



## **Ecosentric Zakat: Formulating New *Maqāṣid* in Contemporary Islamic Law as the Foundation for Social-Ecological Justice**

*Zakat Ekosentris: Formulasi Maqāṣid Baru dalam Hukum Islam Kontemporer sebagai Fondasi Keadilan Sosial-Ekologis*

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### **ABSTRACT**

The urgency of reorienting zakat in the face of the complexity of the global socio-ecological crisis. Until now, research on zakat has tended to focus on anthropocentric aspects, such as economic redistribution, poverty alleviation, and community development, so that the ecological dimension is often neglected. This study aims to formulate an eco-centric conceptual framework for zakat from the perspective of *maqāṣid al-sharī'ah*, explore its philosophical and practical implications for sustainable civilisation development, and examine the paradigm shift from anthropocentric to eco-centric zakat as a new foundation for contemporary Islamic law. The research method used is normative legal research with a philosophical-*maqāṣidī* approach, accompanied by a qualitative analysis of legal sources, which are then interpreted through the framework of Islamic legal hermeneutics. The analysis is conducted descriptively and analytically, emphasising theoretical construction as well as its relevance in modern zakat institutional practice. The research results reveal three main findings. First, there is a paradigm shift in zakat from an anthropocentric orientation towards an ecocentric one that emphasises the integration of social and ecological justice. Second, the conceptual formulation of eco-centric zakat requires the expansion of *maqāṣid al-sharī'ah* by incorporating the dimension of environmental protection (*ḥifẓ al-bī'ah*) as a new sharia objective. Third, the philosophical and practical implications of eco-centric zakat have proven to be significant in supporting sustainable civilisation development through social, economic, and ecological indicators aligned with the ESG-*Maqāṣid* framework.

**Keywords** : Ecosentric Zakat; *Maqāṣid al-Sharī'ah*; Social-Ecological Justice

### **ABSTRAK**

Urgensi reorientasi zakat dalam menghadapi kompleksitas krisis sosial-ekologis global. Selama ini, penelitian tentang zakat cenderung berfokus pada aspek antroposentris, seperti redistribusi ekonomi, pengentasan kemiskinan, dan pembangunan umat, sehingga dimensi ekologis sering terabaikan. Penelitian ini bertujuan untuk merumuskan kerangka konseptual zakat ekosentris dalam perspektif *maqāṣid al-*



*sharī'ah*, mengeksplorasi implikasi filosofis dan praktisnya terhadap pembangunan peradaban berkelanjutan, serta menelaah pergeseran paradigma dari zakat antroposentris menuju ekosentris sebagai fondasi baru hukum Islam kontemporer. Metode penelitian yang digunakan adalah penelitian hukum normatif dengan pendekatan filosofis-maqāṣidī, disertai analisis kualitatif terhadap sumber bahan hukum, kemudian diinterpretasikan melalui kerangka hermeneutika hukum Islam. Analisis dilakukan secara deskriptif-analitis dengan menekankan konstruksi teoretis sekaligus relevansinya dalam praktik kelembagaan zakat modern. Hasil penelitian menunjukkan tiga temuan utama. Pertama, terjadi pergeseran paradigma zakat dari orientasi antroposentris menuju ekosentris yang menekankan integrasi keadilan sosial dan ekologis. Kedua, formulasi konseptual zakat ekosentris menuntut perluasan maqāṣid al-sharī'ah dengan memasukkan dimensi perlindungan lingkungan (*ḥifẓ al-bī'ah*) sebagai tujuan syariah baru. Ketiga, implikasi filosofis dan praktis zakat ekosentris terbukti signifikan dalam mendukung pembangunan peradaban berkelanjutan melalui indikator sosial, ekonomi, dan ekologis yang diselaraskan dengan kerangka ESG-Maqāṣid.

Kata Kunci : Zakat Ekosentris, Maqāṣid al-Sharī'ah, Keadilan Sosial-Ekologis

## INTRODUCTION

Zakat is one of the fundamental instruments in Islamic law that not only functions as *maḥḍah* worship, but also has a strong social dimension in creating economic justice and community welfare.<sup>1</sup> Historically, zakat has been understood as a mechanism for distributing wealth from the rich to the poor, so that its main objectives revolve around poverty alleviation, strengthening social solidarity, and equitable distribution of welfare.<sup>2</sup> However, the development of contemporary civilisation shows that humanitarian challenges are no longer limited to economic and social issues alone, but also involve global ecological crises, such as environmental degradation, climate change, exploitation of natural resources, and the loss of ecosystem balance.<sup>3</sup>

Within the framework of classical *maqāṣid al-syarī'ah*, the ecological dimension is not explicitly included in the category of *ḥifẓ al-darūriyyāt*, which encompasses religion (*dīn*), life (*nafs*), intellect (*'aql*), lineage (*nasl*), and wealth (*māl*). As a result, the understanding of zakat remains largely anthropocentric, focusing on humans and their interests, without giving sufficient space to

<sup>1</sup> Eti Jumiati. (2024). The Role of Islamic Economics in Achieving Sustainable Development Goals (SDGs): A Bibliometric Perspective. *Al-Falah: Journal of Islamic Economics*, 9(2), 139-156. <https://doi.org/10.29240/alfalah.v9i2.11831>.

<sup>2</sup> Kinan Salim, Baharom Abdul Hamid, Ziyaad Mahomed & Wiaam Hassan. (2024). Zakat-Based Urban Farming: A Tool for Poverty Alleviation, Community Empowerment, Financial Inclusion, and Food Security. *Review of Islamic Social Finance and Entrepreneurship*, 3(1), 1-19. <https://doi.org/10.20885/RISFE.vol3.iss1.art1>.

