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Reclaiming Zakat as an Emancipatory Praxis: A Maqāṣid al-Sharī'ah-Based Reflection on Agricultural Justice and Farmer Welfare in Postcolonial Indonesia

Muhammad Anwar Sani

Daarul Qur'an Institute Jakarta, Indonesia¹
¹anwarsani@idaqu.ac.id

Abstract

This study aims to reposition zakat not merely as a philanthropic tool within the framework of modern economic rationality, but as an emancipatory praxis rooted in the ethical and spiritual values of Islam. In the context of Indonesia's postcolonial agrarian economy—still marked by structural inequality, marginalization of small farmers, and market domination—zakat is conceptually explored as a means of economic decolonization. Guided by the framework of *maqāṣid al-sharī'ah* and analyzed through the *Analytical Network Process (ANP)* method, the research examines how zakat-based agricultural programs conducted by several Lembaga Amil Zakat (LAZ), such as Daqu Agrotechno Daarul Qur'an, Dompot Dhuafa, and LAZ Al-Azhar, embody transformative potential in supporting farmer welfare (*falah*). The central research question asks: to what extent can zakat, through the principles of *maqāṣid al-sharī'ah*, function as a strategic tool for agrarian justice in postcolonial Indonesia? The study reveals that each LAZ prioritizes different *maqāṣid* principles, reflecting their respective philosophical orientations—spirituality (*ad-dīn*) for Daqu Agrotechno, intellectual empowerment (*al-'aql*) for Dompot Dhuafa, and economic independence (*al-māl*) for LAZ Al-Azhar. Nonetheless, when all respondent preferences are synthesized, the protection of family and lineage (*an-nasl*) emerges as the most important dimension (23.10%), followed by economic well-being (22.30%) and religious values (21.60%). The ANP model used in this research recorded high consistency across all decision inputs (inconsistency range: 0.00000 to 0.07103), reinforcing the validity of the findings. Overall, the research demonstrates that zakat, when reclaimed through a *maqāṣid*-based epistemology, can serve as a critical Islamic response to structural agrarian injustices, redefining development.

Keywords: *Reclaiming Zakat, Maqāṣid al-Sharī'ah, Agrarian Justice, Analytical Network Process (ANP), Farmer Welfare, Economic Decolonization,*

Introduction

Since the colonial period, the structure of the agricultural economy in Indonesia has experienced systematic marginalization of smallholders through a system that normalizes unequal

Correspondence authors:

Muhammad Anwar Sani, e-mail: anwarsani@idaqu.ac.id

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access to land, capital, technology, and markets.¹ This colonial legacy not only shapes unequal power relations in the agrarian sector, but also creates a development knowledge regime that marginalizes local values, agrarian spirituality, and traditional solidarity systems.² In the contemporary development landscape, farmers are often reduced to objects of technocratic modernization projects that fail to address the root of structural problems: agrarian injustice,³ dependence on global markets, and alienation from Islamic values as a source of economic ethics and social justice.⁴

In this context, zakat - as one of the main instruments in Islamic economics - has the potential to be reclaimed as an emancipatory praxis. Historically and normatively, zakat is part of a wealth distribution system that aims to create social justice and free the *mustad'afin* group from the structural shackles of poverty.⁵ When associated with the agricultural sector, zakat should not only be an instrument of incidental assistance, but a tool to rebuild the economic sovereignty of farmers in a sustainable and integral manner.⁶

To answer these challenges, the *maqāsid al-shari'ah* approach offers an ethical and normative framework that can expand the horizon of the meaning of zakat-from being initially oriented towards material distribution, to a social transformation project that includes the protection of religion (*al-dīn*), soul (*al-nafs*), intellect (*al-'aql*), offspring (*al-nasl*), and property (*al-māl*).⁷ In this framework, agricultural development is not only measured by productivity and

¹ Ahmad Nashih Luthfi, "Decolonizing Agrarian Knowledge and the Emergence of Indonesian Critical Agrarian Studies," *Historical Gazette* 16, no. 2 (24 June 2021): 103-22, <https://doi.org/10.22146/lembaran-sejarah.60993>; Larissa Schulte Nordholt, "Hierarchies of Knowledge in the Making of Colonial Agricultural Science in Southeast Asia," June 2, 2025, <https://doi.org/10.1163/22134379-18101016>.

² Marieke Bloembergen, Susie Protschky, and Faizah Zakaria, "Decolonizing 'Nature as Subject,'" June 2, 2025, . June 2, 2025, <https://doi.org/10.1163/22134379-18101011>; Mohammad Reevany Bustami, "Nusantarization: Liberating Malaysia and Indonesia through Decolonization and Indigenization of the Societal and Environmental Paradigms," *The Journal of the Siam Society* 111, no. 2 (9 September 2023): 267-72.

³ Slamet Widodo, "A Critical Review of Indonesia's Agrarian Reform Policy," *Journal of Regional and City Planning* 28, no. 3 (December 6, 2017): 204-18, <https://doi.org/10.5614/jrcp.2017.28.3.4>; Ricco Andreas, Luthfi Kalbu Adi, and Sri Sulastuti, "The Effect of Colonialism on Implementation of Agrarian Reform in Indonesia," *Fiat Justisia: Journal of Legal Science* 13, no. 2 (July 1, 2019): 101-14, <https://doi.org/10.25041/fiatjustisia.v13no2.1565>.

⁴ Koko Komaruddin, "Fairness in the Distribution of Land Ownership in Indonesia Based on Islamic Law Perspective," *Ijtihad: Journal of Islamic Law and Humanity Discourse* 20, no. 2 (December 29, 2020): 211-34, <https://doi.org/10.18326/ijtihad.v20i2.211-234>.

⁵ Ernest Osas Ugiagbe, "Decolonizing social work practice in Nigeria: moving beyond indigenization to development," in *The Handbook of Social Work and Social Development in Africa* (Routledge, 2016).

⁶ Yulia Anisa and Moh Mukhsin, "The Role Of Zakat In Realizing Sustainable Development Goals (SDGs) To Increase Community Economic Income," *Al-Infraq: Journal of Islamic Economics* 13, no. 2 (January 1, 2023): 286-96, <https://doi.org/10.32507/ajei.v13i2.1726>.

⁷ Hisam Ahyani et al., "Building Progressive Islamic Law in Zakat Distribution to Support Sustainable Development Goals: A Maqasid Sharia Perspective in Indonesia," *Journal of Lifestyle and SDGs Review* 5, no. 2 (January 6, 2025): e04071-e04071, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe04071>; Muhammad Syafry Firman et al., "Zakat Fund Management Strategy For Mustahik Welfare Maqashid Sharia Perspective," *Profetika: Journal of Islamic Studies* 24, no. 02 (December 11, 2023): 277-91, <https://doi.org/10.23917/profetika.v24i02.2469>; Ataina Hudayati and Achmad Tohirin, "A Maqasid and Shariah Enterprises Theory-Based Performance Measurement for Zakat Institution," *International Journal of Zakat* 4, no. 2 (December 16, 2019): 101-10, <https://doi.org/10.37706/ijaz.v4i2.192>.

economic growth, but also by the preservation of spirituality, social dignity, regeneration of farmers, and fair distribution of resources.⁸

Food sovereignty is one of the main priorities in the Nawa Cita development vision, implemented through the Ministry of Agriculture. The agricultural sector is believed to have a significant contribution to Indonesia's economic development, especially in efforts to achieve food self-sufficiency and economic independence. Food self-sufficiency is not only a strategic goal, but also a derivative of economic independence that is expected to accelerate national economic growth.⁹ In 2019, the government allocated a budget of IDR 21.68 trillion for the Ministry of Agriculture through the State Budget (APBN). This budget is used for various agricultural facility assistance programs, which are expected to increase the productivity of the agricultural sector.¹⁰ Data from the Central Statistics Agency (BPS) in August 2018 showed that 35.7 million people or 28.79% of the total working population (124.01 million people) were engaged in the agricultural sector. This shows how important the agricultural sector is in the Indonesian economy.¹¹

However, the agricultural sector still faces various challenges, both in the upstream and downstream sectors. In the upstream sector, the high prices of seeds, fertilizers, and pesticides are classic problems that require government intervention through subsidy programs. Meanwhile, in the downstream sector, the problem of convoluted distribution remains a major obstacle. These challenges are exacerbated by the high poverty rate in Indonesia, especially in rural areas where the majority of the population depends on the agricultural sector. According to the Ministry of Finance, the realization of social assistance funds (bansos) in January-June 2019 reached Rp70.49 trillion, or 72.63% of the 2019 State Budget target of Rp97.06 trillion. This figure increased by 56.37% compared to the same period in 2018.¹² This increase in the realization of social assistance expenditure shows the government's partiality to the poor, especially in meeting basic needs.

