

SYNERGY BETWEEN ISLAMIC PHILANTHROPY AND ECOLOGY: ANALYSIS OF KAMPUNG ZAKAT'S STRATEGY IN REALIZING A GREEN ECONOMY AND SUSTAINABLE AGRICULTURE IN INDONESIA

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ABSTRACT

The objective of this study is to examine the integrative strategies employed by the Kampung Zakat programs in order to integrate Islamic philanthropy with environmental sustainability principles, thereby contributing to the realization of a green economy and sustainable agriculture in Indonesia. This study employed a systematic and comprehensive methodology known as a systematic literature review (SLR). A search of literature was conducted in databases such as Scopus, Web of Science, Google Scholar, and institutional repositories using keywords related to Islamic philanthropy, sustainable agriculture, and environmentally sound farming, as well as Kampung Zakat. A total of 26 articles from journals, books, and research papers that are relevant to the subject were selected and analyzed using a thematic approach. These articles were published between 2018 and 2025. The findings of the study indicated three primary strategies that were found to be synergistic: The allocation of funds from Zakat, Infak, and Sedekah (ZIS) from consumption to investment with a focus on environmental sustainability is the primary objective. The second objective is the comprehensive support program that integrates organic agriculture with ecological principles (hifz al-bi'ah). The third objective is the establishment of social and institutional capital through multi-stakeholder partnerships. The implementation of these strategies is instrumental in establishing an economic ecosystem that integrates economic, religious, and environmental dimensions. The integration of Islamic philanthropy into a comprehensive green economic framework is a subject that is seldom addressed in literature. This work proposes a novel conceptual model, termed "synergy of ecology and philanthropy," and provides substantial empirical evidence to support the enhancement of social welfare in Islam, sustainable development, and community empowerment.

keywords: *Islamic Philanthropy, Green Economy, Agroecology, Zakat Village, Systematic Literature Review.*

I. INTRODUCTION

The transformation towards a sustainable economic and environmental model has driven the development of the Green Economy (Liu et al., 2020). This paradigm shift is a response to the climate change crisis (Carney, 2021) and environmental degradation (Parker, 2021). The green economy has emerged as a paradigm in the pursuit of sustainable development, synergizing economic progress with ecological protection and social justice (Azwar, 2023). At the core of this concept is the creation of growth that ensures the sustainability of natural resources and environmental services vital to human well-being. This transition focuses not only on carbon emission mitigation but also on creating inclusive economic opportunities and energy independence (Haruna & Tawiah, 2025).

Various theoretical perspectives range from the neoclassical approach that emphasizes market mechanisms such as carbon taxes (Ellmen, 2021), Keynesian (2020) that emphasizes government intervention through fiscal policy and renewable energy investment, to ecological economics that advocates radical structural transformation, analyze the complexity of the relationship between income inequality and Green Economy growth (Haruna & Tawiah, 2025).

Empirical evidence shows that the effectiveness of Green Economy policies is highly dependent on their design and implementation, requiring comprehensive strategies including venture capital investment in cleantech startups or companies engaged in innovative clean energy (Parker, 2021), equitable access to resources (Gromann, 2019), private sector incentives, and strengthening education and progressive tax systems to ensure a fair and sustainable transition (Haruna & Tawiah, 2025).

Strategic productive sectors such as agriculture, which are the backbone of many developing countries' economies, face the dual imperative of increasing productivity while shifting to low-carbon, environmentally friendly models (Pörtner et al., 2022). The transition to a sustainable agricultural system is not only an environmental necessity but also an economic opportunity in the face of climate change (Food and Agriculture Organization of the United Nations, 2017). The implementation of regenerative agricultural practices and the adoption of green technologies are crucial for mitigating greenhouse gas emissions while maintaining long-term food security (Kamninga, 2025).

