

Green Islamic Philanthropy and Socio-Ecological Sustainability: Integrating Fiqh al-Bi'ah and Fiqh al-Iqtishad in Zakat Management

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ABSTRACT

Keywords:

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Background: Pekalongan Regency has recently experienced an increase in ecological crises, marked by floods, landslides, and extreme weather, including a major disaster in Petungkriyono in 2025 and various floods in other regions. This condition indicates an increase in environmental vulnerability, affecting the community's socio-economic life and reflecting the disruption of the harmonious relationship between humans and nature. In the Islamic perspective, the crisis is not only understood as a natural phenomenon, but also as an indication of the weakening of ecological consciousness and human responsibility as caliphs. This situation demands transforming zakat governance through a green Islamic philanthropy approach that integrates economic and ecological dimensions simultaneously through the synergy of fiqh al-iqtishad and fiqh al-bi'ah.

Research Gap: Most research still separates the economic and ecological dimensions. The study of zakat management generally focuses on economic and social impacts, while Islamic environmental ethics is more normative and conceptual. Studies on green Islamic philanthropy are still relatively limited and have not yet examined in depth how zakat funds are used to address ecological problems while generating sustainable socio-economic impacts.

Novelty: This research departs from the integration of two frameworks in the treasures of Islamic law, namely fiqh al-iqtishad and fiqh al-bi'ah. Within this integrative-complementary framework, zakat is understood not only as an instrument of economic empowerment but also as a means of supporting environmental preservation and strengthening community resilience. The integration is directed at the creation of socio-ecological sustainability.

Method: This study uses a qualitative case study design to examine NU Care-LAZISNU in Pekalongan Regency. Data were collected through in-depth interviews, observations, and documentation, then analyzed using an interactive model that included data reduction, data presentation, and conclusions. To ensure the validity and credibility of the findings, this study employed source triangulation and methodological triangulation.

Results: The results of the study show that the management of Zakat, Infaq, and Alms (ZIS-DSKL) is based on a participatory collection system and tiered distribution, which strengthens social trust and the effectiveness of fund distribution. The program's implementation includes empowering the mustahik economy, providing clean water, developing sanitation, reforestation, and strengthening an environment-based productive economy. Fiqh al-iqtishad plays a role in promoting distributive justice and economic empowerment, while fiqh al-bi'ah serves as the basis for ethical principles in maintaining environmental sustainability. The integration of the two forms a green Islamic philanthropy model that is not only oriented towards poverty alleviation but also towards improving environmental quality.

Conclusion: This study concludes that green Islamic philanthropy represents a transformation of zakat governance that integrates fiqh al-iqtishad and fiqh al-bi'ah in a complementary manner, so that zakat functions not only as an instrument of economic redistribution but also as a sustainable development mechanism that connects social justice and environmental sustainability.

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INTRODUCTION

Indonesia is currently facing an increasingly complex and systemic environmental crisis, characterized by growing pressure on water resources and the high frequency of hydrometeorological disasters. By 2025, the clean water crisis will return to national concern due to rising water demand, massive urbanization, population growth, and the expansion of industrial estates, while global climate change is leading to longer dry seasons and declining discharges from major rivers in Indonesia. These conditions are exacerbated by environmental degradation, massive land conversion in catchment areas, and the loss of vegetation cover, which threaten the sustainability of water resources for communities (UNESA, 2026). At the same time, the National Disaster Management Agency (BNPB) recorded 32 disaster events during 9-10 November 2025 alone, dominated by floods, extreme weather, and droughts across various regions of Indonesia (Arifin, 2025). This phenomenon confirms that environmental crises not only destroy physical ecosystems but also increase the socio-economic vulnerability of communities by disrupting access to clean water, lowering health standards, reducing productivity, and threatening livelihood sustainability (Armi, 2026).

In recent years, Pekalongan Regency has become a clear reflection of the escalation of the local ecological crisis. Floods, landslides, and extreme weather often hit this region, including a major natural disaster in Petungkriyono in 2025 that caused casualties and severe damage to public infrastructure, as well as evenly distributed flood waves in the Kedungwuni, Wonopringgo, Talun, Tirto, Wonokerto, and Kandangserang areas (Radio Kota Batik Pekalongan, 2026). This series of disasters marks a decline in the ecological carrying capacity of upstream and downstream areas, with wide implications for the community's socio-economic order (Manaqib & Madani, 2026). This crisis is understood not only as an ordinary natural phenomenon but also as a manifestation of the disruption of the harmonious relationship between humans and nature due to uncontrolled exploitation and weak ethics and ecological awareness (Mohamed, 2025). Like Islamic environmental ethics, nature conservation is positioned as an integral part of the caliphate's mandate (Hanief, 2025), grounded in moral, spiritual, and ecological wisdom. Therefore, the environmental crisis reflects a moral crisis and the failure of human responsibility in the balance of nature. Contemporary Islamic environmental ethics also demands a shift from normative discourse to concrete action for the conservation and sustainability of natural resources (I. Haq et al., 2025).

