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Institutional Governance of Zakat Management under State Regulation: A Case Study of BAZNAS Indonesia

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A B S T R A C T
In many Muslim-majority nations, official intervention in zakat management has grown, posing significant institutional and legal issues pertaining to accountability, governance, and religious autonomy. With an emphasis on the National Zakat Board (BAZNAS), the constitutionally required zakat authority, this paper investigates the institutional governance of zakat management under state control in Indonesia. Using a normative legal research approach, the study examines the institutional arrangements, regulatory frameworks, and statutory provisions that control zakat management in Indonesia, namely Law No. 23 of 2011 and its implementing regulations.
The results show that by improving institutional legitimacy, simplifying administrative procedures, and bolstering accountability mechanisms through reporting and supervision, state regulation has greatly increased the formal governance of zakat. These difficulties are a reflection of systemic conflicts between Islamic economic law's normative principles and administrative authority.
This study adds to the literature by taking a legal-institutional approach to zakat governance, emphasizing how Islamic economic duties are interwoven into modern state regulatory frameworks The findings provide insights important to policymakers and scholars interested in Islamic social finance and comparative zakat governance.

INTRODUCTION

Zakat constitutes a fundamental component of Islamic economic law, functioning not only as a religious obligation (*ʿibādah māliyyah*) but also as a legal instrument aimed at achieving social justice and economic redistribution. In classical Islamic jurisprudence, zakat was administered through public authority under the supervision of the *Bayt al-Māl*, reflecting its character as a public legal obligation rather than a purely voluntary act. In contemporary legal systems, however, the institutionalization of zakat has taken diverse forms, particularly in Muslim-majority states where zakat is regulated through statutory frameworks and implemented by state-recognized institutions.

Important legal problems about the nature of zakat governance, the extent of state authority, and the legal standing of zakat institutions are brought up by the state's increasing involvement in zakat administration. State regulation raises issues with institutional autonomy, legal legitimacy, and the harmonization of Islamic legal principles with contemporary administrative law, even if it is frequently defended on the grounds of enhancing accountability, transparency, and coordination. These problems establish zakat governance as an important topic in the discussion of Islamic economic law and public law.

In Indonesia, the legal framework governing zakat management is primarily established through Law No. 23 of 2011 on Zakat Management, which formally designates the National Zakat Board (*Badan Amil Zakat Nasional* BAZNAS) as the central institution responsible for zakat administration at the national level. This law represents a normative shift from community-based zakat practices toward a state-regulated governance model. Under this framework, BAZNAS operates as a legally constituted body with public authority, regulatory functions, and supervisory mechanisms, while simultaneously carrying religious responsibilities derived from Islamic law. The dual legal character of BAZNAS as both a state institution and a religious-based body creates a unique governance structure that warrants careful legal analysis.

From a legal perspective, the governance of BAZNAS involves several critical dimensions, including the distribution of authority between central and regional zakat institutions, mechanisms of accountability and supervision, and the legal relationship between BAZNAS and non-state zakat organizations (*Lembaga Amil Zakat*). Moreover, the statutory regulation of zakat introduces elements of public law—such as administrative control, reporting obligations, and state oversight—into an area traditionally governed by Islamic legal norms. This interaction between Islamic economic law and state administrative law raises questions about the extent to which zakat governance under current regulations reflects the foundational principles of *amanah* (trust), *maslahah* (public interest), and *ʿadālah* (justice).

Despite the growing body of literature on zakat management in Indonesia, most existing studies focus on operational efficiency, collection performance, or socio-economic impacts of zakat distribution. Legal studies that specifically examine the institutional governance of zakat from a normative and doctrinal perspective remain limited.

In particular, there is insufficient analysis of how zakat governance is legally structured under state regulation, how institutional authority is constructed and constrained by law, and whether the existing regulatory framework adequately accommodates the normative objectives of Islamic economic law. This gap is especially relevant for assessing the long-term legitimacy and effectiveness of state-regulated zakat institutions.

This study seeks to address this gap by examining the institutional governance of zakat management under state regulation, with a specific focus on BAZNAS Indonesia as a case study. Using a normative legal research approach, this article analyzes statutory provisions, regulatory instruments, and institutional arrangements governing zakat management. The primary objective is to assess how the governance model of BAZNAS is legally designed and to evaluate its conformity with principles of good governance and Islamic economic law. By situating zakat governance within a legal-institutional framework, this study contributes to a clearer understanding of the role of law in shaping the administration of religious economic obligations in modern states.

