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INTEGRATION OF ECONOMIC EMPOWERMENT AND ENVIRONMENTAL PRESERVATION: THE ROLE OF BAZNAS IN IMPLEMENTING *HIFZ AL-BI'AH* VALUES FOR GLOBAL RESILIENCE

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Abstract

Zakat plays a strategic role in strengthening community resilience, not only through improving the economic welfare of the people, but also in maintaining ecological balance as an integral part of *maqashid syariah*. This study aims to analyze the integration between economic empowerment and environmental conservation through the implementation of *Hifz al-bi'ah* values by the National Zakat Agency (BAZNAS) in supporting global resilience. Using a qualitative approach and case studies of various BAZNAS *Hifz al-bi'ah* programs, this study explores how sustainability-oriented zakat management can bridge the economic, social, and environmental dimensions. The results show that BAZNAS has developed an innovative Islamic philanthropy model through green economic empowerment programs, mosque-based waste management, reforestation, and climate change adaptation. These programs not only increase the income of *mustahik* (recipients of zakat), but also foster eco-theological awareness in natural resource management. These findings confirm that zakat has the potential to be an effective Islamic social finance instrument in supporting the Sustainable Development Goals (SDGs) and simultaneously strengthening economic and environmental resilience. Therefore, BAZNAS can become a model national zakat institution that contributes to global resilience based on Islamic values and environmental preservation.

KeyWord: Economic Empowerment, Environmental Conservation, Global Resilience, Sustainable Development

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Introduction

The world today is facing increasingly complex global challenges, particularly in maintaining a balance between economic growth and environmental sustainability. Issues such as climate change, natural resource degradation, food crises, and rising socioeconomic inequality pose a real threat to global stability and resilience. According to a report by the United Nations Environment Programme (UNEP, 2023), around 75% of the world's land has experienced moderate to severe degradation due to unsustainable human activities, such as deforestation and exploitation of natural resources. This phenomenon exacerbates the risks to food and social security, especially in developing countries whose economies depend on the agricultural sector and natural resources.[1]

Various international studies also confirm that conventional economic development models focused solely on Gross Domestic Product (GDP) growth have had a negative impact on the environment.[2] In Nature Sustainability, economic paradigms that do not take ecological balance into account have become one of the main causes of increasing global carbon emissions and declining environmental sustainability indices in many countries. Development without sustainability principles actually increases the socio-economic vulnerability of poor communities to ecological disasters, thereby systematically weakening global resilience.

This situation calls for a new paradigm in development that not only pursues economic growth but also pays attention to social and ecological sustainability. The concept of sustainable development promoted by the United Nations through the Sustainable Development Goals (SDGs) provides a global framework that emphasizes balance between three main pillars: economy, society, and environment.[3] However, according to Nature Sustainability, the approach to sustainable development in many countries still tends to be technocratic, failing to touch on the moral and spiritual dimensions that form the foundation of development ethics. In

[1] Jeffrey Sachs et al., *SUSTAINABLE DEVELOPMENT REPORT 2022: From Crisis to Sustainable Development: The SDGs as Roadmap to 2030 and beyond: Includes the SDG Index and Dashboards*, Sustainable Development Report 2022 (Cambridge New York Port Melbourne New Delhi Singapore: Cambridge University Press, 2022).

[2] Novfitri Syuryadi, Drajat Martianto, and Dadang Sukandar, "Pengembangan Metode Evaluasi Komitmen Ketahanan Pangan Dan Gizi Pemerintah Daerah Provinsi Di Indonesia," *Amerta Nutrition* 4, no. 2 (June 2020): 140–46, https://doi.org/10.20473/amnt.v4i2.2020.140-146.

[3] Edward B. Barbier and Joanne C. Burgess, *Natural Resource Economics , Planetary Boundaries and Strong Sustainability*, 2017, https://doi.org/10.3390/su9101858.

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fact, spirituality has great potential to foster ecological awareness and moral responsibility towards the environment as a mandate that must be upheld for the sake of sustainability.[4]

Thus, the need to integrate spiritual values and religious ethics into the sustainable development agenda is becoming increasingly urgent. This approach is not only normatively relevant, but also has strong legitimacy in the context of a religious society such as Indonesia, where Islamic teachings offer a paradigm of balance (*mīzān*) and the caliph's responsibility towards nature.[5] This framework then became the basis for efforts to link the values of *maqāṣid al-syarī'ah*, particularly *hifz al-bi'ah* (environmental protection), with strategies for economic empowerment of the people as a contribution to global security.

