization treatment. "

Mr. Gunawan and others said the same thing as follows:

" The irrigation system uses a Robin machine that draws water from the ditch. During the dry season, it is used three times a week. During the rainy season, it never dries out." "The land is in a valley. Other costs include purchasing fertilizer and pesticides, which are the most important. "

The information above, if linked to the rules of agricultural zakat, is what is suitable to be applied. is rules 5% from total results harvest paddy Which they get. If they apply the 5% rule with the nishab that has been calculated previously, namely 93,270 cans, then the zakat that they should pay can be reviewed using the following formula:

$$\begin{aligned} \text{Zakat rate paddy should} &= 5\% \times 1,714 \text{ Kg of Rice} \\ &= 55 \end{aligned}$$

If converted into the can so can in Look from formula following This:

$$\begin{aligned} \text{Level zakat in a can} &= \frac{55.95 \text{ Kg}}{12 \text{ Kg of Rice}} \\ &= 4,66 \text{ Can Or } 5 \text{ Can} \end{aligned}$$

Based on calculation in on so can it is said that from rules 5% of which used so big zakat Which must issued after reach If the nishab is 93.25 cans, then the farmer only needs to pay zakat of 5 cans, which will be handed over to the zakat collector and then distributed to those entitled to receive it. amil zakat Which valid on subdistrict River Apit is as administrator mosque closest. They

Not yet wish For hand over their zakat to the nearest UPZ because they intend to improve the welfare of the local communit. So they hand over zakat to mosque Al-Furqan in village seliau, and the mosque administrators who will distribute zakat the to Which entitled accept it which can confirmed under area mosque the. Farmer in village seliau This most farm for personal consumption, not too many sell it as the main source of their economy.

This is different from Sabak Auh District, which has received zakat guidance from the Sabak Auh District BAZNAS. So that some of... from They have submitted their rice zakat which has been cashed to the nearest UPZ. So that zakat Which obtained become centralized And recorded by BAZNAS. In its distribution, the sub-district BAZNAS will distribute evenly to ensure that the beneficiaries from that sub-district are not overlooked. Even though it is managed by the UPZ, some farmers still give their zakat directly to those deemed entitled to receive it, with the aim of better conveying the intended message. Conditions of farmers in the fields Village River Middle This Can it is said prosperous due to wide A fairly large area of land is also a source of income for farmers, whose rice harvest is sold directly upon harvest. It also receives attention. from subdistrict Which in the form of counseling agriculture, form farmer groups so that their management is more systematic.

Review Economy Sharia To Implementation Ethnomathematics Nishab and Zakat Levels for Rice for Minangkabau Farmers in Lima Puluh Kota Regency

When viewed from a sharia economic perspective, the calculation of the nishab for Minang Kabau farmers in Lima Puluh Kota Regency has a difference between the nishab from Which has set by for majority scholars as big as 653 kg rice or when converted to rice, it is 93.25 cans of rice. Meanwhile, the nishab applied to Minangkabau farmers is greater than the calculations of the majority of scholars. The error made by Minangkabau farmers is that the harvest is paddy they which has not been reach 100 can but pass 93.25 their cans will not pay zakat because the benchmark is that they must reach 100 cans. Whereas according to majority scholars nishab paddy on farmer Minang Kabau that's after counted in count can is as big as 93.25 can. Action

This need straightened out to farmer Minang Kabau regency Regency Five Ten Cities so that apply 93.25 can in determine nishab on results the harvest so that in accordance with the existing rules of zakat jurisprudence This can hinder the collection and distribution of zakat to those entitled to receive it due to delays in paying it. These delays also hinder those entitled to receive their rights, thus impacting the welfare of those entitled to receive it.

The zakat rate set by Minangkabau farmers in Lima Puluh Kota Regency is 10 cans out of 100 cans obtained. This indirectly establishes the rules of zakat for Minangkabau farmers. 10% from results farmers who has in get it without see system irrigation Which has used. In ancient times, they determined that it was possible that Minang Kabau farmers did not understand technology, so they only relied on rainwater and soil moisture on the banks of the river and also did not know about fertilizers to fertilize plants. Therefore, Minangkabau farmers used to set 10% in calculating the amount of zakat they had to pay.

