

## IS GREEN ZAKAT THE MISSING LINK BETWEEN ISLAMIC PHILANTHROPY AND ENVIRONMENTAL JUSTICE?

<sup>1</sup>Muhammad Abrar, <sup>2</sup>Fitria Andriani, <sup>3</sup>Arini Izzati, and <sup>4</sup>T. Muhammad Ghufuran  
<sup>1,3,4</sup>Universitas Islam Negeri Ar-Raniry Banda Aceh, <sup>2</sup>Universitas Iskandarmuda Banda Aceh

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### ABSTRACT

*This study aims to analyze the concept of Green Zakat as a form of Islamic philanthropy that embodies environmental sustainability and ecological justice. Using a descriptive qualitative approach through conceptual–integrative analysis and a systematic literature review, the study examines the role of zakat not only as an instrument of economic redistribution but also as a potential source of green finance in supporting the Sustainable Development Goals (SDGs), particularly Goal 13 (Climate Action) and Goal 15 (Life on Land). The findings reveal that Green Zakat has a strong theological foundation within the framework of maqāṣid al-sharī'ah, especially in the dimensions of protecting life (ḥifẓ al-nafs), wealth (ḥifẓ al-māl), and the environment (ḥifẓ al-bi'ah). In Indonesia, the implementation of Green Zakat has begun to develop through initiatives by BAZNAS and other zakat institutions that allocate zakat funds for environmentally friendly activities such as sustainable agriculture, nature conservation, and renewable energy projects. However, challenges remain in terms of regulatory frameworks, governance, and institutional capacity. The study concludes that Green Zakat can serve as a strategic bridge between Islamic philanthropy and environmental justice if supported by adaptive policies, cross-sector collaboration, and enhanced ecological zakat literacy.*

**Keywords:** Green Zakat, Islamic Philanthropy, Environmental Justice, Green Finance, Maqāṣid al-Sharī'ah.

### I. INTRODUCTION

Climate change and environmental degradation have become systemic threats that endanger all aspects of human development from food and water security to the economic well-being of vulnerable groups. The Intergovernmental Panel on Climate Change (IPCC, 2023) reports that the impacts of climate change are now tangible, widespread, and increasingly severe, requiring ambitious mitigation and adaptation policies to minimize the greatest risks. These ecological pressures have direct implications for poverty, food insecurity, and social vulnerability issues that are also central to the mission of Islamic philanthropy, particularly zakat.

Normatively, Islam has emphasized ecological principles through the concepts of khalīfah (stewardship of the earth), the prohibition of fasād (destruction or corruption), and the assertion of mīzān (balance). These principles provide a theological foundation for the ecological responsibility of Muslims. However, at the institutional level, zakat management remains predominantly socio-economic in orientation, focusing on income redistribution and empowerment of mustahik (eligible beneficiaries), while its ecological dimension has received limited attention (Arwani et al., 2024; Sudaryanto et al., 2024; Karimullah, 2025; Farisi & Ibadurrahman, 2024). Within this context, the concept of Green Zakat has emerged as an innovative approach seeking to integrate social and ecological objectives through the allocation of zakat funds to environmentally beneficial activities such as reforestation, waste management, renewable energy, and sustainable food security (BAZNAS et al., 2025).

Despite its conceptual promise, the implementation of Green Zakat faces several fundamental challenges. First, there is a lack of normative and legal frameworks within Islamic jurisprudence that explicitly legitimize the use of zakat funds for environmental purposes. Second, zakat institutions (*amil zakat*) often lack the capacity to manage, evaluate, and monitor green projects based on measurable sustainability standards. Third, issues of financial sustainability arise, as environmental projects typically require long-term investments that may not align with conventional zakat distribution mechanisms (Ali et al., 2021; Erni et al., 2024; Fahmi, 2025). These constraints underscore the need for a new zakat governance model capable of balancing *sharī'ah* compliance with environmental effectiveness.