Indonesia, as the country with the largest Muslim population in the world, has great potential to develop a sustainable development model based on religious values. [6] Environmental challenges such as deforestation, water pollution, and agricultural land degradation are serious issues, especially since most Indonesians still depend on the natural resource sector for their livelihoods. According to a World Bank report (2023), around 43% of Indonesia's territory is at high risk of ecological disasters exacerbated by environmentally unfriendly economic activities. This reinforces the urgency for Indonesia to integrate spiritual, social, and environmental values into its national development framework. In this context, religious institutions have a strategic role as social drivers in building collective awareness of environmental preservation and economic empowerment based on Islamic ethics.

Islam views humans as *khalīfah fī al-arḍ* (God's representatives on earth) who have a moral responsibility to maintain the balance of nature (*mīzān*). This principle provides a theological basis for environmental conservation and equitable economic empowerment. The concept of development in Islam is not merely the pursuit of economic growth, but demands a balance between the fulfillment of material needs and spiritual responsibility towards the environment. Within the framework of *maqāṣid al-syarī'ah*, the value of *hifz al-bi'ah* (environmental protection) is an important derivative of *hifz al-nafs* (protection of the soul) and *hifz al-māl* (protection of property), which together support the sustainability of human life on earth.

[4] Barbier and Burgess.
[5] Azwar Azwar and Mohd Norzi, *Global Publication Trends on Zakat Management Strategy : A Bibliometric Analysis*, 4, no. 1 (2025): 17–32.
[6] Azwar and Norzi.

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In an institutional context, the National Zakat Agency (BAZNAS) as a state institution tasked with managing zakat has great potential to actualize the principle of *hifz al-bi'ah* through various productive and environmentally friendly empowerment programs.[7] Programs such as Zakat Community Development (ZCD), zakat-based organic farming, productive waste management, and renewable energy for the poor are concrete examples of the application of sustainability values in zakat management. The integration of zakat with a sustainable development approach can increase local economic resilience while strengthening community ecological awareness.[8] This shows that Islamic philanthropy can serve as an important instrument in supporting the Sustainable Development Goals (SDGs), particularly in poverty eradication (SDG 1), food security (SDG 2), and action against climate change (SDG 13).

Thus, BAZNAS' position is not only as an institution that collects and distributes zakat funds, but also as an agent of social and environmental transformation. This strategic role needs to be continuously strengthened by internalizing the values of *maqāṣid al-syarī'ah* in every policy and program, so that zakat can become an instrument of sustainable development and ecological justice. This approach forms the basis of this study, which examines how the integration of economic empowerment and environmental preservation through the value of *hifz al-bi'ah* can contribute to global resilience from an Islamic perspective.

The institutional transformation of zakat agencies such as BAZNAS not only demonstrates modern managerial and governance developments, but also a paradigm shift from charitable institutions to development agencies.[9] Zakat is no longer understood merely as the distribution of consumptive aid, but as an instrument of economic and social empowerment that has a dimension of sustainability.[10] This approach is in line with the *maqāṣid al-syarī'ah* view, which emphasizes the importance of maintaining a balance between the material and spiritual dimensions of human life. Zakat can be a catalyst for sustainable development if it is managed based on the principles of efficiency, justice, and environmental sustainability. The

[7] Lalu Khairil Azmi, Muhammad Zaki, and As Suminar, *The Regulatory Framework of Green Zakat to Support the Transition Towards a Green Economy Based on the Principles of Islamic Justice*, 2024.

[8] S. Sulaeman and A. Munifatussaidah, "Zakat and Its Role in Achieving Main Pillars of Sustainable Development Goals (SDGs) in Indonesia," *Prosiding Kontribusi Forum Akademisi SAC* 1, no. November (2023): 130–47.

[9] Mukhlishin, Jelang Ramadhan, and Imam Khomeini Hayatullah, "Zakat and Waqf Synergies to Accelerating Sustainable Development," *Journal of Sustainable Development and Regulatory Issues (JSDERI)* 3, no. 1 (January 2025): 29–54, https://doi.org/10.53955/jsderi.v3i1.56.

[10] Zakat Management Practices, *Sinergi International Journal of Islamic Studies*, no. 1 (2024): 24–37.

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principle of *hifz al-bi'ah* is relevant in this context because it contains the Islamic ecological ethics dimension that encourages balance (*mīzān*) between humans, nature, and God.