In contrast to the present era, which has advanced modernization and soil fertility that is no longer what it once was, Minangkabau farmers Regency Fifty City moment This need irrigation sufficient in growing plant paddy And Also fertilizer as fertilizer land so that paddy It can still reproduce, and pesticides protect the rice until harvest. Consequently, there are costs involved in

growing rice. However, Minangkabau farmers in Lima Puluh Kota Regency still apply the nishab (meaning of minimum value) and zakat (obligatory zakat) calculations adopted by their ancestors .

If this is viewed from a sharia perspective, if an agriculture uses water irrigation to grow its plants then the level of zakat Which set on rules zakat is 5%. So Also This should be implemented by Minang Kabau farmers in Lima Puluh Kota Regency at this time, because they spend money on irrigating and fertilizing plants. By Because That, based on results analysis in on can it is said If

following the existing rules of zakat fiqh, farmers must pay their zakat if the threshold has reach 93,270 can paddy with big zakat Which The amount that must be paid is 5 cans of rice. This is in accordance with the true principles of zakat jurisprudence. As explained by Mr. Gunawan from Sungai Apit:

" The irrigation system uses a Robin irrigation system, which draws water from the ditch. During the dry season, it's used three times a week. During the rainy season, the soil never dries out because it's in a valley. Other costs include purchasing fertilizer ."

Mr. Abdul Salim from Sabak Auh also said the same thing, the results of his interview are as follows:

" The irrigation system uses a Robin machine that sucks water from a ditch sourced from the Lima Puluh Kota Regency River. Meanwhile, the costs... has been issued, namely the purchase of fertilizer, poison, planting and harvesting costs and so on .

Zakat collection points for Minangkabau farmers in Lima Puluh Kota Regency, particularly in the farming areas studied, are still using the old method of appointing village mosque administrators as zakat collectors. The mosque administrators then distribute the zakat in the form of rice or cash to the beneficiaries under the auspices of the mosque. Consequently, their zakat is not reported to the UPZ. Educational outreach to Minangkabau farmers in Lima Puluh Kota Regency is needed, in collaboration with BAZNAS. to moderate this action. This allows zakat to be distributed evenly and with more effective calculations and accurate data. The principle of zakat in the socio-economic system aims to provide certain parties in need with a livelihood for the next year and, hopefully, even for life. In this context, zakat is distributed to develop the economy, both through productive skills and in the trade sector. Therefore, the principle of zakat give solution For can alleviate poverty And laziness, waste And accumulation treasure so that turn on economy micro and macro.

Conclusion

This study reveals that the Minangkabau people in Lima Puluh Kota Regency have a unique method for calculating agricultural zakat, namely using unit "can" as dose traditional. They set nisab is 100 cans (equivalent to 1,200 kg of paddy or 700 kg of rice) and the zakat rate is 10% without consider system irrigation or cost production. However, provision this is different with standard sharia Which set nisab 653 kg rice (93.27 cans) and a 5% zakat rate for irrigated agriculture. This difference in calculation has the potential to hinder zakat distribution because farmers may delay payment until they reach 100 cans, even though the zakat obligation actually applies to 93.27 can. Besides That, practice handover zakat direct to mosque locally, not through official institutions such as BAZNAS, resulting in less recorded and even distribution.

Suggestion

For optimize implementation zakat agriculture, required socialization intensive by National Zakat Agency or scholars local use explain provision sharia Which correct, including the conversion of "cans" to kilograms. Farmers are advised to adjust their calculations accordingly . with nisab 93.27 can And level zakat 5% If using irrigation, to be more equitable and in accordance with Islamic economic principles. Collaboration between the government, BAZNAS, and the community is also crucial to ensure zakat is collected and distributed effectively. Furthermore, further research is needed to evaluate impact practice zakat traditional This to welfare mustahik and the potential for developing a zakat-based economy in the region. With these steps This, expected zakat agriculture can contribute more big for equal distribution of social welfare in Lima Regency Ten Cities.

Limitations

Limitations, results, research, and suggestions for research that will become

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