



ANALYSIS OF THE CONCEPT GREEN ZAKAT IN THE FRAMEWORK OF THE SOCIOLOGY OF DA'WAH

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ABSTRACT

The emerging concept of Green Zakat represents an innovative expansion of Islamic philanthropy by incorporating ecological sustainability into the distribution and utilization of zakat funds. This study analyzes how Green Zakat contributes to the transformation of social behavior and the development of ecological piety within Muslim communities. Using a qualitative library-based approach, the study addresses the central research question: How does the sociology of da'wah explain the relationship between zakat, ecological awareness, and social change? Data are drawn from scholarly books, peer-reviewed journals, policy frameworks, and reports from recognized zakat institutions. The analysis employs Symbolic Interactionism and Ecological Modernization Theory to interpret the socio-religious mechanisms shaping ecological engagement. Findings reveal that da'wah plays a significant role in redefining religious meanings associated with environmental stewardship, influencing pro environmental attitudes, and legitimizing ecological practices as expressions of religious devotion. Meanwhile, zakat institutions facilitate social transformation by integrating sustainability oriented programs and multisectoral collaborations. Together, these processes foster ecological piety and enhance community participation in environmental initiatives. This study highlights Green Zakat as a strategic instrument for sustainable development and underscores the need to integrate ecological concerns into contemporary Islamic philanthropy and da'wah practice.

Keywords: Green zakat; Sociology of da'wah, Ecological piety; Ecological modernization; Green philanthropy; zakat

1. INTRODUCTION

Environmental degradation, climate change, and resource depletion have emerged as among the most pressing global challenges of the twenty first century. These issues demand comprehensive approaches that extend beyond technological solutions and incorporate cultural, ethical, and religious dimensions. Religion, as a fundamental component of social life, significantly shapes values, practices, and collective behaviors. Within Islam, environmental stewardship is rooted in theological concepts such as *khalifah* (vicegerency), *amanah* (trust), and the prohibition of corruption (*fasad*) on earth (Jenkins et al., 2018). However, the institutional operationalization of these teachings has historically focused more on moral exhortation than structured ecological

action. Recently, scholars and practitioners have begun exploring innovative models that link Islamic philanthropy with sustainable development, one of which is the emerging concept of Green Zakat (M. W. Humaidi et al., 2024). Zakat is traditionally understood as an obligatory act of worship and a socio and economic institution aimed at wealth redistribution, poverty alleviation, and social welfare enhancement. As a pillar of Islam, zakat holds substantial transformative potential, not only economically but also socially and spiritually. The contemporary reinterpretation of zakat as a tool for environmental sustainability often termed Green Zakat reflects a paradigm shift in Islamic philanthropic thought. This paradigm aligns the objectives of zakat with broader ecological concerns, allowing zakat funded programs to support environmental conservation, renewable energy projects, sustainable agriculture, waste management, and community-based ecological empowerment (Fitryansyah, 2025; M. W. Humaidi et al., 2024).

Parallel to these developments, the field of Sociology of Da'wah has gained traction as a theoretical lens for analyzing how religious messaging, social interactions, and symbolic structures shape individual and collective behaviors. Da'wah, understood as the communication of Islamic teachings, functions not only as theological instruction but as a social process that constructs meaning, reinforces norms, and encourages particular forms of practice. When applied to environmental issues, da'wah has the capacity to frame ecological protection as a moral-spiritual duty, thereby cultivating ecological awareness and motivating environmentally responsible behaviors. (Blumer, 1969; Fitryansyah, 2025) This article aims to integrate these two domains Green Zakat and Sociology of Da'wah into a coherent analytical framework to examine how ecological values are formed, communicated, and institutionalized within Muslim communities. The central research question guiding this inquiry is: How does the sociology of da'wah explain the relationship between zakat, ecological awareness, and social change? To answer this question, the study employs symbolic interactionism and ecological modernization theory to interpret the social mechanisms underlying behavioral transformation and institutional innovation.