BAZNAS programs such as Zakat Community Development (ZCD), Disaster Resilient Villages, and Zakat-Based Sustainable Agriculture are concrete manifestations of the application of *hifz al-bi'ah* values. Through this approach, BAZNAS strives to build economic independence among poor communities while fostering ecological awareness in natural resource management. The implementation of environmentally-based zakat can increase community resilience through the strengthening of the green economy, resource efficiency, and improvement of the quality of local ecosystems. This proves that the integration of zakat with environmental conservation goals not only improves the welfare of *mustahik*, but also strengthens community resilience to the risks of climate change and global environmental crises.

Furthermore, the *maqāṣid al-syarī'ah* approach in zakat management opens up space for policy innovation oriented towards sustainability governance. [11] The implementation of *maqāṣid*-based management principles in zakat institutions can expand the social and environmental impact of fund distribution, as each policy is directed not only at reducing poverty but also at preserving the sustainability of resources. Thus, BAZNAS, as an official state institution, has the strategic potential to become a pioneer in the spiritual-eco-economic development model, which places zakat as an instrument for driving global resilience based on Islamic values.

Although various BAZNAS initiatives have shown significant progress in integrating sustainability values into economic empowerment programs, the implementation of *hifz al-bi'ah* values still faces a number of challenges. One of the main issues is the lack of an evaluation framework that systematically measures the ecological impact of productive zakat programs. Most of BAZNAS' success indicators still focus on economic and social aspects, such as increasing *mustahik* income or reducing poverty rates, while environmental dimensions have not received adequate attention. Most zakat institutions in Southeast Asia are still oriented towards short-term economic outcomes, without including environmental sustainability indicators in their reporting and accountability systems.

[11] Ahmad Baehaqi et al., *THE GOVERNANCE OF ZAKAT INSTITUTIONS : A META-*, 15, no. 02 (2025): 396–414, https://doi.org/10.22219/jrak.v15i2.39656.

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In addition, another challenge lies in the low level of ecological literacy among *mustahik* and zakat administrators. [12] Many beneficiaries do not understand the connection between productive economic activities and ecological responsibility. [13] In fact, as explained, the environment is part of Islamic faith and social ethics. In practice, environmentally-friendly empowerment programs require continuous assistance, cross-sector collaboration, and consistent public policy support. Without these elements, the implementation of *hifz al-bi'ah* values has the potential to remain symbolic, rather than becoming an institutional culture in zakat management.

From a policy perspective, there is still a gap between BAZNAS' national strategy and the government's sustainable development policy. Synchronization between the National Zakat Management Master Plan (RIPZN) and the Sustainable Development Goals (SDGs) has not been fully integrated at the indicator and reporting levels. In fact, the integration of the two would strengthen the position of zakat as part of public policy oriented towards inclusive and sustainable growth. Zakat institutions in many Muslim countries have not yet optimally utilized the principles of *maqāṣid al-syarī'ah* as a strategic guide in the planning, implementation, and evaluation of programs.[14] This gap indicates the need for further research to assess how the value of *hifz al-bi'ah* can be operationalized in a measurable manner within the framework of zakat governance in Indonesia, particularly at the level of the Central BAZNAS, which has a national coordinating function.[15]

Thus, this study seeks to fill this academic and practical gap through an integrative analysis of the implementation of *maqāṣid al-syarī'ah* values, particularly *hifz al-bi'ah*, in BAZNAS' economic empowerment programs. This approach is expected to broaden the discourse on zakat not only as an instrument of economic redistribution, but also as a

[12] Budi Trianto, *Does the Mustahik Demographic and Socio-Cultural Affect to the Successful of Poverty Alleviation ? Logistic Regression Approach*, 5, no. 1 (2020): 67–81.

[13] Suhaili Sarif, Nor Aini Ali, and Nor Azzah Kamri, "Zakat for Generating Sustainable Income : An Emerging Mechanism of Productive Distribution," *Cogent Business & Management* 11, no. 1 (2024), https://doi.org/10.1080/23311975.2024.2312598.

[14] Ataina Hudayati and Achmad Tohirin, "A Maqasid and Shariah Enterprises Theory-Based Performance Measurement for Zakat Institution," *International Journal of Zakat* 4, no. 2 (2019): 101–10, https://doi.org/10.37706/ijaz.v4i2.192.

[15] Ag Omar Pg Mohd Faezul Fikri and Hajimin Mohd Nur Hidayat Hasbollah, "The Roles of Zakat Towards Maqasid Al-Shariah and Sustainable Development Goals (SDGs): A Case Study of Zakat Institutions in East Malaysia," *International Journal of Zakat* 8, no. Special (2023): 68.