This socio-ecological condition demands a redefinition of the institutional role of Islamic philanthropy, especially the management of Zakat, Infaq, and Alms (ZIS). So far, ZIS management practices in Indonesia remain dominated by a pattern of consumptive and charitable distribution oriented towards meeting short-term emergency needs (Wijaya, 2025; Zanzibar, 2026). Although zakat has enormous financial and social potential to improve welfare (Indrayani & Azzaki, 2024), the integration of Islamic philanthropy with the environmental sustainability agenda remains very limited (Fadilla et al., 2026). Ecological aspects have not been systematically internalized in the planning and implementation of zakat programs (Nurjaman, 2025). Similarly, the Sustainable Development Goals (SDGs) framework has not been fully integrated into zakat governance, so the synergy among social, economic, and ecological goals remains only partially realized (I. Wahyudi et al., 2025).

To address these challenges, this study integrates two pillars of Islamic law: *fiqh al-iqtishad* and *fiqh al-bi'ah*. *Fiqh al-iqtishad* positions zakat, infaq, and alms (ZIS) as instruments of economic redistribution that aim to realize social justice (ELJAMBAKI et al., 2025), alleviate poverty (Annisa et al., 2025), and strengthen the community's economic capacity (Maretha et al., 2024). Meanwhile, *fiqh al-bi'ah* provides an ethical-normative basis for human responsibility as a caliph through the principles of Amanah (Saefullah, 2026), mizan (balance) (Azzahra & Maysithoh, 2024), *hizh al-bi'ah* (environmental protection) (Abd Rahman & Abidin, 2025), or ecological *maslahah* (Pikahulan & Anisa, 2025), as well as the prevention of *fasad fi al-ardh* (damage to the earth) (Syauqi et al., 2025). The two frameworks are brought together in the idea of green Islamic philanthropy (I. Haq et al., 2025; Helker-Nygren & Katz-Rosene, 2025).

Theoretically, this research strengthens the analysis of green Islamic philanthropy by explicitly linking it to two contemporary conceptual frameworks, namely Socio-Ecological Systems (SES) (Teimouri et al., 2023) and Environmental Justice (Zaimuddin et al., 2025). The SES framework emphasizes that the human social system and natural ecosystems are a coupled human-nature system. Improvements in social welfare will not last without the support of sustainable environmental quality. Meanwhile, the framework of environmental justice (including distributive, procedural, and recognition) ensures that poor and marginalized groups (*mustahik*), who are most affected by the ecological crisis, receive priority protection, the allocation of zakat resources, and active involvement in environmental management decision-making.

Although studies on zakat and ecology are beginning to emerge (Amrullah & Mustofa, 2025; Humaidi et al., 2024), some of the literature still separates the economic and ecological dimensions. Zakat studies tend to focus solely on indicators of economic growth and *mustahik* income (Hayati & Soemitra, 2022; Yayuli et al., 2022), while Islamic ecotheological studies focus on the normative-philosophical level (Rahmayani et al., 2025). There is still a gap in the literature on how zakat is practically managed to address the environmental crisis while producing a resilient socio-economic impact. Therefore, this study aims to analyze the practice of green Islamic philanthropy in NU Care-LAZISNU Pekalongan Regency. This study asks four main questions: 1) How is the concept and practice of green Islamic philanthropy applied in the digital management and governance system of zakat at NU Care-LAZISNU Pekalongan? 2) How does the governance and accountability mechanism of tiered distribution (60%-35%-5%) ensure the effectiveness of the program? 3) How does the integration of *fiqh al-Bi'ah* and *fiqh al-iqtishad* explain the dynamics of the trade-off and the challenge of measuring socio-ecological impacts? Moreover, 4) how does this system model compare with other philanthropic institutions (BAZNAS, LAZISMU, Dompot Dhuafa) as well as international green zakat practices, and what is the strategy of scalability and replicability?

METHOD

This study uses a qualitative case study design at NU Care-LAZISNU in Pekalongan Regency, Central Java. This location was chosen because the institution has developed zakat management that is not only oriented toward community economic empowerment but also integrates environmental conservation programs, such as the provision of clean water, greening, sanitation, and the empowerment of environmentally based businesses (Setiawan, 2026). The case study approach was used to gain an in-depth understanding of the implementation of green Islamic philanthropy in supporting socio-ecological sustainability (Nurjaman, 2025).

