



THE CONCEPT OF ECOTHEOLOGY IN ISLAM AND ITS RELEVANCE TO SDGS-BASED ZAKAT DISTRIBUTION

Ledy Famulia^{1*}, Sri Zanariyah², Debhie Agussoesanto³

University of Lampung

ledyfamulia95@gmail.com^{1*}, srizanariyah@gmail.com², debhieagussoesanto@gmail.com³

Abstract

This study discusses Islamic ecotheology and examines its relevance to the distribution of zakat funds based on the Sustainable Development Goals (SDGs). The objective of this study is to analyze the alignment between SDGs-based zakat distribution, particularly those directed toward the environmental development pillar, and the principles of Islamic ecotheology. This study employs normative legal research (doctrinal approach) using secondary data, including primary, secondary, and tertiary legal materials collected through literature and document studies. The data were qualitatively analyzed using a deductive reasoning method. The results indicate that Islamic ecotheology positions humans as khalifah (stewards) on earth, responsible for managing natural resources wisely and equitably based on the principles of tawhid (oneness of God), khalifah (stewardship), balance, amanah (trust), ecological justice, and maslahah (public benefit) principles. One practical implementation is through environmentally oriented zakat distribution, known as green zakat. This aligns with one of the SDGs pillars, environmental development. Based on a legal hermeneutic analysis and teleological interpretation, Islamic ecotheology is highly relevant to the SDG-based zakat distribution model. This study contributes to the understanding that Islam is a comprehensive religion that governs all aspects of life wisely and is adaptable to contemporary global challenges. The novelty of this research lies in the analysis of the concept of ecotheology in environmentally based zakat distribution, which is linked to the Sustainable Development Goals (SDGs) framework.

Keywords: *Islamic ecotheology; zakat distribution; SDGs; legal hermeneutics; green zakat*

1. Introduction

1.1. Background

Islam is a religion of *rahmatan lil'alam*, a mercy for all creation, bringing goodness, safety, and peace to the entire universe. The environment, as part of God's creation, has become a critical global concern owing to ongoing degradation, climate change, and ecosystem destruction. These environmental crises threaten not only the physical and economic aspects of life but also undermine the ecological balance that sustains life on Earth. To address these challenges, Islam, the faith of the majority in Indonesia, offers a comprehensive ethical and spiritual framework to nurture environmental awareness and sustainability through the concept of Islamic ecotheology (Widiastuty & Anwar, 2025). The Qur'an advocates not only for environmental preservation but also for sustainable development.

Environmental stewardship has become one of the central themes within the global agenda of the Sustainable Development Goals (SDGs), a long-term development framework launched by the United Nations (UN) for 2016–2030 (Irhamisyah et al., 2019). The SDGs consist of 17 goals distributed across four development pillars: social, economic, environmental, and governance. Each goal comprises specific targets (169 in total) and measurable indicators (248 as of April 2022) (B. P. K. R. Indonesia, n.d.).

However, studies have shown that progress in achieving environmental goals often lags behind that of economic and social goals. Environmental degradation is frequently driven by human activities and economic practices that lack ecological awareness, such as unsustainable consumption patterns that generate excessive waste, poor waste management, and industrial emissions. These behaviors have led to alarming global health impacts: approximately 1.7 billion premature deaths are linked to unhealthy diets, 800,000 deaths are attributed to air pollution, and 13 million people suffer from disabilities due to heavy metal contamination (Choirudin; Iqbal, 2025). Such data reinforce the urgency of treating

environmental protection as a strategic development issue in China. Indonesia, as a UN member state, has committed to implementing the SDGs through Presidential Regulation No. 59 of 2017, later amended by Presidential Regulation No. 111 of 2022 on the Implementation of Sustainable Development Goals.

Given that Islam is professed by approximately 245.97 million people (87.08%) of Indonesia's population (Statistik, n.d.), It offers substantial potential for promoting the SDGs framework through Islamic instruments such as zakat. Zakat, a fundamental component of Islamic economic justice, is both an act of worship and a social mechanism designed to ensure an equitable wealth distribution. Classical and contemporary scholars recognize zakat as a key instrument for achieving social welfare and reducing inequalities (Saleh & Barat, 2023). In Indonesia, zakat is institutionally managed by the National Zakat Agency (BAZNAS) and the Lembaga Amil Zakat (LAZ). The Qur'an (Surah At-Taubah, verse 60) identifies eight categories (*asnaf*) eligible to receive zakat: the poor (*fuqara*'), the needy (*masakin*), zakat administrators (*amil*), new converts (*mu'allaf*), slaves (*riqab*), debtors (*gharimin*), those striving in God's cause (*fi sabilillah*), and travelers (*ibn al-sabil*).

However, several of these categories, such as slaves, require contextual reinterpretation to align with modern social realities. Zakat distribution to the poor and needy aligns with key SDGs objectives, including poverty eradication and reducing inequality. According to BAZNAS (Achmad, 2024), Indonesia's zakat potential in 2023 reached IDR 327 trillion, but the actual collection in 2024 was only IDR 41 trillion. If optimized, zakat can alleviate economic and social disparities and support environmental sustainability, contributing directly to the environmental development pillar of the SDGs. Therefore, this study seeks to answer the following central question: Can zakat distribution contribute to sustainable development? To address this, the study explores the concept of Islamic ecotheology and its relevance to SDGs-based zakat distribution.