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transformative medium for realizing global resilience based on spiritual values and ecological sustainability.[16]

Based on the conceptual and empirical gaps described above, this study aims to analyze how the values of *maqāṣid al-syarī'ah*, particularly *hifz al-bi'ah*, are implemented in the economic empowerment strategies of BAZNAS Pusat. The focus of the study is directed at the integration of ecological sustainability values into policies, program planning, and institutional zakat performance indicators.[17] This approach is not only oriented towards measuring economic effectiveness, but also identifies the extent to which BAZNAS programs contribute to environmental protection and social ecosystem resilience.[18] The analysis was conducted by adopting a *maqāṣid*-based performance framework perspective, in which the success of zakat institutions is not only assessed based on the improvement of the material welfare of *mustahik*, but also based on their contribution to environmental sustainability and social balance.

This study is expected to contribute theoretically by expanding the understanding of the relationship between zakat governance and Islamic environmental ethics. [19] By placing *hifz al-bi'ah* as an integral part of the governance system and performance measurement, this study enriches the literature on sustainable Islamic social finance.[20] Furthermore, in practical terms, the results of this study are expected to serve as a basis for BAZNAS in formulating policies and evaluation indicators based on *maqāṣid al-syarī'ah*, particularly in the context of environmental preservation. The application of this approach can strengthen BAZNAS' position as a national philanthropic institution that is in line with the global Sustainable Development Goals (SDGs) agenda, especially in goals 13 (Climate Action), 15 (Life on Land), and 1 (No Poverty).

Thus, this study seeks to develop a conceptual model for integrating *maqāṣid al-syarī'ah* into sustainability-oriented zakat governance. This model is expected to be applied

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[16] M. Khusnul; Amuni Khuluq, "Hifz Al-Bi ' Ah As Part Of Maqashid Al-Shari ' Ah And Its Relevance In The Context Of Global Climate Change," *Indonesian Journal of Interdisciplinary Islamic Studies (IJIIS)* 7, no. 2 (2024): 161–78, https://doi.org/10.20885/ijiis.vol7.iss2.art3.

[17] Mokhammad Ainur; Khusnudin Rofiq, *Integration of Maqashid Shariah Values and SDGs in Food Management: A Qur'an-Based Conceptual Study*, 6, no. 1 (2025): 118–33, https://doi.org/http://dx.doi.org/10.47700/jiefes.v6i1.10121 ISSN.

[18] Fajrunas Alqodri, "Integrating Maqāṣid Al-Sharī'ah and SDGs in Sustainability Management: A Comparative Study of Indonesian Zakat Institutions," *Jurnal Sains, Sosial, Dan Studi Agama* 1, no. 6 (October 2025): 655–67.

[19] Baehaqi et al., *THE GOVERNANCE OF ZAKAT INSTITUTIONS : A META-*.

[20] Rofiq, *Integration of Maqashid Shariah Values and SDGs in Food Management: A Qur'an-Based Conceptual Study*.

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not only to the Central BAZNAS, but also to regional and international zakat institutions, as a concrete step towards a more inclusive, accountable, and environmentally friendly Islamic philanthropy system.

Method

This study uses a descriptive qualitative approach to gain an in-depth understanding of the role of BAZNAS Pusat in integrating economic empowerment and environmental preservation (*hifz al-bi'ah*) based on the values of *maqashid syariah* and the Balanced Scorecard framework. Primary data was obtained through in-depth interviews with key informants from BAZNAS Pusat and the Indonesian Ulema Council (MUI). Informants from BAZNAS included those involved in planning, reporting, and economic empowerment programs for the community, while those from MUI included members of the Fatwa Commission and the Institute for Environmental and Natural Resource Conservation (LPLH-SDA) who understood the normative aspects of *hifz al-bi'ah*. Informants were selected using purposive sampling based on their direct involvement in national zakat policy and program implementation.

Secondary data was obtained from the 2020–2024 annual reports of BAZNAS Pusat, audited financial statements, Zakat Community Development (ZCD) program documents, and official publications such as BAZNAS Outlook Zakat and environmental activity reports. Data collection techniques were conducted through semi-structured interviews and documentation studies. The collected data was analyzed in three stages, namely data reduction, data presentation, and conclusion drawing. Data validity was ensured through source triangulation, which involved comparing interview results with official report data and other supporting documents, thereby producing a comprehensive understanding of BAZNAS' governance performance in supporting environmental welfare and sustainability.