As an agrarian country with a significant contribution where more than 33% of the workforce depends on the agricultural sector (Statistics, 2024), Indonesia faces complex challenges in transforming its agricultural system (Ngadi et al., 2023). The adoption of sustainable agricultural models is constrained by limited access to financial resources and technological innovations that are often unaffordable for small-scale farmers (Triman Tapi et al., 2024). This disparity in adaptive capacity requires integrated policy interventions, including economic incentives, appropriate technology transfer, and strengthening farmer institutions (Rinanda et al., 2023), so that the transformation towards low-carbon agriculture can be inclusive and equitable.

On the other hand, Indonesia is the center of modern Islamic philanthropy (Izniyah et al., 2024) with enormous potential for Zakat, Infak, and Sedekah (ZIS) funds. Based on a study by the National Zakat Agency (Baznas), the aggregate potential for collecting Zakat, Infak, and Sedekah (ZIS) in Indonesia is estimated at Rp 217 trillion per year. while another study indicates a higher potential figure of Rp 327.6 trillion, with a composition that includes various types of zakat such as zakat on agricultural commodities, livestock, liquid assets (money), income, the service sector, and corporate entities (Luntajo & Hasan, 2023). Unfortunately, these funds are often absorbed for short-term consumption and have not yet addressed structural ecological vulnerabilities (Hardana, 2023).

II. LITERATURE REVIEW

The concept of Kampung Zakat emerged as an alternative solution by converting Zakat, Infaq, and Sadaqah (ZIS) funds into an integrated empowerment model (Dwiaryanti et al., 2024). This model provides a way to address two issues simultaneously: community economic empowerment (Dewi & Lubis, 2024) and environmental protection (Ambo et al., 2025). South Sulawesi is a relevant location for study due to its Islamic and agricultural background, as well as the existence of a pilot Zakat Village developed within the framework of a green economy. Previous studies have focused on the economic impact of Kampung Zakat (Bariroh & Amiliskina, 2024; Dewi & Lubis, 2024; Dwiaryanti et al., 2024; Rinanda et al., 2023; Wardhana et al., 2023), but few have examined the integration of ecological, green economy, and Islamic philanthropy aspects. This study attempts to address this gap by exploring strategies for integrating Islamic philanthropy and ecology to achieve a sustainable green agricultural economy in Kampung Zakat in Indonesia.

Islamic Philanthropy and Ecological Maqāṣid al-Sharī'ah.

The 21st century faces a paradox of progress in which the peak of technological innovation is inversely proportional to the existential threats posed by environmental crises such as climate change,

deforestation, pollution, and loss of biodiversity, which have become multidimensional challenges to civilization that require a holistic response, including the Islamic religious perspective, which offers an ethical and practical framework for building a sustainable relationship with nature.

Islamic philanthropy, often perceived only as charity to alleviate poverty, actually holds far greater strategic potential. It is a tangible manifestation of religious values that are not only oriented towards social welfare, but also play a crucial role in maintaining environmental sustainability. This potential can be maximized when combined with an ecological *maqāṣid al-sharī'ah* approach, a contemporary elaboration of the universal objectives of Islamic law (Azwar, 2023).

Terminologically, *maqāṣid al-sharī'ah* refers to the objectives, intentions, and wisdom behind the establishment of Sharia laws. It aims to realize the benefit (*maṣlaḥah*) of mankind and reject harm (*mafsadah*), both in this world and the hereafter. The traditional classification formulated by scholars such as Al-Ghazālī and Al-Shāṭibī centers on the protection of five basic needs (*al-ḍarūriyyāt al-khamsah*) (Raisūnī et al., 2005): *Ḥifẓ al-Dīn* (Protection of Religion), *Ḥifẓ al-Nafs* (Protection of Life), *Ḥifẓ al-'Aql* (Protection of Reason), *Ḥifẓ al-Nasl* (Protection of Progeny), *Ḥifẓ al-Māl* (Protection of Wealth).