In this case, zakat, infaq, and sadaqah (ZIS) have great potential as instruments of economic empowerment, especially for poor farmers. Zakat not only functions as a wealth redistribution tool, but also as an empowerment instrument that can turn mustahiq (zakat recipients) into muzakki (zakat givers).¹³ Law No. 23/2011 on Zakat Management regulates that zakat can be used for productive businesses, including in the agricultural sector. Badan Amil Zakat Nasional (BAZNAS) and Lembaga Amil Zakat (LAZ) have an important role in managing and distributing ZIS funds for this purpose. BAZNAS performs four main functions: planning, implementing, controlling, and reporting on zakat management (Law No. 23/2011).¹⁴ In addition, the government also facilitates ZIS management through the roles of regulator, motivator, facilitator and coordinator.

⁸ Muhamad Firdaus Ab Rahman et al, "Agricultural Zakat From The Islamic Perspective," *Journal of Fatwa Management and Research* 17, no. 2 (2019): 92-118, <https://doi.org/10.33102/jfatwa.vol0no0.276>; Muhamad Firdaus Ab Rahman et al, "Expansion of Agricultural Zakat Revenue in Malaysia on the Basis of the Current Masalahah," *Al-Jami'ah: Journal of Islamic Studies* 57, no. 1 (June 29, 2019): 231-56, <https://doi.org/10.14421/ajis.2019.571.231-256>.

⁹ Food Security Agency, "Performance Report of the Center for Food Availability and Insecurity in 2018," *Ministry of Agriculture*, 2019.

¹⁰ Rasyidin Karo Karo S, Rama Mahesa, and Rindang Mustikawati, "Review of the Draft State Budget for 2022," *Secretariat General of DPD RI*, 2021, 1-50.

¹¹ Central Bureau of Statistics, "Statistical Report," *Accessed August 1, 2023* 26 (2019).

¹² Ministry of Finance, "Ministry of Finance Report 2019" (Jakarta, 2019).

¹³ Firman Muhammad Abdurrohman Akbar, Adina Adina, and Afried Lazuardi, "ANALYSIS OF HEALTH INDEX REPORT OF LEMBAGA AMIL ZAKAT (LAZ) 'AL IHSAN CENTRAL JAVA' YEAR 2021," *Maslahah: Journal of Islamic Studies* 2, no. 2 (2023): 35-52.

¹⁴ Indah Purbasari, "Zakat Management by Amil Zakat Agency and Institution in Surabaya and Gresik," *Mimbar Hukum-Faculty of Law, Gadjah Mada University* 27, no. 1 (2015): 68-81.

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ZIS management has started since 1991 with the issuance of the Joint Decree (SKB) of the Minister of Religious Affairs and the Minister of Home Affairs No. 29 and No. 47 of 1991 concerning the Development of Badan Amil Zakat Infaq and Sedekah (BAZIS). BAZIS was established in stages, starting from the provincial, district/city, to sub-district and village levels. In 1999, the government issued Law No. 38/1999 on Zakat Management, which was later enhanced by Law No. 23/2011. This law stipulates that the management of zakat is carried out in an integrated manner by BAZNAS, which is assisted by Amil Zakat Institutions (LAZ) that are licensed by the government. BAZNAS is responsible for coordinating, monitoring, and supervising the management of zakat throughout Indonesia.¹⁵

A number of previous studies have explored the role of zakat in poverty alleviation and community welfare improvement. For example, Ayuniyyah et al. examined the contribution of zakat to the reduction of income inequality and poverty in West Java, Indonesia. The results show that zakat has a significant positive impact on economic redistribution, but it is still limited to the consumptive realm.¹⁶ Herianingrum et al. also highlighted the strategic role of zakat in reducing poverty levels nationally, but the approach is still macroeconomic and has not explored the transformational aspects of zakat in the agrarian sector.¹⁷ Meanwhile, Yasir Aziz et al. emphasize the importance of innovation in zakat management to improve the entrepreneurial spirit of mustahiq, but have not explicitly linked it to the unequal agrarian economic structure.¹⁸ Ali and Hatta's research highlights the role of zakat in poverty alleviation in Bangladesh, Malaysia, and Indonesia, by showing that zakat has not been optimally utilized in many Muslim countries. The results of this study reveal that countries with an organized zakat system, such as Malaysia, are more effective in using zakat as a social redistribution tool compared to Indonesia and Bangladesh which face regulatory and institutional coordination challenges.¹⁹ Therefore, this research comes to fill the void by constructing zakat as a concrete and measurable *maqāṣid al-sharī'ah*-based emancipatory praxis in the context of agricultural development in postcolonial Indonesia.

This article aims to analyze the policies and practices of zakat management in the agricultural sector by Lembaga Amil Zakat (LAZ) in Indonesia using the *Analytical Network Process* (ANP) approach combined with *maqāṣid al-sharī'ah* principles. By highlighting how various LAZs such as Daarul Qur'an, Dompot Dhuafa, and LAZ Al-Azhar develop zakat-based programs for farmers, this article attempts to assess to what extent these programs represent the emancipatory dimension of zakat. In the context of postcolonial Indonesia, where farmers are still the most structurally vulnerable group, the effort to reposition zakat as an instrument of agrarian justice

¹⁵ Muhammad Arifin Lubis, "Analysis of Zakat Management at Lazis Muhammadiyah (LAZISMU) Medan City Based on Law No. 23 of 2011 concerning Zakat Management" (State Islamic University of North Sumatra, 2019).

¹⁶ Qurroh Ayuniyyah et al., "Zakat For Poverty Alleviation And Income Inequality Reduction: West Java, Indonesia," *Journal of Islamic Monetary Economics and Finance* 4, no. 1 (August 30, 2018): 85–100, <https://doi.org/10.21098/jimf.v4i1.767>.

¹⁷ Sri Herianingrum et al., "Zakat as an Instrument of Poverty Reduction in Indonesia," *Journal of Islamic Accounting and Business Research* 15, no. 4 (May 10, 2023): 643–60, <https://doi.org/10.1108/JIABR-11-2021-0307>.

¹⁸ Yasir Aziz et al., "The Nexus between Zakat and Poverty Reduction, Is the Effective Utilization of Zakat Necessary for Achieving SDGs: A Multidimensional Poverty Index Approach," *Asian Social Work and Policy Review* 14, no. 3 (2020): 235–47, <https://doi.org/10.1111/aswp.12212>.

¹⁹ Isahaque Ali and Zulkarnain A. Hatta, "Zakat as a Poverty Reduction Mechanism Among the Muslim Community: Case Study of Bangladesh, Malaysia, and Indonesia," *Asian Social Work and Policy Review* 8, no. 1 (2014): 59–70, <https://doi.org/10.1111/aswp.12025>.

becomes very urgent, not only as a moral responsibility, but also as an expression of a liberating and contextual Islamic epistemology.

