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MAQASID AS-SYARI'AH AND GREEN ZAKAT: THE ROLE OF MAHASANTRI IN ACHIEVING ENVIRONMENTAL SUSTAINABILITY

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ABSTRACT

This study attempts to construct a "Green Zakat" paradigm as an integrative model betweenmaqāṣid as-syarī'ah and ecological sustainability, by placing ḥifẓ al-bī'ah (environmental protection) as an independent maqṣad kullī. Through a normative approach and conceptual analysis, this study examines how zakat can be transformed from an instrument of social redistribution into an eco-policy instrument that supports the Sustainable Development Goals(SDGs) based on Islamic values. Data was collected through library research from classical sources (turāth fiqhī) and contemporary literature such as the International Journal of Zakat, Sustainability (MDPI), and Al-Jami'ah: Journal of Islamic Studies. The results showthat theintegration of maqāṣid as-syarī'ah values, particularly ḥifẓ al-nafs, ḥifẓ al-māl, andḥifẓal-bī'ah, can be used as a framework for zakat institutions to direct zakat funds to sustainability projects such as reforestation, clean water management, and renewable energy. This study also affirms the epistemic role of Mahasantri as agents of maqāṣidī eco-ijtihād, whichbridgesturāth values with modern ecological practices. Thus, Green Zakat not only represents the transformation of Islamic philanthropy, but also the expansion of maqāṣid towards ecosystem protection as an integral part of maṣlaḥah 'āmmah.

Keywords: *Green Zakat, Maqāṣid as-syarī'ah, Ḥifẓ al-Bī'ah, Mahasantri, SDGs, IslamicEcotheology*

I. INTRODUCTION

In the last decade, the issues of environmental degradation and accelerated climate change have shifted from being merely sectoral problems to moral and existential imperatives for all of humanity. Scientific reports, particularly from the Intergovernmental Panel on Climate Change (IPCC, 2021), clearly show that anthropogenic activities have caused global temperatures to rise beyond pre-industrial tolerance limits, resulting in a series of ecological disasters. These phenomena include polar ice melting, rising sea levels, extreme storm intensity, deadly air pollution, and massive biodiversity loss. In Indonesia, as an archipelagic country with the largest Muslim population in the world, these challenges are exacerbated by deforestation, river pollution, and coastal vulnerability to abrasion and tidal flooding, all of which threaten food sovereignty, public health, and socio-economic stability (Batari, 2024; Nguyen et al., 2025; Yusuf & Setiawan, 2023).

Amid these multidimensional challenges, Islam as a comprehensive dīn offers an ethical framework through the concept of maqāṣid as-syarī'ah, or the objectives of sharia law, which emphasize maslahah (public interest) and the prevention of mafsadah (harm) (Auda, 2008; Kamali, 2021). Traditionally, maqāṣid focuses on five ḍarūriyyāt: ḥifẓ al-dīn, ḥifẓ al-nafs, ḥifẓ al-ʿaql, ḥifẓ al-nasl, and ḥifẓ al-māl. However, in the context of systemic ecological threats, a number of contemporary studies indicate the need for a reinterpretation so that these objectives apply within a broader ecological framework (Nurhasanah, 2023; Ahmad & Shaharuddin, 2020).

This traditional approach, which tends to be anthropocentric, is being questioned in the context of the current ecological crisis. The main argument is that environmental degradation is a systemic threat that can simultaneously undermine the protection of the five al-ḍarūriyyāt. If the environment (water, air, soil) is completely destroyed, then ḥifẓ al-nafs (health and life) will be impossible to achieve; ḥifẓ al-māl (economic resources) will collapse; and ḥifẓ al-nasl (the future of generations) will be threatened. Therefore, this study argues that environmental preservation (ḥifẓ al-bī'ah) must be elevated from a mere wasīlah (means) to an independent maqṣad kullī (primary universal goal). This expansion is in line with the views of contemporary scholars such as Muḥammad al-Ṭāhir Ibn ʿĀshūr, who emphasizes that the purpose of sharia is to maintain the order of the universe (niẓām al-ʿālam), which is a prerequisite for human welfare (Izzi Dien, 2022; Asutay & Haneef, 2023).