In the current context, contemporary Muslim thinkers such as Yusuf Al-Qaradawi and Daud Abdullah al-Fatih Ali argue that these five core principles must be interpreted dynamically. Protection of the environment (*Ḥifẓ al-Bi'ah*) is not a separate goal, but a fundamental prerequisite for achieving the five *maqāṣid*[3]. For how can we protect the soul (*nafs*) if the water we drink is polluted? How can we protect the mind (*'aql*) if air pollution causes stunting and cognitive impairment? How can we protect offspring (*nasl*) if climate change threatens the future of coming generations? And how can we protect property (*māl*) if natural resources are exploited without control?

This gave rise to the concept of Ecological *Maqāṣid al-Sharī'ah*, which asserts that environmental sustainability is a primary benefit (*ḍarūriyyah*) of the present age. This concept is rooted in Islamic theological doctrine, primarily:

1. *Khilāfah* (Caliphate): Humans are Allah's representatives on earth (QS. Al-Baqarah: 30) who are entrusted with managing nature based on the principles of justice and sustainability, not to exploit it arbitrarily[4].
2. *Tawḥīd* (Oneness of God): Recognizing that the universe is an integrated creation of Allah, so that damaging one part of it means disrupting the entire harmonious system (Mascall, 1970).

Islamic philanthropy is an ecosystem of generosity driven by divine and humanitarian values. Its main instruments are not only charitable (giving fish) but also empowering (giving fishing rods). These instruments are:

1. *Zakat*: The obligation to set aside 2.5% of eligible wealth (*nisab*) to be distributed to 8 groups (*ashnaf*). *Zakat* has massive distributive power to reduce inequality.
2. *Infaq & Sadaqah*: Flexible voluntary donations, not bound by time or amount, reflecting spontaneous generosity.
3. *Waqf*: The most strategic and sustainable instrument. *Waqf* is the holding of principal assets (land, money, buildings) and distributing their benefits for the benefit of the people for an unlimited period of time.

So far, the focus of Islamic philanthropy has tended to be solely on socio-economic aspects. However, with an ecological *maqāṣid* lens, all of these instruments can be repurposed to finance environmental conservation agendas. Islamic philanthropy functions as an ecological socio-economic mechanism that mobilizes the social and financial capital of the community for sustainable development (Nwosu, 2017).

Among all these instruments, Green *Waqf* (*Al-Waqf Al-Bi'iy*) stands out as the most innovative breakthrough. Green *waqf* is a *waqf* practice in which the assets donated or the benefits generated are specifically intended for environmental conservation and sustainable development (Mohamed & Akande, 2025). Its implementation takes the following forms:

1. *Land Waqf for Urban Forests/Conservation*: *Waqf* land to be used as protected forests, national parks, or nature reserves that are prohibited from commercial exploitation.

2. Spring & Water Source Waqf: Protecting water sources from privatization and pollution, ensuring access to clean water for communities.
3. Waqf for Renewable Energy: Donating land for the construction of solar or wind power plants, the proceeds of which can be distributed to mosques, schools, or the surrounding community, while reducing carbon footprints.
4. Cash Waqf for Environmental Programs: Waqf money that is managed productively, with the profits used to fund environmental research, tree nurseries, ecological education, or zero-waste campaigns.
5. Green waqf is an elegant financial solution because it is perpetual, sustainable, and has a systemic impact. It addresses the issue of long-term funding, which is often an obstacle in environmental projects.

Zakat and alms can be allocated to programs that build the resilience of communities vulnerable to the impacts of climate change (Zaidi, n.d.).