Method

This research uses a quantitative approach with the Analytic Network Process (ANP) method as a data analysis technique. ANP is a development of Analytical Hierarchy Process (AHP) developed by Saaty and used to determine priorities in a complex system by considering the relationship between elements in a decision network.²⁰ In this study, the ANP method is used to identify the main problems, solutions that can be applied, as well as priority strategies in the development of zakat, infaq, and sadaqah (ZIS) in the agricultural sector carried out by Lembaga Amil Zakat (LAZ) based on Maqashid Syariah principles.²¹ The research process begins with a literature review to identify key issues related to the management and utilization of ZIS (Zakat, Infaq, and Sadaqah) funds in agricultural programs. This review aims to understand various concepts, theories, and best practices in optimizing ZIS funds to more effectively support farmers' welfare. The findings from the literature review then serve as the basis for constructing the questionnaire, which is designed in accordance with the procedures of the Analytical Network Process (ANP) method to obtain relevant and systematically analyzable data.²²

Data collection is conducted by distributing questionnaires to selected respondents, including zakat experts, agricultural specialists, LAZ managers, and other stakeholders with knowledge of ZIS-based agricultural program development. Once the data is gathered, the next step involves data processing through several analytical procedures. The first step is the consistency test, which measures the consistency of respondents' answers by examining the inconsistency values within each cluster of statements in the questionnaire. If the inconsistency value falls within an acceptable range, the data can be used for the next phase. After that, priority determination is conducted by calculating the average value from the "Normalize by Cluster" results in the Compute-Priorities process to establish priority levels in ZIS development for agricultural programs. The final stage involves analysis and conclusion drawing, where the processed data is analyzed to identify key issues, main solutions, and strategic priorities in the development of ZIS based on Maqashid Syariah.²³

Furthermore, this research highlights the main challenges in implementing ZIS programs in the agricultural sector from both regulatory and program execution perspectives. On the regulatory side, the main challenge lies in the existing rules and policies governing zakat management in Indonesia, which still require strengthening to make ZIS funds more effective in

²⁰ Seyhan Sipahi and Mehpare Timor, "The analytic hierarchy process and analytic network process: an overview of applications," *Management Decision* 48, no. 5 (January 1, 2010): 775-808, <https://doi.org/10.1108/00251741011043920>; Thomas L. Saaty and Luis G. Vargas, *Decision Making with the Analytic Network Process: Economic, Political, Social and Technological Applications with Benefits, Opportunities, Costs and Risks*, International Series in Operations Research & Management Science (Boston, MA: Springer US, 2013), <https://doi.org/10.1007/978-1-4614-7279-7>.

²¹ Thomas L. Saaty, "Decision Making; For Leaders An analytic hierarchy process for decision making in complex situations," 2021.

²² Hamed Taherdoost and Mitra Madanchian, "Analytic Network Process (ANP) Method: A Comprehensive Review of Applications, Advantages, and Limitations," *Journal of Data Science and Intelligent Systems* 1, no. 1 (May 16, 2023): 12–18, <https://doi.org/10.47852/bonviewJDSIS3202885>.

²³ Germán Giner-Santonja, Pablo Aragonés-Beltrán, and Joaquín Niclós-Ferragut, "The application of the analytic network process to the assessment of best available techniques," *Journal of Cleaner Production* 25 (April 1, 2012): 86–95, <https://doi.org/10.1016/j.jclepro.2011.12.012>.

supporting the agricultural sector. Clear and robust regulations are essential to ensure the optimal distribution and utilization of ZIS funds in agriculture while adhering to Shariah principles. On the implementation side, challenges include the lack of understanding and the absence of a strong mechanism to ensure the precise distribution of ZIS funds. LAZ managers need well-planned strategies to distribute these funds effectively, ensuring that they genuinely improve the welfare of poor farmers in Indonesia and guarantee the sustainability of ongoing programs. By employing the ANP method, this research is expected to provide strategic recommendations for LAZ to optimize the utilization of ZIS funds for agricultural programs based on Maqashid Shariah. Through this approach, more effective strategies for developing the agricultural sector can be formulated, leading to sustainable improvements in farmers' welfare and maximizing the benefits of zakat programs for the recipient communities.

Result And Discussion

Maqāshid al-Sharī'ah as an Ethical and Transformational Framework

In the tradition of Islamic thought, *maqāshid al-sharī'ah* is not only a normative goal of Islamic law, but also a living and dynamic ethical framework in addressing the social and structural problems of the ummah. This concept evolved from the classical idea introduced by al-Ghazali and expanded by al-Shatibi to become an integral system of social ethics. Al-Ghazali asserted that the Shari'ah aims to safeguard five basic things: religion (ad-dīn), soul (an-nafs), intellect (al-'aql), offspring (an-nasl), and property (al-māl).²⁴ These five principles are *dharuriyyat* or essential for the survival of human life and society. In the hands of Ibn 'Ashur, *maqāshid* was revitalized as an instrument of contemporary ijtihad that allows Islamic law to respond to the challenges of the times in a flexible and contextual manner.²⁵ Thus, *maqāshid* functions not only as a normative guideline, but also as an ethic of social action, including in reforming public policies and economic structures.

In the context of postcolonial Indonesia, structural inequality in the agricultural sector is a crucial arena for the application of *maqāshid al-sharī'ah*.²⁶ The long history of land exploitation and marginalization of smallholders - from colonialism to modern development regimes - has resulted in systemic agrarian injustice. In this framework, *maqāshid* goes beyond individual protection and demands substantive social justice, including in terms of asset distribution, access to land, technology and markets. *Maqāshid* offers a counter paradigm to capitalistic economic logic that places productivity and profit as the main benchmarks, by restoring the values of blessing, balance, and welfare rooted in God's justice and human dignity.²⁷

²⁴ Mukti Tabrani, "Maqāshid Revitalization in Global Era: Istidlāl Study from Text to Context," *AL-IHKAM: Journal of Law & Social Institutions* 13, no. 2 (December 31, 2018): 310–33, <https://doi.org/10.19105/al-ihkam.v13i2.1814>.

²⁵ Dhika Tabrozi, "Ijtihad Maqashid Sharia in the Thought of Asy-Syatibi and Muhammad At-Tahir Ibn Ashur," *Al-Mazaahib: Journal of Comparative Law* 13, no. 1 (June 2, 2025): 1–28, <https://doi.org/10.14421/al-mazaahib.v13i1.4068>.

²⁶ Nordholt, "Hierarchies of Knowledge in the Making of Colonial Agricultural Science in Southeast Asia"; Mogamat Nasief Adams, "A Postcolonial Critique of Modernist Approaches to Maqāshid Al-Sharī'ah" (University of Johannesburg, 2019), <https://ujcontent.uj.ac.za/esploro/outputs/graduate/A-postcolonial-critique-of-modernist-approaches/999914907691>.

²⁷ Sharifah Fadylawaty Syed Abdullah, Mohamed Saladin Abdul Rasool, and Norazlina Abd Wahab, *Islamic Philanthropy and Social Development in Contemporary Practices (UUM Press)* (UUM Press, 2023).

