

Islamic Ecotheology and Productive Zakat: A Bibliometric Approach to Green Economy

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Abstract

Zakat is a vital instrument in Islamic economics, serving not only as a mechanism for wealth redistribution but also as a strategic tool for promoting social welfare and ecological sustainability. Amid rising socio economic inequality and global environmental crises, integrating Islamic ecotheology grounded in the principles of *tawhid*, *khalifah*, and *amanah* provides a comprehensive framework for managing productive zakat in line with green economic development. This study uses bibliometric and qualitative descriptive analytical library research methods to explore conceptual models of productive zakat that support environmental sustainability. The findings reveal that productive zakat can become a transformative instrument when allocated to eco friendly economic activities such as organic farming, renewable energy projects, and community based waste management. The integration of Islamic ecotheology in zakat management is operationalized through four key pillars: theocentric values derived from *tawhid*, justice in zakat distribution, environmental ethics guiding ecological stewardship, and sustainable empowerment to strengthen *mustahik* economic independence. Empirical evidence from Indonesia and other Muslim majority countries shows that green zakat initiatives enhance community resilience and environmental awareness. Thus, productive zakat grounded in Islamic ecotheology holds great potential to advance sustainable development goals and foster socio ecological justice through collaboration among zakat institutions, governments, and local communities.

Keywords: Productive Zakat; Ecotheology; Green Economy; Social Justice.

1. INTRODUCTION

Zakat holds a profoundly fundamental role in Islamic teachings, functioning as a key instrument for realizing social justice and enhancing the economic well-being of the Muslim community. In other words, zakat is not merely a ritual obligation, but a mechanism designed to ensure the equitable distribution of wealth and to build a more economically balanced social



structure. This positions zakat as an essential foundation within the Islamic economic system, which is oriented toward the collective welfare of society (Bashori et al., 2024). Conceptually, zakat is firmly rooted in Islamic teachings, which emphasize that human beings bear the responsibility of serving as leaders or stewards (khalifah) on earth. The Qur'an explicitly commands humanity to maintain environmental balance and to refrain from causing harm to the natural world.

This objective clearly forms an essential foundation for understanding how zakat is implemented with the aim of supporting environmental sustainability within an ecotheological framework. Moreover, zakat also seeks to promote equitable green economic distribution in a traditional yet socially just manner, in which assistance to mustahik such as the poor, the needy, and other eligible groups can be expanded to support activities that contribute to environmental preservation and the development of a green economy amid social inequality. Through this approach, zakat can be utilized to finance productive programs, including community reforestation initiatives, water resource conservation, waste management, and other activities designed to mitigate the negative impacts of human activities on the environment. (Kurniawan, E., Nastiti, H. M., & Ali, 2023)

Issues of environmental sustainability and socio economic inequality represent two major challenges in global development, and these concerns are equally experienced by Muslim-majority countries, including Indonesia (Arwani, 2024). In the context of Islamic economics, zakat holds significant potential not only as an instrument of wealth redistribution but also as a tool for addressing ecological crises through an Islamic ecotheological approach. Islamic ecotheology emphasizes the integration of spiritual, social, and ecological dimensions, which are rooted in the principles of tawhid, khalifah, and amanah. These principles require human beings not only to pursue economic well being but also to maintain ecological balance as an integral part of worship and their responsibility toward the creation of Allah SWT.

Zakat, as one of the principal pillars within the Islamic economic system, is not merely a philanthropic instrument intended to assist the poor and the needy, but also possesses a structural dimension in wealth distribution and the economic development of the Muslim community. When managed productively, zakat can function as a catalyst for the economic independence of mustahik through the development of microenterprises, sustainable agriculture, and environmentally friendly economic activities. Within this framework, zakat not only enhances social welfare but also strengthens the economic resilience of impoverished communities in the face of ecological crises.

As the third pillar of Islam, zakat has long been implemented to alleviate the burden of the poor and needy, enhance societal welfare, and strengthen social solidarity. Nevertheless, zakat management in the modern era requires a paradigm shift from merely consumptive distribution toward a productive model that is sustainable and environmentally friendly. This approach aligns with the vision of sustainable development or the Sustainable Development Goals (SDGs), which place the balance between economic, social, and environmental dimensions at the core of future development. Accordingly, productive zakat oriented toward the green economy becomes a crucial instrument for realizing social and ecological justice within the framework of the Islamic economic system. (Arwani, 2024)

However, a major challenge in current zakat practice is its predominantly consumptive and short term orientation. In principle, human beings are always engaged in muamalah or economic interactions in their daily lives (Ramadhan et al., 2024). Yet, a paradigm shift toward ecotheology based productive zakat management can expand the impact of zakat from merely providing assistance to becoming a transformative instrument for social and ecological development. This is supported by several studies explaining that Islamic ecotheology emphasizes the theological nature of the human nature relationship, which constitutes part of humanity's spiritual responsibility and amanah as khalifah on earth. Thus, zakat management should not be separated from ecological consciousness as an integral dimension of social worship (Karimullah, 2025). The relationship between zakat and waqf as obligatory almsgiving and voluntary charitable endowment also contributes significantly to the development of Islamic economics, particularly in advancing the green economy in Indonesia (Romli, 2024). Zakat likewise plays an essential role in the transition toward a sustainable green economy and low-carbon development in Indonesia (Iqbal, 2025). Within this model, zakat can serve as a transformative financing instrument that supports ecological and social justice. This research contributes theoretically to the development of a more progressive and sustainable Islamic development paradigm.