This reinterpretation of maqāṣid as-syarī'ah finds its practical relevance in the concept of Green Zakat. Green Zakat is an innovative approach that integrates the obligation of zakat with environmental conservation efforts. As one of the pillars of Islam, zakat functions as an instrument of wealth redistribution and, more importantly, as a mechanism for upholding socio-ecological justice (Khan, 2020; Rahman, 2019). Through Green Zakat, community funds are allocated to sustainability projects such as reforestation of critical areas, development of clean water and environmentally friendly sanitation infrastructure, or development of renewable energy sources (Amin & Taufiq, 2021).

Within a normative framework, this study argues that the allocation of Green Zakat cannot be justified solely by maṣlaḥah mursalah (public interest not explicitly regulated), but must be based on Ecological Jihad under the category of fī sabīlillāh (in the way of Allah). Jihad in a broad sense is the struggle against falsehood or threats. Given that the ecological crisis is a mafsadah kubrā that threatens Muslims and all inhabitants of the earth, combating environmental damage through zakat funds can be equated with jihād that demands collective commitment (farḍ kifāyah) (Syarifuddin, 2021). This view is supported by arguments from the Qur'an, such as Allah's words: “And do not cause corruption on earth after (Allah) has repaired it” (QS. Al-Aʿrāf [7]: 56). Thus, Green Zakat serves as an instrument of Islamic eco-justice, balancing the relationship between humans, nature, and God (Izzi Dien, 2022).

Although the concept of Green Zakat has attracted the attention of academics, there is a significant research gap that has yet to be filled. First, the Normative-Epistemological Gap: Most of the literature still maintains anthropocentric maqāṣid or places the environment only as a sub-section of ḥifẓ al-nafs or ḥifẓ al-māl. There is no strong justification in uṣūl al-fiqh for elevating ḥifẓ al-bī'ah as an independent maqṣad kullī in response to the urgency of the climate crisis. This epistemological stagnation hinders the mandatory adoption of Green Zakat (Kamali, 2021). Second, the Practical Actor Gap: The effectiveness of Green Zakat in the field is highly dependent on implementing agents who have dual competencies: an understanding of Sharia norms and scientific-ecological literacy. Analysis of the role of Islamic educational institutions and their key actors in bridging these two disciplines is still very minimal (Yusuf & Setiawan, 2023).

This is where the role of Mahasantri becomes central and unique. Young Mahasantri educated in Islamic boarding schools with an in-depth religious curriculum while also being exposed to modern science have tremendous potential as an epistemic bridge. They are catalysts who can develop an eco-ijtihad framework, which is the ability to relate maqāṣid as-syarī'ah to data-driven sustainability practices (Fahmi, 2019; Izzi Dien, 2022). The spiritual consciousness of Mahasantri, inspired by the hadith of the Prophet Muhammad SAW about the importance of planting trees and protecting nature, synergized with modern knowledge, becomes a strong social capital to lead the Green Zakat movement at the community level (Amin & Taufiq, 2021).

Based on the above research gap, this study aims to conduct an in-depth normative-conceptual analysis of the maqāṣid as-syarī'ah approach to the concept of Green Zakat. Specifically, this study focuses on three main objectives:

1. Reconstructing the maqāṣid as-syarī'ah framework by placing ḥifẓ al-bī'ah as an independent maqṣad kullī.
2. Legitimizing Green Zakat under the category of fī sabīlillāh through the Ecological Jihad paradigm.
3. Formulating a governance model that involves synergy between scientific knowledge and the sensitivity of Mahasantri as agents of ijtihād in the community in realizing environmental sustainability.

