

GREEN ZAKAT PROGRAMME EFFORTS IN BUILDING A PROSPEROUS AND SUSTAINABLE INDONESIAN COUNTRY

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ABSTRACT

The environmental crisis and poverty that have become increasingly alarming throughout the world, including Indonesia, over the past decade have prompted many countries to actively control the environmental crisis while considering the welfare of their people. Indonesia, as a country that is also experiencing environmental crises and poverty, has not remained silent. The government and the private sector are working together to create various policies to control environmental degradation. Similarly, LAZ, in this case BAZNAS RI, in collaboration with LAZIS, the government and UNDP, launched a green zakat programme this year. This study discusses the formulation of issues regarding implementation and socialisation in the community. This research uses descriptive qualitative research with data sourced from literature and interviews. The results show that the implementation of green zakat in Indonesia currently refers to a framework called the green zakat framework, which contains the framework, guidelines, and references for the development of green zakat. Furthermore, it was found that currently, the dissemination of information about green zakat is only focused on the Jabodetabek area.

Keywords: Green Zakat, BAZNAS, Implementation, Environmental, Social Welfare

I. INTRODUCTION

The world is currently experiencing serious climate change. Since the 1850s, the average surface temperature of the Earth has increased. In 1850, it was only 13.84° Celsius, increasing steadily by 0.06° every decade and reaching its peak in the 1980s with a warming rate three times faster, reaching an increase of 0.20° every decade. The year 2024 was the hottest year on record, with an increase of 1.29 °C to 1.47°C (NASA, 2025; NOAA, 2024). These high temperatures have caused many environmental problems, or what scientists refer to as environmental degradation. The reason for such rapid global environmental change is human activity, such as the massive use of fossil fuels, the depletion of natural resources, and climate change due to the use of technology that exploits nature on a large scale for industrial needs, which are some of the causes of an environment that is no longer friendly. This has led to rising global temperatures, natural disasters everywhere as a result of land degradation, and the extinction of fauna and flora species (Awan, 2025; Lead et al., 2018; Yang et al., 2024).

Various sectors around the world can contribute significantly to environmental degradation. These include the automotive, industrial, transportation, housing, energy and commercial sectors. This shows that industries related to technology have a serious impact on the environment. Green industries such as EVs, which are being heavily promoted, can reduce environmental degradation because the use of renewable technologies is not yet fully effective, as some EV batteries are still made from nickel, the waste from which pollutes the environment (Jannesar et al., 2024; Ngoc et al., 2024; Sompotan et al., 2022; Wijaya et al., 2025).

The trend of environmental degradation is increasing, such as air pollution levels. IQAir recorded the worst pollution levels in the world, reaching 121 AQI* US with PM 2.5 levels reaching 91.8 per M3. Meanwhile, AQI ranks Indonesia as the 15th country with the worst air quality in the

world, with an AQI⁺ US level of 51 and the 7th country with the worst air pollution in Asia (IQAIR+, 2024). Then, in terms of the causes of natural disasters such as floods, data shows that in 2024, waste accumulation in Indonesia reached 37.31 million tonnes spread across 342 regencies/cities in Indonesia, with a waste reduction of only 1.33% or around 497,700 tonnes per year (Ministry of Environment, 2024).

Poverty is one of the driving factors behind disaster risk, and poor and developing countries and people bear a disproportionate share of the damage and loss of life associated with climate change. Recent data estimates that climate change will push 68 to 135 million people into poverty by 2030 (Paul, 2021; World Bank, 2020). Furthermore, the relationship between poverty and environmentally damaging activities is specific to poor communities. This reveals that low-income communities may often engage in environmentally damaging activities due to limited options (Ssekibaala & Kasule, 2023). In Indonesia, poverty remains a problem. The latest data shows that 8.47% or 23.85 million Indonesians are classified as poor. The government continues to provide stimulus to reduce poverty, one of which is by facilitating access to green jobs (BPS, 2025; Pratomo et al., 2024).