<sup>3</sup> M. Wildan Humaidi, Hariyanto & Mabarroh Azizah. (2024). Green Philanthropy: Islamic Activism on Indonesia's Environmental Democracy. *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 24(2), 167-191. <https://doi.org/10.18326/ijtihad.v24i2.167-191>.

ecological awareness.<sup>4</sup> Yet, the sustainability of human life is highly dependent on the sustainability of a balanced environment. This necessitates a reorientation of Islamic legal thought that not only addresses social-economic issues but also the ecological crisis affecting humanity on a global scale.<sup>5</sup>

Previous studies on zakat have shown significant contributions, but they have left some gaps. Research on the distribution of zakat for poverty alleviation, for example, has excelled in highlighting the role of zakat in overcoming structural poverty through fair distribution, but it has remained focused on microeconomic aspects without touching on the dimension of environmental sustainability.<sup>6</sup> Similarly, research on productive zakat and economic empowerment of the community has successfully developed the idea that zakat can be managed productively to create independence, but it remains within an anthropocentric framework that emphasises human welfare.<sup>7</sup> Meanwhile, research on zakat from the perspective of *maqāṣid al-syarī'ah* has provided a philosophical basis that zakat is related to the preservation of *ḥifẓ al-māl* and *ḥifẓ al-nafs*, but it still relies on classical *maqāṣid* that do not include eco-centric dimensions such as *ḥifẓ al-bī'ah* (environmental protection).<sup>8</sup> This highlights a gap, namely the absence of new *maqāṣid* formulations that incorporate ecological sustainability into the legal framework of zakat.

Based on these problems and gaps, this study focuses on the conceptual reconstruction of zakat from an eco-centric *maqāṣid* perspective. This study emphasises that zakat not only functions as an instrument for wealth distribution and the fulfilment of socio-economic needs, but also as a means of ecological restoration and sustainability. Thus, this study offers a new formulation of

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<sup>4</sup> Silanee Klongrua, Khairil Umuri & Muftahuddin. (2025). Maqasid al-Shariah and Environmental Sustainability: An Islamic Economic Perspective. *International Journal of Kita Kreatif*, 2(1), 1-7. <https://doi.org/10.24815/ijkk.v2i1.44790>.

<sup>5</sup> Abdul Matin Bin Salman & Eko Asmanto. (2024). Islamic Environmental Stewardship: A Sociological Approach to Hadith and Legal Frameworks for Ecological Responsibility. *Volksgeist: Jurnal Ilmu Hukum dan Konstitusi*, 7(2), 361-378. <https://doi.org/10.24090/volksgeist.v7i2.12205>.

<sup>6</sup> Salman Ahmed Shaikh & Abdul Ghafar Ismail. (2017). Role of Zakat in Sustainable Development Goals. *International Journal of Zakat*, 2(2), 1-9. <https://doi.org/https://doi.org/10.37706/ijaz.v2i2.21>.

<sup>7</sup> Adamu Abubakar Muhammad, Mohammad Zen Nasrudin Fajri, Ibrahim Dahiru Idriss & Athar Shahbaz Wani. (2025). Zakat and Waqf Model in Reducing Poverty among Vulnerable Groups During the Pandemic in Nigeria. *JIEP: Journal of Islamic Economics and Philanthropy*, 7(1), 58-70. <https://doi.org/10.21111/jiep.v7i1.12182>.

<sup>8</sup> Mokhammad Ainur Rofiq & Khusnuddin. (2025). Integration of Maqashid Shariah Values and SDGs in Food Management: A Qur'an-Based Conceptual Study. *Jiefes: Journal of Islamic Economics and Finance Studies*, 6(1), 118-133. <https://doi.org/10.47700/jiefes.v6i1.10121>.

*maqāṣid* that places environmental sustainability, ecological balance, and resource regeneration as integral parts of the legal objectives of zakat.

The novelty of this research lies in the paradigm shift of zakat from anthropocentric to ecocentric. While previous research has predominantly emphasised economic and social aspects, such as redistribution, poverty alleviation, and community development, this study introduces an ecocentric dimension as an extension of *maqāṣid*. Zakat is understood not only as a socio-economic obligation but also as an instrument of ecological justice that contributes to the sustainability of human life and the preservation of nature.

Theoretically, this research is significant because it expands the horizon of *maqāṣid al-syarī'ah* by introducing eco-centric *maqāṣid* as a new foundation in Islamic law, particularly in the context of zakat. Practically, this research opens up opportunities for the implementation of zakat for environmentally oriented programmes, such as land rehabilitation, natural resource conservation, and renewable energy development. From a civilisational perspective, this research contributes to presenting a more responsive face of Islamic law to contemporary challenges, while reinforcing the position of zakat as the foundation of social-ecological justice amid global crises.

## RESEARCH METHOD

This study is a normative legal study with a philosophical and *maqāṣid syarī'ah* approach, combined with a contemporary ecocentric perspective to find a new formulation of zakat law.<sup>9</sup> The purpose of this study is to formulate an ecocentric *maqāṣid*-based zakat paradigm as an instrument of socio-ecological justice. The legal sources consist of primary legal materials such as the Qur'an, hadith, and relevant zakat legislation, as well as secondary legal materials such as academic literature, international journals, and contemporary research findings on zakat, *maqāṣid*, and environmental sustainability. The analysis of legal materials is conducted descriptively-analytically and interpretatively using legal hermeneutics to examine texts and contexts, as well as comparative methods to compare classical and contemporary views in zakat law. Additionally, the analysis is based on deep law (in-depth legal study).<sup>10</sup> This

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<sup>9</sup> Norita Mohd Nasir, Mahendhiran Sanggaran Nair & Pervaiz Khalid Ahmed. (2022). Environmental Sustainability and Contemporary Islamic Society: A Shariah Perspective. *Asian Academy of Management Journal*, 27(2), 211-231. <https://doi.org/10.21315/aamj2022.27.2.10>.