Zakat, as the third pillar of Islam, is the main instrument within the **maqāṣid** al-sharī'ah framework that can be operated directly in the context of agrarian policy. However, in contemporary reality, zakat is often reduced to an instrument of philanthropy or short-term consumptive assistance, whereas, if interpreted more radically, zakat can be an emancipatory praxis that intervenes in the structure of economic inequality. Zakat, in this case, not only transfers wealth from the rich to the poor, but also deconstructs the exploitative system of ownership and production by creating structural redistribution. When zakat is managed productively and directed to empower farmers-through strengthening access to land, capital, agrarian education, technology, and crop distribution-then it moves from charity to transformation.²⁸

In this paradigm, **maqāṣid** al-sharī'ah functions as an evaluative and action framework, which not only measures formal legality, but also assesses the extent to which a zakat policy or program touches substantive justice and empowerment of **mustaḍ'afin**.²⁹ For example, the dimension of ad-dīn is not only interpreted as a ritual, but includes blessings in production activities; an-nafs means ensuring the dignity and safety of farmers from exploitative systems; al-'aql demands access to appropriate knowledge and technology; an-nasl includes the protection of farming families and the sustainability of agrarian regeneration; and al-māl hints at the importance of equitable asset and economic redistribution.³⁰

By placing **maqāṣid** as an ethical framework and emancipatory praxis, zakat in the agricultural sector can be repositioned as a liberating force, not just a social guilt reliever. It is here to correct the legacy of colonialism and neoliberal development that has long damaged the structure of the agrarian economy in Indonesia. In this framework, justice is not only manifested in macro statistics, but in the restoration of dignity, spirituality, and independence of the collective farming community.

Conceptualization of Zakat as an Agrarian Economic Decolonization Tool

The history of colonialism has not only left physical damage and territorial colonization, but also an unequal political-economic structure, especially in the agrarian sector.³¹ The agricultural system in Indonesia since the Dutch colonial era has been shaped within the framework of commodity exploitation and capital accumulation, not in order to fulfill the welfare of farmers or local communities. Post-independence agricultural modernization projects, instead of dismantling this colonial structure, continued it in a new form through market mechanisms, food

²⁸ Konstantinos Retsikas, "Reconceptualizing Zakat in Indonesia: Worship, philanthropy and rights," *Indonesia and the Malay World* 42, no. 124 (September 2, 2014): 337–57, <https://doi.org/10.1080/13639811.2014.951519>.

²⁹ Dimiyati Khudzaifah et al., "Indonesia as a Legal Welfare State: A Prophetic-Transcendental Basis," 2021, <https://doi.org/10.1016/j.heliyon.2021.e07865>.

³⁰ Haryani Santo Hartono, "Indonesia's National Zakat Agency (BAZNAS): Digital Transformation in Managing Zakat, Infaq and Shadaqah (ZIS)," *Muslim Business and Economics Review* 1, no. 2 (December 29, 2022): 183–204, <https://doi.org/10.56529/mber.v1i2.67>.

³¹ Harro Maat, "Agriculture in Indonesia," in *Encyclopaedia of the History of Science, Technology, and Medicine in Non-Western Cultures* (Springer, Dordrecht, 2014), 1-5, https://doi.org/10.1007/978-94-007-3934-5_10229-1; Anne Booth, "The Economic and Social Legacy of Colonialism in East and Southeast Asia," in *Oxford Research Encyclopedia of Politics*, n.d., accessed June 12, 2025.

industrialization, and policy centralization.³² As a result, small farmers remain in a subaltern position - marginalized from access to land, capital, technology, and crop distribution.³³

In this context, zakat needs to be re-conceptualized as a tool for decolonizing the agrarian economy. Decolonization, in its substantive meaning, does not only mean liberation from physical colonialism, but also the dismantling of oppressive knowledge systems and political-economic institutions.³⁴ Zakat, as a distribution system in Islam, has a transformative power that goes beyond its charitable function. In the classical tradition, zakat is not only to fulfill the immediate needs of the poor, but is also intended to liberate them from structures of social injustice. When zakat is applied in the agrarian sector, it has the potential to be a strategic instrument to restore economic sovereignty to farmers and local communities.³⁵

Zakat can dismantle the structure of agrarian inequality in three main ways. First, through equitable distribution of assets and capital. Many farmers do not have access to production resources because land is concentrated in elites or corporations. Zakat funds can be used to provide access to productive land, superior seeds, agricultural tools, as well as training and appropriate technology relevant to local wisdom. Second, zakat as a social control mechanism against wealth accumulation. In the Islamic economic system, ownership is a trust, and zakat serves as a correction to the accumulation of unproductive wealth. Thus, zakat limits capitalistic expansion that often harms small farmers. Third, zakat can revive the values of mutual cooperation, agrarian spirituality, and community solidarity that have been eroded by market individualism. Through collective and community-based zakat management, farmers are not only empowered economically, but also socially and spiritually.³⁶

This conceptualization will be effective if it is closely linked to the principles of *maqāṣid al-sharī'ah*. The aspect of property protection (*ḥifẓ al-māl*) can be directed at ensuring equitable distribution of assets; protection of the soul (*ḥifẓ al-nafs*) demands an agricultural ecosystem that does not exploit labor and guarantees work safety; protection of the intellect (*ḥifẓ al-'aql*) underscores the importance of agricultural education and contextualized technological innovation; protection of offspring (*ḥifẓ al-nasl*) requires the creation of farmer regeneration; while protection of religion (*ḥifẓ al-dīn*) ensures that agricultural practices are carried out within the values of blessing, honesty, and ecological balance.³⁷

Furthermore, zakat as a decolonization tool means breaking farmers' dependence on capitalistic financial institutions such as commercial banks or middlemen who ensnare them in debt

³² Luthfi Adam, "Colonizing Space and Decolonizing Nature," 2 June 2025, <https://doi.org/10.1163/22134379-18101015>.

³³ Dianne Van Oosterhout, "From Colonial to Postcolonial Irrigation Technology: Technological Romanticism and the Revival of Colonial Water Tanks in Java, Indonesia," *Technology and Culture* 49, no. 3 (2008): 701-26.

³⁴ Luthfi, "Decolonizing Agrarian Knowledge and the Emergence of Indonesian Critical Agrarian Studies."

³⁵ Hudaifah Ahmad, Wan Norhaniza Wan Hasan, and Shereeza Mohamed Saniff, "Constructing Ethnographic Protocols for Zakat Studies in the Muslim Community," *International Journal of Islamic Finance and Sustainable Development* 17, no. 1 (March 25, 2025): 75–91, <https://doi.org/10.55188/ijifsd.v17i1.935>.

³⁶ Lukman Raimi, Ashok Patel, and Ismail Adelo, "Corporate Social Responsibility, Waqf System and Zakat System as Faith-Based Model for Poverty Reduction," *World Journal of Entrepreneurship, Management and Sustainable Development* 10, no. 3 (July 8, 2014): 228–42, <https://doi.org/10.1108/WJEMSD-09-2013-0052>.

³⁷ Muhamad Zuhaili Saiman, "The Balance Between Environmental Sustainability and Modern State Development from the Perspective of Maqasid Al-Shariah: The Balance Between Environmental Sustainability and Modern National Development According to the Perspective of Maqasid Al-Shariah," *Journal of Islamic Studies* 17, no. 1 (May 28, 2024): 69–87, <https://doi.org/10.53840/jpi.v17i1.280>.

and rent systems.³⁸ Zakat funds managed with a vision of agrarian justice can become socio-economic capital that frees farmers from the logic of debt, restores their bargaining position in the supply chain, and strengthens the community-based economy.³⁹

Thus, zakat is no longer seen as a financial leftover that is distributed to the needy, but rather as the main instrument in the reconstruction of an economic system based on Islamic values. In the context of postcolonial Indonesia, zakat has the potential to be a liberating force - correcting the inequality of colonial legacy, challenging the logic of agrarian capitalism, and opening space for a just, independent and dignified peasant economy. This is the true form of zakat praxis: not just aid, but struggle-not just charity, but liberation.

Structure Analytical Network Process (ANP)



Figure 1. Strategy Map for Agricultural Sector Development Policy

The Analytical Network Process (ANP) model used in this study has a complex and comprehensive structure in analyzing agricultural sector development policies by Lembaga Amil Zakat (LAZ) as an effort to improve farmers' welfare. The ANP structure in this study consists of three main decision components: strategic criteria, control criteria, and decision network. Strategic criteria are used to evaluate policies implemented by LAZ from the perspective of Maqoshid Shariah, ensuring that each policy taken is oriented toward achieving farmers' welfare in accordance with Shariah principles. In this study, several LAZ institutions examined include Daarul Qur'an with the Daqu Agrotechno Program, Dompet Dhuafa with the Indonesian Healthy Agriculture Program, and LAZ Al-Azhar with the True Farmer Program. Each of these programs is directed towards achieving farmers' welfare (Falah) through an approach based on Islamic values, reflected in sustainable and community-based agricultural sector management.