Preserving the environment is an obligation for all human beings on Earth. There are many verses in the Qur'an regarding the obligation to preserve the environment, such as conserving energy, not consuming goods excessively, and the responsibility of human beings as caliphs on earth, whose responsibility is to maintain balance and not to exceed it. This is mentioned in Surah Ar-Rahman 55:7-9 (Syauqiah et al., 2025). Islam also encourages its followers to always help others who are experiencing problems, such as poverty and unemployment, by creating job opportunities according to Islamic teachings as a means of providing sustenance for those in need (Hapsari & Kusumawinakhyu, 2024; Yazid, 2025).

To minimise the worsening of environmental damage and poverty, serious efforts are needed. One of them is through the empowerment of zakat. Zakat is fundamental in Islam, and Allah SWT and Rasulullah SAW discussed zakat extensively in the Qur'an and hadith (Anggraini et al., 2025). Zakat is carried out as an effort by us as Muslims to purify a small portion of our wealth. Generally, zakat is divided into two types, namely zakat fitrah, which is carried out during Ramadan until before the Eid al-Fitr prayer, and zakat maal. If someone denies it, then the threat of Allah SWT's punishment in court is very severe, and only Allah knows best (Wahyudi & Mahmudi, 2024). The management of zakat funds is divided into several aspects, namely social and economic. These include improving welfare, providing capital support for MSMEs, providing funding for skills training, alleviating poverty and various other forms of support to create community welfare (Salsabila et al., 2024). In the social aspect, zakat management is used for educational training programmes, scholarships, da'wah development, and assistance for children, the poor, and the elderly (Rahman et al., 2024).

In addition, it turns out that zakat can also be used as assistance for environmental issues. Data recorded by IQAIR+ states that Indonesia is the country with the worst environmental index in ASEAN and 15th in the world. Furthermore, a report from Greenpeace and the Ministry of Public Works in an article states that hundreds of small islands in Indonesia are threatened with sinking, and coastal cities such as Jakarta, Semarang, and Pekalongan will partially sink by the end of this century (Alvandar & Shofiya, 2025; BKPSDM Ministry of Public Works, 2025; Hasan, 2024; Muttaqin, 2024). Therefore, the government recently launched a programme to facilitate zakat so that it can be more useful in overcoming the environmental crisis, which was named '**Green Zakat**'.

Green zakat is a new initiative established by the Government through the Ministry of Religious Affairs, together with zakat institutions, in this case BAZNAS, LAZIS and UNDP. Green Zakat is the first innovation and initiative in the world with the aim of integrating sustainability values into zakat practices. With the Green Zakat Framework, the utilisation of zakat not only serves as an

instrument for poverty alleviation but also as a tool to support environmental conservation and sustainable development (BSI, 2025). The launch of Green Zakat is one of the efforts to utilise the potential of zakat in Indonesia, which is estimated to reach Rp. 300 trillion in 2024, but has not been properly utilised (BAZNAS, 2025b).

Green zakat is a new initiative formed by the government through the Ministry of Religious Affairs together with zakat institutions. Several previous studies on zakat in relation to sustainable development and the green economy have begun to be researched extensively, both by the government and academics. NGOs and international institutions such as the UNDP have to take an interest in developing the concept of zakat in develop a green economy. In fact, the framework for green zakat has already been established, and the process of integrating the above elements is a concrete step towards creating justice and equitable welfare while also supporting sectors in sustainable development (SDGs) and the Paris Agreement (Azmi et al., 2024; Fahmi, 2025; Hasnat, 2025; Choirudin & Iqbal, 2025; Dewi & Nuha, 2025; UNDP et al., 2025). Furthermore, the application of green zakat in previous studies can be realised in various strategic developments such as green sanitation, green villages and renewable energy project financing (Anwar, 2024).