The source of research data consists of primary and secondary data. Primary data are obtained through in-depth interviews, observations, and documentation, while secondary data are obtained from program reports, institutional documents, and relevant literature. Informants were selected using purposive sampling techniques based on their involvement and knowledge of zakat management and program implementation. The informants include NU Care-LAZISNU administrators, program coordinators, and beneficiaries (*mustahik*) who are involved in environment-based programs and community empowerment.

To ensure the validity and credibility of the findings, this study employed source triangulation and methodological triangulation. Source triangulation is conducted by comparing information from institutional administrators, program coordinators, and beneficiaries. Meanwhile, the triangulation method combined data from interviews, observations, and documentation to obtain a more

comprehensive understanding. This triangulation process aims to improve the accuracy of data interpretation and ensure consistent findings regarding the implementation of green Islamic philanthropy in zakat management.

Data analysis was carried out interactively by referring to the Miles, Huberman, and Saldaña (2013) model, which includes data condensation, data presentation, and the drawing of conclusions. The classified data are then analyzed using the integrative framework of *fiqh al-iqtishad* and *fiqh al-bi'ah*. *Fiqh al-iqtishad* examines aspects of zakat distribution, economic empowerment, and social justice, while *fiqh al-bi'ah* analyzes environmental conservation and ecological responsibility. Through this framework, this study explains how the integration of Islamic economic law and Islamic environmental law is manifested in the practice of green Islamic philanthropy to support the creation of socio-ecological sustainability.

RESULTS

Implementation of Green Islamic Philanthropy in Zakat Management at NU Care-LAZISNU, Pekalongan Regency

The system for collecting Zakat, Infaq, Alms, and Other Religious Social Funds (ZIS-DSKL) at NU Care-LAZISNU Pekalongan Regency is built on a multi-layered institutional network, from the branch, sub-district, to district levels (Sofwan, 2025). Zakat is collected through mosques and prayer rooms, while infak and alms are collected through the NU Coin program, which is placed in residents' homes, shops, and educational institutions (Usman, 2026). This mechanism shows the strong base of community participation in the management of Islamic social funds. This pattern shows that fundraising success is not solely determined by organizational capacity but also by public trust in zakat management institutions (Elvira & Bariyah, 2025). Trust built through social closeness and local religious networks is an important form of capital that enables sustainable fundraising. This condition aligns with various studies that identify social trust and community participation as the main factors in the effectiveness of Islamic philanthropic governance.

The community-based character is also reflected in the fund distribution system, which allocates 60% to the branch level, 35% to the sub-district level, and 5% to the district level (Usman, 2026). Administratively, this mechanism allows aid to be channeled more closely to beneficiaries. However, conceptually, the scheme illustrates the principle of subsidiarity, namely, decision-making at the level best able to understand the needs of the local community. The literature on contemporary zakat governance shows that local needs-based distribution tends to produce more responsive programs (Fathori, 2025) and on target than a fully centralized approach (Al Mujahid & Astuti, 2025). Therefore, the tiered distribution implemented by NU Care-LAZISNU not only serves as a mechanism for distributing funds but also as an instrument for strengthening community capacity to identify and solve the social problems they face (Fanani et al., 2025).

Furthermore, the existence of a cross-subsidy mechanism between branches, sub-districts, and districts indicates that zakat is not understood solely as an instrument of individual assistance, but as a means of building social solidarity across regions. Areas with limited fundraising still gain access to the program through support from other regions with greater fundraising capacity. This condition shows that zakat governance is not only oriented to the collection and distribution of funds, but also to efforts to ensure equitable distribution of benefits for all program recipients. This finding aligns with Haq and Salsabila (F. Haq & Salsabila, 2025), who affirm the importance of zakat governance that can expand access and address community needs more inclusively through distribution mechanisms responsive to beneficiaries' conditions. The practice reflects the principle of distributive justice in Islamic economics, which emphasizes equitable distribution of benefits and the protection of structurally vulnerable groups. Thus, *fiqh al-iqtishad* not only addresses the distribution of wealth but also the formation of social systems that can reduce inequality, expand access to welfare, and strengthen community cohesion (Annisa et al., 2025).