At the control criteria level, this study highlights how LAZ controls and manages the agricultural programs they implement. These control criteria consist of five key aspects reflecting the objectives in Maqoshid Shariah, namely: (i) Strengthening Religious Faith (Ad-

³⁸ Fathin Azzahra, M. Shabri Abd. Majid, and Suriani, "Do Zakat and Price Stability Matter for Poverty Reduction in Indonesia?" in *2023 International Conference on Decision Aid Sciences and Applications (DASA)*, 2023, 630-34, <https://doi.org/10.1109/DASA59624.2023.10286805>.

³⁹ Nafiah Ariyani, "Zakat as a Sustainable and Effective Strategy for Poverty Alleviation: From the Perspective of a Multi-Dimensional Analysis," *International Journal of Zakat* 1, no. 1 (November 16, 2016): 88-106, <https://doi.org/10.37706/ijaz.v1i1.9>.

Din), (ii) Preserving Human Life (An-Nafs), (iii) Intellectual Enrichment (Al-'Aql), (iv) Safeguarding Family and Progeny (An-Nasl), and (v) Economic Development and Wealth Expansion (Al-Mal). Each aspect has more specific sub-criteria. For example, in the Ad-Din aspect, LAZ is expected not only to provide financial support for farmers but also to ensure that they receive moral and material education so that the developed agriculture is not solely aimed at economic profit but also brings blessings and sustainability from an Islamic perspective. The An-Nafs aspect emphasizes the mental and social well-being of farmers by enhancing their dignity and self-esteem while creating a healthy working environment free from social conflicts. Meanwhile, Al-'Aql highlights the importance of education and innovation in agriculture, including providing appropriate agricultural technology and high-quality training for farmers to manage agriculture more productively and efficiently.

On the other hand, An-Nasl emphasizes the need to maintain the integrity of farmers' families and create a conducive social environment for the growth of the next generation. In this context, LAZ is responsible not only for economic aspects but also for fostering social solidarity and a healthy environment for farmers. Al-Mal, which focuses on economic development, underscores the importance of securing farmers' livelihoods and property, ensuring entrepreneurial freedom, and creating broader employment opportunities. Proper financial management and equitable wealth distribution are crucial factors in ensuring that the assistance provided by LAZ has a significant long-term impact on farmers' welfare.

At the decision network level, this study evaluates five key elements that determine the success of agricultural policies by LAZ: Capital (Funding Sources), Human Resources (HR), Land (Farmland and Infrastructure), Technology (Software and Hardware), and Marketing (Distribution Channels). Each of these elements is closely interconnected in supporting the effectiveness of zakat-based agricultural programs. Capital is a primary factor in program sustainability because, without sufficient funding, various agricultural development programs cannot run optimally. Human resources are a critical aspect of program implementation, as farmers need education, training, and mentoring to manage agriculture independently and sustainably. Adequate land and infrastructure are essential in determining agricultural productivity, so LAZ must ensure that farmers have sufficient access to productive farmland and well-functioning irrigation systems.

Additionally, agricultural technology is also a vital element in increasing efficiency and productivity. In this study, technology includes both hardware (e.g., modern agricultural tools) and software (e.g., digital-based agricultural management systems). Finally, marketing plays a crucial role in ensuring that agricultural products produced by farmers can be absorbed by the market at fair and stable prices. In this context, LAZ is responsible for building strong distribution networks and creating fair and sustainable marketing models for farmers.

Through the ANP approach, this study demonstrates that the success of agricultural sector development policies by LAZ depends heavily on the interconnection and balance between strategic criteria, control criteria, and the decision network. By considering the principles of Maqoshid Shariah as the main evaluation tool, the policies implemented by LAZ are not only oriented toward economic welfare but also toward the social, spiritual, and intellectual well-being of farmers. Data processing using Super Decision software version 2.10.0 in this study also ensures that decisions are made based on objective and measurable calculations. Thus, the ANP approach in this study not only provides a systematic evaluation

model but also offers guidance for LAZ in optimizing their role in improving farmers' welfare in Indonesia.

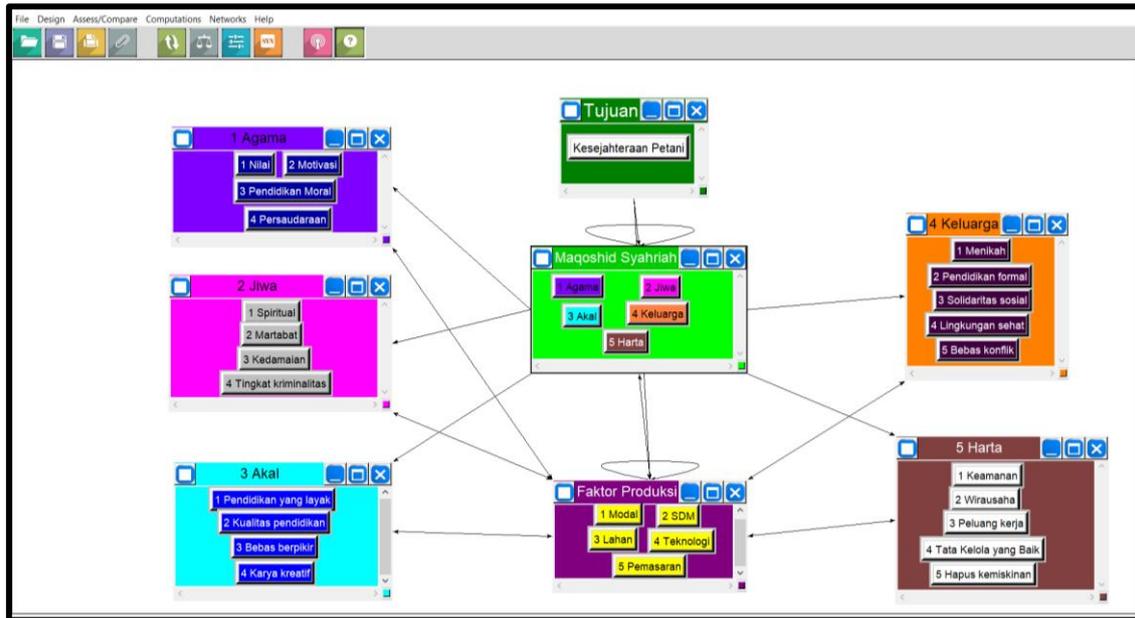


Figure 2. ANP Network Strategy Map on Super Decision Software

The Analytical Network Process (ANP) model presented in the figure serves as an analytical tool used to evaluate agricultural sector development policies implemented by Lembaga Amil Zakat (LAZ) in improving farmers' welfare. This model connects several key components, namely Maqoshid Syariah as the evaluation criteria, production factors as the driving elements, and the ultimate goal of farmers' well-being. Maqoshid Syariah in this model encompasses five main aspects: Religion (Ad-Din), Life (An-Nafs), Intellect (Al-'Aql), Family (An-Nasl), and Wealth (Al-Mal). Each of these aspects includes more specific sub-criteria, such as religious values, moral motivation, financial security, and creativity enhancement, which are used to measure the extent to which agricultural programs align with Sharia principles.