The integration of Islamic ecotheological values into productive zakat management reinforces the principles of tawhid (the unity of creation), khalifah (responsible stewardship), and amanah (the obligation to safeguard the environment). These principles guide Muslims to conduct economic activities that are just, sustainable, and aligned with the objectives of *maqāṣid al-sharī'ah* particularly the preservation of wealth (*ḥifẓ al-māl*), life (*ḥifẓ al-nafs*), and the natural environment (*ḥifẓ al-bi'ah*) (Maasah, 2025). Accordingly, productive zakat directed toward green economic initiatives, such as organic agriculture,

renewable energy, and waste recycling, can serve as a concrete manifestation of Islamic spirituality in addressing contemporary ecological crises (Bakrie, 1996).

In Indonesia, the national zakat potential is remarkably high exceeding IDR 300 trillion per year yet only about 4–5% of this potential has been successfully collected (BAZNAS, 2024). If optimized through productive and environmentally conscious approaches, this potential could become a significant force in supporting the achievement of the Sustainable Development Goals (SDGs), particularly Goal 1 (no poverty), Goal 8 (decent work and economic growth), and Goal 13 (climate action) (BAZNAS, BSI, 2025). Therefore, it is crucial to design a model of productive zakat management rooted in Islamic ecotheology that can achieve a balance between social justice and ecological sustainability.

This study was conducted with the aim of examining and analyzing the management of zakat as a productive form of Islamic philanthropy integrated with Islamic ecotheology in realizing a green economy and social justice, as well as assessing its impact in expanding the role of zakat not only as a means of poverty alleviation, but also as a transformative instrument for advancing social justice and ecological sustainability toward a long-term green economic framework.

2. METHODS

This study is a library research project employing a qualitative approach with a descriptive-analytical character (Sugiyono, 2020). Utilizin SLR (sytematic literatur review) with Bibliometric and publish or perish in literature review where the literature review takes three keywords, namely ecotheology, Green Economy and Social Justice productive zakat, and zakat Sustainable Development Goals (SDGs), and these three discussions use data indexed in google scholar amounting to 630 articles, the library research method was selected to enable an in-depth examination of various literature related to productive zakat, Islamic Ecotheology, the green economy, and social justice in zakat. The qualitative approach is used to explore the meanings, values, and theological principles underlying zakat management within an Islamic perspective that is oriented toward environmental sustainability. Consequently, this research does not involve field data collection; instead, it focuses on

conceptual and normative analysis of relevant scholarly sources, both classical and contemporary.

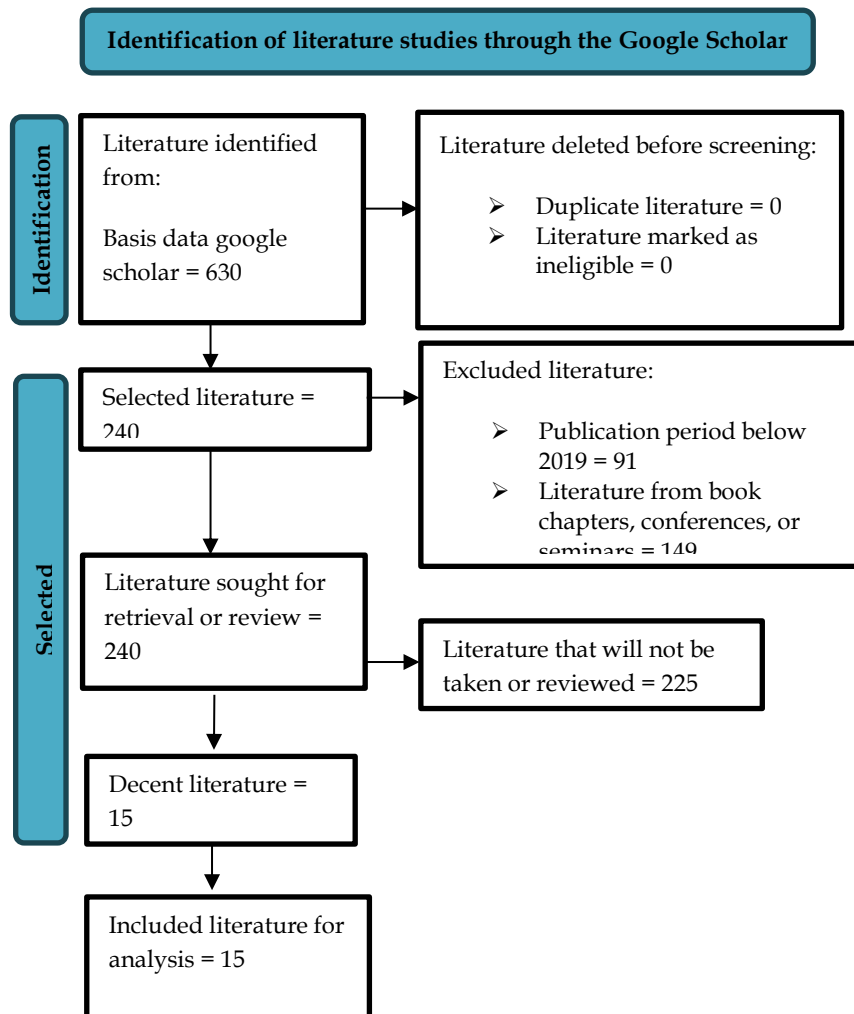


FIGURE 1. Steps for Retrieving Articles

Based on Figure 1, it is known that the literature review analysis process consists of four main stages, including:

- Identification; At this stage, the literature search process uses the Google Scholar database by searching documents, resulting in 630 articles. These articles were then entered into a reference management platform for further processing.
- Screening; The screening stage with exclusion criteria included publication periods prior to 2019, articles sourced from conference papers, book chapters, or conferences, unfinished publications, non-English language articles, and non-open access literature. At this stage, the number of articles to be reviewed was reduced by 405, leaving 240 articles.

- c. Eligibility; The 240 articles were then assessed for eligibility through title and abstract screening to determine their relevance to the research topic. Articles not discussing the topic of the influence of risk management on bank performance were excluded. In this process, 225 articles were deemed irrelevant to the topic, leaving 15 articles considered eligible for inclusion.
- d. Inclusion; After the eligibility stage, the 15 selected articles that met the inclusion criteria included publications from the period 2020–2025 and articles focused on Analysis of Islamic Ecotheology Based Productive Zakat Management in Realizing a Green Economy and Social Justice.

The application of the Systematic Literature Review (SLR) method, complemented by the PRISMA stages, produced data that was then analysed in greater depth. The analysis process was carried out by classifying the literature into several groups, namely the main themes of Analysis of Islamic Ecotheology-Based Productive Zakat Management in Realizing a Green Economy and Social Justice. The results of the processing and analysis stages were then systematically organised to provide a comprehensive overview of it.

To obtain the data sources for this study, two categories of references were used. The first is primary sources, consisting of core literature that directly discusses the concepts of zakat, ecotheology, the green economy, or environmental ethics in Islam and social justice. These include the Qur'an, Hadith, works of classical and contemporary Islamic scholars, as well as official documents from zakat management institutions such as BAZNAS and other Amil Zakat Institutions (LAZ). The second category is secondary sources, which comprise supporting scholarly works such as books, articles, journals, and other publications focused on productive zakat, the green economy, and social justice.

3. RESULT AND FINDINGS ANALYSIS

Bibliometric Analysis

Based on the results of processing and analysis of various literature that have been systematically reviewed, this study identifies a number of important findings related to *the Analysis of Islamic Ecotheology Based Productive Zakat Management in Realizing a Green Economy and Social Justice*. In general, a literature review shows that the management of productive zakat based on Islamic ecology has a significant role in encouraging green economic development and

strengthening social justice. A summary of the findings of the literature is presented in the following figure:

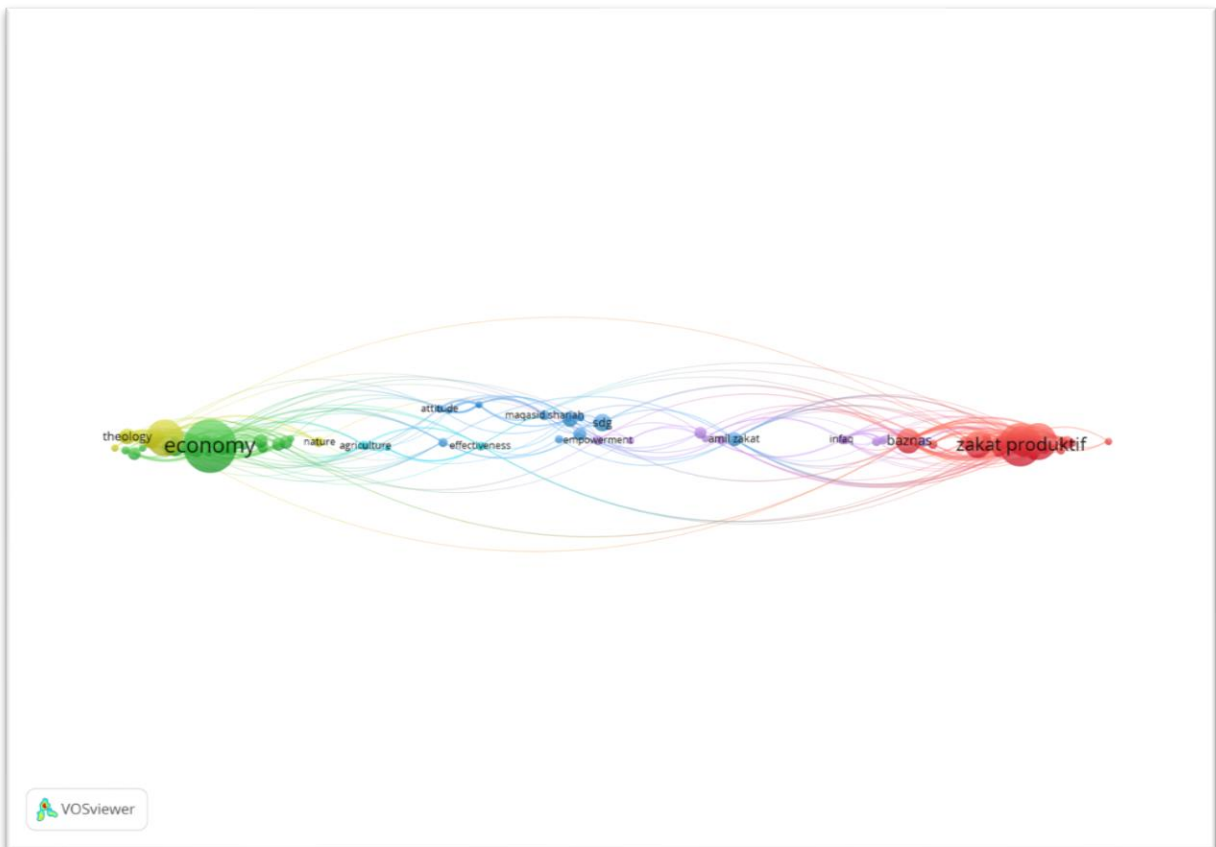
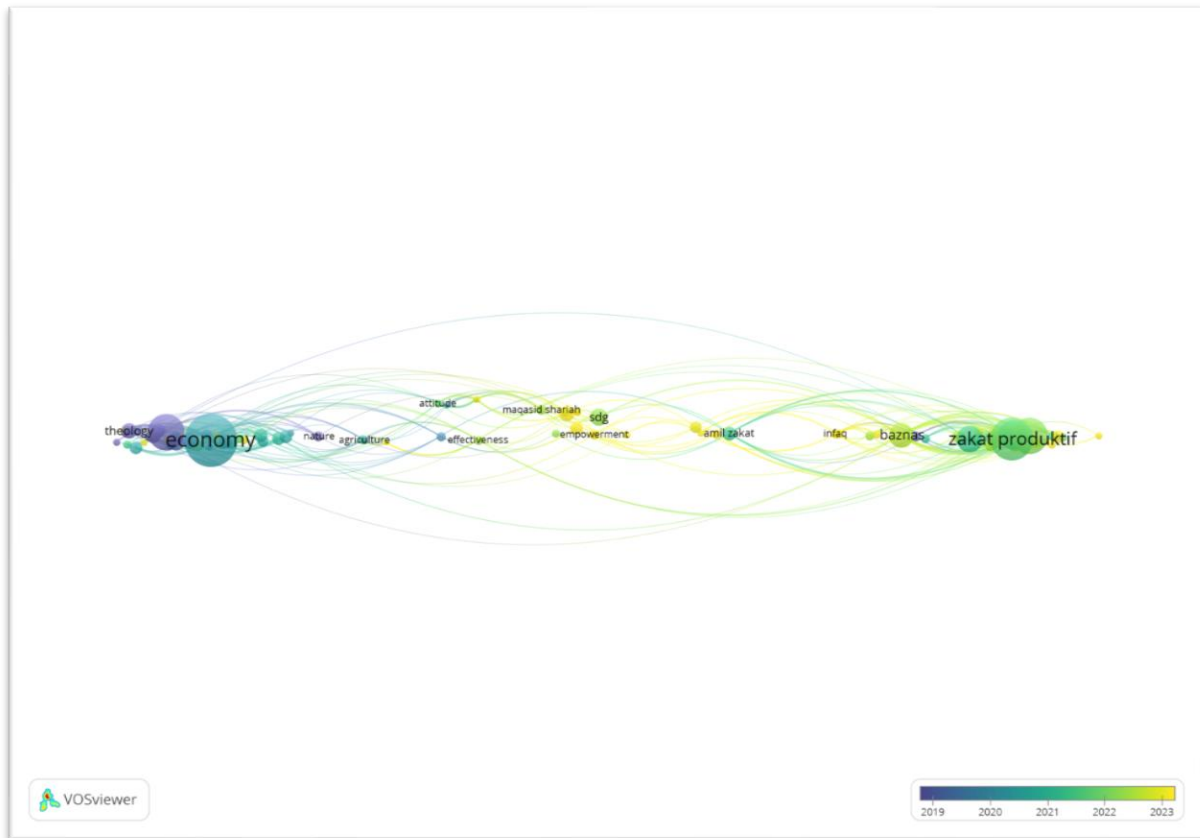


Figure 2. Network VOSviewer

The VOSviewer visualization in figure 2 shows the thematic connection between productive zakat, Islamic ecotheology, green economy, and social justice in related literature. Keyword networks form several interconnected clusters, signifying that research in this area is multidisciplinary. The green cluster describes the focus on the green economy, sustainability, and environmental aspects that are the basis for the development of the green economy concept. Meanwhile, the blue cluster shows the role of Islamic ecotheology, maqasid al sharia, and ethical values that bridge the relationship between zakat management and sustainability and social justice goals. On the other hand, the red cluster is the center of attention for research that highlights productive zakat as an instrument of economic empowerment, effective distribution, and poverty alleviation. The strong interconnectedness between clusters shows that the management of productive zakat is no longer understood as a mustachik economic activity, but has developed into a strategic instrument for the achievement of a green economy and social justice. Thus, this bibliometric analysis shows that the management of productive zakat based on Islamic

ecotheology has great potential in realizing a balance between environmental sustainability and the improvement of social welfare.