The development of healthy environmental facilities, supported by the construction assistance program for household toilets in the Paninggaran area, demonstrates direct concern for improving quality of life and public health, as well as supporting better environmental management (Sofwan, 2025). In addition, the reforestation program is an action of NU Care LAZISNU Pekalongan Regency, carried

out in collaboration with GP Ansor and LPBI NU in Karangdadap and Wonopringgo, which demonstrates ecological concern from productive zakat. This activity is not only oriented to environmental conservation, but also as a means of educating the community about the importance of nature conservation and the wise use of resources (Najmudin, 2025).

The clean water supply program in drought-prone areas of Paninggaran District includes environmental development efforts (Latipah & Saharuddin, 2025). NU Care LAZISNU Pekalongan Regency collaborates with GP Ansor and the local community in the implementation of the program. This collaboration begins with identifying needs, raising resources, and building clean water supply facilities that residents can use sustainably. The involvement of various parties shows that the management of zakat funds is not only oriented toward assisting but also encourages community participation in solving the environmental problems they face (Najmudin, 2025).

Analysis of the pattern of fund distribution shows that NU Care-LAZISNU is starting to move from a charitable approach to a more sustainable empowerment approach (Syafi'i et al., 2024). The business equipment assistance program for MSME actors, productive economic development, and the provision of plant seeds show an orientation to increasing the economic capacity of mustahik in the long term. These findings support the results of previous research which stated that productive zakat has a more significant contribution in encouraging economic independence than consumptive assistance alone (Abd Halim & Fikriyah, 2026). These programs in the perspective of fiqh al-iqtishad reflect efforts to transform the function of zakat from an instrument of fulfilling basic needs to an instrument of community economic development (ELJAMBAKI et al., 2025). The conceptual implication is that the success of zakat is not only measured by the amount of funds disbursed, but also by its ability to create sustainable socio-economic change.

Fiqh al-bi'ah is a relevant framework for explaining how zakat management is directed not only to improve human welfare but also to maintain the quality of the environment as a support for social life. Sanitation and clean water supply programs, for example, not only reduce the burden on people's health and the economy, but also contribute to reducing environmental pollution and protecting water resources. These findings align with the literature, which confirms that poverty and environmental degradation are interrelated and require an integrated approach (Daaris & Marwah, 2024).

The management of ZIS-DSKL at NU Care-LAZISNU shows the interaction between fiqh al-iqtishad and fiqh al-bi'ah as two complementary normative frameworks. Fiqh al-iqtishad explains the dimensions of redistribution and economic empowerment of the community, while fiqh al-bi'ah explains the dimensions of environmental protection and the sustainability of natural resources. The integration of the two results in a Green Islamic Philanthropy model that not only seeks to reduce poverty (Nurjaman, 2025), but also creates ecological conditions that sustain community welfare (Makhrus et al., 2025). These findings broaden the understanding of zakat's role in sustainable development. If so far, zakat has been positioned more as an instrument of social welfare, then the results of this study show that zakat can also function as an instrument of socio-ecological transformation, connecting economic justice with environmental sustainability.

Thus, the ZIS-DSKL collection and distribution system at NU Care-LAZISNU Pekalongan Regency not only represents participatory and community-based zakat governance practices (Wasik & Nurhayati, 2026), but also shows developments towards a Green Islamic Philanthropy model that integrates social, economic, and ecological dimensions simultaneously. Conceptually, these findings confirm that integrating fiqh al-iqtishad and fiqh al-bi'ah enables zakat to be understood as an instrument of sustainable development, not only oriented towards poverty reduction but also towards socio-ecological sustainability. Thus, zakat management is no longer seen as a mere redistribution of funds, but as a strategic mechanism to build a more just, resilient, and sustainable society.

Table 1. Implementation of Green Islamic Philanthropy in the Management of ZIS-DSKL at NU Care-LAZISNU, Pekalongan Regency

Management Aspects	Program	Characteristics of Green Islamic Philanthropy
Community-based fundraising	Zakat collection through mosques and prayer rooms as well as the NU Coin program involving households, schools, and shops	Encouraging community participation in supporting social and environmental benefits collectively

Tiered distribution	Funds are distributed through branches, sub-districts, and districts according to regional needs	Enabling programs to be more responsive to local social and environmental issues
Productive economic assistance	Business Tool Assistance and MSME Support Mustahik	Shifting the orientation from consumptive assistance to sustainable empowerment
Sanitation program	Construction of latrines for families who do not have proper sanitation facilities	Construction of latrines for families who do not have proper sanitation facilities
Provision of clean water	Clean water assistance for people affected by drought	Answering the basic needs of the community while maintaining the sustainability of water resources
Environmental programs	Greening and plant seedling assistance in several areas	Demonstrate the integration of environmental concern in Islamic philanthropic practices

The implementation of Green Islamic Philanthropy in the management of ZIS-DSKL at NU Care-LAZISNU, Pekalongan Regency, demonstrates a combination of Islamic philanthropic values with social and environmental concerns. In the fundraising aspect, NU Care-LAZISNU implements a community-based approach through zakat collection in mosques and prayer rooms, and through the NU Coin program involving households, schools, and shops. This pattern strengthens community participation in philanthropic activities collectively (Makhruh & Saepudin, 2023). In addition, funds are distributed in stages through branches, sub-districts, and districts, ensuring a more targeted allocation to the community's needs. The productive economic assistance program also shows efforts to empower mustahik by supporting business tools and MSMEs, so that the orientation of assistance is not only consumptive but also towards sustainable economic independence.