In addition, the study seeks to contribute to the growing body of literature emphasizing the role of faith based institutions in sustainable development. While previous research has acknowledged the environmental potential of Islamic teachings, fewer studies have examined the specific mechanisms through which zakat institutions and da'wah practices can jointly promote ecological piety defined as the integration of environmental ethics into one's religious consciousness and conduct. This article argues that Green Zakat serves as both a symbolic and material instrument of environmental engagement. Symbolically, it redefines ecological responsibility as part of religious devotion through da'wah driven meaning making processes. Materially, it provides institutional and technological resources that enable practical environmental interventions. Through this dual role, Green Zakat has the capacity to contribute significantly to social transformation and ecological sustainability in contemporary Muslim societies (UNDP et al., 2025).

2. METHODS

This study uses a qualitative research design based on comprehensive library based research, an approach that is suitable for theoretical and conceptual investigations that rely on academic interpretation rather than empirical field research. The decision to use this method was based on the nature of the research questions, which aim to understand the relationship between zakat, ecological awareness, and social change through the lens of da'wah sociology. Such an

investigation requires engagement with a wide range of literature, including classical sociological theory, contemporary analyses of Islamic philanthropy, and recent studies on religion and environmental ethics (Creswell, 2014).

Data for this study were collected from various academic sources, including books, review journal articles, and institutional reports. Foundational theoretical works, such as Herbert Blumer's exposition on Symbolic Interactionism and Arthur P. J. Mol and Gert Spaargaren's writings on Ecological Modernization Theory, were analyzed to provide a solid conceptual foundation. These texts, recognized for their intellectual influence and methodological rigor, helped shape the theoretical orientation of this study. In addition to these core works, literature on the sociology of religion and da'wah, Islamic environmentalism, and faith based sustainability initiatives provides the interdisciplinary perspective necessary to analyze the evolving concept of Green Zakat (Blumer, 1969; Mol & Spaargaren, 2000).

The analysis of the collected literature followed an interpretive qualitative framework. All texts were read carefully and repeatedly to identify recurring themes, conceptual overlaps, and theoretical tensions relevant to the study's objectives. Particular attention was given to sections discussing the formation of religious meaning, the role of institutional structures in shaping environmental behavior, and the ways in which ecological values are expressed in Islamic discourse. These themes were then synthesized into a cohesive analytical narrative linking the concept of Green Zakat to the sociological dynamics of da'wah and broader processes of social change.

The theoretical frameworks chosen for this study is Symbolic Interactionism and Ecological Modernization Theory that serve not only as a conceptual foundation but also as an analytical lens for interpreting the literature. Symbolic Interactionism guides the examination of the processes of meaning formation, symbols, narratives, and personal or communal interpretations that influence ecological piety. Ecological Modernization Theory, on the other hand, offers an explanatory model for understanding how organizational innovation, administrative reform, and multisectoral collaboration in zakat institutions contribute to environmentally oriented social transformation.(Blumer, 1969; Mol & Spaargaren, 2000)

Although this study does not include primary field data, its strength lies in the depth, breadth, and interdisciplinarity of the academic material analyzed. A comprehensive synthesis of existing research allows for the development of a nuanced and theoretically grounded interpretation of Green Zakat as a driver of behavioral change and ecological awareness in the peoples of Muslim communities. This method remains limited by its reliance on secondary sources, and future research could enrich these findings through ethnographic or empirical studies.

3. RESULTS AND DISCUSSION

The integration of ecological concerns within Islamic philanthropy has become increasingly significant in recent years, particularly as Muslim societies confront the accelerating impacts of climate change, environmental degradation, and resource scarcity. The concept of Green Zakat represents an innovative reorientation of zakat distribution toward environmental sustainability, demonstrating a shift in how Islamic social institutions conceptualize their role in contemporary social issues. This section examines how Green Zakat contributes to the transformation of social behavior and the development of ecological piety within Muslim communities, drawing from Symbolic Interactionism and Ecological Modernization Theory as guiding frameworks. Through these perspectives, the section analyzes how meanings are

constructed, how social interactions reinforce ecological values, and how institutional structures evolve to support pro environmental engagement. It also assesses how da'wah, as a sociological process, facilitates the internalization of ecological ethics and encourages behavioral change (Azwar, 2023; Haque & Rosly, 2021)