Reports and studies published by the National Zakat Agency (BAZNAS) show positive developments in zakat governance in Indonesia, both in terms of collection, distribution, and management transparency. The 2023 National Zakat Management Report recorded 702 active zakat institutions with a reporting rate of 94.87%, reflecting an increase in institutional professionalism (BAZNAS, 2023). The 2024 BAZNAS Financial Report recorded a total collection of zakat, *infaq*, and *sadaqah* (ZIS) funds amounting to IDR 1.108 trillion, with distributions reaching IDR 1.066 trillion, and received an unqualified opinion (WTP) as evidence of financial accountability (BAZNAS, 2024).

Academically, the relationship between zakat and the Sustainable Development Goals (SDGs) has gained increasing scholarly attention. A bibliometric study by Kurniawan et al. (2023) revealed a significant rise in publications related to zakat and the environment, while Muttaqin and Nasir (2024) demonstrated zakat's contribution to SDG 1 (No Poverty), SDG 2 (Zero Hunger), and SDG 13 (Climate Action). Normative studies by Azmi (2024) and Karimullah (2025) emphasized the importance of integrating *maqāṣid al-sharī'ah* particularly *ḥifẓ al-bi'ah* (environmental preservation) as a theological basis for the legitimacy of Green Zakat. Research by Maftuhin (2024) and Marlina (2025) further suggested that zakat could serve as a catalyst for sustainable development if accompanied by accountable governance and effective institutional collaboration.

Subsequent studies by Fahmi (2025) and Choirudin & Iqbal (2025) have broadened the discourse by positioning zakat within the frameworks of Islamic Social Finance and green financing, underscoring its potential role in supporting renewable energy and low-carbon economic projects. Reports by the OECD (2020) and UNDP (2025) have also identified Islamic finance, including zakat, as a strategic instrument to advance the global SDGs agenda. Meanwhile, Arini (2025) proposed an eco-centric zakat paradigm as a foundation for socio-ecological justice, and Sa'adah & Hasanah (2021) confirmed the alignment of BAZNAS's zakat objectives with the SDGs through the lens of *maqāṣid al-sharī'ah*. Nevertheless, despite these theoretical advancements, an empirical gap remains in examining how Green Zakat can concretely contribute to environmental justice.

The research question guiding this study "Is Green Zakat the missing link between Islamic philanthropy and environmental justice?" is thus highly relevant in addressing this gap. This study seeks to conceptually and empirically assess whether zakat can function not only as a tool for poverty alleviation but also as an instrument that strengthens ecological resilience and environmental justice. Accordingly, this research aims to formulate a conceptual and operational model for Green Zakat management based on *maqāṣid al-sharī'ah*, to support Indonesia's transition toward a green economy and sustainable development.

## II. LITERATURE REVIEW

The escalating global threats posed by climate change necessitate a re-evaluation of philanthropic mechanisms, particularly within the vast system of Islamic social finance. Literature shows a significant paradigm shift where Zakat is increasingly viewed not only as an economic redistribution

instrument but also as a source of green finance supporting sustainable development and environmental justice (Munawir et al., 2024; Abrar et al., 2024). This review synthesizes the existing literature on Zakat's transformation to strategically position the concept of Green Zakat as a potentially critical nexus for addressing environmental justice.

### **The Normative Basis: Maqāṣid al-Sharī'ah and Socio-Ecological Integration**

The theological foundation for expanding Zakat's scope beyond conventional socio-economic needs lies in the *Maqāṣid al-Sharī'ah* (higher objectives of Islamic Law), providing the normative flexibility required to adapt Islamic financial mechanisms to contemporary challenges.

Sa'adah (2021) provides a crucial link, confirming that the developmental goals of the national Zakat institution, BAZNAS, are intrinsically aligned with the Sustainable Development Goals (SDGs) when viewed through the lens of *Maqāṣid al-Sharī'ah*. This alignment implies that addressing socio-economic development (*hifz al-nafs* preservation of life) necessitates the fulfillment of broader prerequisites, including environmental preservation (*hifz al-bi'ah*). Furthermore, the legitimasi normatif ini diperkuat oleh kerangka *fiqh* kontemporer yang mendukung pemanfaatan Zakat bagi kemaslahatan ekologis jangka panjang (Choirudin & Iqbal, 2025; Citaningati, 2024).