The implementation of Green Islamic Philanthropy is also evident in the social and environmental programs run by NU Care-LAZISNU Pekalongan Regency. The sanitation program, in the form of building latrines for families without proper facilities and providing clean water to people affected by drought, addresses basic needs and the sustainability of natural resources. In addition, reforestation activities and the provision of plant seeds demonstrate that the management of ZIS-DSKL not only focuses on social welfare but also on ecological aspects. Thus, the practice of managing religious social funds reflects the concept of Islamic philanthropy that is oriented towards the benefit of the community and environmental preservation (Fadilla et al., 2026).

DISCUSSION

Integration of Fiqh al-Bi'ah and Fiqh al-Iqtishad in the Practice of Green Islamic Philanthropy

The results of the study show that the success of the zakat utilization program at NU Care-LAZISNU is not only determined by improvements in the community's economic conditions, but also by the creation of an environment that supports a higher quality of life. Clean water supply programs, the construction of family latrines, and sanitation improvements not only produce economic benefits in the form of reduced health costs and increased community productivity, but also provide ecological impacts through improving environmental quality. This interconnectedness suggests that social welfare and environmental quality are reciprocally related (Fentiani et al., 2025). People who have access to clean water, proper sanitation, and a healthy environment tend to have greater economic capacity because they can carry out productive activities more effectively. On the other hand, environmental damage and low sanitation quality can increase social vulnerability (Gebrillia, 2025) and increase the economic burden on households (Fahmi, 2021). These findings confirm that zakat-based development cannot be measured solely by income indicators, but must also consider ecological conditions that support the sustainability of people's lives.

In the context of this research, these dimensions can be understood through the integration of fiqh al-iqtishad and fiqh al-bi'ah. Fiqh al-iqtishad serves as a framework for explaining how zakat is distributed to create economic justice, reduce poverty, and strengthen the socio-economic capacity of the mustahik.

Aspects such as the provision of public facilities, strengthening community welfare, improving family health, and reducing the economic burden caused by limited access to clean water and sanitation are manifestations of the principles of *fiqh al-iqtishad*, which emphasize the equitable distribution of resources to achieve social benefits. With this perspective, zakat is not only a transfer of funds to the *mustahik* but also an instrument of redistribution that can sustainably strengthen the community's economic resilience.

Meanwhile, *fiqh al-bi'ah* is a framework that explains the ecological dimension of these programs. The provision of clean water, the development of environmentally friendly sanitation, and various environmental conservation efforts reflect the implementation of the principles of *hifz al-bi'ah* (environmental protection) (Abd Rahman & Abidin, 2025), the prohibition of doing damage to the earth (*faḍaḥ fi al-ardh*) (Syauqi et al., 2025), and the responsibility of humans as caliphs in maintaining the balance of ecosystems. In this perspective, the environment is not only seen as an object to be used to meet human needs, but also as a mandate to be maintained for the benefit of current and future generations. Therefore, the success of the program is not only measured by the number of beneficiaries or improvements in economic welfare, but also by its contribution to improving environmental quality and the sustainability of natural resources.

Furthermore, the study's results show that *fiqh al-iqtishad* and *fiqh al-bi'ah* do not operate independently but interact to form a Green Islamic Philanthropy model. *Fiqh al-iqtishad* aims to achieve redistribution and social justice through zakat instruments (Annisa et al., 2025), while *fiqh al-bi'ah* provides ethical guidance to ensure the redistribution process does not neglect environmental sustainability (Priyatno et al., 2026). The interaction between the two can be seen when zakat funds are allocated to programs that simultaneously improve community welfare and the quality of the environment. In other words, the economic aspect serves to reduce social vulnerability (Hermawati et al., 2024), while the ecological aspect provides the foundation for the sustainability of these economic benefits. Without a healthy environment, improving economic welfare will be difficult to maintain (Andin et al., 2025); On the other hand, environmental conservation efforts that fail to account for the community's socio-economic needs also risk failing to achieve sustainability goals.