1.2. Research Problems

Based on the background described above, this study addresses the following problems:

1. What are the concepts and implementations of ecotheology in Islam?
2. How is SDG-based zakat fund distribution implemented?
3. How does the concept of Islamic ecotheology relate to the distribution of zakat funds in accordance with the SDGs?

2. Literature Review

2.1 Islamic Ecotheology

Ecotheology is an environmental preservation concept grounded in theology that focuses on the relationship between religion and the natural environment. The term *ecotheology* first emerged in the 1960s, although it had not yet reached the stage of practical implementation. From an epistemological perspective, ecotheology represents the interpretation and internalization of religious values for preserving nature and the environment. It examines the relationship between theological values and human awareness of nature, producing reflections and actions that are rooted in love and respect for the environment. Environmental sustainability should serve as a benchmark for development, with religion as the guiding framework. Religion teaches humanity to care for the environment, which is a sign of God's greatness. Therefore, it is a moral obligation for humankind to express gratitude through wisdom in environmental management. Islam forbids humans from acting arbitrarily toward any of God's creations. Consequently, ecotheology can be understood as a constructive theology that places nature at its center (*ecocentric*). It aims to balance the interaction between living beings and their environment through religious approaches. Ecotheology does not merely seek to identify the tensions between nature and religion; it also strives to uncover the potential for their harmonious coexistence (Nazar & Hakim, 2023). Allah SWT states in the Qur'an:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

blood, while we declare Your praise and sanctify You?’ He said, ‘Indeed, I know that which you do not know.’”

The concept of Islamic ecotheology places humans as *khalifah* (stewards) on earth, entrusted with the duty of managing natural resources wisely and justly. This concept is based on the following principles.

- a. **Tawhid (Monotheism)**
The principle of *tawhid*, or divine unity, teaches the oneness of God in the spiritual sense and reflects the interconnectedness of humans and nature as part of a single creation. This perspective nurtures the awareness that every form of environmental exploitation is, in essence, a denial of the trust granted by Allah to humankind. The universe is viewed as a *theophany*, a manifestation of God’s names and attributes. Every element of nature, from heaven and earth to all living beings, reflects His greatness and glory. Thus, nature is not merely a physical entity to be used at will but a collection of divine signs (*ayat Allah*) that must be respected and preserved. Therefore, any act of environmental destruction is a denial of Allah’s majesty (Widiastuty & Anwar, 2025). *Tawhid* also implies cosmic interconnection, signifying that the entire universe is part of a harmonious system under Allah’s sovereignty (Suratin & Fadlillah, 2025).
- b. **Khalifah and Balance**
Islam positions humans as *khalifah* (leaders or caretakers) on earth, which entails a great responsibility for maintaining ecological balance. The concept of *Khalifah* implies *responsible stewardship*, not domination or exploitation. Humans are not absolute rulers entitled to exploit nature without limits; they are trustees obligated to act with awareness and caution. This task includes managing the environment in a way that preserves balance and sustainability, ensuring that nature continues to provide benefits without degradation. Greed and excessive exploitation contradict the Islamic values of justice and sustainability.
- c. **Amanah (Trust) and Ecological Responsibility**
The principle of *amanah* (trust) emphasizes that humans are entrusted by Allah SWT to manage and maintain the balance of nature. This trust not only confers the right to utilize natural resources but also imposes a duty to ensure that such use does not harm or disrupt ecosystems.
- d. **Ecological Justice**
The principle of justice teaches that everything must be in its proper place: humans should not take more than they need, harm other creatures, or cause an ecological imbalance. Islam calls for ecological justice, requiring that every environmental policy or action fairly considers its impact on all living beings, both in the present and future. Excessive resource exploitation, industrial pollution, and overconsumption are injustices against the Earth and its inhabitants.
- e. **Maslahah (Public Benefit)**
In Islam, *maslahah* refers to the pursuit of public good as the ultimate objective of *Sharia* (Islamic law). The *fiqh* maxim *Dar’u al-mafāsīd muqaddam ‘alā jalb al-maṣāliḥ* means “preventing harm takes precedence over obtaining benefit.” Thus, economic growth or technological projects that damage the environment cannot be justified by *Sharia*, even if they bring short-term material gains. Islam promotes development, but such development must occur without environmental degradation (Firdaus et al., 2025).

2.2. Distribution of Zakat Funds

Zakat is one of the five pillars of Islam, possessing both spiritual and social dimensions. It is collected from those obligated to pay zakat (*muzakki*) and is distributed to those entitled to receive it (*mustahiq*). The Qur’an, in Surah At-Taubah (9:60), states:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ
وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Meaning:



“Zakat expenditures are only for the poor, the needy, those employed to collect it, those whose hearts are to be reconciled, to free captives, for those in debt, for the cause of Allah, and for the stranded traveler as an obligation imposed by Allah. And Allah is All-Knowing, All Wise.”

Based on this verse, zakat is distributed among eight categories: the poor, the needy, zakat administrators, new converts (*mu'allaf*), slaves (*riqab*), debtors (*gharimin*), those striving in the cause of Allah (*fi sabilillah*), and travelers (*masakin*). In the modern era, zakat utilization has undergone significant innovations and transformations. In Indonesia, scholars have contextualized these categories to address contemporary needs through various Zakat programs. For instance, zakat for the poor and needy may take the form of food, clothing, cash assistance, or productive capital for business development (*zakat produktif*) (Daulany, 2022).