However, green zakat is relatively new; there has not been much research on its implementation in the field. This study will examine the implementation of green zakat in the community through various initiatives. The research questions for this study are: 1. Has green zakat begun to be distributed? 2. What form does the implementation of green zakat take? 3. Are there any obstacles in the implementation process? 4. Are many people in the community aware of green zakat?

II. LITERATURE REVIEW

Zakat

Zakat has existed since of time the Prophet Muhammad SAW and has continued to evolve with the times. Etymologically, zakat is derived from the word 'zaka,' which means pure, good, and growing. It is called zakat because it contains the dream of obtaining blessings and purifying the soul from sin. Zakat also means growth, which means that giving zakat causes wealth to grow and develop, and performing zakat results in many rewards. Meanwhile, the meaning of purity indicates that zakat purifies the soul from evil, falsehood, and sins. The general understanding of zakat itself is one of the pillars of Islam, which is a sharia obligation imposed on a person's wealth according to certain rules (Tho'in, et.al., 2020; BAZNAS YOGYAKARTA, 2023). From the above definition, it can be concluded that zakat is a direct command from Allah SWT which is included in the pillars of Islam for the purpose of purifying wealth and is given to eight groups of 'asnaf (Aris et al., 2025).

In order to realise its potential for the community, zakat must be utilised effectively. The utilisation of zakat is closely related to how it is distributed. This is because if the distribution is targeted and effective, the utilisation of zakat will be more optimal (Handayani, 2020).

Green Economy

Now a days, the word green economy is often a hot topic in various parts of the world. Green economy by definition is a concept of economic growth and development with an approach to preserving the provision of natural resource services for the welfare of mankind. The goal of the green economy is an improvement in energy use, energy efficiency and the expansion of the use of green natural resources. In the implementation of the green economy, it is necessary to use a relevant approach in accordance with the conditions of the local community because in the concept of green economy, the investment that is poured is more capital intensive and the latest technology that not everyone can reach (Barbier, 2014).

The application of the green economy in Indonesia has been underway for several years, with its inclusion in the 2020-2024 National Medium-Term Development Plan (RPJMN), which outlines

the green economy's priority programmes, namely environmental quality, climate change mitigation, and natural disaster resilience (BAPPENAS, 2019; Siska et al., 2025). Going forward, the roadmap for Indonesia's green economy is becoming clearer with the creation of the 2025-2045 Indonesian Green Economy National Action Plan (RAN), which serves as a guideline for the implementation of the green economy in Indonesia. (BAPPENAS, 2025)

SDGs (Sustainable Development Goals)

Over recent decades, efforts to save the world from an increasingly severe crisis have been increasingly vocalised, with experts and governments from around the world conducting numerous studies on this issue. Then, in 2000, what came to be known as the MDGs (Millennium Development Goals) were formed. At that time, the MDGs aimed to eradicate poverty through economic growth within the global system (Jong & Vijge, 2021). They were then updated in 2015 to become the SDGs with broader objectives, namely to promote sustainable development and eradicate economic, social and environmental problems in global life by 2030, detailed into 17 goals, 169 targets and 232 key indicators that have been agreed upon (Adiyoso, 2022; Sorooshian, 2024; Vuuren et al., 2022). The achievement of SDGs in Indonesia in recent years has been quite satisfactory, with targets reaching 62.5% of the 139 indicators that have been achieved. (BPS, 2024; Michaela et al., 2025).

Social welfare

A prosperous country is the dream of all its citizens. But often social policy is seen as just another political arena. Even if there are differences, the biggest difference is in the government budget, where social policy gets the biggest share, both directly to those who are entitled to it and indirectly in the form of funding using tax and benefit money. All of this is part of a socio-political decision. A prosperous country requires the active involvement of all elements within it to develop all sectors of life. (Petrink, 2009).