Figure 3. Overlay VOSviewer



The visualization of the VOSviewer overlay in figure 3 shows the development of research from 2019–2023, where the initial topics dominated by blue such as *economy*, *theology*, and *environment* became the foundation of the study of the relationship between economics and ecology from an Islamic perspective. Over time, research shifted to green topics such as *effectiveness*, *empowerment*, *maqasid al-shariah*, and *culture*, which indicates increased attention to normative aspects, social empowerment, and the effectiveness of zakat management. In the latest phase, marked in yellow, the focus of the research shifted to the keywords *productive zakat*, *amil zakat*, and *baznas*, showing a strong

emphasis on productive zakat management practices and the role of institutions in realizing a green economy and social justice.

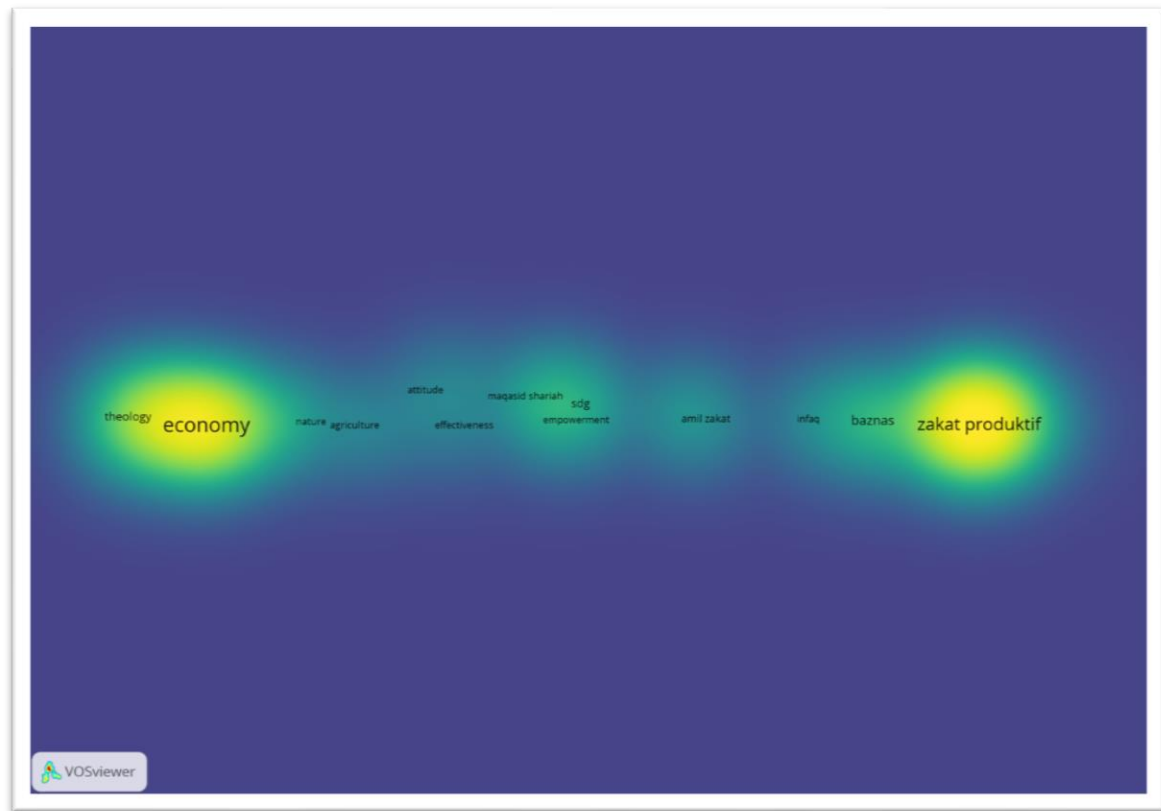


Figure 4. Density VOSviewer

The visualization of the density map of VOSviewer shows the level of density of occurrence and the strength of keyword linkage in research on Islamic ecotheology, green economy, and productive zakat management. The yellow area indicates a high concentration of research, clearly visible at two main points: the keywords *economy* on the left side and *productive zakat* on the right. This shows that the literature focuses most on two major domains: economic discussion and the study of productive zakat implementation. Meanwhile, other keywords such as *empowerment*, *maqasid al-shariah*, *effectiveness*, and *SDGs* emerged with lower intensity (light green), illustrating that these topics act as a liaison but have not yet dominated research significantly. This density map as a whole illustrates that research in this field is still centered on two main poles the concept of economics and the practice of productive zakat with moderate relevance to the issues of sustainability, empowerment, and theological approaches within the framework of Islamic ecotheology.

Integration of Islamic Ecotheology Based Productive Zakat

Scholars define zakat as the fulfillment of a prescribed right over specific personal wealth that must be given to designated recipients in accordance with the requirements of haul and nisab. Several reasons provide concrete evidence that zakat aligns with the Sustainable Development Goals (SDGs) (Singagerda, 2023) and is capable of developing and empowering communities. These include the utilization and allocation of zakat as mandated by Islamic law, the collection of zakat sourced from various productive economic activities (Nahdiah, 2025) and the capacity of zakat to cultivate ecological and spiritual principles by viewing nature as a sacred creation of God that must be protected as part of worship in Islam. In this context, zakat was ordained as one of the pillars of Islam, functioning to purify individuals from miserliness and excessive attachment to wealth, and to redirect resources toward productive purposes for the benefit of the community in accordance with Qur'ani guidance in Surah At-Tawbah (9):103.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Take zakat from their wealth in order to purify and cleanse them, and pray for them, for indeed your prayer is a source of tranquility for them. And Allah is All-Hearing, All-Knowing.