Based on these findings, the integration of *fiqh al-iqtishad* and *fiqh al-bi'ah* can be positioned as an analytical framework that explains how zakat management produces socio-ecological sustainability (Zaimuddin et al., 2025). *Fiqh al-iqtishad* addresses how resources are distributed to create justice and well-being. In contrast, *fiqh al-bi'ah* addresses how the process remains within the bounds of ecological responsibility and environmental conservation. Through the integration of the two, zakat not only functions as an instrument of poverty alleviation but also as a mechanism of socio-ecological transformation that connects human welfare with environmental sustainability. This model shows that Green Islamic Philanthropy is the actualization of *maqashid al-shari'ah* (Mubin & Najah, 2023) that not only safeguards property (*hifz al-mal*) and human life (*hifz al-nafs*), but also contributes to environmental protection, a prerequisite for the sustainability of social life as a whole.

Table 2. Integration of *Fiqh al-Iqtishad* and *Fiqh al-Bi'ah* in Green Islamic Philanthropy

Dimensions of Analysis	<i>Fiqh al-Iqtishad</i>	<i>Fiqh al-Bi'ah</i>	Forms of Integration in Zakat Management
Key Focus	Economic distribution justice and community welfare	Environmental protection and ecosystem sustainability	Welfare development supported by a healthy environment
Normative Objectives	Reducing poverty, strengthening economic capacity, and creating social justice	Maintaining the balance of nature, preventing environmental damage, and protecting natural resources	Realizing benefits that include social, economic, and ecological aspects
Basic Principles	Distribution of wealth (<i>ṭawqī' al-tharwāh</i>), justice (<i>'adl</i>), social solidarity (<i>takaful</i>)	<i>Caliph fil ardh</i> , <i>hifz al-bi'ah</i> , <i>mizān</i> , and the prohibition of <i>faḍaḥ fi al-ardh</i>	Zakat management that pays attention to human needs as well as environmental sustainability

Empirical Implementation	Provision of public facilities, improvement of public health, reduction of household economic burden, empowerment of mustahik	Clean water supply, environmental sanitation, reforestation, natural resource conservation	Zakat programs that produce social and ecological benefits simultaneously
Success Indicators	Improving the well-being, health, productivity, and economic resilience of the community	Improvement of environmental quality, cleanliness, resource conservation, and pollution reduction	Realization of a better quality of life for people in a sustainable environment

The findings of this study also reveal the characteristics that distinguish the practice of Green Islamic Philanthropy at NU Care-LAZISNU from other Islamic philanthropic institutions. In several programs developed by LAZISNU, environmental issues are generally integrated through community empowerment focused on food security, waste management, and sustainable village development, aimed at improving community welfare (Fathony, 2026). Meanwhile, Dompot Dhuafa develops a broader approach through community empowerment programs, environmental conservation, sustainable agriculture, and strengthening the green economy as part of its social development strategy (Ridho & Kurniawati, 2024). BAZNAS has initiated various programs that link zakat with the sustainable development agenda, including environmental management, climate resilience, and economic empowerment of vulnerable communities. Although they have similarities in efforts to integrate social and ecological dimensions, the practice at NU Care-LAZISNU shows its own peculiarities because it relies on the Nahdlatul Ulama community-based religious approach that connects the utilization of zakat with the environmental needs faced by the community directly, such as the provision of clean water, sanitation, and healthy environmental infrastructure.

In the global context, this finding also aligns with the development of green zakat practices across various Muslim countries, which have begun using zakat instruments to support the environmental sustainability agenda. In some countries, such as Malaysia, zakat has been linked to sustainable community development programs, natural resource management, and community capacity-building to address climate change risks. In the Middle East, several Islamic philanthropic institutions have begun directing religious social funds to support water conservation projects, land rehabilitation, and renewable energy development as part of their social and environmental responsibilities. However, most of these practices still place environmental aspects as complementary to economic and social goals. In contrast, this study's findings show that integrating *fiqh al-iqtishad* and *fiqh al-bi'ah* enables zakat management to be understood as a mechanism that simultaneously pursues economic justice and ecological sustainability. Thus, Green Islamic Philanthropy, developed by NU Care-LAZISNU, not only expands the role of zakat as an instrument of welfare redistribution but also offers a more holistic model of zakat governance to realize socio-ecological sustainability. These findings enrich the discourse on contemporary Islamic philanthropy by showing that environmental protection is not merely a co-benefit of the zakat program but an integral part of the benefit goals to be achieved through the management of Islamic social funds.