Zakat as an Instrument of Economic Empowerment

Zakat is one of the pillars of Islamic economics that plays a role in wealth redistribution and improving the welfare of the people. In the view of *maqashid syariah*, zakat has the purpose of protecting property (*hifz al-māl*) and life (*hifz al-nafs*), so its use must be able to empower *mustahik* to become independent. Zakat functions as a redistributive justice mechanism that

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strengthens the economic independence of the poor through community-based productive interventions.

The productive zakat model has proven effective in reducing structural poverty when combined with entrepreneurship training and the establishment of sharia-based micro-enterprises. The BAZNAS Zakat Community Development (ZCD) program can increase *mustahik* income by up to 60% and expand their business networks. In the context of governance, the Balanced Scorecard approach helps institutions such as BAZNAS measure the effectiveness of productive zakat programs in terms of finance, social benefits, internal processes, and organizational learning. Thus, zakat is not only an individual act of worship, but also a measurable and sustainable instrument of national economic development.

Zakat and Environmental Preservation (Hifz al-bi'ah)

Environmental issues have become a new dimension in zakat management.[21] In contemporary studies of *maqashid syariah*, *Hifz al-bi'ah* (environmental preservation) is seen as an extension of *Hifz al-nafs* and *Hifz al-māl*, because protecting the earth means protecting human life and economic resources.[22] The concept of Green Zakat can be applied through land rehabilitation programs, renewable energy, and community-based waste banks, using zakat funds and productive donations. Zakat has great potential in supporting the Sustainable Development Goals (SDGs), especially goal 13 (climate action) and goal 15 (life on land) through the empowerment of mosque-based green communities.

BAZNAS in several provinces has begun implementing eco-programs, such as "*Sedekah Sampah*" (Waste Alms) and "*Zakat Hijau*" (Green Zakat), which show that zakat can synergize with environmental preservation without neglecting socio-economic aspects. This approach is in line with modern maqashid sharia, which places nature conservation as part of the responsibility of khalifah on earth.

[21] Khuluq, "Hifz Al-Bi ' Ah As Part Of Maqashid Al-Shari ' Ah And Its Relevance In The Context Of Global Climate Change."

[22] Rofiq, *Integration of Maqashid Shariah Values and SDGs in Food Management: A Qur'an-Based Conceptual Study*.

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Integration of Maqashid Sharia and Sustainable Development in the BAZNAS Program

The integration of *maqashid sharia* and sustainable development provides a conceptual basis for BAZNAS to design programs that touch on three dimensions: economic, social, and environmental. Modern Sharia objectives must expand the scope of socio-ecological justice and ensure intergenerational sustainability, which is in line with the principles of the Sustainable Development Goals (International Sharia Research Academy for Islamic Finance (ISRA).

In an institutional context, zakat can support at least eight of the seventeen SDG targets, particularly in the areas of poverty eradication, education, decent work, and environmental sustainability. BAZNAS, as the national zakat institution, has a great opportunity to strengthen its governance and accountability by adopting the Balanced Scorecard and *Maqashid Sharia* Index frameworks. Through this integration, BAZNAS can measure its performance not only from a financial and social perspective, but also in terms of the extent to which the institution contributes to environmental preservation and the sustainable welfare of the people.

The Role of Baznas in Implementing *Hifz Al-Bi'ah* Values for Global Resilience

The results of this study show that BAZNAS Pusat has an increasingly strategic role in integrating Islamic values with the sustainable development agenda, particularly in terms of economic empowerment of the community and environmental preservation (*hifz al-bi'ah*). [23]Over the past five years, BAZNAS has sought to strengthen the socio-ecological dimension of zakat management through various initiatives such as Zakat Community Development (ZCD), environment-based disaster response programs, and support for religious education and literacy activities that teach the importance of maintaining the balance of nature. This approach demonstrates that BAZNAS not only plays a role in economic redistribution for *mustahik*, but also carries out a social transformation function towards a society that is empowered, independent, and cares about ecosystem sustainability.[24]

In an interview with Tari, Head of Archives and PPIDP BAZNAS, it was emphasized that this institution views zakat as a means of social change that transcends economic

[23] Fajrunas Alqodri, *Integrating Maqā ṣ Id Al- Sharī ' Ah and SDGs in Sustainability Management : A Comparative Study of Indonesian Zakat Institutions*, 1, no. 6 (2025): 655–67.

[24] Muhammad Nadratuzzaman Hosen and Rahmat Hidayat, *The Management of Productive Zakat in Indonesia : The Case of Baznas ' Economic Empowerment Program*, 13, no. 2 (2024): 455–74, https://doi.org/https://doi.org/10.15408/sjie.v13i2.42673 The.