### **Zakat's Evolution: Strategic Social Finance and The Green Orientation**

The shift of Zakat from a purely welfare-based system toward a strategic social finance instrument is a well-documented trajectory, driven by the recognition of its impact on long-term stability. At a macroeconomic level, Sarea (2020) establishes a comprehensive framework demonstrating Zakat's direct positive impact on sustainable economic development by reducing wealth disparity and fostering inclusive growth, thereby reinforcing Zakat's position as a robust tool for macroeconomic stability. Aligning with global goals, the literature confirms Zakat's strategic role, with Farisi & Ibadurrahman (2024) and Muttaqin & Nasir (2024) explicitly linking Zakat to the green economy and the SDGs, highlighting its crucial support for SDG 13 (Climate Action) alongside poverty eradication. This strategic role is empirically validated by Haji-Othman (2021), who confirms Zakat as an effective social finance instrument contributing directly to local SDG targets in Malaysia.

This development naturally gave rise to the concept of Green Zakat, an effort to reposition the instrument toward ecological balance and climate resilience. Anwar (2024) offers a conceptual model emphasizing the productive allocation of funds for environmentally friendly activities like sustainable agriculture and renewable energy.

This model is supported by the broader shift toward productive Zakat distribution (Sarif, 2024), where funds generate sustainable long-term income, and is empirically demonstrated by Sudaryanto et al. (2024) through BAZNAS Riau's practice of channeling Zakat for environmental conservation and disaster mitigation. Complementing these institutional efforts, Humaidi et al. (2024) expand the dimension of Green Zakat, viewing it through a social activist lens that positions Zakat as a moral and political instrument to build ecological awareness and solidarity.

### **Operationalization, Institutional Capacity, and the Environmental Justice Gap**

While Zakat's conceptual alignment and efficiency in collection and disbursement are confirmed (Rizal, 2023), studies focusing on operational models and the actual sustainability status achieved by recipients still reveal limitations regarding specific environmental impacts. To address the long-term investment challenges inherent in sustainable projects, the literature proposes innovative financing models. Azwar (2023) and Arwani et al. (2024) emphasize the critical role of synergizing Zakat with complementary Islamic instruments like Waqf and Sukuk for funding large-scale green projects. Similarly, the combination of Zakat with microcredit financing (*qard hasan*) provides a viable financial structure for small-scale green entrepreneurship among the *asnaf* (beneficiary

categories) (Asni, 2025; Mukhlisin, 2025).

However, when it comes to measuring the success of these programs, Alam (2021) provides an empirical snapshot of the sustainable development status of Zakat recipients, but his and similar analyses (Sarif, 2024) tend to focus on socio-economic indicators (e.g., income and health). Critically, these metrics pay less attention to the specific reduction of environmental vulnerability among the poor, leading directly to the primary research gap.

### **The Research Gap: Environmental Justice**

Despite the robust body of literature confirming Zakat's capacity for productive, SDG-aligned, and economically sustainable development, a critical lacuna remains concerning Environmental Justice. Literature surveys, such as that by Nurhasanah (2023), consistently underline that global Zakat literature is still dominated by the socio-economic dimension, while the aspect of ecological justice and environmental sustainability remains underexplored.

The existing research confirms the conceptual viability of *Green Zakat* (Anwar, 2024; Sudaryanto et al., 2024) but fails to provide a clear, empirical, or robust conceptual model that directly links Zakat's redistributive function to the remediation of socio-ecological disparities, which define environmental injustice.

This study directly addresses this empirical and conceptual void, asking whether Green Zakat represents the necessary missing link between Islamic philanthropy and the achievement of comprehensive environmental justice.