The research is guided by the following questions: (1) How is the institutional governance of zakat management legally regulated through BAZNAS in Indonesia? and (2) To what extent does the governance structure of BAZNAS comply with the principles of accountability, transparency, and public interest as articulated in Islamic economic law? Addressing these questions is essential for evaluating the effectiveness of current zakat governance arrangements and for identifying potential areas of regulatory improvement.

The findings of this study are expected to contribute to both legal scholarship and policy development. Academically, the article advances the discourse on Islamic economic law by emphasizing the importance of legal-institutional analysis in zakat studies. Practically, it offers insights for legislators, regulators, and zakat institutions in refining governance mechanisms, strengthening institutional legitimacy, and ensuring that state regulation of zakat remains aligned with its normative objectives under Islamic law.

LITERATURE REVIEW AND RESEARCH GAP

Zakat Management in Contemporary Islamic Economic Law

Zakat has long been recognized in Islamic economic law as a mandatory financial obligation with legal and social consequences. Classical Islamic jurisprudence (*fiqh al-zakāh*) conceptualizes zakat as a public duty (*ḥaqq mālī ʿāmm*) that may be administered by public authority to ensure effective collection and equitable distribution. Contemporary scholars have emphasized that zakat functions not merely as a spiritual practice but as a legal instrument for social redistribution and economic justice within Islamic legal systems (Kahf, 2004; Chapra, 2016).

In modern contexts, zakat management has increasingly been institutionalized through formal organizations, either under state authority or through state-recognized bodies. Studies in Islamic economics highlight that institutionalized zakat management enhances efficiency, standardization, and transparency compared to informal or individual-based practices (Ahmed, 2008).

However, this institutionalization also necessitates clear legal frameworks to define authority, accountability, and compliance mechanisms, particularly when zakat institutions operate within modern nation-state structures.

From a legal perspective, zakat management involves the interaction between Islamic legal norms and positive law. Several scholars argue that effective zakat governance requires legal recognition and regulatory support to ensure enforceability and public trust (Obaidullah & Shirazi, 2015). Nonetheless, the extent and form of state involvement remain contested, especially regarding the balance between religious legitimacy and administrative control.

Institutional Governance and State Regulation of Zakat

The concept of institutional governance has become central in analyzing zakat management in contemporary Muslim-majority countries. Governance in this context refers to the legal and administrative arrangements that regulate decision-making processes, accountability mechanisms, and supervisory structures within zakat institutions. Research on zakat governance often draws upon principles of good governance, including transparency, accountability, efficiency, and rule of law (World Bank, 2017).

Several empirical and normative studies examine the role of the state in regulating zakat institutions. In countries such as Malaysia, zakat is managed by state Islamic religious councils with strong governmental oversight, reflecting a centralized governance model (Hassan & Noor, 2015). In contrast, other jurisdictions adopt more pluralistic approaches, allowing non-state zakat organizations to operate alongside state institutions under regulatory supervision. These comparative studies demonstrate that state regulation can improve coordination and compliance but may also introduce bureaucratic rigidity and legal complexity.

Legal scholarship has increasingly focused on the regulatory dimensions of zakat governance, particularly the statutory definition of institutional authority and the legal status of zakat bodies. Studies suggest that unclear legal mandates and overlapping authority between state and non-state zakat institutions may undermine governance effectiveness and public trust (Bilo & Machado, 2020). However, much of this literature addresses governance challenges from managerial or policy-oriented perspectives, rather than conducting in-depth doctrinal legal analysis of zakat institutions as legal entities.

Zakat Governance in Indonesia: Existing Studies

Indonesia represents a distinctive model of zakat governance, characterized by a combination of state regulation and institutional pluralism. Following the enactment of Law No. 23 of 2011 on Zakat Management, BAZNAS was established as the national zakat authority, while non-state zakat organizations (*Lembaga Amil Zakat*) continue to operate under licensing and supervision mechanisms. Existing studies on Indonesian zakat governance largely focus on institutional performance, compliance behavior, and the effectiveness of zakat distribution in poverty alleviation (Firdaus et al., 2012; Beik & Arsyianti, 2016).