The relationship between production factors and Maqoshid Sharia illustrates how capital, human resources (HR), land, technology, and marketing are interconnected in supporting the growth of a zakat-based agricultural sector. Capital and HR play a role in strengthening the Wealth aspect, which includes financial security, entrepreneurial freedom, and poverty alleviation. Land and technology contribute to the Intellect aspect, particularly in education, research, and agricultural innovation. Meanwhile, marketing not only facilitates the distribution of agricultural products but also impacts social aspects such as solidarity and the well-being of farmers' families. Given this interconnection, approaches used by LAZ, such as the Daqu Agrotechno Program, Dompot Dhuafa, and the Petani Sejati Program, can be more effective in sustainably improving farmers' living standards.

The Maqoshid Syariah-based approach in this model emphasizes that farmers' well-being is not solely measured by economic factors but also by spiritual welfare, education, and social sustainability. By strengthening religious values, facilitating quality education, and fostering a healthy social environment, zakat-based agricultural programs have great potential to create significant positive changes in farmers' lives. Therefore, this analysis highlights that

agricultural policies implemented by LAZ should consider a balance between material and spiritual aspects to achieve Falah, a sustainable well-being aligned with Islamic principles.

Data Processing Results Analytical Network Process (ANP)

The results of the ANP process demonstrate the synthesis of the assessment of control criteria, control subcriteria, and the decision network conducted by respondents regarding the structure. All comparison groups were checked for consistency, and the Super Decisions program provided a measure of inconsistency. A certain level of consistency is required in determining priorities to obtain the best values. The results of the process are considered to have a good level of consistency if the inconsistency value is less than 0.10 (<10%).

In this study, the inconsistency measure for Daqu Agrotechno Daarul Qur'an was found to be 0.00000 across all its elements. Pertanian Sehat Indonesia Dompot Dhuafa had an inconsistency measure ranging from 0.00000 to 0.00296 across all its elements, while Petani Sejati LAZ Al-Azhar had an inconsistency measure ranging from 0.00000 to 0.02472 across all its elements. Overall, the total inconsistency measure for all respondents in this study ranged from 0.00000 to 0.07103 across all elements. The results of the consistency ratio analysis are presented in Table 4.2. This ANP process produced weight values for each element while also providing a priority ranking for those elements. Since the inconsistency measure is <0.10, the study can proceed to the analysis and discussion phase.

Table 1. Inconsistency Measure Values for Each Research Statement

No	Tingkat Pengaruh	Inconsistency < 0,10			
		Total Responden	Daqu Agro	Dompot Dhuafa	Laemas Al Azhar
1	1 Kesejahteraan Petani ← Maqoshid Syariah	0,00000	0,00000	0,00296	0,00443
2	2 Kesejahteraan Petani ← Faktor Produksi	0,00000	0,00000	0,00000	0,00589
3	1 Agama ← Maqoshid Syariah	0,00000	0,00000	0,00222	0,00000
4	2 Jiwa ← Maqoshid Syariah	0,00000	0,00000	0,00222	0,00000
5	3 Akal ← Maqoshid Syariah	0,00296	0,00000	0,00000	0,00296
6	4 Keluarga ← Maqoshid Syariah	0,00000	0,00000	0,00296	0,00000
7	5 Harta ← Maqoshid Syariah	0,00000	0,00000	0,00222	0,00000
8	1 Nilai (Murni Berhikmah) ← Faktor Produksi	0,00589	0,00000	0,00222	0,02472
9	2 Motivasi ← Faktor Produksi	0,00589	0,00000	0,00222	0,02472
10	3 Pendidikan Moral dan Material ← Faktor Produksi	0,00589	0,00000	0,00222	0,02472
11	4 Persaudaraan ← Faktor Produksi	0,00589	0,00000	0,00222	0,02472
12	1 Spiritual ← Faktor Produksi	0,00739	0,00000	0,00000	0,02104
13	2 Martabat ← Faktor Produksi	0,00739	0,00000	0,00000	0,02104
14	3 Kedamaian ← Faktor Produksi	0,00739	0,00000	0,00000	0,02104
15	4 Tingkat Kriminal ← Faktor Produksi	0,00739	0,00000	0,00000	0,02104
16	1 Pendidikan yang layak ← Faktor Produksi	0,00739	0,00000	0,00000	0,00705
17	2 Kualitas pendidikan ← Faktor Produksi	0,00739	0,00000	0,00000	0,00705
18	3 Bebas berpikir ← Faktor Produksi	0,00739	0,00000	0,00000	0,00705
19	4 Karya kreatif ← Faktor Produksi	0,00739	0,00000	0,00000	0,00705
20	1 Menikmati ← Faktor Produksi	0,00000	0,00000	0,00000	0,01403
21	2 Pendidikan formal ← Faktor Produksi	0,00000	0,00000	0,00000	0,01403
22	3 Solidaritas sosial ← Faktor Produksi	0,00000	0,00000	0,00000	0,01403
23	4 Lingkungan sehat ← Faktor Produksi	0,00000	0,00000	0,00000	0,01403
24	5 Bebas konflik ← Faktor Produksi	0,00000	0,00000	0,00000	0,01403
25	1 Keamanan ← Faktor Produksi	0,00222	0,00000	0,00000	0,00000
26	2 Wirausaha ← Faktor Produksi	0,00222	0,00000	0,00000	0,00000
27	3 Peluang kerja ← Faktor Produksi	0,00222	0,00000	0,00000	0,00000
28	4 Tata Kelola yang Baik ← Faktor Produksi	0,00222	0,00000	0,00000	0,00000
29	5 Hapus kemiskinan ← Faktor Produksi	0,00222	0,00000	0,00000	0,00000
30	1 Modal ← Maqoshid Syariah	0,00000	0,00000	0,00000	0,00000
31	2 Modal ← Faktor Produksi	0,00000	0,00000	0,00000	0,00000
32	3 SDM ← Maqoshid Syariah	0,00000	0,00000	0,00000	0,00000
33	4 SDM ← Faktor Produksi	0,00000	0,00000	0,00000	0,00000
34	5 Lahan ← Maqoshid Syariah	0,00000	0,00000	0,00000	0,00000
35	6 Lahan ← Faktor Produksi	0,00000	0,00000	0,00000	0,00000
36	7 Teknologi ← Maqoshid Syariah	0,00000	0,00000	0,00000	0,00000
37	8 Teknologi ← Faktor Produksi	0,00000	0,00000	0,00000	0,00000
38	9 Pemasaran ← Maqoshid Syariah	0,00296	0,00000	0,00000	0,00792
39	10 Pemasaran ← Faktor Produksi	0,00000	0,00000	0,00000	0,00000
40	1 Agama di klaster Maqoshid Syariah ← klaster Agama	0,00000	0,00000	0,00000	0,00000
41	2 Jiwa di klaster Maqoshid Syariah ← klaster Jiwa	0,00000	0,00000	0,00000	0,00000
42	3 Akal di klaster Maqoshid Syariah ← klaster Akal	0,00000	0,00000	0,00000	0,00000
43	4 Keluarga di klaster Maqoshid Syariah ← klaster Keluarga	0,00000	0,00000	0,00000	0,00000
44	5 Harta di klaster Maqoshid Syariah ← klaster Harta	0,00596	0,00000	0,00000	0,00596
45	1 Modal ← Agama	0,00000	0,00000	0,00000	0,00000
46	2 Modal ← Jiwa	0,00000	0,00388	0,00000	0,00000
47	3 Modal ← Akal	0,00000	0,00000	0,00000	0,02271
48	4 Modal ← Keluarga	0,00222	0,00000	0,00000	0,00937
49	5 Modal ← Harta	0,00000	0,00000	0,00000	0,00443
50	1 SDM ← Agama	0,00000	0,00000	0,00000	0,00000
51	2 SDM ← Jiwa	0,00000	0,00000	0,00000	0,00000
52	3 SDM ← Akal	0,00000	0,00000	0,00000	0,00000
53	4 SDM ← Keluarga	0,00296	0,00000	0,00000	0,00000
54	5 SDM ← Harta	0,00000	0,00000	0,00000	0,00000
55	1 Lahan ← Agama	0,00000	0,00000	0,00000	0,00000
56	2 Lahan ← Jiwa	0,00772	0,00000	0,00000	0,00772
57	3 Lahan ← Akal	0,00000	0,00000	0,00000	0,00000
58	4 Lahan ← Keluarga	0,00000	0,00000	0,00000	0,00000
59	5 Lahan ← Harta	0,00596	0,00000	0,00000	0,00596
60	1 Teknologi ← Agama	0,00000	0,00000	0,00000	0,00000
61	2 Teknologi ← Jiwa	0,00000	0,00000	0,00000	0,00000
62	3 Teknologi ← Akal	0,00772	0,00000	0,00000	0,00772
63	4 Teknologi ← Keluarga	0,00739	0,00000	0,00000	0,00739
64	5 Teknologi ← Harta	0,00000	0,00000	0,00000	0,00000
65	1 Pemasaran ← Agama	0,00000	0,00000	0,00000	0,00000
66	2 Pemasaran ← Jiwa	0,00000	0,00000	0,00000	0,00000
67	3 Pemasaran ← Akal	0,00000	0,00000	0,00000	0,00000
68	4 Pemasaran ← Keluarga	0,00000	0,00000	0,00000	0,00000
69	5 Pemasaran ← Harta	0,07103	0,00000	0,00000	0,07103
70	1 Agama ← Faktor Produksi	0,00000	0,00000	0,00000	0,00000
71	2 Jiwa ← Faktor Produksi	0,00000	0,00000	0,00000	0,00000
72	3 Akal ← Faktor Produksi	0,00000	0,00000	0,00000	0,00000
73	4 Keluarga ← Faktor Produksi	0,00000	0,00000	0,00000	0,00000
74	5 Harta ← Faktor Produksi	0,00000	0,00000	0,00000	0,00000
75	1 Klaster Kesejahteraan Petani-Maqoshid Syariah - Faktor Produksi	0,00000	0,00000	0,00000	0,00000
76	2 Klaster Maqoshid Syariah	0,00000	0,00000	0,00000	0,00000
77	3 Klaster Faktor Produksi	0,00000	0,00000	0,00000	0,00000