## **III. METHODOLOGY**

### **Research Design**

This study employs a descriptive qualitative approach using conceptual–integrative analysis and bibliometric review methods. This approach is chosen because the research does not aim to test empirical hypotheses, but rather to construct a conceptual framework that explains how Green Zakat can function as a bridge between Islamic philanthropy and environmental justice.

The study is grounded in theoretical reasoning, a synthesis of academic literature, and recent empirical findings to develop a conceptual model of the Green Zakat Framework, which highlights the role of zakat in supporting social–ecological sustainability within the perspective of Islamic economics.

### **Type and Sources of Data**

This study relies on secondary data sources, which include:

1. National and international peer-reviewed journal articles (Scopus/WoS indexed) discussing zakat, Islamic philanthropy, environmental justice, and sustainable development (covering the period 2005–2025).
2. Academic books and institutional reports related to Islamic social finance, the green economy, and national zakat policies.
3. Official reports and documents from institutions such as the National Zakat Agency (BAZNAS), the Islamic Development Bank (IsDB), the UN Environment Programme (UNEP), and the National Committee for Islamic Economy and Finance (KNEKS).

The inclusion criteria for the literature are as follows:

1. Scholarly publications that examine the role of zakat in sustainable development and environmental preservation.
2. Studies that address the integration of Islamic values with principles of social and ecological justice.
3. References with DOI identifiers and published within the last 10 years to ensure the relevance

and novelty of the research.

### Data Collection Techniques

Data collection was conducted through a Systematic Literature Review (SLR) by adapting the stages of the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework (Page et al., 2021), which includes the following steps:

1. Identification: Searching for relevant articles through databases such as Scopus, Web of Science, ScienceDirect, and Google Scholar using the keywords: *“Green Zakat”, “Islamic Philanthropy and Environment”, “Zakat and SDGs”, “Islamic Social Finance”, and “Environmental Justice in Islam”*.
2. Selection: Filtering and selecting articles relevant to the research focus, particularly those discussing the relationship between zakat, environmental justice, and sustainability.
3. Evaluation: Assessing the quality of publications based on journal reputation, institutional credibility, and conceptual contribution.
4. Synthesis: Integrating the findings from the reviewed literature to construct a conceptual model of the Green Zakat Framework, illustrating the mechanism linking Islamic philanthropy and ecological justice.

### Data Analysis Techniques

The data were analyzed using qualitative thematic content analysis with an inductive–deductive approach (Vaismoradi et al., 2016). The analytical process involved the following steps:

1. Open Coding: Identifying key concepts such as productive zakat, environmental justice, *maqāṣid al-sharī‘ah*, and sustainability.
2. Axial Coding: Grouping themes into dimensions of social–ecological justice in Islam, including *ḥifẓ al-māl* (protection of wealth), *ḥifẓ al-nafs* (protection of life), and *ḥifẓ al-bi’ah* (protection of the environment).
3. Selective Coding: Integrating and synthesizing themes to construct the Green Zakat Framework, which explains how zakat can be optimized as an Islamic social finance instrument to promote environmental justice.

### Validity and Reliability

To ensure the validity and reliability of the findings, this study applies the following strategies:

1. Source Triangulation: Comparing and cross-verifying data from multiple academic sources, including journal articles, BAZNAS reports, and policy documents.
2. Peer Debriefing: Seeking feedback from experts in Islamic economics, *fiqh al-zakat*, and environmental studies to validate the conceptual analysis.
3. Audit Trail Documentation: Recording the entire process of literature search, selection, and analysis to ensure transparency and scientific accountability (Lincoln & Guba, 2015).