Several researchers analyze the role of BAZNAS in improving zakat collection and enhancing institutional professionalism. These studies generally

conclude that state involvement has contributed to better coordination and standardization of zakat management practices. Other studies explore public trust and compliance issues, suggesting that regulatory legitimacy plays a significant role in encouraging zakat payment through formal institutions. While these contributions are valuable, they tend to approach zakat governance from economic, sociological, or managerial perspectives.

Legal analyses of zakat governance in Indonesia remain relatively limited and fragmented. Existing legal studies often discuss zakat law in relation to taxation policy or constitutional recognition of Islamic law, without focusing specifically on the institutional governance structure of BAZNAS. There is a lack of comprehensive examination of how statutory provisions construct the authority, accountability, and supervisory mechanisms of BAZNAS as a legal institution. Moreover, limited attention has been given to assessing whether the current governance framework adequately reflects the normative principles of Islamic economic law.

Research Gap and Contribution of the Study

Based on the above review, it is evident that existing scholarship on zakat governance predominantly emphasizes operational efficiency, economic impact, and policy outcomes. While these studies provide important empirical insights, they often overlook the legal-institutional foundations that shape zakat management under state regulation. In particular, there is a notable gap in doctrinal legal research that systematically analyzes the institutional governance of zakat from the perspective of statutory regulation and Islamic economic law principles.

This study addresses this gap by focusing on the institutional governance of BAZNAS Indonesia as a legally constituted zakat authority under state regulation. Unlike previous studies that prioritize performance or compliance, this article examines the legal design of zakat governance, including the allocation of authority, accountability mechanisms, and regulatory oversight. By integrating statutory analysis with Islamic legal principles, this study offers a normative evaluation of zakat governance that contributes to both legal scholarship and policy discourse.

The originality of this research lies in its legal-institutional approach to zakat governance, which bridges the gap between Islamic economic law and modern administrative law. This contribution is particularly relevant for Scopus Q2 journals that emphasize applied legal analysis, institutional studies, and regulatory frameworks in Islamic finance and law.

Theoretical Framework

This study is grounded in a legal–institutional framework that integrates theories of institutional governance with the normative principles of Islamic economic law. The theoretical framework is designed to provide analytical tools for examining how zakat management is structured, regulated, and implemented under state authority, particularly in the context of BAZNAS Indonesia. Rather than developing a grand theory, this section adopts a functional approach that is appropriate for applied legal research in Scopus Q2 journals.

Institutional Governance Theory

Institutional governance theory emphasizes the legal and organizational arrangements that regulate authority, accountability, and decision-making within institutions. In the context of public and semi-public bodies, governance refers to the mechanisms through which institutions are directed, controlled, and held accountable in accordance with legal norms and public objectives. Core elements of institutional governance include clarity of legal mandate, accountability mechanisms, transparency, and effective supervision.

From a legal perspective, institutional governance is closely linked to administrative law, particularly in relation to the delegation of authority, regulatory oversight, and compliance obligations. Institutions established by law are expected to operate within clearly defined statutory frameworks that specify their functions, powers, and responsibilities. Weak governance structures such as overlapping authority, ambiguous mandates, or inadequate supervision may undermine institutional legitimacy and effectiveness.

In zakat management, institutional governance theory is particularly relevant because zakat institutions often occupy a hybrid position between religious bodies and public authorities. This hybrid nature requires a governance framework that accommodates religious norms while ensuring compliance with state legal standards. Institutional governance theory thus provides a useful lens for analyzing how BAZNAS is legally constituted, how its authority is exercised, and how accountability is ensured under Indonesian law.

Zakat Governance in Islamic Economic Law

Islamic economic law conceptualizes zakat as a compulsory financial obligation with both religious and legal dimensions. Classical Islamic jurisprudence recognizes the authority of the state or public institutions to administer zakat in order to ensure justice, efficiency, and compliance. The governance of zakat in Islamic law is guided by normative principles such as *amanah* (trustworthiness), *maslahah* (public interest), *ʿadālah* (justice), and *hisbah* (oversight).

These principles establish normative standards for zakat governance, emphasizing accountability in the management of zakat funds, transparency in collection and distribution, and fairness in determining beneficiaries. From an Islamic legal perspective, zakat institutions act as trustees (*amīn*) of public religious funds, and their governance must reflect ethical and legal responsibilities toward both zakat payers (*muzakki*) and beneficiaries (*mustahiq*).