The category *fi sabilillah* (in the cause of Allah) is now broadly interpreted to include all good deeds that promote the welfare of the Muslim community, such as building schools, mosques, hospitals, libraries, and funding educational programs. The classical category of *riqab* (slaves) is no longer applicable today, as slavery has been abolished by national and international laws. Instead, it may be extended to include modern forms of exploitation, such as worker oppression or efforts to liberate individuals trapped in cycles of human trafficking or prostitution. Similarly, the category *gharimin* (those in debt) may now encompass bankrupt small business owners or those needing training to rebuild their livelihoods (Firdaningsih 2019).

These contextual interpretations have been reinforced by several fatwas from the Indonesian Council of Ulama (MUI), including:(M. U. Indonesia, n.d.)

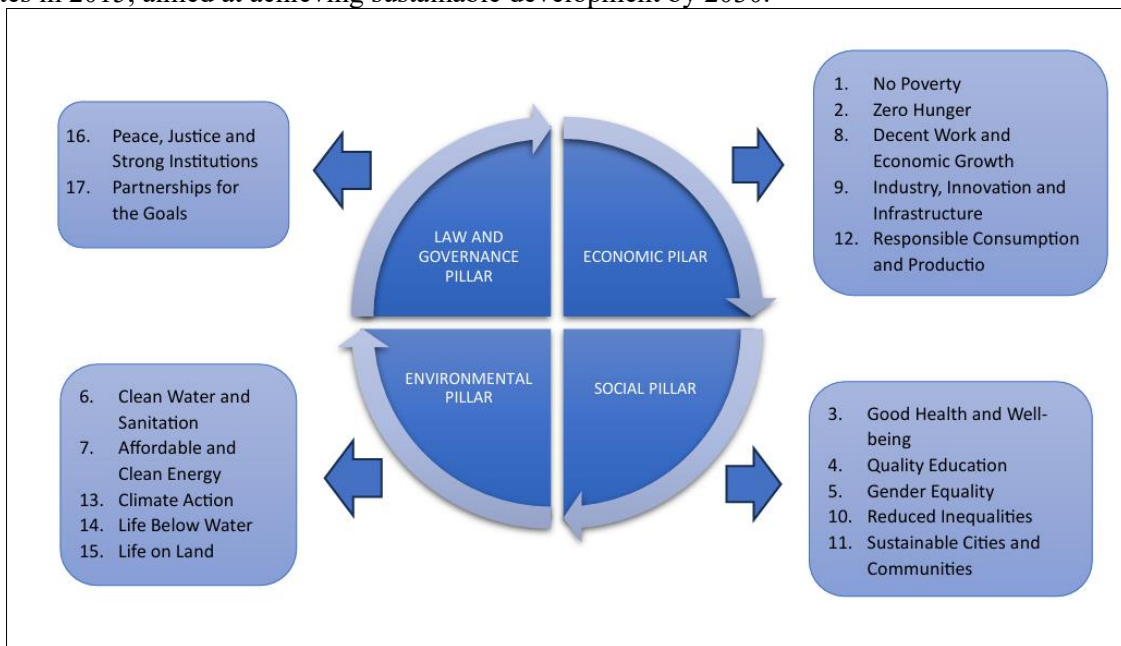
1. MUI Fatwa (1982) on Using Zakat for Productive and Public Welfare Activities. This fatwa decrees that zakat distributed to the poor and needy may be provided in a productive form and that zakat funds allocated under the category of *sabilillah* may be utilized for the purposes of *maslahah 'ammah* (public interest).
2. MUI Fatwa (1996) on Zakat for Scholarships. This fatwa affirms that providing zakat for scholarships is permissible, as it falls under the category of *fi sabilillah* (in the cause of Allah).
3. MUI Fatwa No. 14/2011 on the Use of Zakat for School Assets. Managed assets refer to facilities and/or infrastructure established from zakat funds, which are physically administered by the zakat manager as a representative of zakat beneficiaries (*mustahiq*), while their benefits are designated for *mustahiq* of zakat.
4. MUI Fatwa No. 4/2003 on Zakat Investment (*Istitsmar*). This zakat allows for the distribution of zakat funds for investment purposes under the following conditions: the funds must be allocated to businesses permitted by Sharia and applicable regulations; invested in sectors that are expected to yield profits based on feasibility studies; supervised and guided by competent authorities; managed by professional and trustworthy institutions; investment approval must be obtained from the government, which is also responsible for compensation in case of loss or bankruptcy; no poor or needy individuals should suffer from hunger or have urgent unmet needs at the time the zakat funds are invested; and the investment period must be limited to a specific duration.
5. MUI Fatwa No. 66/2022 on Zakat for Disaster Mitigation. This fatwa emphasizes that, in principle, disaster management and its impact are the responsibility of the government. The distribution of zakat funds to disaster victims is therefore intended for the public good (*maslahah 'ammah*); thus, the beneficiaries fall under the category of *asnaf fi sabilillah* (those in the cause of Allah).
6. MUI Fatwa No. 23/2020 on Zakat, Infaq, and Sadaqah for COVID-19 Relief. This fatwa affirms that the distribution of zakat funds to disaster victims serves the purpose of public welfare (*maslahah 'ammah*); therefore, the beneficiaries fall under the category of *asnaf fi sabilillah* (those in the cause of Allah). Zakat distribution may take the form of managed assets or services aimed at promoting public welfare, particularly for the benefit of *mustahiq*, such as providing personal protective equipment, disinfectants, medical treatment, and supporting the needs of volunteers engaged in humanitarian activities for epidemic response.