### Analytical Framework

The stages of analysis in this study include the following steps:

1. Identification → Selection → Thematic Coding → Conceptual Synthesis → Formulation of the Green Zakat Framework.
2. The final outcome of the research is a conceptual model of the Green Zakat Framework, which explains the role of zakat as an instrument of Islamic philanthropy in promoting



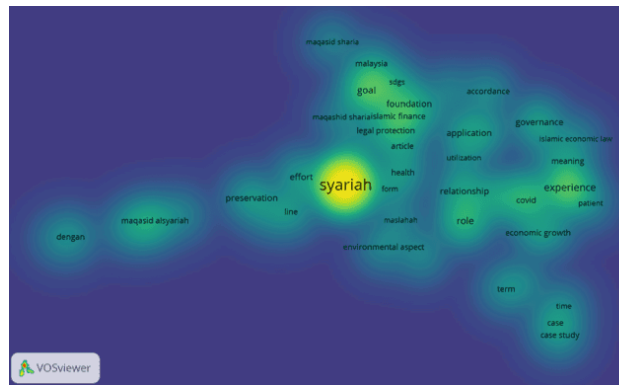


**Figure 3. Density Data Visualization**  
(Source: Scopus Database, 2025)

The results of the network, overlay, and density data visualizations reveal the formation of three main clusters representing the primary directions of research concerning the integration of *green finance* and *maqāṣid al-syarī'ah*:

1. **Cluster 1 – Islamic Green Finance & Maqāṣid Alignment**

This cluster focuses on integrating *maqāṣid*-based values in the development of green financial instruments such as *green sukuk*, Islamic ESG funds, and *eco-murābahah*. Studies in this cluster emphasize that *maqāṣid*, particularly the principles of *ḥifẓ al-māl* (protection of wealth) and *ḥifẓ al-bi'ah* (preservation of the environment) serve as the ethical foundation for financing environmentally friendly and renewable energy projects.

2. **Cluster 2 – Sustainable Development & Shariah Governance**

This cluster links green finance with *Shariah Governance* and the Sustainable Development Goals (SDGs). The main themes include the development of a *Shariah–SDG mapping framework* and the integration of Islamic financial policy within the global sustainable development agenda.

3. **Cluster 3 – Environmental Ethics & Islamic Economics Paradigm**

This cluster focuses on the ethical and philosophical dimensions of green finance implementation, including Islamic consumption behavior, corporate social responsibility, and ecological awareness rooted in *maqāṣid*. It expands the meaning of *ḥifẓ al-naḥs* (protection of life) and *ḥifẓ al-nasl* (preservation of progeny) into the context of intergenerational welfare.

Co-authorship analysis shows that the strongest academic collaborations originate from Indonesia, Malaysia, Saudi Arabia, and Pakistan, with Indonesia occupying a central position as the country with the highest number of publications on Islamic green finance. This highlights Indonesia's pioneering role in issuing *maqāṣid*-based green sukuk and developing globally recognized Shariah-compliant sustainable finance policies.

Furthermore, the overlay visualization indicates a temporal shift in research focus: prior to 2015, studies were primarily normative emphasizing ethics, *maqāṣid*, and *fiqh al-mu'āmalah*, whereas after 2020, the focus shifted toward practical applications such as impact measurement, fintech integration, and Islamic ESG assessment tools. Meanwhile, the density visualization reveals that keywords such as “green sukuk,” “maqāṣid al-syarī'ah,” “sustainability,” and “ESG” have the highest research density, signifying that this theme has become a new gravitational center in contemporary Islamic economics.

**Table 1. Summary of Bibliometric Analysis on Green Finance and Maqāṣid al-Syarī'ah (2005–2025)**

| Thematic Cluster                                             | Dominant Keywords                                                                                               | Country Representation     | Main Research Focus                                                                                                                          |
|--------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------|----------------------------|----------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Islamic Green Finance &amp; Maqāṣid Alignment</b>         | green sukuk, Islamic finance, maqāṣid al-syarī'ah, ethical investment, SDGs                                     | Indonesia, Malaysia, UAE   | Highlights the synchronization between green finance and <i>maqāṣid</i> to achieve social welfare and economic–environmental sustainability. |
| <b>Sustainable Development &amp; Shariah Governance</b>      | sustainability, Islamic governance, policy integration, institutional framework, green regulation               | Malaysia, Saudi Arabia, UK | Emphasizes the role of Shariah governance and regulation in ensuring that green projects align with <i>maqāṣid</i> principles.               |
| <b>Environmental Ethics &amp; Islamic Economics Paradigm</b> | environmental ethics, Islamic worldview, stewardship ( <i>khalīfah</i> ), ecological justice, Islamic economics | Indonesia, Pakistan, Qatar | Discusses the integration of environmental ethics and the Islamic economic paradigm as the moral foundation for sustainable development.     |

Source: Scopus Database, 2025.