In this study, the principles of Maqoshid Syariah serve as a control mechanism for LAZ in implementing and promoting the development of the agricultural sector to achieve Falah (farmer welfare). As previously outlined, the principles of Maqoshid Syariah include: (i) Strengthening Religious Faith (Ad-Din); (ii) Preserving Human Life (An-Nafs); (iii) Intellectual Enrichment (Al-'Aql); (iv) Safeguarding Lineage and Family (An-Nasl); and (v) Development and Expansion of Wealth (Al-Mal).

The ANP data processing results, synthesizing each Maqoshid Syariah principle for different LAZ institutions, present varying ranking patterns, as shown in the following table:

Table 2. Priority Synthesis of Maqoshid Syariah Principles

No	Sharia Goals (Maqashid Syariah)	Daqu Agrotechno Daarul Qur'an		Healthy Agriculture Indonesia Dompot Dhuafa		True Farmers LAZ Al-Azhar		Opinion of All LAZ Respondents	
		Normalized Value Per Cluster	Priority	Normalized Value Per Cluster	Priority	Normalized Value Per Cluster	Priority	Normalized Value Per Cluster	Priority
1	Religion (Ad-Din)	29,20%	1	21,30%	2	22,10%	2	21,60%	3
2	Soul (An-Nafs)	18,90%	2	21,30%	2	16,80%	4	16,50%	5
3	Sense (Al-Aql)	18,90%	2	23,80%	1	15,80%	5	16,50%	4
4	Family (An-Nasl)	16,50%	3	16,50%	4	21,80%	3	23,10%	1
5	Treasure (Al-Maal)	16,50%	3	17,20%	3	23,60%	1	22,30%	2

The analysis of research findings on the synthesis of control criteria based on the principles of Maqoshid Syariah in the development of the agricultural sector by Lembaga Amil Zakat (LAZ) reveals differences in institutional priorities when evaluating Maqoshid Syariah as a control tool. At Daqu Agrotechno Daarul Qur'an, the principle of strengthening religious faith (Ad-Din) is the top priority, with a score of 0.29241. This indicates that in policy-making, religiosity is the most critical factor in promoting farmers' welfare. The principles of preserving human life (An-Nafs) and intellectual enrichment (Al-'Aql) rank second with equal scores, while the principles of safeguarding lineage (An-Nasl) and wealth development (Al-Mal) rank last with a score of 0.16474. This suggests that spiritual and intellectual approaches are considered more dominant than family or economic aspects in the agricultural framework of this institution.

Conversely, at Dompot Dhuafa's Healthy Agriculture Indonesia, the highest priority is given to the principle of intellectual enrichment (Al-'Aql), with a score of 0.23826. This indicates that for this institution, scientific knowledge and the intellectual capacity-building of farmers are the most essential elements for achieving welfare. The principles of religion (Ad-Din) and preserving human life (An-Nafs) share second place with an identical score of 0.21257, while the principles of wealth development (Al-Mal) and safeguarding lineage (An-Nasl) rank lower. This confirms that in Dompot Dhuafa's agricultural development model,

education and intelligence serve as the main pillars supporting *falah* for farmers, followed by religiosity and emotional well-being.

On the other hand, LAZ Al-Azhar, in its *Petani Sejati* program, exhibits a different priority pattern, where the development and expansion of wealth (*Al-Mal*) holds the top position with a score of 0.23607. This signifies that in the agricultural framework developed by LAZ Al-Azhar, economic aspects are the primary foundation for achieving farmers' welfare. The principle of religion (*Ad-Din*) ranks second with a score of 0.22091, followed by the principle of safeguarding lineage (*An-Nasl*) in third place. The principles of preserving human life (*An-Nafs*) and intellectual enrichment (*Al-'Aql*) rank fourth and fifth, respectively, indicating that social and spiritual aspects are considered less dominant compared to economic factors in their agricultural development model.

When analyzed as a whole, the synthesis of strategic objective priorities based on the opinions of all LAZ respondents indicates that the principle of safeguarding lineage/family (*An-Nasl*) holds the highest value, with a score of 0.23149. This suggests that from a broader perspective, the family aspect serves as a fundamental pillar in the development of the agricultural sector to achieve farmers' welfare. The principle of wealth development and expansion (*Al-Mal*) ranks second with a score of 0.22291, followed by the principle of strengthening religious faith (*Ad-Din*) in third place. The principles of intellectual enrichment (*Al-'Aql*) and preserving human life (*An-Nafs*) rank last, indicating that economic and social aspects are more emphasized in agricultural policies compared to intellectual and emotional aspects.

The differences in institutional priorities regarding *Maqashid Syariah* principles demonstrate that each LAZ has a distinct approach to implementing Islamic values in agricultural sector development. *Daarul Qur'an* places greater emphasis on religiosity and intellectual aspects, *Dompot Dhuafa* focuses on knowledge capacity-building, while LAZ Al-Azhar prioritizes economic aspects. In aggregate, the synthesis of respondent opinions shows that family and economic aspects are the primary focus in building farmers' welfare. This underscores that strengthening social relationships within families and ensuring economic stability are fundamental factors in achieving *falah* in an agricultural sector guided by *Maqashid Syariah*.

Reclaiming Zakat: Towards an Islamic Agrarian Justice

Reclaiming zakat as an emancipatory praxis in the Indonesian agrarian context demands a framework that goes beyond the bureaucratic and capitalistic economic paradigms that have dominated development policy.⁴⁰ Zakat, in the classical Islamic tradition, is not just a ritualized individual obligation or a temporary social charity, but part of Islam's institutional architecture to build a just political-economic order.⁴¹ It works not only to reduce poverty, but to disrupt the structure of inequality, restore the dignity of marginalized groups - including small farmers - and

⁴⁰ Bilal Ahmad Malik, "Philanthropy in Practice: The Role of Zakat in the Realization of Justice and Economic Growth," *International Journal of Zakat* 1, no. 1 (16 November 2016): 64–77, <https://doi.org/10.37706/ijaz.v1i1.7>.