Concrete Examples:

1. Zakat for Climate Adaptation: Distributing zakat to poor farmers (as one of the *fuqarā'*) not only in the form of money, but also in the form of drought-resistant seeds, drip irrigation systems, or organic farming training. This protects their *ḥifẓ al-māl* and *ḥifẓ al-nafs*.
2. Alms for Ecological Disasters: Establishing an emergency fund from alms to deal with increasingly frequent disasters caused by climate change, such as floods, landslides, and storms.
3. "Alms for Waste" Program: Encouraging the community to donate sorted plastic waste, which is then recycled and the economic value distributed to those in need. This is both education and concrete action.
4. This approach aligns the principle of social justice in philanthropy with environmental justice, because poor communities are the most vulnerable to the effects of environmental damage but contribute the least to it.
5. Islamic philanthropy also plays a role in educating the community about Islamic ethics of consumption and production, which are fully in line with the principle of sustainability (Dien, 1997).

Islamic teachings strongly emphasize:

2. Rejecting *Isrāf* (Wastefulness): "...Eat and drink, but do not be excessive. Indeed, Allah does not like those who are excessive." (QS. Al-A'rāf: 31). *Isrāf* is the root of a consumptive culture that damages the environment.
3. Rejecting *Tabẓīr* (squandering wealth): *Tabẓīr* is a more severe form of wastefulness, often associated with the use of wealth for sin and destruction.
4. Encouraging *Qana'ah* (contentment) and simplicity.
5. Therefore, philanthropic funds should not only be used for "giving," but also for promoting a simple and sustainable lifestyle. Empowerment programs funded by zakat or waqf should teach circular economy, waste management, and regenerative agricultural practices. This is a form of *ḥifẓ al-aql* protection by raising ecological awareness.

Ecological *maqāṣid al-sharī'ah* emphasizes that environmental sustainability is a collective responsibility (*fard kifāyah*) (Idlallene, 2022). If no segment of society takes responsibility for protecting the environment, then the entire community may be guilty. Islamic philanthropy is an instrument for mobilizing this collective responsibility.

Community-based philanthropy is key. For example, the management of green waqf in an area involves the participation of the local community from planning and implementation to monitoring. This creates a sense of ownership and ensures that the programs run are in line with the local context. This model strengthens social solidarity (*al-ta'āwun*) and ecological responsibility simultaneously, reflecting the principle that humans are guardians of one another and the universe.

Sustainable Agriculture as a Pillar of the Green Economy

Sustainable agriculture occupies a central and strategic position in the architecture of the green economy, which aims to integrate inclusive economic growth with the principles of environmental conservation and social welfare.

Fundamentally, this paradigm advocates the efficient and responsible use of natural resources, while taking into account the carrying capacity and regenerative capacity of the earth. This is important to ensure sustainable ecosystem balance and guarantee long-term food security (Bourges, 2020).

In the global discourse, the sustainable agriculture approach has evolved from merely pursuing productivity to a holistic system that emphasizes soil conservation, wise water management, and biodiversity preservation as the main pillars supporting the global food production system.

As an illustration, organic farming practices significantly minimize synthetic chemical inputs, which are sources of environmental pollution and degradation of soil and water quality. Conversely, these practices increase soil fertility through organic inputs and maintain ecological stability at the regional level (Finn & Moran, 2020).

The benefits of sustainable agriculture also include socio-economic aspects. By integrating eco-friendly technology and efficient production methods, the agricultural sector has the potential to become an engine for job creation and poverty alleviation, especially in rural areas, which are often pockets of poverty (Wang et al., 2021). On that basis, international agencies such as the Food and Agriculture Organization (FAO) and various national governments are actively promoting the formulation of policies that support the transition to a sustainable food system.

This support is manifested through regulatory instruments and fiscal incentives designed to facilitate the adoption of green agricultural practices (Bourges, 2020). This strategic agenda is in line with the Sustainable Development Goals (SDGs), which emphasize responsible management of natural resources to ensure sufficient, nutritious, and accessible food for all levels of global society (Bourges, 2020).

The operational implementation of sustainable agriculture is increasingly possible thanks to technological innovations. The use of cover crops, for example, has been proven to improve soil health and mitigate erosion rates. Similarly, crop-livestock integration systems offer increased efficiency in land and other resource use (Wang et al., 2021).