These findings indicate that research on the integration of green finance and *maqāṣid al-syarī'ah* has evolved interdisciplinarily and progressively from normative discussions toward more applicative and quantitative approaches. Strong international collaboration among Indonesia, Malaysia, and Saudi Arabia underscores the role of Southeast Asia and the Middle East as primary hubs for the advancement of sustainable Islamic economics.

Additionally, bibliometric trends demonstrate an epistemic paradigm shift from mere *Shariah compliance* toward *maqāṣid-based performance*, where the success of Islamic economics is measured by its contribution to social and ecological sustainability. Therefore, this analysis not only maps the trajectory of research but also reinforces the urgency of developing a *Maqāṣid Impact Assessment Framework* as a scientific instrument to evaluate the effectiveness of Shariah-compliant green finance.

### **The Potential of Zakat as a Green Financial Instrument**

The development of the green finance concept in Islamic economics demonstrates a strategic opportunity for zakat to play a broader role, not only as a social instrument but also as a funding mechanism that supports environmental sustainability. In this context, zakat can function as an instrument that integrates spiritual, social, and ecological value.

## **1. Zakat as a Pillar of Transformation Towards Green Finance and Environmental Justice**

Zakat is not only an instrument of social philanthropy, but has strategic potential for green financial transformation (Herianingrum & Airlangga, 2025). The concept of green finance is gaining more attention along with increasing environmental damage and socio-economic inequality (Rokhlinaari & Widagdo, 2023). Allocation of zakat to programs such as regenerative agriculture, water resource conservation, land rehabilitation, and renewable energy can yield numerous benefits, including strengthening the economic resilience of recipients while improving environmental conditions that underpin long-term well-being (Choirudin & Iqbal, 2025). Allocation of zakat in productive and environmentally friendly sectors can be a green finance tool that is in line with the principles of maqashid sharia and the goals of sustainable development (Sanawati & Putri, 2025). Thus, zakat can be a moral and financial bridge between social welfare and environmental justice.

## **2. Strategi and Challenges of Implementing Green Zakat toward Green Finance**

Operationally, Zakat potential as a green finance instrument requires three essential elements: first, product design, second, measurable environmental impact metrics, and third, strengthened governance and clear fatwas or regulations (Ahmed et al., 2024). From an environmental justice perspective, it shows that the integration of Islamic economic principles can accelerate the achievement of sustainable development goals (Windi Yuni Andini et al., 2024). Likewise, green zakat can be directed to reduce the inequality of exposure to environmental risks, diverting funds to climate adaptation and ecosystem restoration programs targeting vulnerable groups of small farmers, coastal communities that generally bear the greatest burden of environmental degradation (Ahmed et al., 2024). Participatory approaches involve communities in planning to ensure legitimacy and ensure equitable distribution of benefits. However, empirical evidence on long-term environmental impacts is limited, and evaluative studies and measurable pilots are needed to demonstrate their effectiveness (Rokhlinaari & Widagdo, 2023).

The main obstacles that must be overcome include: regulatory and policy gaps governing the use of zakat for environmental purposes, the technical capacity of amil institutions in due diligence of green projects, therefore practical recommendations should be able to formulate a clear operational framework & fatwa (Lalu Khairil Azmi, 2025), building technical capacity, developing green-zakat indicators that are aligned with SDG or ESG, and running verified pilot projects to build an evidence base (Fahmi, 2025). The “Green Zakat” framework initiative, a collaboration between BAZNAS, UNDP, and Islamic banks, shows promising initial steps to address some of these barriers, which could have a significant impact on sustainability and a sustainable economy.