According to this theory, a social group is considered to be prosperous if the people living within it achieve maximum prosperity, to the extent that "no further transfers would make them more equal in terms of prosperity (Dworkin dalam Bello, 2022). The green economy, as an economic concept, can create social welfare when implemented as this concept has value in that it views economic growth alongside the concept of preventing damage to the natural environment and declining environmental quality. This results in improved human welfare and social welfare (Putri et al., 2024; Firqotus et al., 2023). Zakat, as a fundamental part of Islamic law, can influence social welfare, because if zakat distribution is carried out appropriately, it can boost social and economic development, especially in Muslim countries, and can reduce income inequality in society. (Ibrahim et al., 2020; Isnaini, 2024).

III. METHODOLOGY

Methodology is a systematic approach to carrying out an activity, particularly research. This type of research is qualitative research using field research, which presents data and provides a theoretical explanation based on the issues being studied in the field and explores them in the form of a report (Nabilah, Bangun, & Athar, 2023). Most social research uses a descriptive-qualitative format, the purpose of which is to describe and summarise various conditions and situations of the social phenomena that are the object of research and to bring that reality to the surface. The information used in this research uses interview observation techniques with specific procedures to obtain in-depth information (Bungin, 2017).

IV. RESULTS AND DISCUSSION

Indonesian Zakat Potential

Zakat, as a part of Islamic law and one of the five pillars of Islam, has many virtues and transactions contained within it. It has great economic potential, especially since Indonesia is the largest Muslim country in the world with 242.7 million followers (87% of the total population) and 12.27% of the world's Muslim population. (Ardani & Pujiyono, 2021; World Population, 2025). More details regarding the state of zakat in Indonesia can be seen as follows: in figure 1 regarding the Indonesian zakat association.

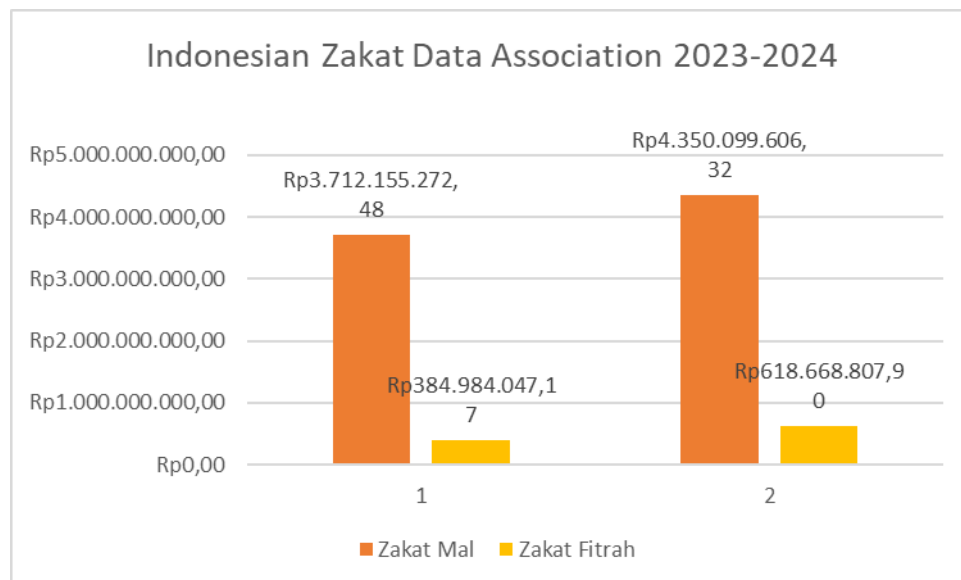


Figure 1. Indonesia Zakat Association 2023-2024
Source: BAZNAS Financial Report Indonesia 2024

In figure 1, The total amount of zakat income in Indonesia in 2024 reached Rp4,968,768,414.22, an increase of 43.51% from the previous year's figure of Rp4,097,139,319.65. When combined with Indonesia's potential zakat collection in 2024, which is estimated at Rp327 trillion, only a small portion has been utilised for productive and consumptive sectors. If zakat is fully utilised, it would align with welfare theory, leading to equitable distribution of prosperity and reducing poverty and inequality. (Akbar, 2025; BAZNAS, 2024).