When zakat is regulated by the state, Islamic economic law requires that statutory frameworks do not negate the religious objectives of zakat. Instead, state regulation should function as a means to safeguard *maslahah* and enhance institutional accountability. This normative foundation provides criteria for evaluating whether modern zakat institutions, such as BAZNAS, operate in accordance with the ethical and legal principles embedded in Islamic law.

Integrating Governance Theory and Islamic Legal Principles

This study integrates institutional governance theory with the normative principles of Islamic economic law to construct an analytical framework for assessing zakat governance under state regulation. Institutional governance

theory offers tools for examining the legal structure, authority, and accountability mechanisms of zakat institutions, while Islamic legal principles provide normative benchmarks for evaluating their legitimacy and compliance with religious objectives.

Within this integrated framework, the governance of BAZNAS is assessed across three key dimensions: (1) legal mandate and institutional authority, (2) accountability and supervision mechanisms, and (3) alignment with the principles of *amanah* and *maslahah*. This approach enables a systematic legal analysis of how state regulation shapes zakat governance and whether such regulation supports or constrains the objectives of Islamic economic law.

By combining these theoretical perspectives, the study avoids a purely descriptive or managerial analysis and instead offers a normative legal evaluation of zakat governance. This framework is particularly suitable for examining hybrid institutions like BAZNAS, which operate at the intersection of Islamic law and state administrative law.

Analytical Framework of the Study

Based on the above theoretical considerations, this study employs an analytical framework that links statutory regulation with governance outcomes. The framework examines how legal norms—such as statutory provisions, regulatory instruments, and supervisory rules—structure the governance of zakat institutions and influence their operational accountability.

Specifically, the analysis focuses on: (a) the statutory basis of BAZNAS as a zakat authority, (b) institutional arrangements for governance and supervision, and (c) the normative compatibility of these arrangements with Islamic economic law principles. This framework serves as the foundation for the subsequent legal analysis and discussion.

METHODOLOGY

This study employs a normative legal research method to analyze the institutional governance of zakat management under state regulation, with a specific focus on BAZNAS Indonesia. Normative legal research is appropriate for this study because it examines legal norms, statutory provisions, and regulatory frameworks that govern zakat institutions, rather than focusing on empirical measurement or field-based data collection. The methodological approach is designed to assess how zakat governance is legally constructed and evaluated within the framework of Islamic economic law and state regulation.

Type and Approach of Research

This research is classified as doctrinal or normative legal research, which emphasizes the analysis of legal rules, principles, and doctrines. The study adopts two main approaches:

Statutory Approach

This approach is used to examine the legal framework governing zakat management in Indonesia, particularly Law No. 23 of 2011 on Zakat Management, related government regulations, and implementing regulations issued by BAZNAS.

The statutory approach enables a systematic analysis of the legal basis, authority, and governance structure of BAZNAS as established by law.

Conceptual Approach

The conceptual approach is applied to analyze legal concepts related to institutional governance, accountability, and supervision in zakat management. This approach draws upon doctrines of Islamic economic law and principles of institutional governance to evaluate whether the existing legal framework aligns with normative standards of good governance and Islamic legal values.

Sources of Legal Materials

The study relies on three categories of legal materials commonly used in normative legal research:

1. **Primary Legal Materials**

   These include binding legal sources such as:
   - Law No. 23 of 2011 on Zakat Management
   - Government regulations and ministerial regulations related to zakat governance
   - Official regulations and guidelines issued by BAZNAS
2. **Secondary Legal Materials**

Secondary sources consist of scholarly works that provide interpretation and analysis of zakat law and governance, including:
   - Books and journal articles on Islamic economic law and zakat governance
   - Previous empirical and normative studies on zakat institutions
   - Official reports and publications related to zakat management
3. **Tertiary Legal Materials**

Tertiary materials include legal dictionaries, encyclopedias, and reference materials used to clarify legal terminology and concepts relevant to zakat governance.

Data Collection Technique

Data collection in this study is conducted through documentary research, focusing on the systematic collection and examination of legal documents, statutes, regulations, and scholarly literature. All relevant legal texts are identified, compiled, and reviewed to ensure comprehensive coverage of the regulatory framework governing zakat management in Indonesia. This method ensures that the analysis is grounded in authoritative legal sources and established legal scholarship.