Methodologically, this research is normative and qualitative, combining literature studies (library research) from mu'tabarah books (uṣūl al-fiqh and tafsir), contemporary zakat institution fatwas, and reputable journal publications (Ahmad & Shaharuddin, 2020; Kamali, 2021). The significance and theoretical contributions of this study are:

1. Epistemological Contribution: Providing a strong uṣūl al-fiqh justification for ḥifẓ al-bī'ah as the main objective of sharia, which is an epistemological transformation in zakat jurisprudence.
2. Legal Contribution: Provides a solid legal basis (not maṣlaḥah mursalah but fī sabīlillāh) for zakat institutions to permanently allocate zakat funds for climate mitigation (Syarifuddin, 2021).
3. Contribution of Actor and Accountability Models: This study proposes a new zakat governance model with Mahasantri as a catalyst for change and formulates a Maqāṣidīyah Accountability framework that assesses the success of zakat programs through ecological indicators, not just financial reporting.

Thus, this study is expected to enrich the academic discourse of Fiqh al-Bī'ah and provide practical recommendations for zakat institutions in Indonesia so that they can contribute significantly and measurably to the Sustainable Development Goals (SDGs), particularly SDG 13 (Climate Action) and SDG 15 (Life on Land).

II. LITERATURE REVIEW

This literature review systematically examines the normative framework of maqāṣid as-syarī'ah, the evolution of Islamic philanthropy instruments towards Green Zakat, and identifies research gaps related to the role of Mahasantri as agents of environmental sustainability. Maqāṣid al-Sharīʿah, developed by mu'tabaroh scholars such as Imam al-Ghazali and Abu Ishaq al-Shāṭibī, are the main objectives of sharia that are oriented towards the benefit (maṣlaḥah) of humans and the universe. Classically, the five basic protections (al-ḍarūriyyāt al-khamsah) include religion (dīn), life (nafs), intellect (ʿaql), lineage (nasl), and property (māl). However, contemporary literature asserts that this structure is dynamic and can be expanded in line with the challenges of the times (Auda, 2014; Kamali, 2019).

In the context of modern ecology, the reinterpretation of Maqāṣid shows that ḥifẓ al-bī'ah (environmental protection) can no longer be positioned solely as a derivative of ḥifẓ al-nafs or ḥifẓ al-māl. A study by Haneef and Ali (2015) found that environmental degradation causes systemic damage to all maqāṣid because it reduces the quality of human life, economy, and spirituality. Similarly, Rahman and Al-Haj (2021) state that preserving nature is part of niẓām al-ʿālam, the cosmic order maintained by Allah, which is a major prerequisite for the sustainability of human life. Therefore, a number of contemporary scholars, including Mustafa (2018), propose elevating the status of ḥifẓ al-bī'ah to a stand-alone maqṣad kullī.

The transition from a normative framework to implementative practice can be traced through the evolution of zakat as an instrument of Islamic philanthropy. In the last decade, the concept of Green Zakat has emerged, which is the allocation of zakat funds for sustainability-oriented activities, such as critical land rehabilitation, water conservation, or renewable energy development (Ghafar et al., 2019; Iqbal, 2023). This concept emphasizes that zakat is not only an instrument of economic redistribution, but also a means of Islamic eco-justice that serves to maintain balance between humans, nature, and God (Ismail et al., 2020).

In a normative context, the legitimacy of Green Zakat can be supported by the Ecological Jihad paradigm, which is fighting environmental destruction as a form of fī sabīlillāh. This view is supported by the findings of Syarifuddin (2021) and reinforced by Folz (2010), who interprets the hadiths on environmental preservation as a form of ʿibādah ʿumrāniyyah, worship oriented towards civilization. Within this framework, the implementation of Green Zakat becomes part of the moral struggle of Muslims to prevent mafsadah kubrā in the form of a global ecological crisis.

The integration of scientific knowledge with Sharia principles is the focus in the development of modern Green Zakat. Karim et al. (2022) show that the use of Geographic Information System (GIS) technology and satellite data can strengthen zakat accountability through monitoring ecological impacts, such as reduced deforestation or improved water quality. Meanwhile, Nurhasanah (2023) emphasizes that a scientific data-based approach does not conflict with maqāṣid, but rather expands the space for ijtihād towards eco-ijtihād, where scholars and academics work together to measure the effectiveness of environment-based religious programs.