Emergence of Green Zakat as a Transformative Framework in Muslim Societies

The emergence of green zakat as an applied conceptual framework highlights a shifting orientation in Islamic philanthropic discourse from traditional distributive mechanisms toward ecological stewardship and social transformation (M. W. Humaidi et al., 2024; Mz et al., 2025). While zakat has historically been understood as an economic obligation aimed at poverty alleviation, recent scholarly developments demonstrate that environmental ethics embedded in Islamic teachings can expand zakat's relevance to ecological concerns, particularly in the era of climate crisis and ecological degradation (Kamali, 2017). This orientation aligns with broader socio religious transitions in Muslim communities where environmental responsibility is increasingly perceived as a spiritual imperative, suggesting an evolving form of religiosity that integrates ecological consciousness with ritual economic duties. From the perspective of sociology of da'wah, this conceptual shift illustrates how religious messages are reconstructed to respond to contextual social issues, demonstrating the functional adaptability of Islamic da'wah in guiding behavioral change within contemporary societies (Ahmad, 2016; Rafiuddin, 2020). Such findings indicate that green zakat functions not only as a mechanism of resource redistribution but also as a symbolic driver of ecological piety, transforming the collective ethos toward sustainable living (Fitryansyah, 2025).

Green Zakat as a Catalyst for Ecological Piety (Kesalehan Ekologis)

The integration of environmental objectives into zakat practice reflects an expanding notion of kesalehan ekologis or ecological piety where environmental care becomes an extension of spiritual devotion (Nasr, 1996). This development is consistent with sociological observations that religious rituals can evolve to incorporate newly emerging social values, particularly those related to global ecological awareness (Köhrsen et al., 2022). By instituting zakat funds for sustainable agriculture, reforestation programs, waste management, or renewable energy initiatives, Islamic philanthropic institutions contribute to the moral formation of eco conscious Muslims who perceive pro environmental behaviors as acts of ibadah (worship) rather than merely social responsibilities. Through da'wah narratives that reframe environmental actions as part of the ethical spiritual continuum, green zakat fosters behavioral transformations that align with the Islamic ethical principle of khalifah (vicegerency), which positions humans as custodians of Earth. This narrative transformation, rooted in sociological processes of meaning making, reinforces that environmental activism can emerge organically from religious identity and communal norms shaped by da'wah discourses (Mz et al., 2025; Raudah et al., 2023).

Sociological Dynamics of Da'wah in Constructing Ecological Meaning

The sociology of da'wah highlights that religious messaging achieves influence through social interaction, symbolic communication, and institutional mediation. In the case of green zakat, preachers, scholars, and philanthropic organizations actively generate new interpretive frames that connect zakat practices to environmental protection, thus constructing a shared narrative wherein ecological sustainability becomes a legitimate domain of Islamic moral concern (Hasugian et al., 2025; Syam, 2020). These interpretive frames are disseminated through sermons, community learning circles, digital content, and institutional guidelines, enabling the formation of a collective understanding that caring for nature is congruent with the maqasid al syariah (objectives of Islamic law), particularly the preservation of life and the environment (Ismail &

Tohirin, 2010; Zulfiqar, 2018). From a sociological perspective, this process exemplifies framing theory, wherein religious actors strategically reinterpret foundational doctrines to address contemporary issues, transforming them into motivational tools that influence individual and collective behavior (Ritzer, 2011). When green zakat is presented as an Islamic solution to environmental degradation, it strengthens social legitimacy for ecological engagement, thereby producing measurable transformations in community practices (Köhrsen et al., 2022).