These innovative approaches not only boost productivity in economic terms, but more importantly, build the resilience of ecosystems in the face of climate change anomalies and other environmental pressures. Sustainable agriculture also serves as a fundamental pillar of the green economy, balancing the trilogy of development: economic growth, environmental sustainability, and social equity, in order to realize a safe and sustainable future for current and future generations (Haruna & Tawiah, 2025).

Kampung Zakat as an Innovative Model of Community Empowerment Based on Islamic Philanthropy.

Zakat, as one of the five pillars of Islam, not only has a vertical dimension of worship, but also has great transformative potential as a social finance instrument for equitable welfare (Hassan & Choudhury, 2019). Conventionally, the distribution of zakat has often focused on a short-term, consumptive charitable approach. However, the contemporary paradigm in zakat management has shifted towards a more strategic, holistic, and sustainable approach, placing zakat funds as social capital to empower the mustahik (zakat recipients) (Shaikh & Ismail, 2017).

In this context, Kampung Zakat emerged as a socio-economic innovation model designed to optimize the multiplier effect of zakat funds. This model transcends the direct donation approach by adopting integrated community development principles (Mursyidah, 2019). In essence, Kampung Zakat is an area or community where zakat management is carried out systematically and comprehensively to break the chain of multidimensional, massive, and layered poverty, not only economically but also socially, educationally, and spiritually through participation-based empowerment and utilization of local potential (Directorate of ZAWA Empowerment, Directorate General of Islamic Guidance, Ministry of Religious Affairs of the Republic of Indonesia, Kampung Zakat Guidebook, 2025). The Kampung Zakat concept does not stand alone; it is built on a foundation of complementary theories.

First, this model is rooted in empowerment theory, which emphasizes the process of increasing the capacity of individuals and communities to control their own lives through control over assets and access to opportunities (Rappaport, 1987). Empowerment in this context is structural, not merely adaptive.

Second, Kampung Zakat operationalizes the principles of community development, which emphasize active participation, self-reliance, and collaboration among all elements of society (stakeholders) in identifying problems and designing contextual solutions (Phillips & Pittman, 2008). This prevents this model from falling into the trap of a top-down approach, which often conflicts with real needs in the field.

Third, this model aligns with the concept of sustainable development, particularly Sustainable Development Goals (SDGs) number 1 (No Poverty) and number 8 (Decent Work and Economic Growth) (Maksum, 2018). With a focus on creating sustainable productive enterprises, Kampung Zakat strives to create inclusive economic growth from the grassroots level.

What distinguishes it from secular community development models is its integration with Islamic spiritual values. This concept views empowerment as a form of implementation of *maqashid syariah* (sharia objectives), particularly in preserving wealth (*hifzh al-mal*) and offspring (*hifzh al-nasl*) through improving welfare, as well as preserving religion (*hifzh al-din*) through a moderate approach to *da'wah* (Mufid, 2022). The synergy between the empirical-sociological (community development) and normative-theological (Islamic philanthropy) approaches is what makes the Kampung Zakat model unique.

The implementation of the Kampung Zakat program is carried out through a structured and multi-stage logical framework. Based on guidelines from the Ministry of Religious Affairs of the Republic of Indonesia, the development of a Kampung Zakat typically goes through three main phases: initiation, implementation, and independence (Dir Pemberdayaan ZAWA Dirjen Bimas Islam Kemenag RI, Buku Panduan kampung Zakat, 2025). In the initiation phase, an in-depth assessment and social mapping of the prospective location is carried out. These activities include identifying *mustahik*, mapping local resource endowment, and participatory needs analysis (Participatory Rural Appraisal/PRA) (Chambers, 1994). This phase is crucial to ensure that the interventions are targeted and contextual.