In the tafsir Al-Munir, the verse is explained as addressing the permissibility of taking zakat from those who possess sufficient wealth. Ibn Kathir further clarifies the phrase *khudh min amwâlihîm şadaqatan*, stating that the obligation to take zakat is general in nature and does not specify particular groups, as long as it follows the conditions established in Islamic law (Bashri, 2010).

Legitimizing zakat as an instrument for promoting the welfare of the ummah requires a holistic and comprehensive approach supported by theological insights from scholars and by the concept of *Maqāşid al-Sharī'ah*, which emphasizes the preservation of sustainable spiritual, social, and economic values (Suud Sarim Karimullah, 2025). One of the initial steps in legitimizing ecotheology based zakat empowerment is to provide a renewed interpretation of zakat recipients (*ashnaf*), as outlined in Surah At-Tawbah verse 60, which states that zakat may only be distributed to eight groups: the poor (*fuqarā'*), the needy (*masākīn*), zakat administrators (*amil*), new converts (*muallaf*), those in bondage (*riqāb*), those in debt (*gharimīn*), those striving in the cause of Allah (*fī sabīlillāh*), and travelers (*ibn al-sabīl*). Among these eight categories, progressive interpretations that link ecotheology with environmental preservation may primarily focus on two groups: *fī sabīlillāh* and *ibn al-sabīl*.

Productive zakat management that is oriented toward ecotheology places the principle of sustainability at the core of economic activities. For instance,

zakat programs directed toward sectors such as organic agriculture, renewable energy, and community-based waste management can serve as concrete forms of implementing the values of tawhid and maslahah in maintaining ecosystem balance (Widiastuty, 2025). This aligns with the view that Islamic ecotheology functions as an environmental ethics paradigm within Islamic philanthropic practices, including productive zakat.

Productive zakat has generally been understood as an instrument for promoting the economic empowerment of mustahik through the provision of capital, training, and mentoring, so that zakat does not remain merely consumptive but becomes sustainable business capital. This approach emphasizes the transformation of mustahik into independent economic actors, thereby reducing structural poverty (Dewi et al., 2025)

Islamic ecotheology situates the human-nature relationship within a theological framework, in which tawhid, amanah, and ihsan serve as the foundations of environmental ethics that require protection, equitable use of resources, and the maintenance of ecological balance. (Seyyed Hossein Nasr, 1996) The ideas of Nasr and Fazlun Khalid, for example, emphasize that the Islamic spiritual paradigm grounded in tawhid and the sacredness of nature can mobilize ecological compliance among Muslim communities.

Integrating the two perspectives means formulating a combined approach in which productive zakat not only pursues economic outcomes such as income and asset growth but also fulfills sustainability criteria with regard to environmental impact. This includes supporting business activities that are environmentally friendly, resource-efficient, capable of minimizing ecological externalities, and strengthening local ecological resilience. In other words, productive zakat becomes a financial instrument that simultaneously functions as a moral ecological instrument. (Salman Al Farisi, 2024).

Within the framework of Islamic ecotheology, human beings are positioned as khalifah fi al-ardh (vicegerents of God on earth), who are obligated to manage natural resources in a just and sustainable manner (Seyyed Hossein Nasr, 1996); (Q.S. Al-Baqarah: 30). This indicates, in the author's view, that productive zakat in Islamic discourse is not merely oriented toward improving the economic welfare of mustahik, but also embodies theological values that affirm humanity's responsibility for environmental stewardship.

The ecotheological model in the management of productive zakat is derived from a synthesis of the literature, which encompasses four main foundational pillars, namely:

- a. **The Value of Tawhid (Theocentric Value):** This principle explains that all natural resources are a trust (amanah) from Allah that must be managed

responsibly. The value of tawhid serves as the fundamental basis of Islamic teachings, affirming the oneness of Allah in all aspects of life. Tawhid not only signifies acknowledging that Allah is one in His essence, attributes, and actions, but also means placing Allah at the center (theocentric) of all human activities, including the management of natural resources. All human actions on earth including economic, social, and environmental activities must be grounded in the awareness that human beings are merely khalifah (vicegerents of Allah), not absolute owners of the earth and everything within it (Qur'an, Al-Baqarah [2]: 30).

Amanah in Islam signifies that all natural resources land, water, air, animals, plants, and the produce of the earth do not belong to humans in an absolute sense, but are entrusted by Allah and must be preserved and utilized for the benefit of all (Qur'an, Al-Hadid [57]: 7). Natural wealth is thus a form of trusteeship (Nahdha Ibtisam, 2025) and humans are obligated to manage it justly, sustainably, and without disrupting the ecological balance (*mīzān*). Within this perspective, ecology becomes an integral part of worship, for safeguarding Allah's creation constitutes an expression of servitude (*'ubūdiyyah*) to Him.