Sustainability The Contribution of Zakat Governance to Socio-Ecological Sustainability

The findings of this study show that zakat governance at NU Care-LAZISNU not only functions as a mechanism for economic redistribution and strengthening social welfare, but also contributes to the formation of socio-ecological sustainability through the integration of improvements in social conditions and environmental quality. Programs such as providing clean water, constructing family toilets, reforestation, and strengthening an environment-based, productive economy demonstrate that the benefits of zakat do not stop at increasing income or meeting basic needs, but also create healthier, more sustainable ecological conditions. In this context, social sustainability cannot be separated from environmental sustainability, as the community's quality of life is highly dependent on the availability of clean, well-maintained natural resources.

Furthermore, the mutual relationship between social and ecological aspects is clearly seen in the implementation of the zakat program at the local level. Increased access to clean water and proper

sanitation, for example, not only reduces public health risks but also increases household economic productivity by reducing the burden of health costs and time lost to illness. On the other hand, greening and environmental management programs contribute to the restoration of local ecosystems, which, in turn, support the sustainability of the resources communities use to meet their basic needs. This pattern shows that zakat has the potential to serve as an integrative development instrument, with its social and ecological dimensions reinforcing one another.

Thus, zakat governance based on Green Islamic Philanthropy can be understood as a transformation of zakat's function from a mere social assistance instrument to a more comprehensive, sustainable development mechanism. This approach not only expands the scope of zakat benefits but also shifts the perspective on welfare from purely material to one that considers environmental quality as an integral part. In this framework, the success of zakat management is no longer measured solely by the number of mustahik assisted, but also by the extent to which the programs carried out create a healthy, productive, and sustainable living environment for the community.

The findings of this study are in accordance with various sustainable zakat governance practices developed by BAZNAS and LAZISNU. In recent years, the Central BAZNAS has integrated zakat management with the sustainable development agenda through climate resilience programs, environmental management, post-disaster rehabilitation, green area development, and economic empowerment of vulnerable communities (Amrullah & Mustofa, 2025). These various programs show that zakat is no longer positioned solely as an instrument of social assistance, but as a means of strengthening community capacity to address social and ecological risks. From a socio-ecological sustainability perspective, the BAZNAS approach seeks to link improvements in mustahik welfare with the strengthening of the environment's carrying capacity, ensuring the benefits of zakat are more sustainable (Azim & Alfitri, 2024).

Similarly, LAZISNU has developed various environment-based programs in waste management, food security, sustainable agriculture, natural resource conservation, and sustainable village development, integrated with community economic empowerment (Nurjaman et al., 2025). The approach shows that environmental protection and improved people's well-being are seen as interrelated goals. If BAZNAS is more prominent through national-scale programs and based on the sustainable development agenda (Amrullah & Mustofa, 2025), while LAZISNU emphasizes community strengthening through a green economy and food security (Luayyin et al., 2025), then the practice of NU Care-LAZISNU Pekalongan Regency shows its distinctiveness through a local community-based approach that focuses on the provision of clean water, sanitation, reforestation, and productive economic empowerment. These three models show that zakat governance that integrates social and ecological dimensions can contribute to the realization of socio-ecological sustainability and expand the role of zakat as an instrument of sustainable development in contemporary Islamic philanthropy (Humaidi et al., 2024).

CONCLUSION

This study concludes that Green Islamic Philanthropy, applied at NU Care-LAZISNU Pekalongan Regency, represents a holistic and transformative approach to zakat governance. Integrating *fiqh al-iqtishad* and *fiqh al-bi'ah* in the framework of socio-ecological systems (SES) and environmental justice, zakat is no longer positioned as a short-term charitable assistance instrument, but as a sustainable development mechanism that connects socio-economic justice with environmental sustainability.

Community-based governance systems with tiered distributions of 60% to Branches, 35% to MWC, and 5% to Branches have proven effective in strengthening public participation and social trust. This effectiveness is further strengthened through the implementation of multi-level audits and the use of digital technologies, such as crowdfunding and GIS-mapping. This model faces tensions between the need to meet urgent economic needs and the methodological limitations in measuring ecological impacts. However, it offers integrative solutions by implementing bundled programs that combine economic and ecological objectives. The findings of the study show that Green Islamic Philanthropy is aligned with the Sustainable Development Goals (SDGs) agenda, particularly through its contributions to poverty alleviation, meeting clean water and sanitation needs, economic empowerment, strengthening community resilience, and protecting ecosystems. The Planetary Boundaries perspective shows the importance of ensuring that improving people's welfare does not increase the pressure on ecological

carrying capacity. The Doughnut Economics perspective also shows that the economic-ecological bundle program seeks to meet the community's basic social needs while maintaining ecological boundaries. The integration of *fiqh al-iqtishad* and *fiqh al-bi'ah* in the model is not only relevant to the framework of Socio-Ecological Systems (SES) and Environmental Justice, but also aligns with the idea of socially inclusive and ecologically sustainable development. This research still places Planetary Boundaries and Doughnut Economics as conceptual frameworks and has not used them as formal measurement instruments. This study formulates four pillars of replicability, namely policy, capacity, partnerships, and digital eco-monitoring, which can be a strategic reference for Islamic philanthropic institutions at the national and global levels in realizing socio-ecological sustainability.