The implementation phase is the core of the program, where various multidimensional interventions are carried out in parallel and in a coordinated manner. These interventions can be categorized as follows:

1. Human Capital Development: Through training in technical skills (hard skills) such as modern agriculture, animal husbandry, and entrepreneurship, as well as training in soft skills and management (Hughes et al., 2019).
2. Social Capital Strengthening: Forming and empowering joint business groups (KUBE) to encourage collaboration, mutual assistance, and collective responsibility (Putnam, 2001).
3. Capital and Infrastructure Support: Providing access to capital through zakat and *infaq*-based revolving funds, as well as constructing or repairing supporting infrastructure such as farm roads, clean water, and educational facilities (Elma, 2022).
4. Intensive Mentoring: Mentoring by facilitators or volunteers who assist the community in managing businesses, marketing products, and solving problems that arise (B., 2009).
5. The final phase is independence, where the community is able to manage the program independently, has a stable source of income, and gradually reduces its dependence on external assistance. At this stage, the status of “*mustahik*” (zakat recipients) is expected to have changed to “*muzakki*” (zakat givers) (BAZNAS, n.d.), creating a sustainable cycle of philanthropy.

Evaluations of the implementation of Kampung Zakat in various locations, such as Bulukumba Regency (South Sulawesi) and Pamekasan (East Java), show significant and multidimensional positive impacts (BAZNAS, n.d.). Economically, there has been a noticeable increase in the income of *mustahik* households. Studies in several Kampung Zakat show that beneficiaries experienced an average income increase of 25-40% after participating in the program for 1-2 years. This increase came from the development of productive businesses such as goat farming, handicrafts, and grocery stores facilitated by capital and training from the program.

From a social perspective, this program has succeeded in strengthening cohesion and social networks within the community. The formation of joint business groups (KUBE) has created space for

collective learning, mutual trust, and shared responsibility (Lestari, 2020). In addition, social programs such as scholarship assistance (Hamdani et al., 2022) and health education have improved community access to basic services (Ningsih et al., 2023), which in turn contributes to an increase in the Human Development Index (HDI).

In the spiritual and educational dimensions, Kampung Zakat acts as a medium for grounding the values of religious moderation and increasing religious literacy. Through lectures, recitations, and socialization, the community's understanding of religion is not only focused on rituals but also on the social and economic aspects of Islam (Amymie, 2017). This is important for building a community character that balances individual piety and social piety.

III. METHODOLOGY

Research Design

This study uses the Systematic Literature Review (SLR) method. SLR is a systematic, explicit, and reproducible research method for identifying, evaluating, and synthesizing all relevant and reliable research results related to specific research questions (Snyder, 2019). This method was chosen to provide a comprehensive, objective, and unbiased review of the latest literature evidence on the synergy between Islamic philanthropy and ecology in the context of Kampung Zakat and the green economy.

1. Literature Search and Selection Protocol

This SLR process follows the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework to ensure transparency and completeness of reporting.

- a. Data Sources: Literature searches were conducted in leading electronic databases such as Scopus, Web of Science, Google Scholar, as well as the SINTA accredited national journal repository and institutional repositories (such as BAZNAS, Ministry of Religious Affairs of the Republic of Indonesia). Grey literature (annual reports, theses, dissertations) was also searched to supplement the data.
- b. Search Strategy: The keywords used were grouped into a Boolean operators scheme (AND, OR):
 - 1) Group 1: "Islamic Philanthropy" OR "Zakat" OR "Waqf" OR "Sadaqah" OR 'Infaq' OR "Islamic Philanthropy"
 - 2) Group 2: "Green Economy" OR "Sustainable Agriculture" OR "Ecological Conservation" OR 'Agroecology' OR "Sustainable Agriculture" OR "Green Economy"
 - 3) Group 3: "Kampung Zakat" OR "Zakat Village" OR "Community Empowerment" OR "Community Empowerment"

2. Search combination: (Group 1) AND (Group 2) AND (Group 3).

Inclusion and Exclusion Criteria:

- a. Inclusion: (1) Journal articles, books, conference proceedings, and research reports; (2) Published between 2018 and 2025; (3) Discussing the topic of Islamic philanthropy (ZISWAF) and ecological/green economy/sustainable agriculture issues; (4) The research context can be global, national Indonesia, or specific to South Sulawesi; (5) Full text available.
- b. Exclusions: (1) Duplicate articles; (2) Publications that have not undergone peer review (except for relevant grey literature); (3) Articles that only discuss Islamic philanthropy in terms of conventional charity without any connection to the environment.