- b. **The Principle of Justice:** This principle ensures that zakat is distributed equitably and prevents the exploitation of resources that may harm impoverished communities. It promotes a balanced economic distribution between the wealthy and the poor while preventing social inequality (Qur'an, At-Tawbah: 60). In realizing social and economic justice, the purpose of zakat is not only to purify wealth (*tazkiyah al-māl*) but also to balance the distribution of resources between the affluent (*aghniyā'*) and the poor (*fuqarā'*). Zakat funds must be allocated fairly and proportionally to the eligible beneficiaries (the eight *asnāf*), taking into account social, economic, and environmental conditions. Justice in Islam does not merely signify equal distribution; rather, it refers to proportionate distribution according to rights and needs (Fajrina et al., 2020). This means that every individual or community group should receive their rightful share without oppression, exploitation, or structural inequality.
- c. **Environmental Ethics:** Environmental ethics constitute an important dimension in Islamic economic development, including within the context of productive zakat management. Zakat administration grounded in environmental ethics encourages the creation of sustainable, environmentally friendly, and socially just economic activities. Environmentally conscious zakat management supports the achievement of the Sustainable Development Goals (SDGs), particularly in the areas of

poverty alleviation and ecosystem protection. Zakat functions not only as an instrument of wealth redistribution but also as a means of transforming the ecological awareness of poor communities so that they may become independent and environmentally responsible (Al-Qaradawi, 2011). Environmental ethics position the economic activities of *mustahik* as an extension of worship, since preserving the earth is a form of obedience to Allah.

- d. **Sustainability Empowerment:** Sustainable zakat empowerment is a systematic effort to enhance the capacity and economic independence of the poor (*mustahik*) so that they may eventually transform into zakat givers (*muzakki*). In the context of productive zakat grounded in Islamic ecotheology, such empowerment is not only oriented toward increasing economic income but also attentive to spiritual, social, and ecological dimensions. The foundational principle of this empowerment is rooted in the view that every human being is a *khalifah* on earth who bears the responsibility of maintaining balance (*mīzān*) between economic needs and environmental sustainability (Q.S. Ar-Rahman [55]: 7-9). Therefore, ideal empowerment does not merely result in financial independence but also cultivates ecological awareness and ethical stewardship of natural resources in a sustainable manner (Basri et al., 2024) (Al-Qaradawi, 2011).

Theologically, zakat carries a dual purpose: as a means of *tazkiyah* (the purification of wealth and the soul) for the *muzakki*, and as *tathhīr* (a cleansing mechanism) from poverty for the *mustahik*. However, in the modern context, zakat must be developed into an instrument of productive empowerment rather than merely consumptive assistance. This productive empowerment is implemented through the development of sustainable economic activities such as organic agriculture, green microenterprises, productive waste management, or creative economies based on local resources. This approach is aligned with the principles of *maqāṣid al-sharī'ah*, particularly the preservation of wealth (*ḥifẓ al-māl*) and the protection of the environment (*ḥifẓ al-bī'ah*) (Rojihisawal et al., 2025) for the benefit of the community. Thus, sustainable empowerment integrates both spiritual and material objectives through an ecotheological framework that positions Allah at the center of all economic activities.

Of these four models, they are in line with the idea (Seyyed Hossein Nasr, 1996) about spiritual *ecology* which emphasizes that Islamic-based sustainable development must integrate spiritual, social, and ecological values in harmony (Basri et al., 2024). Zakat in Islam has a function that is not only spiritual, but also socio-economic. At the social level, zakat acts as a mechanism for redistributing

wealth and a means of empowering the ummah to create social justice. In the modern context, the practice of zakat is no longer limited to consumptive distribution, but has developed into productive zakat, namely the management of zakat funds which is directed to increase the economic independence of mustahik through productive activities such as agriculture, MSMEs, livestock, and creative industries (Al-Qaradawi, 2011).

The concept of productive zakat is in line with the principles of *maqāṣ id al-syarī'ah*, especially in maintaining wealth (*ḥifẓ al-māl*) and the public benefit (*maṣ laḥ ah 'āmmah*). Through productive management, zakat can be an instrument for economic empowerment of the people as well as a means of sustainable development (Cahyanti et al., 2024; Herianingrum et al., 2024). Therefore, productive zakat is not just a charitable activity, but a transformation towards an Islamic economic system that is just and oriented towards common welfare is also in line with protecting the environment (*ḥifẓ al-biāh*) or Islamic Ecotheology so that there is no gap or difference that considers that zakat is only intended for the 8 asnaf, but more broadly.

Productive Zakat in realizing Green Zakat Green Economy and Social Justice

In facing the challenges of economic inequality, social vulnerability, and environmental damage, the concept of productive zakat offers a potential paradigm in realizing a green economy and social justice. The problem is clear: many mustahik (zakat recipients) are still trapped in a pattern of consumptive assistance and dependence, while natural resources continue to be exploited without considering ecological (environmental) sustainability and social balance (Eka Yuni Hartati et al., 2024; Ryan Bianda, 2025).

As a solution, productive zakat is directed to change the paradigm of answering not only immediate needs, but also business capital, skills training, and sustainable activities included in the framework of "Green Zakat" or green zakat that integrates social, economic, and environmental dimensions (ANTARA, 2025).