## **Green Zakat as a Bridge between Islamic Philanthropy and Environmental Justice**

Green Zakat represents a sustainable model within Islamic philanthropy that integrates the values of social justice, particularly in the environmental sector. By optimizing zakat funds for nature conservation programs such as forest rehabilitation, land restoration, clean water management, renewable energy, and the strengthening of the green economy Green Zakat provides not only economic alternatives for mustahik (zakat recipients) but also contributes to improving the quality of ecosystems that are a collective human right.

This approach reinforces the Islamic vision of welfare (*falāḥ*), which is inseparable from the preservation of the earth. Green Zakat functions as a redistributive instrument that simultaneously reduces inequality and strengthens environmental resilience. Thus, it serves as a strategic bridge between Islamic philanthropy, ecological justice, and sustainable development. The realization of Green Zakat in addressing environmental justice can be viewed through several key dimensions:

### 1. Green Zakat, Social Welfare, and Environmental Justice

Instruments of Islamic Social Finance such as zakat, infaq, sadaqah, and waqf are aligned with the Sustainable Development Goals (SDGs) agenda, encompassing social, economic, and environmental dimensions. Systematic studies based on sustainability concepts indicate that these instruments can serve as alternatives for addressing issues of clean energy, water, and climate resilience, while also exploring how governance and policy challenges can be overcome.

Findings suggest that Green Zakat acts as a redistributive mechanism that not only reduces inequality but also strengthens the ecological rights of vulnerable communities, aligning with the principles of environmental justice (Tok, Yesuf, & Mohamed, 2022).

### 2. Climate Resilience and Clean Energy Programs

The Green Zakat concept also offers an alternative financing model through the allocation of zakat funds to clean energy projects, climate change mitigation and adaptation, and community empowerment initiatives. This demonstrates a strong synergy with the objectives of sustainable development (SDGs).

For instance, research shows that Islamic financial instruments such as zakat, waqf, and green sukuk play a strategic role in supporting access to clean energy and renewable energy infrastructure (Reno et al., 2025). The implementation of the “Green Zakat Framework” launched by BAZNAS, in collaboration with Bank Syariah Indonesia (BSI) and UNDP Indonesia, further strengthens this instrument as a strategic tool to address various climate action challenges in Indonesia.

The goals of Green Zakat can be implemented through several initiatives, including: (1) Allocating portions of zakat funds to clean energy projects such as the installation of solar panels, biogas systems, microgrids, and sustainable agricultural adaptation programs. (2) Promoting public literacy on climate change through access to clean energy and sustainably managed natural resources. (3) Strengthening zakat institutions as key actors in Islamic social finance that support sustainable environments and low-carbon development.

### Understanding the Concept of Green Zakat in the Context of Islamic Philanthropy and Environmental Justice

The concept of Green Zakat emerges as an expansion of the traditional understanding of zakat from a mere economic redistribution mechanism to an ethical-ecological instrument within Islamic philanthropy. This principle is grounded in the *maqāṣid al-sharī‘ah*, which emphasizes balance (*mīzān*), the preservation of life (*ḥifẓ al-nafs*), and environmental protection (*ḥifẓ al-bi’ah*). Within this framework, zakat is understood as a socio-ecological act of worship, purifying wealth while simultaneously contributing to the preservation of natural equilibrium.

Several studies highlight that Green Zakat represents a transformation of Islamic philanthropy toward sustainability-based philanthropy, in which spiritual, social, and environmental dimensions are integrated (Sudaryanto et al., 2024; Sa’adah & Hasanah, 2021). Thus, Green Zakat stands as a symbol of social and ecological justice deeply rooted in the values of *tawhid* (unity of God) and *amanah* (human responsibility) as *khalifah* (stewards) of the earth.