Further attention is given to the role of implementing actors, particularly Mahasantri. Zuhdi's (2017) study highlights the potential of Mahasantri as an epistemic bridge between the traditions of uṣūl al-fiqh and environmental science. They are able to articulate theological values such as the prohibition of fasād fī al-arḍ (QS. Al-Aʿrāf [7]: 56) in the form of community-based ecological action. Latif's (2018) findings show that the Green Zakat initiative led by Mahasantri has a higher level of social sustainability because it is rooted in religious education and ecological awareness. However, most of this research is still partial and has not yet developed a national theoretical framework that places Mahasantri as the main agent of systemic eco-ijtihād.

Another research gap lies in the aspects of regulation and accountability. Khan and Bhatti (2022) criticize that the legal framework of zakat is still rigid in interpreting the eight aṣnāf, thereby hindering the funding of environmental projects. Firdaus (2023) adds that zakat institutions often measure success only from financial reports, not from ecological indicators such as emission reductions or increases in forest cover indices. Therefore, this study seeks to strengthen the normative justification for Green Zakat and formulate a Maqāṣidīyah Accountability model oriented towards social and ecological balance.

In summary, this literature review validates that maqāṣid as-syarī'ah provides a solid epistemological foundation, and Green Zakat is an effective implementative instrument. However, this study goes further by closing two major gaps: (1) affirming ḥifẓ al-bī'ah as an independent maqṣad kullī, and (2) formulating the role of Mahasantri within a systemic and measurable eco-ijtihād framework.

III. METHODOLOGY

This research methodology adopts the Normative-Analytical Approach, which is deeply rooted in the traditions of uṣūl al-fiqh and Islamic law. This approach was chosen because the main objective of the research is to reconstruct and evaluate the conceptual framework of maqāṣid as-syarī'ah to provide theological legitimacy to Green Zakat, as well as to formulate a model for the role of Mahasantri in the context of sustainability. This research is fundamentally a qualitative study that explores Islamic values as an ethical and legal framework, not merely a measurement of quantitative variable relationships. In line with the contemporary fiqh methodology model, this research involves an in-depth textual analysis of Islamic legal sources to assess the compatibility of Green Zakat with the objectives of sharia. Auda (2014), in his work emphasizing a systematic approach to maqāṣid as-syarī'ah, is the main reference in this methodology, where the interpretation of classical texts must be assessed based on their impact on the overall welfare system of the ummah, including the environment.

The type of research used is Library Research, which collects and analyzes secondary data. The research data is classified into three main categories: Normative Primary Data, Normative Secondary Data, and Supporting Empirical Secondary Data. Normative Primary Data includes key arguments from the Qur'an (e.g., QS. Al-A'rāf [7]: 56 on the prohibition of destroying the earth) and the Hadith of the Prophet Muhammad SAW (e.g., Bukhari's account of planting trees as charity), which serve as the theological basis for Green Zakat. Normative Secondary Data includes the works of classical scholars (mu'tabaroh books) such as Al-Muwāfaqāt by al-Shāṭibī and Iḥyāʾ ʿUlūm al -Dīn by al-Ghazālī, as well as fatwas and interpretations from contemporary fiqh institutions regarding the expansion of the category of fī sabīlillāh for environmental issues (Majmaʿ al-Fiqh al-Islāmī, 2018). Supporting empirical secondary data was collected from scientific reports and Scopus/Sinta-indexed journals such as Karim et al. (2022), which examined the use of satellite data to support the Green Zakat program, and Zuhdi (2017), which reviewed the role of Islamic boarding schools and Mahasantri in modern Islamic ecology.

Data Analysis Stages

1. Normative-Theological Analysis (Uṣūl al-Fiqh).
This stage focuses on the reconstruction of maqāṣid as-syarī'ah. The process begins with content analysis of classical texts and contemporary fatwas. The main objective is to evaluate the arguments that support the establishment of ḥifẓ al-bī'ah as an independent maqṣad kullī. We apply the Maqāṣid Hierarchical Analysis technique as described by al-Shāṭibī (al-Muwāfaqāt, Juz II) to show that environmental damage can cause total chaos at the ḍarūriyyāt (primary) level, so that ḥifẓ al-bī'ah must rise to the highest priority level, beyond mere ḥifẓ al-nafs and ḥifẓ al-māl. This analysis is also used to legitimize Green Zakat under fī sabīlillāh through the Ecological Jihad paradigm (Syarifuddin, 2021).