At the community level, the application can be in the form of: providing business capital to MSME groups that apply environmentally friendly principles (e.g. recycled products, organic agriculture, renewable energy) (Irfan Syauqi Beik, 2025), Training on the use of new technology for resource efficiency, assistance so that Mustahik not only receives funds but also becomes an independent economic actor while protecting the environment. Zakat institutions can be the first buyers of green products from zakat recipients, supporting local green ecosystems.

Green Zakat or Green Economy-based Zakat must also involve various institutions, including Islamic banking such as Bank Syariah Indonesia (BSI), the National Amil Zakat Agency (Baznas), to international institutions such as the United Nations Development Programme (UNDP) which aims to provide guidance on the implementation of zakat in the context of environmental sustainability.

The *green zakat paradigm* is beginning to be echoed as an innovative solution in dealing with the global climate crisis. This concept encourages the distribution of zakat not only for consumptive assistance, but also to support green economy initiatives such as organic agriculture, renewable energy, and environmental rehabilitation. The involvement of zakat institutions in climate change mitigation and adaptation is very important, considering the increasingly real impact of the global climate crisis. This shows that the zakat program can be designed to provide dual benefits, both for the environment and the community. This success is largely due to a participatory approach that involves local communities throughout the process, from planning to implementation (Vima Tista Putriana, 2021).

Collaboration involving the government, the private sector, academics, the community, and the media is considered to be the key to the success of the transformation of zakat into an instrument of sustainable development for the creation of social justice values so that it can have an impact on all elements of society. The Role of Zakat Institutions as First *Buyers* or the first buyer of the eco-friendly products produced by Mustahik. This is part of a comprehensive grassroots empowerment strategy, from upstream to downstream.

If we talk about zakat in the context of the law, our country laws are seen as legal standing or juridical basis in article 29 of the 1945 Constitution, where the state guarantees the right to a person's diversity, but it does not end there. In article 29, it has two perspectives, the first in the context of citizens, is the right for people to be religious, including citizens, to use the instruments in their religion. Then second, then on the other hand, there is a perspective where the state guarantees the right of citizens to carry out religious activities and their respective beliefs. That is how under Zakat this has an impact on social activities that are just so that all social aspects can be.

Outside of Indonesia, other countries have also begun to adopt a similar approach on how important zakat is. In Malaysia, zakat institutions have funded green economy projects to realize solar panel installations in poor areas, by providing access to affordable renewable energy while reducing dependence on fossil fuels. This project not only succeeded in reducing carbon emissions but also improved the quality of life of mustahik through more reliable and cheaper

access to energy. This shows the great potential of zakat in supporting the global environmental sustainability agenda, especially when the program is designed with a technology-based approach. However, short-term success alone is not enough to ensure the sustainability of the zakat program for the preservation of the green economic environment (Alam et al., 2021).

Government support is an important element in maintaining the sustainability of the zakat program that is oriented towards environmental conservation. The government can provide various forms of incentives, such as tax breaks for zakat institutions that finance environment based projects, or provide the basic infrastructure needed for programs to run optimally (Widagdo, 2023). In addition, the partnership between zakat institutions and the government will improve coordination and efficiency, so that the programs implemented are in line with the needs of the local community and the national development agenda. For example, the government can provide land areas for reforestation activities financed by zakat funds, while zakat institutions take care of the funding and implementation aspects (Ahmad Hudaifah, 2020).

The impact and sustainability of the zakat program for the green economy (*Green Zakat*) is largely determined by the design of a mature program, data-based evaluation, (Syamsuddin et al., 2024) and the involvement of various stakeholders. Through the preparation of more comprehensive success indicators, relevant implementation analysis, and the design of long-term strategies that include aspects of funding, community participation, and technology utilization, zakat can function as an effective instrument in dealing with global environmental problems. This approach not only expands the role of zakat, but also confirms that Islam offers contextual solutions to modern challenges, thereby encouraging the creation of a more just, prosperous, and sustainable life (Ahyani, 2025; Sudaryanto et al., 2024).

In addition, the application of productive zakat is an important foundation in building the concept of *Green Zakat*, because it is able to integrate the principles of economic sustainability with environmental protection (Muhammad Furqon Almurni, 2024). Through the empowerment of mustahik in environmentally friendly economic activities, productive zakat contributes to strengthening the green economy while creating more equitable social justice in society.

4. CONCLUSION

The management of productive zakat must prioritize ecological orientation and sustainability principles, aligning with Islamic ecotheology as a paradigm for environmental ethics in philanthropic practices, including models

such as Theocentric Value, Principles of Justice, Environmental Ethics, and Sustainability Empowerment. This concept harmonizes with maqāṣid al syarī'ah, particularly in preserving wealth (*ḥifẓ al-māl*), public benefit (*maṣlaḥah 'āmmah*), and environmental protection (*ḥifẓ al-bi'ah*), transforming zakat beyond mere charity for the eight asnaf into a tool for equitable economic empowerment of the ummah, common welfare, and environmental stewardship. Government support is crucial through incentives like tax exemptions for zakat institutions funding eco based projects and essential infrastructure, realizing the Green Zakat concept that integrates economic sustainability with environmental protection, thereby empowering mustahik in green economic activities and fostering social justice.

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