3. Selection and Data Extraction Process

The selection process was carried out in several stages:

- a. Identification: All search results from various databases were collected and duplicates were removed using reference management software (Mendeley/Zotero).
- b. Screening: Based on the title and abstract, the literature was screened to assess its suitability with the inclusion criteria.
- c. Feasibility: The full text of the literature that passed the screening was assessed in depth to ensure its feasibility.

d. Included: Literature that met all criteria was then selected for data analysis and synthesis. This process is visualized in a PRISMA flow diagram for clarity. Data extracted from each piece of literature includes: author & year, title, research objectives, methodology, context/location, main findings, and conclusions.

4. Data Analysis and Synthesis

The extracted data was then analyzed using thematic analysis (Braun & Clarke, 2006). The analysis was conducted by identifying, analyzing, and reporting patterns (themes) that emerged from the body of literature. The process includes:

- a. Familiarization: Reading and thoroughly understanding all selected literature.
- b. Code Generation: Assigning codes to relevant pieces of data.
- c. Theme Search: Grouping similar codes into candidate themes.
- d. Theme Review: Examining and refining themes to ensure coherence and clarity.
- e. Theme Definition and Naming: Defining the essence of each theme and giving it an appropriate name.
- f. Report Production: Compiling an analytical narrative of the synthesized findings.

IV. RESULTS AND DISCUSSION

Results of the analysis of key findings from 26 academic studies evaluating the role of Zakat, Infaq, Shadaqah (ZIS), and Islamic Philanthropy in promoting economic empowerment, poverty alleviation, and the achievement of Sustainable Development Goals (SDGs) in Indonesia, with a specific focus on the “Kampung Zakat” model.

1. with the following main findings:

- a. Positive Impact: The programs implemented (such as training, capital assistance, and mentoring) consistently show an increase in community knowledge, financial management skills, income, and economic welfare of mustahik (zakat recipients) (Al Arif, 2024; Faruq (Muhammadiyah University of Lampung) et al., 2024; Niswatin et al., 2025; Pratiwi et al., 2024).
- b. Effective Model: “Kampung Zakat” has proven to be an innovative and strategic model for optimizing the integrated and sustainable utilization of ZIS funds at the community level (. & Novianti, 2018; Dewi & Lubis, 2024; Dwiaryanti et al.,
- c. Implementation Gap: Despite their positive impact, many programs have yet to create significant and transformative effects and still face obstacles such as limited human resources, managerial capacity, and transparency (Faruq (Muhammadiyah University of Lampung) et al., 2024; Subandi & Ismail, 2024; Wardhana et al., 2023).
- d. Concept Integration: There is great untapped potential in integrating the principles of the Sharia Green Economy with the management of Islamic philanthropic funds for sustainable development (Kusuma et al., 2025; Soehardi, 2022; Syamsuddin et al., 2024).
- e. Measuring Needs: The Zakat Village Index (IDZ) has proven to be a useful tool for mapping village conditions and determining assistance priorities (. & Novianti, 2018; Bahri et al., 2022). The results of the measurements often show that the economic and health dimensions are the ones most in need of intervention.

2. Measured Outcomes

The outcomes measured are diverse, reflecting a multi-dimensional approach:

- a. Economic Outcomes: Increased income (Rp), increased business capacity (MSMEs), and poverty alleviation.
- b. Social Outcomes: Increased Human Development Index (HDI), knowledge of financial management and zakat, and social solidarity.
- c. Environmental Outcomes: Reduction in carbon emissions, waste management, and adoption of organic farming (especially in studies discussing the green economy).
- d. Institutional Outcomes: Village Zakat Index (IDZ) value, level of transparency, and accountability in fund management.