7. MUI Fatwa No. 001/MUNAS-IX/MUI/2015, concerning the Utilization of Zakat, Infaq, Sadaqah, and Waqf Funds for the Development of Clean Water and Sanitation Facilities for the Community. This fatwa recommends that the government ensure the availability of clean water and sanitation for the benefit of society. Zakat management institutions, in distributing zakat, are encouraged to take concrete actions to address community needs, including by providing clean water and sanitation facilities for underprivileged Muslim communities. The provision of these public facilities falls under the category of *asnaf fi sabilillah* (those in the cause of Allah).

These fatwas demonstrate a significant evolution in the contextualization of the eight zakat recipient categories, aligning Islamic principles with contemporary societal needs. In 2023, the Indonesian Ulema Council (MUI) issued Fatwa No. 86 of 2023, concerning the Legal Ruling on Global Climate Change Control. In its considerations, MUI explained that the climate crisis is rooted in the interconnection of economic, social, political, and cultural factors, as well as systems of belief, attitudes, and social perceptions of climate change. Therefore, values, ethics, and law enforcement play key roles in transforming unsustainable economic, social, and political systems. Consequently, the MUI recommended that the government make every effort to achieve the nationally and internationally agreed-upon targets for climate change mitigation and formulate a just and equitable green economy roadmap (Fatwa MUI Nomor 86 Tahun 2023 Tentang Hukum Pengendalian Perubahan Iklim Global, 2023).

2.3. Sustainable Development Goals (SDGs)

The Sustainable Development Goals (SDGs) are a global agenda adopted by United Nations member states in 2015, aimed at achieving sustainable development by 2030.



The SDGs consist of 17 goals and 169 targets grouped under the four pillars of sustainable development:

1. Economic Development, including no poverty, zero hunger, decent work and economic growth, industry and innovation, and responsible consumption and production.
2. Social Development, covering good health and well-being, quality education, gender equality, reduced inequalities, and sustainable cities and communities, and
3. Environmental Development encompasses clean water and sanitation, affordable and clean energy, climate action, life below water, and life on land.
4. Law and Governance, including peace, justice, strong institutions, and partnerships for the goals.

According to the United Nations SDGs Report (2025), significant progress has been made in Goals 3 (Good Health and Well-being), 6 (Clean Water and Sanitation), 7 (Affordable and Clean Energy), and



17 (Partnerships for the Goals), with Goal 7 achieving over 80% data coverage. However, Goals 5 (Gender Equality), 11 (Sustainable Cities and Communities), 13 (Climate Action), and 16 (Peace, Justice, and Strong Institutions) are lagging, with progress below 30%. Based on the data, global progress toward achieving the 2030 Agenda remains far off the track. The world is facing a “global development emergency” driven by conflicts, climate change, economic inequality, and debt crises in low- and middle-income countries (LMICs). (Sustainable & Goals, 2025).

In Indonesia, SDGs implementation is guided by Presidential Regulation No. 59 of 2017 on the Implementation of Sustainable Development Goals, which was later amended by Presidential Regulation No. 111 of 2022. The regulations specify national targets and responsible institutions that are aligned with the global SDG framework. According to the BPS Report (2024), Indonesia has made positive progress on several SDG indicators, particularly in health, education, infrastructure, and inequality reduction. The government has expanded access to education and healthcare, improved transportation infrastructure, and strengthened statistical capacity and international cooperation. The Gini ratio declined to 0.379 in 2023, reflecting improved income equality and a reduction in the number of underdeveloped villages (Statistik, 2024).

2.4. Legal Hermeneutics

Legal hermeneutics is a branch of legal philosophy that plays a crucial role in the holistic understanding and interpretation of legal texts. The concept of “hermeneutics” in legal studies is closely related to the essence of interpretation and meaning-making in law. The application of hermeneutics in legal scholarship began to develop in the 20th century, alongside the rise of legal philosophy (Hamidi, 2011). Modern hermeneutics has been heavily influenced by prominent thinkers such as Hans-Georg Gadamer, Jürgen Habermas, Paul Ricoeur, Martin Heidegger, and Richard E. Palmer.

According to Gadamer, hermeneutics is the process of genuine understanding and interpretation, which is not merely a methodological problem but an existential one. Interpretation is an integral part of understanding. Schleiermacher asserted that the main objective of general hermeneutics is to establish a universal art of understanding applicable to all forms of texts, including legal documents, sacred scriptures, and literary works. In legal scholarship, hermeneutics is not limited to understanding the content of laws but extends to uncovering the nature of the understanding process. Schleiermacher and Wolf viewed hermeneutics as a discipline that formulates the norms and principles governing the interpretation of legal materials (, 2025).