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boundaries. He stated that "BAZNAS is not only a solution for the underprivileged, but also acts as a protector of the global environment, because BAZNAS provides assistance not only in Indonesia, but also in Palestine."[25]

This view demonstrates BAZNAS's expansion from a national philanthropic institution to a global humanitarian entity that plays an active role in maintaining harmony between human life and the environment. Humanitarian aid to Palestine and participation in environmental disaster response actions in various regions show that zakat can be an instrument of cross-border solidarity based on the value of *rahmatan lil 'alamin.*

In line with this, Ahmad Rizaldi, a staff member of the PPID BAZNAS, also emphasized the importance of institutional consistency in expanding its social impact. He explained that "BAZNAS is committed to participating in economic development, education, and environmental issues as a tangible manifestation of a social institution."[26] This statement demonstrates the institutional awareness that the dimension of zakat must be integrated with efforts to improve the quality of human life through education and environmental conservation. Economic empowerment programs accompanied by skills training and environmental education are concrete manifestations of the implementation of *maqashid syariah* values, in which zakat serves to maintain the balance of human life and the ecosystem. Thus, BAZNAS acts as a bridge between religious teachings and socio-economic practices that have a broad impact on the welfare of the people and the preservation of the earth.

In addition to BAZNAS internally, an interview with Mr. Miftahul Huda, Secretary of the Majelis Ulama Indonesia (MUI), added a normative perspective to this issue. He stated that "BAZNAS has the support of the Indonesian Ministry of Religious Affairs, and one of the Ministry's programs is related to eco-theology, which focuses on environmental preservation." This statement indicates the synergy between BAZNAS and the Ministry of Religious Affairs in realizing eco-theological values, namely the spiritual awareness that protecting the environment is part of religious mandate. The eco-theological approach developed by the Ministry of Religious Affairs and implemented by BAZNAS shows that environmental conservation efforts are not merely technical in nature, but also have a strong theological dimension: humans as caliphs on earth have a moral responsibility to care for nature as part of worship and a manifestation of gratitude for the creation of Allah SWT.

[25] Wawancara, Taris Ketua PPID Baznas Pusat 23 Oktober 2025.
[26] Wawancara, Ahmad Rizaldi Sekretaris PPID Baznas Pusat 23 Oktober 2025.

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The synergy between BAZNAS, MUI, and the Ministry of Religious Affairs demonstrates a model of collaboration that affirms that zakat can serve as a moral and economic force for building a sustainable civilization. In this context, BAZNAS functions not only as a social fund manager but also as an agent of social and ecological change, instilling awareness that human welfare cannot be separated from environmental balance. This perspective aligns with the objectives of *maqashid syariah*, particularly in the aspects of *hifz al-nafs* (protection of life), *hifz al-mal* (protection of wealth), and *hifz al-bi'ah* (preservation of the environment). Through cross-institutional collaboration and an eco-theological approach, BAZNAS strengthens its role as a zakat institution that is adaptive, sustainable, and relevant to contemporary humanitarian challenges.

In addition to the interview results, secondary data obtained from the 2020–2024 annual reports of BAZNAS Pusat also shows an increase in the consistency of the institution in implementing programs oriented towards environmental preservation and disaster response. Some of the flagship programs include the Green Zakat Community Development (ZCD) Program, Environmental and Renewable Energy Assistance, and the BAZNAS Disaster Response (BTB) Program, which focuses on post-disaster ecosystem recovery.[27] Through the Green ZCD program, BAZNAS develops an ecology-based empowerment model by involving the community in reforestation, waste management, and the use of environmentally friendly alternative energy. This program not only increases community income but also fosters collective awareness of the importance of preserving natural resources.

The 2022 BAZNAS annual report notes that the implementation of Green ZCD has been applied in several regions such as Central Java, West Nusa Tenggara, and South Sulawesi, with tangible impacts in the form of improved environmental quality and strengthened local economies. In addition, the BAZNAS Disaster Response (BTB) unit actively integrates humanitarian missions with environmental conservation efforts, such as river basin rehabilitation, provision of clean water based on environmentally friendly bore wells, and post-disaster waste management. On the other hand, environmental education programs through green campaigns and eco-santri in several Islamic boarding schools under BAZNAS's guidance also show that BAZNAS is striving to build ecological awareness from an early age. This

[27] Laporan Keuangan Baznas RI 2022-2024.