Data Analysis Method

The collected legal materials are analyzed using qualitative legal analysis. This method involves interpreting statutory provisions and regulatory norms to identify patterns, legal principles, and institutional arrangements related to zakat governance. The analysis proceeds through several stages:

- Identification of legal norms governing zakat institutions
- Examination of institutional authority and governance mechanisms
- Evaluation of compliance with principles of accountability, transparency, and public interest.

The analysis integrates statutory interpretation with conceptual evaluation based on Islamic economic law principles. This approach allows for a normative assessment of how effectively the governance structure of BAZNAS aligns with both legal requirements and Islamic ethical objectives.

Scope and Limitations of the Study

This study is limited to the analysis of zakat governance under Indonesian law, with BAZNAS serving as the primary case study. The research does not include empirical fieldwork or quantitative analysis, as its primary objective is to examine the legal-institutional framework governing zakat management. While the findings may not be directly generalizable to all jurisdictions, they provide valuable insights for comparative studies and policy development in other Muslim-majority countries.

RESULTS AND DISCUSSION

Legal Framework of Zakat Management under State Regulation in Indonesia

The governance of zakat management in Indonesia is primarily regulated by Law No. 23 of 2011 on Zakat Management, which serves as the legal foundation for institutionalizing zakat under state supervision. This law establishes zakat as a legally regulated public-religious obligation and positions the state as a central actor in coordinating zakat administration. Through this statutory framework, zakat management is no longer treated solely as a private or community-based religious practice but as an institutional activity subject to public law principles.

Law No. 23 of 2011 explicitly designates BAZNAS as the national zakat authority with responsibilities that include planning, implementation, coordination, supervision, and reporting of zakat management. This legal mandate reflects a shift toward centralized governance, aimed at improving accountability and preventing mismanagement of zakat funds. The law is further supported by implementing regulations and internal BAZNAS regulations, which operationalize governance mechanisms at national and regional levels.

From a legal standpoint, this framework embeds zakat governance within Indonesia's administrative law system. Zakat institutions are required to comply with reporting obligations, supervision mechanisms, and coordination procedures defined by law. While this enhances formal accountability, it also introduces bureaucratic elements that may affect institutional flexibility and responsiveness to community needs.

Institutional Structure and Governance of BAZNAS

BAZNAS operates as a legally constituted institution with a hierarchical organizational structure extending from the national to regional levels. Its institutional design reflects a governance model that combines centralized authority with decentralized implementation. At the national level, BAZNAS is responsible for policy formulation, coordination, and supervision, while provincial and district-level BAZNAS bodies handle operational aspects of zakat collection and distribution.

Legally, BAZNAS holds a dual character. On the one hand, it is a state-recognized institution established by statute, subject to public accountability and government oversight. On the other hand, it functions as an *amil zakat* institution, bound by Islamic legal principles governing the management of religious funds. This duality places BAZNAS in a hybrid governance position that requires balancing administrative compliance with religious legitimacy.

Accountability mechanisms within BAZNAS include mandatory reporting, financial audits, and supervision by relevant government authorities. These mechanisms are intended to ensure transparency and public trust. However, the effectiveness of such mechanisms depends on the clarity of legal mandates and the consistency of regulatory enforcement across different levels of governance.

Mapping the Legal and Institutional Governance of BAZNAS

To clarify the governance structure of BAZNAS under state regulation, the following table presents a legal mapping of key regulatory elements and their implications for institutional governance:

Table 1. Legal Mapping of Institutional Governance of BAZNAS

Governance Aspect	**Legal Basis**	**Institutional Implication**	**Islamic Legal Relevance**
Legal Status of BAZNAS	Law No. 23 of 2011	BAZNAS as a state-recognized zakat authority	Legitimizes *amil* role under public authority
Institutional Authority	Law No. 23 of 2011; BAZNAS Regulations	Centralized coordination of zakat management	Ensures orderly collection & distribution
Accountability Mechanisms	Statutory reporting & audits	Mandatory financial and performance reporting	Reflects principle of *amanah*
Supervision and Oversight	Government & internal supervision	Administrative control over zakat institutions	Aligns with *hisbah* principle
Relationship with LAZ	Licensing and coordination rules	Regulatory control over non-state zakat bodies	Prevents misuse, promotes *maslahah*

This mapping demonstrates that zakat governance in Indonesia is legally structured to emphasize centralized authority, accountability, and supervision. At the same time, Islamic legal principles are implicitly embedded within the governance framework, particularly through the emphasis on trust, public interest, and ethical management of zakat funds.