Based on the research findings, strengthening Green Islamic Philanthropy requires a clearer division of roles among stakeholders. For zakat institutions, program development can be carried out through the preparation of an environmental impact assessment framework in each zakat program, the establishment or allocation of green zakat funds for clean water, sanitation, greening, and environment-based economic empowerment programs, as well as strengthening partnerships with environmental organizations, local governments, and universities. Monitoring and evaluation systems also need to be developed not only to measure the amount of funds disbursed and increases in mustahik income, but also to capture ecological indicators such as water quality, vegetation cover, disaster risk reduction, and the sustainability of program benefits. For policymakers, regulatory support and capacity building are needed through the integration of green philanthropy in the sustainable development agenda, the preparation of national guidelines for green zakat, resource support and green *amil* training, as well as a regulatory framework that provides certainty for the development of environmental-based zakat programs. This direction strengthens the four pillars of replicability identified in research, namely policies and regulations, *amil* capacity, cross-sector partnerships, and digital eco-monitoring (Fadilla et al., 2026; Nurjaman et al., 2025; I. Wahyudi et al., 2025).

At the community level, program sustainability needs to be built through participatory design, community involvement since the identification of needs and program planning, community-based monitoring, and strengthening local ownership of environmental projects. The UPZIS network of branches and MWC, which is the strength of the NU Care-LAZISNU model, can be used to ensure that ecological programs remain in accordance with the needs and social character of the local community. Meanwhile, Islamic scholars and academics need to be involved in developing fatwas, *fiqh* guidelines, and religious guidelines that provide a normative foundation for integrating *fiqh al-iqtishad* and *fiqh al-bi'ah*. The implementation of these recommendations still faces several challenges, including limited financial and human resources, uneven institutional capacity, potential regulatory barriers, and difficulties in quantitatively measuring socio-ecological impacts. Therefore, the implementation of the model needs to be carried out gradually through strengthening the capacity of *amil*, cross-sector partnerships, the use of digital technology for monitoring, and the development of simple but measurable socio-ecological impact indicators (Humaidi et al., 2024; Teimouri et al., 2023; Zaimuddin et al., 2025).

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AUTHOR CONTRIBUTION STATEMENT

Conceptualization, research design, methodology development, and the formulation of the integrative framework combining *fiqh al-iqtishad* and *fiqh al-bi'ah* in green Islamic philanthropy were

carried out by Qurrota A'yun, Ade Dedi Rohayana, Ali Trigiyatno, Susminingsih, and Khairul Anwar. Data collection, including in-depth interviews, observations, and documentation at NU Care-LAZISNU in Pekalongan Regency, was conducted by Qurrota A'yun and Ade Dedi Rohayana. Formal analysis, including data condensation, data presentation, conclusion drawing, and data validity testing through source and methodological triangulation following the Miles, Huberman, and Saldaña model, was performed by Qurrota A'yun, Ali Trigiyatno, and Susminingsih. Original draft preparation and writing were conducted by Qurrota A'yun, while review, editing, and revision were performed by Ade Dedi Rohayana, Ali Trigiyatno, Susminingsih, and Khairul Anwar. All authors have read and approved the final version of the manuscript and agree to be accountable for all aspects of this work.

AI DISCLOSURE STATEMENT

During the preparation of this work, the author(s) used AI-assisted tools, such as grammar checkers and language enhancement software, solely for the purpose of improving readability and refining the language of the manuscript. No generative AI tools were used for qualitative data analysis, interpretation of results, conceptual framework development, Islamic legal interpretation, or core scientific writing. The authors take full responsibility for the originality, accuracy, and integrity of the research findings and the final content of this article.

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CONFLICTS OF INTEREST

The authors declare that there are no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper. The research was conducted independently, and the results are presented objectively and without bias. The authors have no affiliation with or financial interest in NU Care-LAZISNU, BAZNAS, LAZISNU, or any other Islamic philanthropic institution mentioned in this study that could be perceived as influencing the analysis or conclusions of this research.

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