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approach is in line with the spirit of *maqashid syariah*, which places environmental preservation as part of the protection of life (*hifz al-nafs*) and offspring (hifz al-nasl).[28]

Furthermore, BAZNAS's synergy with government agencies and strategic partners has expanded the reach of its environmental programs. Collaboration with the Ministry of Environment and Forestry (KLHK) in the national reforestation movement, as well as cooperation with the Ministry of Religious Affairs (Kemenag) in the Islamic Ecotheology program, demonstrates BAZNAS's commitment to integrating religious values into concrete actions for nature conservation. Data from the BAZNAS Outlook Zakat 2023 also shows that the proportion of zakat funds allocated to the environment and disaster sectors has increased by around 11.3% compared to the previous year, indicating institutional awareness that environmental issues are now an important part of the humanitarian mission of zakat.

Thus, the findings from this secondary data reinforce the interview results that BAZNAS not only acts as a conventional philanthropic institution but has evolved into a socio-ecological institution that links concern for humans and nature. These programs show that zakat management in Indonesia has entered a new phase that is sustainability-oriented, where the values of *maqashid syariah* and the spirit of *hifz al-bi'ah* are translated into concrete actions that provide broad benefits for life.[29]

In addition to the interview results, secondary data analysis shows that BAZNAS Pusat has implemented various programs that are specifically or integrally related to environmental issues. For example, a program entitled "Green Zakat" has been implemented based on the premise that zakat is not only social, but also ecological: according to an official publication, "Green Zakat is a concept that we have made our operational foundation. We invite the entire community to take an active role in protecting the environment, especially during this holy month."

In addition, in November 2024, BAZNAS and Bank Syariah Indonesia (BSI) launched the Green Zakat Framework, which explicitly integrates sustainable development values into zakat management practices: "Zakat is not only beneficial for *mustahik*, but can also be directed towards programs -programs that maintain ecological balance, such as renewable energy, land rehabilitation, and sustainable natural resource management." Additionally, at the local level,

[28] Irfan Syauqi; Lalily Dwi Arsyianti Beik, *Green Zakat Framework* (2025).
[29] Khairul Anwar, *Green Zakat Concept : A Strategy for Utilizing Zakat Funds for Environmental Sustainability*, 2024.

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there are initiatives such as the ”Plastic Bottle Waste Alms" program initiated by BAZNAS Yogyakarta City, which encourages the community to turn plastic waste into a source of blessings and fund socio-economic programs. These secondary programs show that BAZNAS has begun to shift its paradigm in practice: from zakat as an instrument of direct consumptive assistance to zakat as an instrument of environmental preservation and sustainable economic empowerment.

One important innovation that demonstrates the paradigm shift in zakat management at BAZNAS Headquarters is the implementation of the Green Zakat concept. This program is a response to global challenges related to socio-economic inequality and the increasingly urgent environmental crisis. Through this approach, BAZNAS strives to ensure that the distribution of zakat is not only oriented towards short-term social assistance, but also towards ecosystem sustainability and the economic empowerment of *mustahik*.

As stated by Saidah Sakwan, M.A., Head of BAZNAS RI for Distribution and Utilization, at the Kultum Ramadhan Cinta event themed "Green Zakat: The Concept of Sustainability in Islamic Philanthropy“ organized by DKM Al-Ikhlas, Bimas Islam, Ministry of Religious Affairs of the Republic of Indonesia in Jakarta, she emphasized that: ”BAZNAS continues to innovate in its efforts to maintain environmental sustainability through the concept of Green Zakat. This concept aims to address increasingly urgent global challenges, namely socio-economic inequality, and to optimize a decent and integrated life."

Furthermore, Saidah explained that Green Zakat is zakat that is distributed with good intentions to preserve the environment and empower *mustahik* through various economic sustainability programs. This statement shows a shift in the orientation of zakat from a consumptive paradigm to a productive and ecological paradigm. In the context of *maqashid syariah*, this approach reflects the value of *hifz al-bi'ah* (environmental preservation), which is part of the social responsibility of Muslims towards the sustainability of life on earth.

The Green Zakat concept initiated by BAZNAS is in line with the theory of Islamic social finance sustainability, which places zakat as a mechanism for social reconstruction based on divine values. This program not only restores the economic power of the *mustahik* community, but also builds ecological awareness that human welfare cannot be separated from the sustainability of nature. Within the framework of the SDGs, this policy supports the achievement of Goal 1 (No Poverty), Goal 8 (Decent Work and Economic Growth), and Goal 13 (Climate Action).