Green Zakat Implementation

Environmental developments around the world, including Indonesia, are becoming increasingly critical, with many countries racing to control the worsening environmental crisis. If left unchecked, the global environment will deteriorate further, with global temperatures rising by 2 to 4 degrees by the end of the 21st century, the extinction of many species of flora and fauna, the depletion of forests, and a food crisis. To prevent this, numerous measures have been implemented, such as the annual Conference of the Parties (COP), the ratification of the Paris Agreement, and the establishment of organisations like the United Nations Environment Programme (UNEP) and the World Wide Fund for Nature (WWF).

In Indonesia, the government, through the synergy of various agencies, has made many new breakthroughs to save the environment from further degradation. These include the establishment of a legal framework to facilitate the transition to environmental sustainability, partnering with the private sector to create green jobs, and a roadmap for the transition to green energy by 2045 (Nasri, 2024). With many changes in sectors that are environmentally wasteful in the long term, there are many benefits, one of which is the creation of new jobs, which will ultimately reduce unemployment and poverty. (Hanna et al., 2024; Ram et al., 2020).

Zakat charity institutions (LAZ) in response to environmental changes are moving collectively. In 2025, LAZ, in this case BAZNAS, together with LAZIS, the government and UNDP,

launched a visionary idea, possibly the first in the world, called green zakat as a form of productive zakat. The implementation of green zakat in Indonesia refers to guidelines developed by a collaboration of BAZNAS experts.

BAZNAS programmes in recent years have actually been moving towards the implementation of small-scale green zakat initiatives, such as fundraising for victims of natural disasters, digitising zakat services, collecting zakat through home events, and intensifying green zakat campaigns by integrating Islamic philanthropy with environmental conservation through CSR schemes, among others. However, because these programmes have not been integrated into a sustainable framework, they have been running independently (Castañer, 2020; Malodia et al., 2021). Therefore, it was deemed necessary to harmonise these programmes by establishing a clear and structured framework for handling green zakat to provide space for actualisation and collaboration between BAZNAS and external partners so as to increase efficiency, impact, and reach in providing benefits to the people and the nation. (Horak et al., 2022; Sulaeman, 2025).

'As stated by the interview, he provided a working framework for the implementation of green zakat within the green zakat framework created by (BAZNAS, 2025a) in answering several interview questions that the author conducted via Instagram direct message (DM).'

There are three objectives from the green zakat framework in supporting the progressiveness of zakat, namely encouraging a paradigm shift in zakat so that it is seen as a mechanism for balancing life, then utilising zakat as the main driver of development and focusing on educating the community.

The zakat association established by the green zakat framework explains that there are six pillars of green zakat collection, namely zakat literacy & da'wah, fundraising, service provision, digitalisation, competence and strong branding. The fundraising process can be interpreted as a systematic series of steps to optimise fund acquisition and institutional accountability. The initiative begins with the infrastructure preparation process. After zakat is collected by the six pillars, it is then processed using components from the operational zakat frameworks. This operational framework includes tasks within the institution such as HRD, green office, secretariat, IT, finance, legal and external relations. With the strengthening of this operational framework, it is hoped that the position of the BAZNAS institution in environmentally friendly zakat practices can be strengthened, as well as contemporary theories such as SDGs and environment (Arwani & Muhammad, 2024; Ayuniyyah et al., 2025).