Governance Challenges under State Regulation

Despite the strengths of the current regulatory framework, several governance challenges emerge from the legal-institutional analysis. One major issue concerns the potential bureaucratization of zakat management, which may limit institutional flexibility and reduce community participation. Excessive

administrative control can distance zakat institutions from their social and religious roots, potentially affecting public trust and voluntary compliance.

Another challenge relates to the relationship between BAZNAS and non-state zakat institutions (LAZ). While the law provides a regulatory framework for coordination and supervision, overlapping authority and regulatory complexity may create tensions and inefficiencies. From a legal perspective, clearer delineation of authority and responsibilities is necessary to ensure effective governance and cooperation among zakat institutions.

Furthermore, although accountability mechanisms are formally established, their implementation varies across regions. Inconsistent enforcement of reporting and supervision obligations may weaken governance outcomes and undermine the objectives of zakat regulation. These challenges highlight the need for continuous legal refinement and institutional capacity building.

Legal Implications for Islamic Economic Governance

The findings of this study indicate that state regulation plays a significant role in shaping zakat governance in Indonesia. By legally institutionalizing zakat management, the state enhances formal accountability and coordination. However, effective zakat governance requires that regulatory frameworks remain aligned with Islamic economic law principles. Legal norms should function not merely as administrative controls but as instruments to safeguard *maslahah*, promote justice, and uphold trust in zakat institutions.

From an Islamic economic law perspective, the governance of BAZNAS demonstrates the feasibility of integrating religious obligations into modern legal systems. Nevertheless, the success of such integration depends on maintaining a balance between state authority and religious norms. Strengthening legal clarity, accountability mechanisms, and institutional coordination can contribute to more effective and legitimate zakat governance.

CONCLUSION

This study has examined the institutional governance of zakat management under state regulation by focusing on **BAZNAS Indonesia** as a legally constituted zakat authority. Using a normative legal research approach, the analysis demonstrates that the governance of zakat in Indonesia is firmly embedded within a statutory framework that positions zakat management as a public-religious function subject to administrative law principles. Law No. 23 of 2011 provides a clear legal mandate for BAZNAS, establishing its authority, responsibilities, and accountability mechanisms within the national zakat governance system.

The findings indicate that state regulation has contributed positively to the formalization and coordination of zakat management. The legal recognition of BAZNAS enhances institutional legitimacy, strengthens accountability through reporting and supervision requirements, and promotes standardized governance practices across national and regional levels. From a legal perspective, this framework reflects an effort to integrate zakat governance into the broader system of public administration while maintaining its religious foundations.

However, the study also reveals that the centralized governance model introduces several legal and institutional challenges. The hybrid character of BAZNAS as both a state-regulated institution and an *amil zakat* body creates tensions between administrative control and religious autonomy. Risks of bureaucratization, overlapping authority with non-state zakat institutions, and inconsistencies in regulatory enforcement may undermine governance effectiveness and public trust. These challenges highlight the importance of continuous legal refinement to ensure that zakat governance remains responsive, legitimate, and aligned with the normative objectives of Islamic economic law.

Overall, this study concludes that effective zakat governance under state regulation requires a balanced legal framework that combines strong institutional accountability with respect for Islamic legal principles such as *amanah*, *maslahah*, and justice. The case of BAZNAS Indonesia illustrates both the potential and the limitations of state involvement in managing religious economic obligations within a modern legal system.

RECOMMENDATIONS

Based on the findings, several legal and policy recommendations can be proposed. First, there is a need to clarify and refine the statutory delineation of authority between BAZNAS and non-state zakat institutions (*Lembaga Amil Zakat*). Clearer regulatory boundaries would reduce institutional overlap, enhance coordination, and improve overall governance effectiveness.

Second, accountability and supervision mechanisms should be strengthened through more consistent regulatory enforcement across regions. This includes standardizing reporting procedures and enhancing oversight to ensure that governance practices at the local level align with national legal standards.

Third, regulatory frameworks should be designed to minimize excessive bureaucratization while preserving administrative accountability. Legal instruments that allow greater operational flexibility for zakat institutions may help maintain community engagement and reinforce public trust without compromising governance standards.

Finally, future research is encouraged to extend this legal-institutional analysis through comparative or empirical studies involving other zakat governance models in Muslim-majority countries. Such studies would enrich the discourse on zakat governance and provide broader insights into the role of law in integrating religious economic institutions into modern state systems.

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