According to Hamidi (2020), there are 11 interpretive methods within legal hermeneutics: grammatical, historical, systematic, teleological, comparative, futuristic, restrictive, extensive, authentic, interdisciplinary, and multidisciplinary interpretation (Famulia, 2020).

Hermeneutics enables the law to respond dynamically to social change while maintaining its commitment to justice. In the context of Indonesia’s legal development, legal hermeneutics provides a philosophical basis for creating a more responsive, contextual, and substantively just system. In Islamic thought, hermeneutical approaches are employed to interpret religious texts in line with contemporary contexts. Modern Muslim hermeneutic scholar Khaled Abou El-Fadl applies a multidisciplinary hermeneutical framework drawing on linguistics, interpretive social sciences, literary criticism, *ushul fiqh*, *hadith studies*, *tafsir*, and *kalam* to critique traditional *fiqh* formulations. His approach seeks to produce Islamic jurisprudence that is more applicable, democratic, and contextually relevant (Zayyadi 2021).

3. Methodology

This study employs a normative legal research (doctrinal research) method that views law as a system of norms. The normative system in question consists of principles, rules, and doctrines derived from legislation, court decisions, agreements, and legal teachings. According to Soerjono Soekanto, normative legal research is conducted by examining library materials (*secondary data*). The approaches used in this study are analytical and philosophical.



The analytical approach to legal materials aims to understand the conceptual meaning of legal terms used in legislation and their application in legal practices and judicial decisions. Meanwhile, the philosophical approach includes ontological (the study of essence), axiological (the study of values), epistemological (the study of knowledge), and teleological (the study of purpose) perspectives, which are used to provide an in-depth explanation of the extent permitted by human understanding (Arsyianti, 2025).

The type of data used in this research is secondary data obtained through library research. Secondary data are categorized into three types of legal materials: primary, secondary, and tertiary. Primary legal materials consist of statutory regulations and official documents. In relation to this study, the primary legal materials include Law No. 23 of 2011 concerning Zakat Management, Presidential Regulation No. 111 of 2022 on the Implementation of Sustainable Development Goals (SDGs), MUI (Indonesian Ulema Council) Fatwas related to zakat distribution for environmental preservation, UN reports on SDG implementation, BAZNAS reports on zakat distribution, and BPS reports on sustainable development indicators. Secondary legal materials include law books, legal journals containing fundamental legal principles, expert opinions (doctrines), and legal research discussing Islamic ecotheology, SDGs, and the distribution of zakat. Tertiary legal materials refer to supporting references that provide explanations of both primary and secondary legal sources, such as legal dictionaries, language dictionaries, encyclopedias, and legal encyclopedias.

The legal materials used in this research were collected through a literature review and document study. The steps undertaken in conducting the literature study include identifying sources of legal materials, compiling the necessary materials, taking notes and quotations, and analyzing the data in accordance with the research problems. The data analysis in this study employs a qualitative analytical method by interpreting the processed legal materials. Conclusions are then drawn using a deductive reasoning method, which derives general conclusions from specific and concrete legal problems encountered (Mataram, 2020).

4. Results and discussion

4.1 Concept and Implementation of Ecotheology in Islam

Ecotheology is a concept or field of study that explores the relationship between religion (theology) and nature or the environment (ecology). The concept of Islamic ecotheology positions humans as *khalifah* (stewards) on earth, responsible for managing natural resources wisely and justly, based on the principles of *tawhid* (the oneness of God), *khilafah* (stewardship and balance), *amanah* (trust), ecological justice, and the pursuit of *maslahah* (public benefit).

The integration of Islamic spiritual values into environmental policy can be achieved through an eco-spiritual approach that emphasizes the connection between spiritual awareness and ecological behavior. This concept stems from the understanding that protecting the environment is an act of worship and a manifestation of one's faith. Principles such as *khalifah* (human stewardship on Earth), *amanah* (trust in managing nature), and *mizan* (ecological balance) form the foundation of Islam-based sustainable policies.

In practice, Islamic ecotheology in other Muslim countries is reflected in various forms, such as interpretations of Qur'anic verses emphasizing preservation, the development of environmental education in Islamic boarding schools (*pesantren*), community movements, and policy advocacy based on Islamic ethics (Nazar & Hakim, 2023). The integration of Islamic ecotheology into Indonesia's environmental policy can be observed in various Indonesian Ulema Council (MUI) *fatwas* and regulations promoting sustainability. These include:

- MUI Fatwa No. 22 of 2011 on Environmentally Friendly Mining,
- MUI Fatwa No. 4 of 2014 on the Preservation of Endangered Species to Maintain Ecosystem Balance,
- MUI Fatwa No. 47 of 2014 on Waste Management to Prevent Environmental Damage,
- MUI Fatwa No. 30 of 2016 on the Law of Forest and Land Burning and Its Control, and
- MUI Fatwa No. 86 of 2023 on the Law of Global Climate Change Control (Supian, 2020)

In addition to these *fatwas*, several Islamic boarding schools in Indonesia have adopted the concept of eco-pesantren, which promotes sustainable development practices such as waste management, water conservation, and using renewable energy. One example is the Lirboyo Islamic Boarding School in Kediri (Nuha & Atikoh, 2025). Islam offers a strong moral and ethical framework to support sustainable development by emphasizing the balance between human needs and sustainability of ecosystems. By prioritizing Islamic spiritual and ethical values in environmental management, a stronger collective awareness will emerge to maintain environmental balance for future generations.