The direction of strengthening zakat distribution to the community within the green zakat framework is divided into three areas, namely advocacy, which will lead to the creation of cross-sector strategic partnerships and capacity building for amil and mustahik, as this advocacy direction includes a research centre, mualaf empowerment and the BAZNAS Institute, which are ultimately in line with SDGs points 5, 17 and 16. Then, in the social direction, zakat plays a central role in improving the quality of life of mustahik by ensuring the fulfilment of basic services and becoming the foundation for the fulfilment of SDGs such as education, welfare, and clean water sanitation, which are in line with several findings from previous studies. (Laksono, 2023.; Latipah & Saharuddin, 2025; Viseu et al., 2025; Zaenurrosyid et al., 2023). Further, green zakat framework explains the objectives of future zakat distribution to accelerate the SDGs and poverty eradication through a sustainable approach that is in line with several recommendations from previous studies. (Anwar, 2024; Azmi et al., 2024). Gradually, the distribution of zakat for green development has also begun, as carried out by BAZNAS, which includes assisting in the drilling of wells using environmentally friendly technology, providing organic fertilisers and bioenergy to farmers, providing bottle exchange points for donations, and developing sustainable businesses in line with the recommendations (Anwar, 2024).

In the future, the green zakat framework can serve as a stepping stone to maximise sustainable development in Indonesia, as the government and LAZ Baznas have already paved the way to provide the best for the benefit of the people and the environment.

Effectiveness in promoting Green Zakat to the community

In order to provide educational understanding about green zakat to the general public, there needs to be a large-scale socialisation programme on this issue. Socialisation of a programme to the general public is usually carried out to provide understanding and new knowledge to the public about programmes that are being or will be implemented by an agency. Socialisation is usually carried out through workshops or focus group discussions (FGDs) that invite speakers who are experts in their fields to share their knowledge with the wider community.

BAZNAS, in providing an understanding of green zakat to the community, also does the same thing, through its press releases and previous reports when there is something to be conveyed to the community, it is done through workshops or FGDs. However, in the implementation of green zakat and its framework, which requires comprehensive understanding and implementation from all parties, including the public, the socialisation efforts have not been carried out comprehensively to the public and LAZ. This is reinforced by the response of someone interviewed by the author through Instagram Direct Message (DM);

‘Yesterday, Baznas RI launched the Green Zakat Framework to Baznas and Laz in Greater Jakarta. The hope is that what has been socialised can also be implemented among the general public, as it seems that it has not yet been evenly distributed throughout Indonesia.’

Socialisation should begin simultaneously with the launch of green zakat and its framework. The aim is to ensure that the wider community understands the future direction of BAZNAS and LAZ, as well as to encourage active participation from those who are able to distribute their wealth for zakat and ensure the sustainability of the programme. Socialisation is one of the strategic efforts undertaken as a form of participatory approach in various social programmes to convey information, build understanding, and foster community involvement. (Nuryana et al., 2025). Socialisation is an integral part of an effective strategy for programmes that are currently being implemented or will be implemented in the future. Previous studies have revealed the effectiveness of socialisation in increasing public awareness and implementation in the community in supporting programmes, both from the government and the private sector (Rehman et al., 2022; Sadyrova & Simtikov, 2025).

V. CONCLUSION

In a joint effort to address environmental crises as well as social issues such as poverty, BAZNAS RI has launched a programme called Green Zakat in collaboration with the government, LAZIS, and UNDP. This Green Zakat aims to create synergy between sustainability values and environmental preservation in zakat practices. In implementing this, BAZNAS also launched a framework called the Green Zakat Framework in 2025, which serves as a reference for the implementation of zakat distribution and allocation, including who it is for and what projects it supports. However, a challenge faced is in socialisation, which has so far been limited to the JABODETABEK area. Therefore, the author recommends that over the next 12-16 months, BAZNAS RI should pay more attention to socialising the Green Zakat Framework outside of JABODETABEK, especially beyond Java Island, so that public understanding of Green Zakat can be evenly distributed and not confined only to JABODETABEK.

Recommendations for future research include analysis comparisons between the perceptions of people in Greater Jakarta and those outside Greater Jakarta regarding green zakat, incorporating random sampling into the research. In addition, the author suggests that future research could use a mixed method approach combining qualitative and quantitative methods with the same topic as this

study. This could be done by conducting observational interviews with members of the community, LAZ, government and private sector regarding the real implications in the field.

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