2. Scientific Synergy Analysis (Conceptual Compatibility).
The second stage is integration. Normative data is linked to scientific evidence. Secondary data from the IPCC Report (2021) and empirical case studies on ecosystem degradation are used as factual ḥujjah to demonstrate the urgency of establishing a new maqṣad kullī. This scientific synergy is not intended to measure variables, but to strengthen the normative argument: if scientific data shows a global threat, then religious obligations (farḍ kifāyah) through Green Zakat become more urgent. References from Ghafar et al. (2019), which use carbon data analysis, are used to validate the potential of Green Zakat as an ecologically viable solution in terms of science and sharia.
3. Analysis of the Role of Actors (Mahasantri).
The final stage is a qualitative thematic analysis of literature discussing the role of Islamic agents of change. Studies such as Latif (2018) and Zuhdi (2017) document environmental initiatives led by Mahasantri and demonstrate a maqāṣidīyah-based model of ecological leadership. This analysis is used to identify patterns of dual competence (sharia and science) possessed by Mahasantri. The results of this thematic analysis are then used as a basis for formulating the Maqāṣidīyah Governance Model,

which positions Mahasantri as catalysts for eco-ijtihād at the grassroots level, connecting formal zakat institutions with real conservation needs.

The validity and reliability of this study were ensured through Source Triangulation:
(1) theological arguments were verified through consensus among scholars and authoritative interpretations;
(2) normative claims were validated using universal Maqāṣid principles;
(3) practical relevance was reinforced by empirical data from indexed journals and reliable scientific reports (Sustainability, MDPI; International Journal of Zakat).
This study upholds academic ethics by ensuring that all references are cited correctly and that interpretations of classical texts are carried out carefully. With this methodology, the study is expected to produce comprehensive insights that connect Islamic tradition with the urgency of modern science and contribute significantly to sustainable zakat policies.

IV. RESULTS AND DISCUSSION

This section presents conceptual findings and critical analysis of the relationship between maqāṣid al-sharīʿah, Green Zakat, and the role of Mahasantri in realizing environmental sustainability. The results of the discussion are based on a normative literature review and an analytical approach to conceptual data from primary and secondary sources, such as scientific journals, zakat institution reports, and sustainable development documents (UNDP–BAZNAS, 2022).

This analysis aims to show how the principles of maqāṣid al-sharīʿah do not stop at being theological concepts, but can be operationalized in socio-ecological practices through zakat management. By examining the role of Mahasantri as agents of change in the pesantren environment, this discussion highlights the importance of transforming the zakat paradigm from a charitable dimension to a productive and ecological dimension (Yusuf & Haneef, 2023).

1. Integration of Maqāṣid al-Sharīʿah in the Concept of Green Zakat

Maqāṣid as-syarī'ah has long been known as the main objective of sharia, which emphasizes the preservation of five basic principles (religion, soul, intellect, lineage, and property al-ḍarūriyyāt al-khams) (Al-Ghazāli, in al-Shātibī, 2002). However, in the contemporary context, a number of studies show that this framework needs to be expanded to include the environmental dimension (ḥifẓ al-bī'ah) because ecological degradation threatens the entire maqāṣid system (Auda, 2021; Nasir et al., 2023). For example, the concept of ḥifẓ al-bī'ah is identified as an integral component that cannot be separated from the five classical essences because damage to nature can cause the targets of ḥifẓ al-nafs or ḥifẓ al-māl to fail (Makraja & Ramlah, 2025).