<sup>10</sup> M. Nur Syafiuddin. (2022). Accentuation of the Best Interest of Children in Livelihood Decision as an Effort to Guarantee Children's Human Rights. *Jurnal HAM*, 13(2), 235-252. <https://doi.org/10.30641/ham.2022.13.235-252>.

analytical model was chosen because it has proven effective in integrating *maqāṣid syarī'ah* with global sustainability issues.

## RESULT AND DISCUSSION

### The Paradigm Shift from Anthropocentric Zakat to Ecocentric Zakat in Contemporary Islamic Law

For centuries, zakat has been understood as a socio-economic religious obligation with an anthropocentric orientation. This means that zakat is positioned as an instrument for redistributing wealth from the rich to the poor in order to reduce social inequality and alleviate poverty.<sup>11</sup> This understanding clearly has a strong foundation in Islamic law, but its focus is limited to human interests alone. This leaves no room for the ecological dimension in the discourse on zakat law.<sup>12</sup> This paradigm is now seen as inadequate in the face of global challenges, particularly the ecological crisis, which is increasingly affecting the survival of humanity.

In the classical *maqāṣid* context, the objectives of zakat revolve around the preservation of wealth (*ḥifẓ al-māl*) and life (*ḥifẓ al-nafs*) as part of *al-ḍarūriyyāt al-khams*. However, this highly human-centric formulation of *maqāṣid* means that nature and the environment are not seen as entities that need to be protected directly.<sup>13</sup> Yet, environmental degradation, depletion of natural resources, and climate change have now been proven to have serious implications for human life.<sup>14</sup> Therefore, the *maqāṣid* paradigm of zakat needs to be expanded so that justice does not stop at economic distribution but also encompasses ecological sustainability as a shared living space.

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<sup>11</sup> Salman Al Farisi & Yahya Ibadurrahman. (2024). The Role of Zakat in Advancing Environmental Initiatives and Empowering Communities through a Green Economy-Based Approach. *Indonesian Conference of Zakat - Proceedings*, 743-759. <https://doi.org/https://doi.org/10.37706/iconz.2023.611>.

<sup>12</sup> Adamu Abubakar Muhammad, Mohammad Zen Nasrudin Fajri, Ibrahim Dahiru Idriss & Athar Shahbaz Wani. (2025). Zakat and Waqf Model in Reducing Poverty among Vulnerable Groups During the Pandemic in Nigeria. *JIEP: Journal of Islamic Economics and Philanthropy*, 7(1), 58-70. <https://doi.org/10.21111/jiep.v7i1.12182>.

<sup>13</sup> Arkin Haris, Aris Widodo, Irma Dwi Tantri & Siti Sarah. (2024). Eco-Maqāṣid in Climate Change Campaigns: From an Ecolinguistics Study to the Philosophy of Islamic Law. *Al-Manahij: Jurnal Kajian Hukum Islam*, 18(2), 219–236. <https://doi.org/10.24090/mnh.v18i2.10652>.

<sup>14</sup> Norita Mohd Nasir, Mahendhiran Sanggaran Nair & Pervaiz Khalid Ahmed. (2022). Environmental Sustainability and Contemporary Islamic Society: A Shariah Perspective. *Asian Academy of Management Journal*, 27(2), 211–231. <https://doi.org/10.21315/aamj2022.27.2.10>.



**Table 1**  
**Comparison of Anthropocentric and Ecocentric Paradigms of Zakat**  
**in Contemporary Islamic Law**

Aspect	Anthropocentric Zakat	Ecocentric Zakat
Philosophical Orientation	Human-centred, emphasising the redistribution of wealth among individuals.	Focused on ecological balance (eco-centred), emphasising socio-ecological justice.
Main Maqāṣid	Preservation of wealth ( <i>ḥifẓ al-māl</i> ) and life ( <i>ḥifẓ al-naḥs</i> ).	Ecosystem conservation ( <i>ḥifẓ al-bī'ah</i> ) beyond wealth and life.
Protected Objects	<i>Mustahiq</i> (the poor, the needy, etc.).	<i>Mustahiq</i> + environment (nature, resources, ecosystems).
Distribution Model	Consumptive (food, clothing, housing) and productive (business capital, economic empowerment).	Consumptive & productive + ecology (forest rehabilitation, water conservation, sustainable agriculture, renewable energy).
Paradigm of Justice	Social-economic justice.	Social-ecological justice.
Long-Term Implications	Reducing social inequality, but potentially neglecting environmental sustainability.	Creating social balance while preserving the environment for future generations.
Theoretical Foundations	Classical <i>maqāṣid</i> ( <i>al-darūriyyāt al-khams</i> ) that are anthropocentric.	Contemporary expanded <i>maqāṣid</i> : adding <i>ḥifẓ al-bī'ah</i> (environmental protection).

**Source:** compiled from various legal sources

The table above shows that the shift in the paradigm of zakat from anthropocentric to ecocentric is not merely a technical change, but an epistemological change in Islamic law. The orientation of zakat not only addresses poverty, but also responds to the global environmental crisis with an expanded *maqāṣid* framework.

The shift towards an ecocentric paradigm positions zakat as an instrument of ecological justice. Zakat is no longer understood solely as a financial act of worship to alleviate poverty, but also as a means of preserving environmental sustainability.<sup>15</sup> For example, the distribution of zakat can be directed towards forest rehabilitation programmes, soil and water conservation, and the development of renewable energy. Thus, zakat transforms into a transformative force that connects human well-being with the preservation of nature.<sup>16</sup> This

<sup>15</sup> Muhamed Ali & Muaz Agushi. (2024). Eco-Islam: Integrating Islamic Ethics into Environmental Policy for Sustainable Living. *International Journal of Religion*, 5(9), 949-957. <https://doi.org/10.61707/gq0we205>.