4.2 SDGs-Based Zakat Distribution

Zakat plays a highly significant role, as it creates equitable wealth redistribution, alleviates the burdens of the poor (*dhuafa*), and enhances the overall welfare of the Muslim community. Thus, zakat is not merely viewed as an individual obligation but also as a system that can have a collectively positive impact on the socio-economic life of Muslims.

Today, zakat utilization has undergone significant innovation and transformation. In Indonesia, scholars (*ulama*) have expanded the interpretation of zakat recipients (*asnaf*) through contextualization, which is implemented in various zakat distribution programs, including those related to environmental sustainability, such as:

1. Green Zakat

Officially, the National Amil Zakat Agency (BAZNAS) of the Republic of Indonesia, in collaboration with PT Bank Syariah Indonesia Tbk (BSI), launched the *Green Zakat Framework* in Jakarta on Saturday, February 11, 2024. This framework aims to integrate sustainability into zakat practices. This is based on the understanding that zakat is not only a tool for poverty alleviation but also a means of supporting environmental preservation and sustainable development. Green zakat can be realized through various programs, such as tree-planting initiatives, funding for environmental research in renewable energy, scholarships for environmentally conscious academic activists, green village programs, the establishment of ecological Islamic schools (*madrasah*), orphanages, and eco-friendly boarding schools, as well as expanding job opportunities for vulnerable groups, such as coastal communities, informal workers, women, widows, persons with disabilities, and marginalized populations. Additionally, waste bank establishments in strategic areas are part of this initiative (Anwar, 2024). BAZNAS has also collaborated with the United Nations Development Programme (UNDP), a global UN development network, to implement renewable energy projects in Jambi, mangrove restoration for coastal ecosystems, and tree-planting initiatives with the *Hutan Wakaf Bogor Foundation* (Arsyianti 2025).

2. Zakat Village

Zakat Village is an innovative concept that integrates zakat, *infaq*, and *sadaqah* potential with community-based economic development programs in specific regions. One example is the implementation of *Kampung Zakat* by BAZNAS Pamekasan Regency in collaboration with the local village government of Nyalabuh Daya. The programs include business capital assistance, educational scholarships and training, infrastructure development, healthcare and welfare assistance, and women's empowerment through entrepreneurship training, education, and income-generating initiatives. Among the five types of *Kampung Zakat* programs, one focuses on environmental preservation infrastructure, such as providing sanitation and clean water facilities (Dwiaryanti, 2024).

3. Urban Farming

Urban farming involves agricultural practices such as crop cultivation, aquaculture, animal husbandry, and forestry in urban or peri-urban regions. It has practical, economic, ecological, educational, and social value. The purpose of urban farming is to enable communities to use the available land around their homes to create "green homes" in their surroundings. Urban farming also provides an easy way to produce food without using harmful chemicals, such as synthetic fertilizers and pesticides. One example is the *Organic Vegetable Village Program* implemented by Rumah Zakat in Ngemplak Sutan, Surakarta City (Dianmurti 2017).

4.3 The Concept of Ecotheology in Islam and Its Relevance to SDGs-Based Zakat Distribution

Islamic ecotheology views nature as a divine creation and emphasizes that humans, as *khalifah* (stewards), are entrusted with maintaining balance and justice on Earth. The principles of Islamic ecotheology contained in the Qur'an and Hadith not only provide spiritual and ethical guidance for interacting with nature, but also have significant implications for contemporary environmental policy development. In the global context, the integration of Islamic spiritual values into environmental policy can offer a holistic and sustainable solution. In practice, Islamic ecotheology can be implemented through environmentally oriented zakat distribution, as seen in programs such as Green Zakat, *Kampung Zakat*, and Urban Farming initiatives in Indonesia. Moreover, in response to global challenges, environmental preservation has become a crucial issue incorporated into the Sustainable Development Goals (SDGs), particularly within the Environmental Development Pillar, which includes Goal 6: Clean Water and Sanitation, Goal 7: Affordable and Clean Energy, Goal 13: Climate Action, Goal 14: Life Below Water, and Goal 15: Life on Land.

In this context, it is essential to analyze the relevance of Islamic ecotheology and SDG-based zakat distribution through a legal hermeneutic study. Legal hermeneutics, a branch of legal philosophy, plays a crucial role in the holistic understanding and interpretation of legal texts. This is closely related to the concepts of essence and interpretation. In Islamic thought, hermeneutics is used to interpret texts contextually. Contemporary Muslim hermeneutic scholar Khaled Abou El-Fadl argues that hermeneutics functions as an analytical interpretative tool to produce *fiqh* that is more applicable, authoritative, productive, democratic, and comprehensive than classical *fiqh*. Meanwhile, Hamidi identifies several methods of legal text interpretation, including grammatical, historical, systematic, teleological, comparative, futuristic, restrictive, extensive, authentic, interdisciplinary, and multidisciplinary interpretations.

However, in the context of this discussion, the focus is limited to a teleological interpretation, which emphasizes the intent and purpose behind the formulation of legal norms. Teleological interpretation is often equated with sociological interpretation, as it centers on the social objectives underlying the law (Manullang, 2019). From this perspective, the purpose of Islamic ecotheology is to maintain the balance (*mizan*) of nature and promote justice through the awareness that humans, as *khalifah* on Earth, are not absolute rulers entitled to exploit resources without limitation. Instead, all natural wealth belongs to Allah, and humans are trustees who must act with full awareness and responsibility towards it.