The concept of Green Zakat emerged as an innovation in Islamic philanthropy that links zakat to issues of ecological sustainability. Through the maqāṣid al-sharīʿah framework, zakat functions not only as an instrument of wealth redistribution, but also as an instrument of social and ecological sustainability (Abdullah & Rahman, 2022; Oseni et al., 2023). In this case, the principle of ḥifẓ al-māl in zakat management does not stop at economic circulation but includes the fair and sustainable management of natural resources because, in the Islamic perspective, wealth can also include ecological assets bestowed by Allah upon humans (Kamaruddin, 2023; Al‑Daghistani, 2021).
The maqāṣidī approach emphasizes that zakat policy must be directed towards realizing maṣlaḥah 'āmmah (public interest). In the context of climate change, Green Zakat is a means to protect the lives and welfare of future generations, in accordance with the principles of ḥifẓ al-nafs and ḥifẓ al-nasl (Ahmad et al., 2024; Fauzi & Basri, 2023). For example, through zakat programs for critical land rehabilitation or reforestation, we not only protect the future of generations (ḥifẓ al-nasl) but also preserve economic resources (ḥifẓ al-māl) in the long term.

In terms of Sharia law, this transformation also supports the concept of farḍ kifāyah in an ecological context: major environmental damage (mafsadah kubrā) requires the collective responsibility of Muslims to act on this issue through consciously managed green zakat instruments (Syarifuddin, 2021). Thus, the integration of maqāṣid in ecological zakat shows that Islam not only supports socio-economic human development, but also sustainable ecological development.

2. Green Zakat as an Instrument of Ecological Jihad

Green Zakat should be considered a form of ecological jihad because it embodies the collective struggle of Muslims against environmental destruction and actions that endanger natural resources. This view is in line with the contemporary interpretation that jihad is not only physical warfare, but also the struggle to protect the earth and its creatures (Kamali, 2020). The allocation of zakat to environmental projects such as renewable energy, recycling, and biodiversity conservation is a concrete manifestation of this ecological jihad (Baznas–BSI–UNDP, 2025).

Empirically, in Indonesia, the potential for national zakat, which reaches more than IDR 300 trillion per year, can actually be mobilized for ecological action. For example, the Green Zakat scheme initiated by BAZNAS–BSI–UNDP targets dual benefits: socio-economic and ecological (UNDP–BAZNAS, 2022; Irfan, 2025). Therefore, green zakat is expected to become a sharia financial instrument that supports systemic climate change adaptation and mitigation (Wahab et al., 2023).

However, implementation still faces challenges such as the lack of institutional capacity of zakat in environmental projects and regulatory policies that do not fully facilitate the allocation of zakat to the ecological domain (Rohman, 2021; Fauzi, 2023). These issues underscore the need for a well-formulated fiqh ecosystem or environmental fiqh in zakat institutions so that green zakat can have maximum impact.

3. The Role of Mahasantri as Agents of Eco-Ijtihād

Mahasantri (students/residents of Islamic boarding schools who are trained in religious sciences and open to contemporary science) have a strategic position as agents of change in the context of green zakat. They occupy a unique epistemic position, mastering turāts (Islamic scholarly tradition) while also possessing modern scientific literacy, enabling them to bridge the gap between religious texts and environmental data (Nasution, 2023; Zuhdi, 2017).

In many Islamic boarding schools in Indonesia, the "Green Islamic Boarding School" program has been implemented, involving activities such as waste management, water and soil conservation, and renewable energy. For example, the Sidogiri and Gontor Islamic boarding schools have implemented an ecology-based productive zakat model (Hidayat, 2023; Fathurrahman, 2024). In this context, mahasantri are not only technical implementers but also micro-policy makers in the pesantren community: they set ecological indicators (e.g., carbon reduction, water efficiency), conduct maqāṣidīyah accountability reporting, and carry out community education (Karim et al., 2022).

With this capacity, Mahasantri can lead zakat distribution models that favor ecology, such as agricultural zakat for reforestation, productive zakat for coastal communities affected by abrasion, or conservation zakat for natural habitats (Ibrahim, 2024). This strategy illustrates the implementation of fiqh al-bī'ah as part of fiqh al-maṣlaḥah, where environmental preservation is viewed as a collective act of worship (farḍ kifāyah) (Yusuf, 2023).