<sup>16</sup> Khalifah Muhammad Ali, Salina Kasim, Miftahul Jannah & Zulkarnain Muhammad Ali. (2021). Enhancing The Role of Zakat and Waqf on Social Forestry Program in Indonesia. *Economica: Jurnal Ekonomi Islam*, 12(1), 1-26. <https://doi.org/10.21580/economica.2021.12.1.6657>.

orientation aligns with the concept of 'Islamic environmental ethics,' which emphasises humanity's responsibility as stewards of the earth.

Several studies show a close relationship between Islamic finance, maqāṣid, and sustainable development. Khoutem Ben Jedidia & Mohamed Ghroubi emphasise that *maqāṣid al-syari'ah* can be used as the foundation for integrating the Sustainable Development Goals (SDGs) into the Islamic finance framework.<sup>17</sup> If Islamic finance alone can be projected to address global environmental issues, then zakat as an Islamic social finance instrument should also be formulated to support ecological goals.<sup>18</sup> In other words, the paradigm shift of zakat towards ecocentrism is not only a normative necessity but also an empirical relevance within the framework of sustainable development.

This paradigm shift also corrects the weaknesses of previous zakat research. Productive zakat studies have indeed succeeded in increasing the economic independence of the *ummah*, but they remain anthropocentric because they focus on human welfare.<sup>19</sup> Studies on zakat and classical *maqāṣid* also demonstrate normative strength, but they neglect ecological issues. Therefore, eco-centric zakat emerges as a new approach that combines social justice with ecological justice, while addressing the theoretical gaps that remain unanswered in contemporary Islamic legal studies.

Philosophically, the shift from an anthropocentric paradigm to an ecocentric one reflects an epistemological transition in Islamic law. Whereas Islamic law has traditionally been bound by anthropocentric normative texts, the ecocentric paradigm broadens the horizon of *maqāṣid* towards a more cosmic perspective.<sup>20</sup> Nature is no longer merely an object of human exploitation, but an integral part of the life system that must be preserved. In this way, zakat not only maintains the socio-economic order but also serves as an instrument for preserving ecological balance, in accordance with the principle of *ḥifẓ al-bī'ah*, which is increasingly recognised in contemporary *maqāṣid* discourse.

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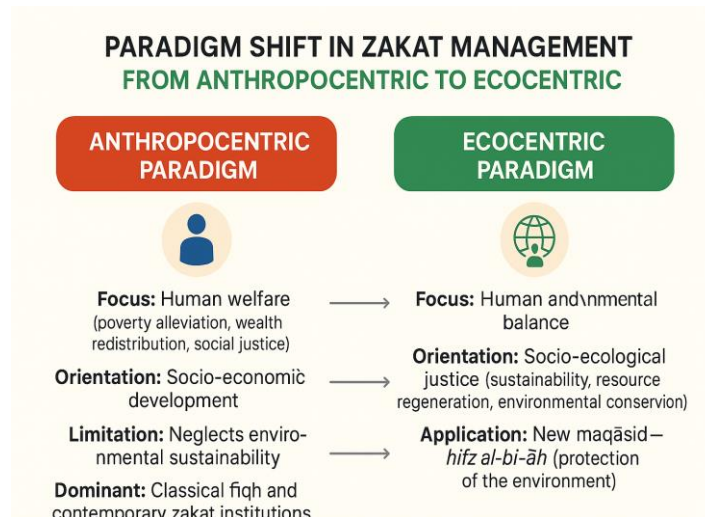
<sup>17</sup> Khoutem Ben Jedidia & Mohamed Ghroubi. (2024). Islamic Finance and SDGs: Bibliometric Review and Future Research Agenda. *Journal of Chinese Economic and Business Studies*, 23(3), 329-362. <https://doi.org/10.1080/14765284.2024.2445959>.

<sup>18</sup> Ita Marianingsih. (2025). Green Islamic Finance: Sustainable Financing Strategies from the Perspective of Maqasid al-Shariah. *PAPUA: International Journal of Sharia Business Management*, 2(1), 84-100. <https://doi.org/10.53491/papua.v2i1.1778>.

<sup>19</sup> Muhammad Yasir Yusuf. (2017). Pola Distribusi Zakat Produktif: Pendekatan Maqasid Syari'ah dan Konsep CSR. *Media Syariah: Wahana Kajian Hukum Islam dan Pranata Sosial*, 16(1), 207-230. <https://doi.org/10.22373/jms.v16i1.1797>.

<sup>20</sup> Masithoh, Kamsi & Asmuni. (2024). Existence and Optimization of Zakat, Infaq, Sadaqah in Indonesia for Sustainable Development Goals (SDGs). *Profetika: Jurnal Studi Islam*, 25(2), 337-350. <https://doi.org/10.23917/profetika.v25i02.8424>.

Chart 1  
Paradigm Shift in Zakat Management From Anthropocentric to Ecocentric



Source: the creativity of the writers

The implementation of the eco-centric zakat paradigm can be realised through the design of zakat distribution directed towards environmental projects.<sup>21</sup> For example, the allocation of zakat funds to support sustainable agriculture, community empowerment in natural resource conservation, or the restoration of damaged river basins. This approach not only addresses the economic needs of the *mustahiq* but also fosters a healthy ecosystem for future generations.<sup>22</sup> The integration of zakat with environmental agendas distinguishes it from traditional paradigms, thereby positioning zakat as a genuine instrument for sustainable civilisational development.

The shift in the paradigm of zakat from anthropocentric to ecocentric is an urgent necessity in contemporary Islamic law. Zakat must be positioned not only as an individual obligation and a socio-economic instrument, but also as an ecological obligation that upholds justice for all creatures.<sup>23</sup> This contributes

<sup>21</sup> Sudaryanto, Sujianto, Muchid & Febri Yuliani. (2024). The Role of Utilizing Zakat in Maintaining Environmental Sustainability. *International Journal of Religion*, 5(11), 2167-2176. <https://doi.org/10.61707/g9rqeb08>.