Regarding zakat distribution, funds should be directed toward programs that support environmental preservation. The Green Zakat Framework, launched by BAZNAS in collaboration with Bank Syariah Indonesia, is expected to serve as a gateway for comprehensive ecological zakat implementation, aligned with the environmental pillar of the SDGs. Thus, the concept of Islamic ecotheology is profoundly relevant to SDG-based zakat distribution, as both aim to achieve environmental sustainability, social justice, and collective welfare in harmony with divine principles.

5. Conclusion

5.1. Conclusion

The concept of Islamic ecotheology positions humans as *khalifah* (stewards) on earth, entrusted with the responsibility to manage natural resources wisely and justly, based on the principles of *tawhid* (the oneness of God), *khilafah* (stewardship), *amanah* (trust), ecological justice, balance (*mizan*), and *maslahah* (public benefit). The integration of Islamic spiritual values into environmental policy can be realized through an eco-spiritual approach that emphasizes the connection between spiritual awareness and ecological behavior. This concept arises from the understanding that caring for the environment is part of worship and a manifestation of one's faith. Principles such as *Khalifah*, *Amanah*, and *Mizan* serve as the foundation for establishing sustainable, Islam-based environmental policies.

One implementation of Islamic ecotheological principles is through the distribution of environmentally based zakat funds, known as *Green Zakat*. Officially, the government, represented by the National Amil Zakat Agency (BAZNAS) of the Republic of Indonesia, together with PT Bank Syariah Indonesia Tbk (BSI), launched the *Green Zakat Framework* in Jakarta on Saturday, February 11, 2024. This



framework aims to integrate sustainability into zakat practices. It is designed with the understanding that zakat is not only an instrument for poverty alleviation but also a tool for supporting environmental preservation and sustainable development. In addition, zakat distribution is practiced through programs such as *Kampung Zakat* (Zakat Villages) and *Urban Farming*, both of which emphasize environmental awareness and sustainability.

The concept of Islamic ecotheology, analyzed through a teleological interpretation within the legal hermeneutic approach, shows that Islamic ecotheology aims to maintain environmental balance (*mizan*) and promote justice, which is manifested through the awareness that humans, as *khalifah* on earth, are trustees who must act with consciousness and caution. Regarding zakat distribution, zakat funds are directed toward programs that promote environmental conservation. The *Green Zakat Framework*, launched at the end of 2024, is expected to serve as a gateway for the comprehensive implementation of ecologically based zakat, aligned with the environmental pillar of the Sustainable Development Goals (SDGs). Therefore, the concept of Islamic ecotheology is relevant to zakat distribution based on the SDGs, particularly within the environmental development pillar, which includes five key goals: Goal 6 (Clean Water and Sanitation), Goal 7 (Affordable and Clean Energy), Goal 13 (Climate Action), Goal 14 (Life Below Water), and Goal 15 (Life on Land).

5.2. Limitation

This study falls under the category of Islamic civil law, specifically focusing on the contextualization of Islamic law in addressing global issues, particularly the concept of Islamic ecotheology and its relevance to zakat distribution based on the SDGs.

5.3. Suggestions

1. It is necessary to maximize zakat's potential within society so that zakat can be distributed to address economic and social aspects and support environmental preservation.
2. The *Green Zakat Framework* should be comprehensively implemented throughout Indonesia.

Acknowledgment

The author extends sincere gratitude to the University of Lampung as the organizer of the international conference, as well as to the Doctoral Program in Law and the Faculty of Law, Universitas Sang Bumi Ruwa Jurai, for their support, which enabled the author to complete this manuscript successfully.

References

- Achmad, N. dkk. (2024). *Outlook Zakat 2025* (Vol. 9). https://drive.google.com/file/d/1Z_F9wK-c_19dL8Av8aOGEDNKI2CI6gc/view
- Arsyianti, L. D. etc. (2025). *Green Zakat Frame Work*. <https://drive.google.com/file/d/1isRl7BIWuO3wpwOSUNTS0QE2We12j-rM/view>
- Choirudin; Iqbal, I. (2025). Zakat untuk Ekonomi Hijau: Potensi Integrasi Instrumen Filantropi Islam dalam Transisi Penggunaan Rendah Karbon. *Jurnal Transformasi Ekonomi Dan Inovasi Keuangan*, 9(3), 128–140.
- Daulany, J. R. etc. (2022). Zakat Produktif (Tinjauan Hukum Islam dalam Karya Yusuf Al-Qardhawi). *Al-Mashlahah: Jurnal Hukum Islam Dan Pranata Sosial*, 10(2), 1001–1016. <https://doi.org/10.30868/am.v10i02.3184>
- Dianmurti, Rifa; Ghozali, L. (2017). Peran Urban Farming Rumah Zakat dalam Pemberdayaan Ekonomi Masyarakat di Kampung Sayuran Organik Ngemplak Sutan Kota Surakarta. *El-Qist Journal of Islamic Economics and Business (JIEB)*, 7(2), 1510–1523.
- Dwiaryanti, R. etc. (2024). Kampung zakat sebagai inovasi peningkatan daya ekonomi ummat melalui “baznas” pamekasan. *Prosoeks: Prosiding Pengabdian Ekonomi Dan Keuangan Syariah*, 2(1), 258–267.
- Famulia, L. (2020). Konsep Musaqah Dalam Fikih Dan Relevansinya Dengan Kerjasama ‘Maro’ Antartetani Kopi (Studi Di Desa Gunung Sari, Ulu Belu, Tanggamus). *Prosiding Seminar Nasional Penelitian Dan Pengabdian Kepada Masyarakat*, 1(1), 153–160. <https://doi.org/10.24967/psn.v1i1.818>