### The Potential of Zakat as a Green Finance Instrument

Zakat holds significant potential as a green finance instrument supporting sustainable development and environmental conservation. As a mandatory religious social fund, zakat can be allocated to green economic projects such as organic agriculture, water resource conservation, and renewable energy initiatives. This approach aligns with several Sustainable Development Goals (SDGs) particularly Goal 7 (Affordable and Clean Energy), Goal 13 (Climate Action), and Goal 15 (Life on Land).

Studies by Anwar (2024) and Azmi (2025) indicate that the integration of zakat into green financing schemes can expand access to funding for low-income communities while ensuring ecological sustainability. Consequently, zakat has the potential to become a social finance instrument that not only strengthens economic inclusion but also accelerates the transition toward a green economy grounded in Islamic principles of justice and stewardship.

### **Implementation of Environmentally Friendly Zakat in Indonesia and Other Muslim Countries**

Environmentally conscious zakat practices have been implemented in various Muslim countries, including Indonesia, Malaysia, and Qatar. In Indonesia, BAZNAS has developed initiatives such as Green Zakat Community Development (ZCD) and Eco-Masjid, which integrate economic empowerment with environmental preservation (BAZNAS, 2023). In Malaysia, the Green Waqf concept is used to finance renewable energy projects, while in Qatar, the Environmental Zakat Fund supports ecosystem conservation efforts.

These implementations demonstrate the adaptive flexibility of zakat in addressing contemporary global challenges such as climate change and environmental degradation (Farisi & Ibadurrahman, 2024; Muttaqin & Nasir, 2024). Through such approaches, zakat transcends its traditional role as a religious social obligation and evolves into a catalyst for sustainable and inclusive green economic transformation within the global framework of Islamic economics.

## **V. CONCLUSION AND RECOMMENDATION**

This study affirms that Green Zakat represents a conceptual evolution of Islamic philanthropy, integrating spiritual, social, and ecological values within a unified framework of sustainability. Zakat is no longer perceived merely as an economic redistribution tool, but as a socio-ecological act of worship oriented toward environmental preservation and intergenerational justice.

Based on theoretical analysis and empirical practices in various Muslim countries, including Indonesia, zakat demonstrates strong potential to be developed as an instrument of green finance that supports the achievement of the Sustainable Development Goals (SDGs) particularly in the areas of poverty alleviation, food security, and climate change mitigation.

The implementation of environmentally friendly zakat programs by institutions such as BAZNAS illustrates how the values of *maqāṣid al-sharīʿah* can be translated into concrete actions within the context of sustainable development. Therefore, Green Zakat not only reinforces zakat's role as a pillar of social justice, but also underscores its relevance as an Islamic green finance instrument capable of addressing global ecological challenges in an equitable and sustainable manner.

### **Strengthening Regulations and Operational Guidelines**

It is essential to develop and reinforce clear regulations and operational frameworks for the implementation of Green Zakat, ensuring that zakat management institutions such as BAZNAS and LAZ have a solid legal basis for allocating funds to environmentally focused programs.

### **Enhancing Institutional Capacity**

Zakat institutions should build the capacity of their human resources through training on green economy principles and sustainability, enabling them to design, manage, and evaluate zakat-funded projects with measurable ecological impact.

### **Fostering Multi-Sector Collaboration**

Stronger collaboration among zakat institutions, government bodies, academics, and the private sector

is needed to establish a sustainable and inclusive ecosystem of Islamic green finance that supports long-term environmental and social objectives.

### Advancing Empirical Research

Future research should focus on empirical evaluation of Green Zakat programs, particularly their impacts on social welfare and environmental preservation, to transform the concept from a theoretical framework into a practical and evidence-based model.

### Promoting Public Literacy on Green Zakat

Continuous efforts are needed to enhance public awareness and literacy regarding environmentally friendly zakat. This will help the community understand that fulfilling zakat obligations not only carries spiritual value but also represents a tangible contribution to ecological balance and environmental justice.

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