<sup>22</sup> Sahran Saputra, Mujahiddin & Yurisna Tanjung. (2024). Enhancing Sustainability through Agricultural Zakāt-Based Philanthropy Movement: A Comprehensive Study on Social Welfare Capital. *Journal of Islamic Thought and Civilization*, 14(1), 231-246. <https://doi.org/10.32350/jitc.141.14>.

<sup>23</sup> Siti Nadiyah Mohd Ali, Huraizah Arshad, Nurul Sahudi Fauzi & Sheikh Mohamed Abdel Aziz Ghonim. (2023). Synergizing Community Empowerment: Unveiling the Holistic Framework of Waqf Zakat and Infaq-Funded Agricultural Mosque Projects. *Environment-Behaviour Proceedings Journal*, 8(26), 131-136. <https://doi.org/10.21834/e-bpj.v8i26.5146>.



greatly to the renewal of Islamic law to make it more responsive to the challenges of the times. Ultimately, ecocentric zakat can serve as the foundation for social-ecological justice that connects human well-being with environmental sustainability.

### Conceptual Formulation of Zakat within the Framework of Ecosentric Maqāṣid

The formulation of eco-centric *maqāṣid* positions *ḥifẓ al-bī'ah* (environmental protection) as a normative goal that stands alongside and supports *ḥifẓ al-dīn, al-naḥs, al-'aql, al-nasl, al-māl*. This formulation serves as the conceptual foundation for shifting the focus from human welfare to socio-ecological welfare. By incorporating *ḥifẓ al-bī'ah* into the legal framework of zakat objectives, welfare no longer stops at human well-being but expands to include ecosystem stability, which is a prerequisite for human well-being across generations.<sup>24</sup> Contemporary *maqāṣid* literature affirms the relevance of this expansion in the era of climate crisis, so that the transition towards “ecocentric *maqāṣid*” has a strong normative foundation in the discourse of *fiqh al-bī'ah mutakhir*.

The teleological direction of zakat from redistribution to restoration within a new framework is a shift in the teleological function of zakat from mere redistribution to restoration and ecological resilience. Operationally, this means that a portion of zakat (excluding consumptive aid and productive programmes) is directed towards conservation projects, watershed rehabilitation, regenerative agriculture, local food security, and energy transition support (e.g., micro-solar for *mustahiq*). Cross-study evidence demonstrates a strong alignment between the objectives of zakat/Islamic social finance and SDG targets, including clean energy (SDG7), clean water and sanitation (SDG6), and terrestrial life (SDG15)-thus, an ecocentric orientation is not an addendum but a concrete realisation of the sharia mandate to prosper the earth.<sup>25</sup>

The policy framework - ISF & ESG-Maqāṣid-based governance - is formulated conceptually and needs to be supported by governance that integrates ESG with maqāṣid.<sup>26</sup> Cross-country research on Islamic banking shows that the quality of Islamic governance is positively correlated with ESG

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<sup>24</sup> Ali Mutakin & Waheeda binti H. Abdul Rahman. (2023). *Fiqh Ekologi; Upaya Merawat Lingkungan Hidup Berbasis Konsep Maqashid Syariah*. *Syariah: Journal of Fiqh Studies*, 1(2), 107-126. <https://doi.org/10.61570/syariah.v1i2.31>.

<sup>25</sup> Sudaryanto, Sujianto, Muchid & Febri Yuliani. (2024). The Role of Utilizing Zakat in Maintaining Environmental Sustainability. *International Journal of Religion*, 5(11), 2167-2176. <https://doi.org/10.61707/g9rqeb08>.

<sup>26</sup> Putri, Purwanto, & M. Pudail. (2024). Implementation of ESG Principles in Investment of Bank Syariah Indonesia: An Analysis of Maqashid Shariah. *Mutanaqishah: Journal of Islamic Banking*, 5(1), 45–55. <https://doi.org/10.54045/mutanaqishah.v5i1.2592>.

performance; these findings can be adopted by zakat institutions to promote transparency, environmental auditing, and ecological impact reporting.<sup>27</sup> At the macro level, Islamic Social Finance (ISF) literature positions zakat, waqf, and sadaqah as strategic tools for SDG policy convergence that bridge the financing gap for humanitarian and environmental issues.<sup>28</sup>

The instruments and design of the eco-centric zakat portfolio are structured with a design that combines: (a) consumptive-emergency (humanitarian, food), (b) productive-inclusive (green SMEs, circular economy), and (c) eco-restorative (conservation, agroforestry, renewable energy). Evidence that productive zakat improves the welfare of *mustahiq* is already strong; the ecocentric formulation adds green preferences to ensure that welfare impacts are climate-resilient. In other words, environmental variables are elevated in status from co-benefits to explicit objectives, while maintaining the social mandate of zakat.

Impact indicators that combine social and ecological metrics are intended to go beyond mere jargon. This formulation requires dual indicators: (i) social indicators (income of beneficiaries, household food security, labour inclusion) and (ii) ecological indicators (reduction in project emissions/carbon footprint, increase in green cover, improvement in local water/air quality).<sup>29</sup> Recent literature in the field of Islamic finance/sustainability emphasises the urgency of impact measurement based on *maqāṣid* and sustainability, even showing that the integration of ‘sustainability (*maqāṣid*)’ strengthens the performance and competitiveness of Islamic financial institutions; a similar approach is worth adapting for zakat management organisations.<sup>30</sup>

**Table 2**  
**Mapping Ecosentric *Maqasid* to Zakat Programs and Indicators**

Dimensions of <i>Maqasid</i> (Reformulation)	Examples of Objectives	Examples of Programmes	Outcome indicators (examples)
<i>ḥifẓ al-naḥs &amp; al-māl</i>	Socio-economic	Productive zakat for	Increased income, business

<sup>27</sup> Putri, Purwanto, & M. Pudail. (2024). Implementation of ESG Principles in Investment of Bank Syariah Indonesia: An Analysis of Maqashid Shariah. *Mutanaqishah: Journal of Islamic Banking*, 5(1), 45–55. <https://doi.org/10.54045/mutanaqishah.v5i1.2592>.