3. Research Gaps and Future Research Agenda

Recommendations for future research can be synthesized as follows:

- a. Sustainability: The need for longitudinal research to measure the long-term impact of empowerment programs, not just the short-term impact (Syamsuddin et al., 2024; Pratiwi et al., 2024).
- b. Replication and Scalability: Researching strategies to replicate successful models (such as Kampung Zakat and green economy integration) in broader regions and contexts (Kusuma et al., 2025).
- c. Institutional Strengthening: Further exploration of governance, transparency, and accountability of zakat management institutions to build public trust (Faruq et al., 2024; Ambo & Santoso, 2025).
- d. Technological Innovation: Research on the use of digital technology (applications) to improve the efficiency of ZIS fund collection, distribution, and monitoring (Ambo & Santoso, 2025).
- e. Holistic Approach: Investigation of stronger integration between economic, social, spiritual, and environmental approaches in empowerment programs.

The synthesis of these 26 studies reinforces the thesis that Zakat and Islamic Philanthropy are powerful instruments for sustainable economic development. The success of programs such as Kampung Zakat shows that a community-based and integrated approach is the key to success. However, the findings also reveal several critical challenges:

- a. From Aid to Empowerment: Many programs have not yet succeeded in transforming mustahik from mere aid recipients into independent entrepreneurs (potential muzakki). This requires more intensive and sustained assistance.
- b. The Implementation-Theory Gap: Although the concept of integration with Maqashid Syariah and Green Economy has begun to be discussed, implementation in the field is still limited. This presents a great opportunity for program innovation in the future.
- c. The Challenge of Impact Measurement: The diversity of outcomes measured demonstrates a comprehensive approach, but also makes it difficult to directly compare the effectiveness of different programs. The development of standardized impact indicators would be very helpful.

V. CONCLUSION AND RECOMMENDATION

This study successfully identified and analyzed the integrative strategies practiced by the Kampung Zakat program in combining Islamic philanthropy with environmentally friendly principles to promote a green economy and sustainable agriculture in Indonesia. Through a Systematic Literature Review (SLR) of 26 selected literature (2018-2025), this study concluded three main points:

1. Three Main Synergistic Strategies: There are three key strategies that have proven to be effective:
2. Transferring ZIS funds from a short-term consumptive pattern to ecologically-oriented investment capital.
3. Comprehensive assistance that integrates organic farming practices with ecological values in Islam (ḥifẓ al-bī'ah).
4. Social and Institutional Capital Development through partnerships involving various stakeholders (multi-stakeholder partnerships).
5. Creation of an Ecosystem of Change: These strategies do not stand alone, but are interrelated in creating a unique ecosystem of change. This ecosystem successfully synergizes the balance of economic-religious values (based on maqāṣid al-s
6. Creating an Ecosystem for Change: These strategies do not stand alone, but are interrelated in creating a unique ecosystem for change. This ecosystem successfully synergizes the balance of economic-religious values (based on maqāṣid al-sharī'ah) with green economy principles, thereby bringing multidimensional impacts to society.
7. Academic and Practical Contributions: This research fills a gap in the literature by proposing a new conceptual model of "ecology-philanthropy synergy." This model not only enriches the body of knowledge on Islamic social finance and sustainable development studies, but also provides a strong empirical basis for Kampung Zakat, LAZ, and BAZNAS managers to develop more transformative, sustainable, and environmentally friendly empowerment programs in the future.

Thus, the integration of Islamic philanthropy and the green economy in the Kampung Zakat model is not only feasible but also a potential and innovative strategy to simultaneously address the challenges of sustainable development in Indonesia, namely alleviating poverty while preserving the environment.

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