- Firdaningsih; (2019). Delapan Golongan Penerima Zakat Analisis Teks dan Konteks. *Equilibrium: Jurnal Ekonomi Syariah*, 7, 316–342.
- Firdaus, A. H., Saputra, D. Y., Musyafa, G. A., Aulia, G., Khoirunnisa, R. S., Firdaus, D., Islam, U., Sunan, N., & Djati, G. (2025). Implementasi ekoteologi lingkungan dalam tradisi islam. *Jurnal Multidisiplin Inovatif*, 9(7), 153–162.
- Hamidi, J. (2011). *Hermeneutika Hukum*: UB Press.
- Indonesia, B. P. K. R. (n.d.). *Peran Badan Pemeriksa Keuangan dalam Sustainable Development Goals (SDGs)*.
- Indonesia, M. U. (n.d.). *Fatwa MUI*. <https://mui.or.id/info-fatwa>.
- Fatwa MUI Nomor 86 Tahun 2023 tentang Hukum Pengendalian Perubahan Iklim Global, 11 (2023).
- Irhamy, F., Indonesia, P. P., Sosial, P. S., Indonesia, A. P., Presiden, P., Indonesia, R., & Berkelanjutan, T. P. (2019). *Sustainable Development Goals (SDGs) dan Dampaknya Bagi Ketahanan Nasional*. 45–54.
- Manullang, E. F. M. (2019). Penafsiran Teleologis/Sosiologis, Penafsiran Purposive dan Aharon Barak: Suatu Refleksi Kritis. *Veritas Et Justitia: Jurnal Ilmu Hukum*, 5(2), 262–285. <https://doi.org/10.25123/vej.3495>
- Mataram, M. (Universitas. (2020). *Metode Penelitian Hukum*. Mataram University Press.
- Nazar, I. A., & Hakim, I. N. (2023). Pengembangan Konsep Ekoteologi al- Qur ' an untuk Mewujudkan Pembangunan Berkelanjutan. *Al-Quds: Jurnal Studi Al-Qur'an Dan Hadis*, 7(3), 561–576. <https://doi.org/10.29240/alquds.v7i3.5447>
- Nuha, M., & Atikoh, N. (2025). Eco-Pesantren Lirboyo: Kontribusi Pendidikan Islam terhadap Kesadaran Lingkungan dan Pembangunan Berkelanjutan. ... *International Conference on ...*, 01(01), 30–39. <https://jurnal.iaianawawi.ac.id/index.php/icpie/article/view/311%0Ahttps://jurnal.iaianawawi.ac.id/index.php/icpie/article/download/311/165>
- Saleh, R. R., & Barat, S. (2023). Pola Distribusi Zakat dan Sedekah dalam Mewujudkan Kesejahteraan Sosial. *Al-Aqwal: Jurnal Kajian Hukum Islam*, 02(01), 23–40.
- Statistik, B. P. (n.d.). *Jumlah Penduduk dan Agama Yang Dianut (Jiwa)*, 2023. <https://jabar.bps.go.id/id/statistics-table/2/MzM1IzI=/jumlah-penduduk-dan-agama-yang-dianut.html>
- Statistik, B. P. (2024). *Indikator Tujuan Pembangunan dan Berkelanjutan*. 265.
- Supian. (2020). Peran Dan Fatwa Majelis Ulama Indonesia (MUI) Tentang Lingkungan Hidup. *AD-DHUHA : Jurnal Pendidikan Bahasa Arab Dan Budaya Islam*, 1(1).
- Suratin, S. I., & Fadlillah, M. R. (2025). Ekoteologi Islam : Menjelajahi Hubungan Spiritual Antara Manusia , Alam , dan Tuhan dalam Tradisi Islam. *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam*, 6(1).
- Susetyo, W. (Universitas I. B. (2025). Pendekatan Hermeneutika Hukum: Metode Interpretasi Untuk Memahami Makna Hukum Secara Holistik. *Jurnal Supremasi Hukum*, 15(1), 148–159.
- Sustainable, T., & Goals, D. (2025). *The Sustainable Development Goals Report 2025*.
- Widiastuty, H., & Anwar, K. (2025). Ekoteologi Islam : Prinsip Konservasi Lingkungan dalam Al-Qur ' an dan Hadits serta Implikasi Kebijakannya. *Risalah: Jurnal Pendidikan Dan Studi Islam*, 11(1), 465–480.
- Zayyadi, A. (2021). Teori Hermeneutika Hukum Khaled M. Abou El-Fadl: Membongkar Fiqh Otoriter Membangun Fiqh Otoritatif. *Al-Mazaahib: Jurnal Pengabdian Hukum*, 1(1), 1–19.