<sup>28</sup> Nisrina Ikhfadhillah Mulyani, Purbayu Budi Santosa, Mohamad Egi Destiarsono. (2024). Good Corporate Governance and Sharia Banking Performance Based on Maqasid Al-Sharia in OIC Countries. *Al-Iqtishad: Jurnal Ilmu Ekonomi Syariah*, 16(2), 379-403. <https://doi.org/10.15408/aiq.v16i2.41291>

<sup>29</sup> Neneng Nurhasanah. (2023). Zakat & Sustainable Development Goals (SDGs): A Review. *Ekonomi Islam Indonesia*, 5(2), <https://doi.org/10.58968/eii.v5i2.275>.

<sup>30</sup> Indah Piliyanti. (2023). Implementing Maqāṣid Syari‘ah on Social Innovation for Sustainable Zakat Management Organization in Indonesia. *KARSA Journal of Social and Islamic Culture*, 31(1), 109-130. <https://doi.org/10.19105/karsa.v31i1.12554>.

	resilience of <i>mustahiq</i>	green MSMEs	survival, market access (SDG1,8)
<i>ḥifẓ al-bī'ah</i> (new)	Ecological restoration & sustainability	Watershed rehabilitation, agroforestry, soil and water conservation	Green cover ↑, erosion ↓, local water quality ↑ (SDG6,15)
<i>ḥifẓ al-'aql &amp; al-nasl</i>	Nutritional food security & climate literacy	Regenerative agriculture, community climate schools	Food diversity score ↑, adoption of climate-friendly practices (SDG2,4)
Integrasi ESG- <i>maqāṣid</i>	Impact governance & accountability	Sharia-environmental audit, sustainability reporting	ESG score, transparency & impact audit (SDG12,13)

**Note:** SDG mapping is taken from a study on the alignment of financial/zakat indicators with SDGs and Islamic Social Finance literature.

**Source:** compiled from various legal sources

A normative-empirical synthesis with “social-ecological justice” as the goal of zakat, namely by incorporating *ḥifẓ al-bī'ah* into the objectives of zakat and linking it to the SDGs, an eco-centric *maqāṣid* formulation unites social justice (poverty alleviation, self-reliance of *mustahiq*) and ecological justice (restoration of carrying capacity, climate adaptation). Islamic finance/ISF effectively reduces debt burdens and poverty and contributes to environmental goals. Thus, eco-centric zakat is not merely a concept but a policy framework worthy of adoption within the contemporary Islamic legal framework.

## The Philosophical and Practical Implications of Ecosentric Zakat on Sustainable Civilisation Development

The philosophical implications of eco-centric zakat are: first, philosophical implications - recalibration of *maqāṣid* towards socio-ecological justice. The formulation of eco-centric zakat places *ḥifẓ al-bī'ah* (environmental protection) as a goal that supports other *daruriyyāt* goals (*ḥifẓ al-dīn, al-naḥs, al-'aql, al-nasl, al-māl*).<sup>31</sup> Ontologically, this shifts the orientation from human-centred (anthropocentric) to human-nature balance (ecocentric), so that *maṣlahah* is understood as the sustainability of the shared life system, not merely the accumulation of short-term human welfare.<sup>32</sup> Contemporary *maqāṣid* literature

<sup>31</sup> M. Khusnul Khuluq & Asmuni. (2025). *Hifz Al-Bi'ah as Part of Maqashid Al-Shari'ah and Its Relevance in the Context of Global Climate Change*. *Indonesian Journal of Interdisciplinary Islamic Studies (IJIS)*, 7(2), 161-178. <https://doi.org/10.20885/ijis.vol7.iss2.art3>.

<sup>32</sup> Muhammad Labib Salim. (2021). *Maqasid As-Sharia Hifz Al-Bi'ah in Responding to the Policy of the Cement Factory in Pati*. *Santri: Journal of Pesantren and Fiqh Sosial*, 2(1), 93-114. <https://doi.org/https://doi.org/10.35878/santri.v2i1.282>.

provides conceptual legitimacy for incorporating *ḥifẓ al-bī'ah* as an integral part of sharia objectives in the era of climate crisis, philosophically expanding the horizons of *ijtihād* and *istislāḥ* in zakat law.<sup>33</sup>

*Second*, teleological implications, from redistribution to restoration and resilience. In terms of purpose, eco-centric zakat adds the domains of 'ecological restoration' and 'climate resilience' to the classic function of redistribution.<sup>34</sup> Its practice includes allocations for watershed rehabilitation, agroforestry, soil and water conservation, community-scale renewable energy, and a circular economy for *mustaḥiq*.<sup>35</sup> This orientation aligns with findings that Islamic financial and social instruments (ISF) can be configured to support SDG targets, particularly poverty (SDG1), food (SDG2), water (SDG6), energy (SDG7), inequality (SDG10), and life on land (SDG15), thus, ecology is not an 'add-on,' but a logical consequence of the mandate of *isti'mār al-arḍ* (prospering the earth).<sup>36</sup>

*Third*, institutional implications - ESG × *maqāṣid* as impact governance. The shift to ecocentrism requires ESG-*maqāṣid*-based zakat governance: social-environmental impact reporting, sharia-environmental auditing, ecological performance indicators (emissions, green cover, water/air quality), and transparency in distribution.<sup>37</sup> Cross-country evidence in Islamic banking shows that the quality of Shariah Governance correlates with ESG performance,<sup>38</sup> an important lesson for zakat institutions to formalise ecological accountability

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<sup>33</sup> Arkin Haris, Aris Widodo, Irma Dwi Tantri & Siti Sarah. (2024). Eco-Maqāṣid in Climate Change Campaigns: From an Ecolinguistics Study to the Philosophy of Islamic Law. *Al-Manahij: Jurnal Kajian Hukum Islam*, 18(2), 219–236. <https://doi.org/10.24090/mnh.v18i2.10652>.