⁴¹ Konstantinos Retsikas, "Reconceptualizing Zakat in Indonesia: Worship, philanthropy and rights," *Indonesia and the Malay World* 42, no. 124 (September 2, 2014): 337–57, <https://doi.org/10.1080/13639811.2014.951519>.

redistribute access to production resources previously monopolized by colonial and postcolonial elites.⁴²

In this context, *maqāṣid* al-sharī'ah becomes an epistemic and ethical instrument that reorients the orientation of zakat-based agricultural development. The five main principles of *maqāṣid-ḥifẓ* al-dīn, al-nafs, al-'aql, al-nasl, and al-māl-should be read not as separate entities, but as one value system that is integrated in the project of decolonizing knowledge and economic structures. When Lembaga Amil Zakat (LAZ) designs zakat-based agricultural programs, such as Daqu Agrotechno, Pertanian Sehat Indonesia, and LAZ Al-Azhar's True Farmers, they are actually opening a space to return control over land, technology, and crops to the hands of the farmers themselves-a radical step in challenging the structure of agrarian inequality inherited from colonialism.⁴³

Findings from the *Analytical Network Process* (ANP) approach used in this study show that the zakat policy by LAZ does not only have a technical dimension, but is also full of value orientation. With very high data consistency (with inconsistency numbers ranging from 0.00000 to 0.07103), it appears that the community's preference in prioritizing *maqāṣid* shows a complex and deep justice orientation. Daarul Qur'an's Daqu Agrotechno, for example, places the spiritual aspect (*ḥifẓ* al-dīn) at the top (29.20%), indicating that religious values are not just a complement, but a moral and motivational foundation in building sustainable agriculture. This means that true agrarian development cannot be separated from character building and ethical awareness of agrarian actors.

Meanwhile, Dompot Dhuafa prioritizes intellectual strengthening (*ḥifẓ* al-'aql) with the highest weight of 23.80%. This reflects a knowledge decolonization approach, in which the liberation of farmers is impossible to achieve without mastery of technology, access to information, and increased capacity for critical thinking. Farmers in this approach are no longer positioned as objects of development, but as active and conscious subjects, who can control the production and distribution process independently. In contrast, LAZ Al-Azhar through the True Farmer program prioritizes the economic dimension (*ḥifẓ* al-māl) with a weight of 23.60%. This is a form of economic decolonization, returning control over capital and resources to agrarian communities, reducing dependence on conventional financial institutions, and creating community-based entrepreneurship models.

But what is most interesting is the aggregated results of all respondents, where *ḥifẓ al-nasl* (protection of family and offspring) actually emerged as the main dimension with a score of 23.10%. This shows that the farming community understands welfare not merely as a matter of income or land productivity, but as the sustainability of the social structure, the preservation of inter-generational relations, and the stability of community values. In this framework, zakat is not only a bridge to food security or economic growth, but also an instrument to maintain the holistic

⁴² Samiul Hasan, "Philanthropy and Social Justice in Islam: Principles, Prospects, and Practices," SSRN Scholarly Paper (Rochester, NY: Social Science Research Network, January 30, 2024), <https://doi.org/10.2139/ssrn.4709876>.

⁴³ James C. Scott, "Resistance without Protest and without Organization: Peasant Opposition to the Islamic Zakat and the Christian Tithe," *Comparative Studies in Society and History* 29, no. 3 (July 1987): 417–52, <https://doi.org/10.1017/S0010417500014663>.
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sustainability of agrarian life, which guarantees a safe, dignified and spiritual living space for farming families.⁴⁴

Thus, *maqāṣid* al-sharī'ah in this study is not used normatively or statically, but is positioned as a critical framework that allows the emergence of alternative development epistemologies. It is able to dismantle the nature of conventional economic instruments that are often value-neutral, while factually reinforcing the dominance of big capital, technocracy and free markets.⁴⁵ Reclaiming zakat through *maqāṣid* is a form of epistemic resistance to the colonization of ways of thinking that make efficiency and profit the only parameters of successful development.⁴⁶

Moreover, zakat as an emancipatory praxis in the discourse of Islamic agrarian justice presupposes the active involvement of the community in the transformation process. LAZ should not only be a channel for fund distribution, but should be a catalyst for social change that encourages participation, independence, and critical awareness.⁴⁷ Programs such as Daqu Agrotechno, Dompot Dhuafa, and Petani Sejati are important first steps. However, in order to truly build sustainable *falah*, these programs must continue to be developed with participatory, community-based principles, and closely connected to transformative Islamic spirituality.

This research ultimately confirms that agricultural sector development should not be controlled by technocratic and capitalistic logic alone. It must be supported by *maqāṣid* al-sharī'ah values that live in the pulse of the farming community. Zakat, in this framework, is no longer just a donation, but an Islamic political-economic strategy capable of dismantling structural inequality and building a just, civilized and liberating agrarian order. Thus, *reclaiming zakat* means returning it to its original position as part of Islam's prophetic ideals - to defend the oppressed, uplift the marginalized, and build a more humane world from the land and sweat of farmers who have been neglected.

Conclusion

This study shows that zakat, when repositioned within the framework of *maqāṣid* al-sharī'ah and the *Analytical Network Process (ANP)* approach, has great potential as a tool for decolonizing the agrarian economy in Indonesia. The results of data processing using *Super Decisions* software version 2.10.0 show a high level of consistency, with inconsistency values across respondents ranging from 0.00000 to 0.07103, well below the 0.10 threshold, which signifies the reliability of data synthesis. The *maqāṣid* preferences of each LAZ show a different value focus: Daarul Qur'an puts ad-dīn (29.20%) as the top priority, Dompot Dhuafa prioritizes al-'aql (23.80%), while LAZ Al-Azhar makes al-māl (23.60%) the highest priority. However, when all the opinions of respondents are synthesized, the dimension of an-nasl (protection of offspring and family) emerges as the top priority with a weight of 23.10%, followed by al-māl (22.30%) and ad-dīn (21.60%).

⁴⁴ Zulkipli Lessy, "Philanthropic Zakat for Empowering Indonesia's Poor: A Qualitative Study of Recipient Experiences at Rumah Zakat" (Dissertation, United State of America, Indiana University, 2014), <https://hdl.handle.net/1805/4038>.

⁴⁵ Vu Tuong, "Indonesia's agrarian movement: Anti-capitalism at a crossroads," in *Agrarian Angst and Rural Resistance in Contemporary Southeast Asia* (Routledge, 2009).

⁴⁶ Mohamed Mitiche, "A Decolonial Critique of the Maqāṣid-Based Approach to Sharī'a," *Journal of Islamic Law* 6, no. 1 (July 1, 2025), <https://journalofislamiclaw.com/current/article/view/mitiche>.

⁴⁷ Amelia Fauzia, *Faith and the State: A History of Islamic Philanthropy in Indonesia* (BRILL, 2013).

This finding confirms that farmers' welfare is not only understood in terms of economics and productivity, but also includes aspects of social sustainability, spirituality, and regeneration of agrarian community values. *Maqāṣid al-sharī'ah* in this study functions not only as a normative framework, but as a transformative epistemology that assesses the extent to which the zakat program truly touches substantive justice. In the postcolonial context, *maqāṣid-based* zakat can dismantle structural inequalities inherited from colonialism and technocratic development logic, and open space for a more just, participatory and Islamic values-based agricultural system. Thus, reclaiming zakat means returning it as a social and spiritual force to build a humane, just and liberating agrarian order.

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