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Thus, the Green Zakat initiative strengthens BAZNAS' position as an innovative and ecologically-minded Islamic philanthropic institution. This approach is clear evidence that zakat can be adapted to address contemporary global issues without losing its spiritual dimension. In the future, a similar concept has the potential to be developed into a national sustainable zakat model, which combines aspects of economic empowerment, social justice, and environmental responsibility in a comprehensive policy framework.[30]

Reflection on these findings shows that the integration of environmental aspects into zakat management by BAZNAS confirms the institutional choice to move in line with sustainable development goals (e.g., Sustainable Development Goals/SDGs) and a more advanced *maqāṣid sharia* framework particularly the value of *hifz al-bi'ah*. Thus, the institutional narrative is not only about "helping the less fortunate" but also about "preserving the earth that has been inherited," reflecting the socio-ecological responsibility of contemporary Muslims. For your research, this strengthens the argument that BAZNAS Pusat is moving towards a model of zakat that transcends national and economic boundaries becoming a global and ecological actor.

Analysis of the table above shows that BAZNAS has developed a comprehensive approach to integrating social, economic, and environmental aspects. The Green Zakat Program and Green Zakat Framework serve as conceptual initiatives that strengthen public policy and awareness of the importance of environmentally friendly zakat. Through these two programs, BAZNAS is building a new paradigm that zakat management is not limited to the distribution of funds, but also includes responsibility for the preservation of natural resources. Islamic financial and social institutions are expected to be able to internalize ecological values in their operational practices.

The Green Zakat Community Development (ZCD) program emphasizes that community economic empowerment can go hand in hand with environmental conservation. BAZNAS' Green ZCD model includes training in organic farming, household waste management, and community-based alternative energy development. The positive impact is not only increasing the income of *mustahik*, but also improving the quality of the local ecosystem. This is in line with the principle of *hifz al-bi'ah* in *maqashid syariah*, which

[30] Humas BAZNAS RI, *Melalui Zakat Hijau, BAZNAS RI Optimalkan Lingkungan Hidup Layak Terintegrasi* (2025).

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emphasizes the balance between human needs and the preservation of nature as a mandate from Allah.[31]

Meanwhile, BAZNAS Disaster Response (BTB) demonstrates BAZNAS's tangible contribution to post-disaster environmental rehabilitation. Through activities such as water conservation, reforestation, and critical land restoration, this program supports the achievement of Sustainable Development Goal (SDG) 13 on Climate Action and SDG 15 on Life on Land. Meanwhile, the Plastic Waste Alms program is a socio-ecological innovation in urban areas, which not only reduces waste but also builds spiritual awareness that small actions such as recycling can be a form of worship.[32]

Overall, the implementation of these programs shows that BAZNAS Pusat has moved from a charitable paradigm to a transformative paradigm that emphasizes sustainability. This concept illustrates the tangible integration between the values of *maqashid syariah* and the SDGs framework, where welfare is not only measured by the economic growth of the community but also by the preservation of ecological balance. In this context, zakat serves as a social instrument supporting Islamic eco-theology a perspective that positions environmental conservation as an integral part of worship and humanity's moral responsibility toward God's creation.

Conclusion

This study shows that BAZNAS Pusat has played a strategic role in integrating economic empowerment and environmental preservation as part of the implementation of *maqashid syariah* values, particularly *hifz al-bi'ah*. Through a combination of empirical interviews with BAZNAS and MUI officials and secondary data analysis from official institutional reports, it was found that programs such as Green Zakat, Green Zakat Framework, Green ZCD, BAZNAS Disaster Response, and Plastic Waste Almsgiving are concrete manifestations of the institution's commitment to social and ecological sustainability.

BAZNAS not only functions as a zakat distribution agency for the poor, but has also developed into an agent of social change that fosters environmental awareness and global responsibility. BAZNAS' involvement in international humanitarian programs, such as aid to

[31] Azmi, Zaki, and Suminar, *The Regulatory Framework of Green Zakat to Support the Transition Towards a Green Economy Based on the Principles of Islamic Justice*.
[32] Laporan Baznas, 2022-2024.

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Palestine, strengthens the universal dimension of zakat as an instrument of cross-border solidarity. Meanwhile, its collaboration with the Ministry of Religious Affairs in eco-theology-based programs demonstrates institutional synergy between religious values and public policy.

Thus, BAZNAS has the potential to become a model for sustainable zakat institutions that can bridge Islamic values with global development goals. To strengthen this role, more systematic policy integration between BAZNAS, the Ministry of Religious Affairs, and other technical ministries is needed in the future so that the impact of zakat-based environmental programs can be measured quantitatively, both economically and ecologically. In addition, strengthening research and innovation based on the Islamic green economy is also key to ensuring that zakat management in Indonesia is not only oriented towards social justice, but also towards environmental sustainability and universal welfare.

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