<sup>34</sup> Mohammad Qutaiba & Mohd. Owais. (2023). The Socially Responsible Investment Sukuk as a Financial Tool to Address the Risk of Climate Change. *Talaa: Journal of Islamic Finance*, 3(2), 141-158. <https://doi.org/10.54045/talaa.v3i2.739>.

<sup>35</sup> Khadar Ahmed Dirie, Md. Mahmudul Alam & Selamah Maamor. (2024). Islamic Social Finance for Achieving Sustainable Development Goals: A Systematic Literature Review and Future Research Agenda. *International Journal of Ethics and Systems*, 40(4), 676-698. <https://doi.org/10.1108/IJOES-12-2022-0317>.

<sup>36</sup> Lukman Raimi, Ibrahim Adeniyi Abdur-Rauf & Saheed Afolabi Ashafa. (2024). Does Islamic Sustainable Finance Support Sustainable Development Goals to Avert Financial Risk in the Management of Islamic Finance Products? A Critical Literature Review. *J. Risk Financial Manag.*, 17, 236. <https://doi.org/10.3390/jrfm17060236>.

<sup>37</sup> Yossra Boudawara, Kaouther Toumi, Amira Wannes & Khaled Hussainey. (2023). Shari'ah Governance Quality and Environmental, Social and Governance Performance in Islamic Banks. A Cross-Country Evidence. *Journal of Applied Accounting Research*, 24(5), 1004-1026. <https://doi.org/10.1108/JAAR-08-2022-0208>.

<sup>38</sup> Andes Akbar Nugroho, Bima Cinintya Pratama, Iwan Fakhruddin & Hardiyanto Wibowo. (2022). Islamic Governance, Sharia Supervisory Board, Environmental Performance, and Islamic Social Reporting: Evidence from Indonesia. *JIFA (Journal of Islamic Finance and Accounting)*, 5(1), 1-14. <https://doi.org/10.22515/jifa.v5i1.5294>.

alongside financial and social accountability. Thus, 'Shariah compliance' is operationalised as impact achievement, not merely procedural compliance.

The practical implications include: first, micro practical implications, strengthening the welfare of *mustahiq* who are climate-resilient. Zakat empowerment research shows an increase in the welfare of *mustahiq* through productive models; the next stage is to give green preference to businesses that are low in emissions, resource-friendly, and climate-adaptive so that the welfare generated is sustainable.<sup>39</sup> This means that environmental variables are elevated from co-benefits to explicit objectives: every productive programme (SMEs, agriculture, fisheries, rural energy) adopts sustainable practice standards and measurable ecological indicators.<sup>40</sup> In this way, zakat serves a dual purpose, boosting the economy while improving the local environment's carrying capacity.

*Second*, macro-policy implications, ISF convergence and the development agenda. At the policy level, eco-centric zakat encourages the convergence of Islamic Social Finance (zakat-*waqf-sadaqah*) with the sustainable development agenda to close the humanitarian-environment nexus financing gap.<sup>41</sup> Some researchers suggest a shift from 'policy gaps' to 'policy coherence,' where ISF is integrated into the SDG framework through cross-institutional partnerships, blended finance, and cross-sectoral programme orchestration (food-water-energy-ecosystems).<sup>42</sup> The philosophical implication: *maqāṣid* is not merely an ethic but an operational policy architecture.

Other implications include civilisational implications, the ethics of stewardship, and intergenerational horizons. Ecosentric zakat restores humanity's role as stewards who nurture, not exploit.<sup>43</sup> By uniting social and ecological justice, zakat shapes a civilisational ethos that considers intergenerational justice, channelling the benefits of today without mortgaging

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<sup>39</sup> Tika Widiastuti & Lina Nugraha Rani. (2024). Evaluating the Impact of Zakat on Asnaf's Welfare. *Global Journal Al-Thaqafah, Special Issue*, 91-99. <https://doi.org/10.7187/GJATSI2020-10>.

<sup>40</sup> Gusri Efendi. (2025). Challenges and Opportunities of Productive Zakat Empowerment in Indonesia: A Literature Review and Problem Tree Analysis. *ITQAN: Journal of Islamic Economics, Management, and Finance*, 4(2), 210-223. <https://doi.org/10.57053/itqan.v4i2.116>.

<sup>41</sup> Evren Tok, Abdurahman J. Yesuf & Abdulfatah Mohamed. (2022). Sustainable Development Goals and Islamic Social Finance: From Policy Divide to Policy Coherence and Convergence. Manara - Qatar Research Repository. Journal contribution. <https://doi.org/10.3390/su14116875>.

<sup>42</sup> M. Kabir Hassan, Md Sohel Rana, Md Rabiul Alam & Hasanul Bana. (2023). Revitalizing the Role of Islamic Social Finance in Achieving the SDGs: A Comprehensive Review. *Al Qasimia University Journal of Islamic Economics*, 3(2), 1-24. <https://doi.org/10.52747/aqujie.3.2.227>.

<sup>43</sup> Azwar Iskandar. (2023). The Role of Islamic Philanthropy in Green Economy Development: Case in Indonesia. *International Journal of Islamic Economics and Finance Research*, 6(2), 40-55. <https://doi.org/10.53840/ijiefer105>.



the future.<sup>44</sup> From the perspective of Islamic legal philosophy, this enriches the normative legitimacy of zakat: it is not merely a financial obligation, but a moral-material infrastructure that supports the continuity of communal life.<sup>45</sup> The integration of these principles has also been promoted in contemporary Islamic economics/finance, which places *maṣlaḥah* and sustainability as criteria for collective welfare.