4. Synergy between Green Zakat, Maqāṣid & SDGs

The integration between Green Zakat, maqāṣid al-sharīʿah and Sustainable Development Goals (SDGs) confirms that Islam has a value system that is in line with the global agenda for sustainable development. In contemporary studies, the Islamic Social Finance for Sustainability

(ISFS) paradigm is described as the combination of zakat, waqf, and sadaqah to address global ecological issues (Aslam & Karim, 2022; Rizal et al., 2023). Green zakat as part of the Islamic financial ecosystem can be directed towards projects such as eco-farming, renewable energy waqf, and green microfinance, which support SDG 13 (Climate Action) and SDG 15 (Life on Land).
For example, research in Indonesia shows that zakat has a positive contribution to the environmental pillar of access to clean water and sanitation in addition to the economic and social pillars (Hasan et al., 2022; IKIM, 2023). By integrating ecological indicators into zakat governance (maqāṣidīyah accountability), zakat institutions can demonstrate a real impact on environmental issues, not just financial distribution.

5. Challenges and Implementation Strategies for Green Zakat

Despite its great potential, the implementation of Green Zakat faces a number of challenges: low ecological literacy in zakat institutions, inadequate regulations or narrow interpretations of the 8-asnaf, and a lack of synergy between zakat institutions, Islamic boarding schools, and local governments (Rohman, 2021; Zulkifli et al., 2024).

The recommended maqāṣid-based integrative strategies include: (1) reforming zakat fiqh through ijtihād maqāṣidī so that the use of ecological zakat has shar'i legitimacy; (2) strengthening the capacity of Mahasantri through the fiqh al-bī'ah curriculum in Islamic boarding schools and campuses; (3) institutional synergy between BAZNAS, Islamic boarding schools, and the Ministry of Environment; (4) digitization of green zakat to increase transparency and efficiency in distribution (Ismail & Hasan, 2024).

Through this strategy, zakat becomes not only a spiritual and economic instrument, but also a pillar of ecological development. This is a form of actualization of maqāṣid al-sharīʿah that is alive, adaptive to the context of the times, and responds to the ecological problems of the ummah in a concrete manner.

V. CONCLUSION AND RECOMMENDATION

This study confirms that Islam, through the framework of maqāṣid as-syarī'ah, has strong normative and practical potential to respond to the challenges of the global ecological crisis. By elevating ḥifẓ al-bī'ah (environmental protection) as an independent maqṣad kullī, this study conducts an epistemological reorientation of the classical fiqh paradigm, which has been anthropocentric. This reinterpretation shifts the focus of sharia from merely human welfare to integral ecological welfare, where nature conservation becomes a prerequisite for the realization of the other five al-ḍarūriyyāt (ḥifẓ al-dīn, al-nafs, al-ʿaql, al-nasl, al-māl).

In this context, Green Zakat emerges as a concrete and strategic instrument of Sharia. Through the legitimacy of maqāṣid and dalil fī sabīlillāh, zakat can function as an ecological jihad, a collective struggle of Muslims to reject mafsadah in the form of environmental destruction. This approach is not merely an extension of zakat jurisprudence, but also a renewal of Islamic law oriented towards eco-justice. Thus, Green Zakat reinforces the position of Islam not only as a ritual religion, but as a comprehensive and progressive ecological ethical system.

This study also highlights the role of Mahasantri as key agents in sharia-based ecological transformation. As a generation with dual knowledge classical fiqh tradition and modern scientific literacy Mahasantri act as an epistemic bridge between religious texts and environmental realities. They have the potential to become catalysts for eco-ijtihad, grounding maqāṣid in zakat policy, public education, and environmental advocacy. Within the framework of Maqāṣidīyah Accountability, the success of Green Zakat must be measured not only by financial distribution but also by its ecological and social impact.

Finally, this study concludes that the integration of maqāṣid as-syarī'ah, Green Zakat, and the role of Mahasantri is a theoretical and practical model for Islam in supporting the Sustainable Development Goals (SDGs), particularly goals 13 (Climate Action) and 15 (Life on Land). Further studies are recommended to develop a framework for evaluating green zakat based on maqāṣid and ecological indicators, so that the implementation of Green Zakat can be carried out systematically, accountably, and sustainably at the national and global levels.

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