**Table 3**  
**Map of the Implications of Ecosentric Zakat**

Domain	Key Implications	Examples of Implementation	Impact Indicator
Legal Philosophy	<i>ḥifẓ al-bī'ah</i> as a <i>maqāṣid</i> objective	Establishing ecological objectives in zakat policy	Explicit reference to environmental indicators in SOPs
Governance	ESG × <i>maqāṣid</i> (impact audit & reporting)	Annual social and environmental impact report	Emissions down, green cover up, water/air quality improved
Program	Ecological restoration & resilience	Watershed rehabilitation, agroforestry, renewable energy	Hectares restored, clean energy capacity (kWp), land productivity
Empowerment	Green preferences among <i>mustahiq</i> UMKM	Green microcredit, training in sustainable practices	Increased income + reduction in waste/water/energy per unit of output
Public Policy	ISF-SDGs coherence	Blended finance scheme for zakat and <i>waqf</i>	Mobilised funds and SDGs promoted (1,2,6,7,10,15)
Civilisation	Intergenerational justice ( <i>khalifah</i> ethos)	Community climate-sharia literacy curriculum	Adopting green practices, village resilience index

**Source:** compiled from various legal sources

Indicators in Islamic Social Finance (ISF) management should ideally be designed as flexible templates that can be adapted to local contexts, including cultural aspects, institutional capacity, and regional strategic issues. This approach enables ISF institutions to adopt an adaptive yet measurable indicator framework, thereby facilitating integration with sustainable development goals

<sup>44</sup> Odeh Al-Jayyousi, Evren Tok, Shereeza Mohamed Saniff, Wan Norhaniza Wan Hasan, Noora Abdulla Janahi & Abdurahman J. Yesuf. (2022). Re-Thinking Sustainable Development within Islamic Worldviews: A Systematic Literature Review. *Sustainability*, 14, 7300. <https://doi.org/10.3390/su14127300>.

<sup>45</sup> Abdel Aziz Shaker Hamdan Al Kubaisi. (2024). The Impact of the Islamic Financial Wills System on Achieving Sustainable Social Development. *Sustainability*, 16(15), 6661. <https://doi.org/10.3390/su16156661>.

(SDGs) and sustainable governance principles (Environmental, Social, and Governance/ESG).<sup>46</sup> Empirical studies show that ISF has strong alignment with at least 11 of the 17 SDGs, particularly in poverty alleviation, food security, and social equality.<sup>47</sup> On the other hand, the development of ESG indices for zakat and waqf institutions in Indonesia has also highlighted the importance of governance and sustainability indicators as an integral part of ISF performance measurement.<sup>48</sup> Thus, the use of contextual and standardised indicator templates serves as a crucial foundation for enhancing the accountability, effectiveness, and sustainability of ISF at both local and global scales.

## CONCLUSION

This study confirms that there has been a significant paradigm shift in contemporary zakat law, from an anthropocentric orientation focused on economic redistribution and poverty alleviation, towards an ecocentric paradigm that integrates social, economic, and ecological dimensions within the framework of *maqāṣid al-sharī'ah*. This shift indicates the need to expand the conceptual framework of *maqāṣid* by incorporating environmental protection (*ḥifz al-bī'ah*) as a new sharia objective relevant to the challenges of modern civilisation. The formulation of eco-centric zakat not only offers a theoretical foundation for the reconstruction of Islamic law but also opens up new philosophical horizons regarding inclusive and transformative socio-ecological justice. The practical implications of this approach show that zakat can function as a strategic instrument in sustainable development through resource management, community empowerment, and ecosystem restoration. Furthermore, the operationalisation of eco-centric zakat can be realised through evaluation instruments based on social, economic, and environmental indicators aligned with the ESG-*Maqāṣid* framework, thereby transforming zakat from

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<sup>46</sup> Muhammad Nafik Hadi Ryandono, Tika Widiastuti, Imron Mawardi, Muhammad Ubaidillah Al Mustofa, Anidah Robani, Sunan Fanani, Eka Puspa Dewi, Nikmatul Atiya, Ega Rusanti & Mir'atun Nisa'. (2024). Constructing an Environmental, Social, And Governance (ESG) Index for Islamic Social Finance Institutions: Empirical Investigation from Indonesia. *Journal of Ecohumanism*, 3(4), 2620-2645. <https://doi.org/10.62754/joe.v3i4.3781>.

<sup>47</sup> Tika Widiastuti, Arie Prasetyo, Anidah Robani, Imron Mawardi, Rida Rosida, Muhammad Ubaidillah Al Mustofa. (2022). Toward Developing a Sustainability Index for the Islamic Social Finance Program: An Empirical Investigation. *PLoS One*, 17(11), 1-26. <https://doi.org/10.1371/journal.pone.0276876>.

<sup>48</sup> Siti Nurain Muhmad, Rusnah Muhamad & Farizah Sulong. (2021). Sustainable Development Goals and Islamic Finance: An Integrated Approach for Islamic Financial Institutions. *Indonesian Journal of Sustainability Accounting and Management*, 5(1), 123-136. <https://doi.org/10.28992/ijSAM.v5i1.286>.

merely an individual religious obligation into an institutional mechanism that plays a role in achieving collective well-being and planetary sustainability. Thus, eco-centric zakat can be viewed as both a normative foundation and an applied framework that positions Islamic law in a strategic position to address the demands of social and ecological justice in the contemporary era.

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## AUTHOR'S STATEMENT

### Conflict of Interest Statement

The authors declare that they have no financial interests related to individuals that could influence the results of the research in this article.

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No additional information from the authors.