Behavioral Change Through Environmental Da'wah Interventions

The incorporation of ecological themes into zakat based interventions demonstrates significant potential for behavioral change, particularly when supported by persuasive da'wah narratives (Hefner, 2011). Religious messages delivered through mosques, online media, community leaders, and zakat institutions often emphasize the moral necessity of reducing waste, conserving natural resources, and supporting environmentally responsible economic activities. According to sociological behavior change models, effective transformation occurs when individuals internalize moral norms through repeated interaction with credible social agents such as religious leaders combined with institutional structures that reinforce these norms (R. Foltz, 2005; Haque & Rosly, 2021). Green zakat, as a structured system of religious giving, operationalizes these norms by providing concrete pathways for environmental participation, such as contributing to community recycling programs, funding micro green enterprises, or supporting conservation initiatives (Hasugian et al., 2025). Through these mechanisms, zakat becomes a medium for cultivating ecological habits, demonstrating the critical interplay between religious motivation and environmental behavior change (Koehrsen, 2021).

Social Interaction and Community Engagement in Green Zakat Programs

Green zakat initiatives succeed in transforming community behavior largely because they rely on strong patterns of social interaction facilitated by religious institutions. Mosques, Islamic community centers, and zakat agencies function as hubs of engagement where environmental messages are communicated through relational networks, thereby enhancing social diffusion of ecological norms (Hefner, 2011; Huda et al., 2016; W. Humaidi et al., 2024). Social network theory suggests that behavior change spreads more effectively when reinforced by peer influence within cohesive communities. Green zakat programs leverage this dynamic by fostering participatory activities such as communal tree planting, eco education workshops, and sustainable livelihood trainings that allow members to embody ecological values collectively (Beik & Arsyianti, 2019; Kamali, 2017). The communal character of these activities strengthens group identity and aligns shared practices with religious obligations, producing durable transformations in environmental behavior. Da'wah actors often emphasize narrative equivalence between environmental stewardship and spiritual accountability, thereby embedding ecological responsibility into everyday religious discourse and communal life (Cipta & Zakirman, 2024; Muhtadi, 2018).

Symbolic Power of Zakat in Shaping Ecological Consciousness

Beyond its economic dimension, zakat possesses symbolic power capable of shaping moral consciousness and social meaning. When framed within an ecological context, zakat becomes a symbol of environmental responsibility that reflects communal commitment to sustainable living. Sociology of religion explains that religious symbols function as carriers of meaning that guide both individual identity and collective behavior (Cipta & Zakirman, 2024; Hjarvard, 2006). Green zakat, when presented as a religious symbol, embodies values such as purity, balance, and harmony with nature, resonating with Qur'anic themes of mizan (balance) and israf (avoidance of wastefulness). This symbolic transformation influences how communities interpret environmental problems, shifting the discourse from secular environmentalism to

spiritually grounded ecological ethics. As da'wah agents reinforce these symbolic meanings through sermons, teaching, and institutional publications, green zakat becomes a cultural tool that shapes ecological consciousness and embeds environmental awareness within the moral universe of Muslim communities (Hasugian et al., 2025; Köhrsen et al., 2022; Nasr, 1996).

Institutional Mediation and the Governance of Green Zakat

The institutional governance of green zakat plays a crucial role in shaping its implementation and societal impact. Zakat agencies, including government backed bodies and independent Islamic philanthropic organizations, determine the allocation models, program designs, and accountability mechanisms that guide environmental oriented zakat distribution. In many Muslim majority contexts, the institutional decision to allocate zakat for environmental purposes is influenced by reinterpretations of *fiqh* that broaden the categories of zakat beneficiaries to include environmentally threatened communities or ecological restoration that supports long term human welfare. From a sociological perspective, these institutions act as mediators of religious norms, translating doctrinal concepts into practical programs through bureaucratic structures and managerial practices. The institutional capacity to communicate green zakat's rationale through da'wah materials, annual reports, and community engagement sessions enhances public legitimacy, enabling widespread acceptance of ecological zakat as part of Islamic philanthropic tradition. Institutional governance thus becomes a central mechanism in producing behavioral change, ensuring that green zakat is not only symbolically meaningful but also operationally impactful in addressing environmental degradation (Santoso, 2020; Weber, 1978; Widiastuti et al., 2022; Zulfiqar, 2018).

Discourse Formation in Green Zakat Narratives

Discourse formation surrounding green zakat relies on continuous reinterpretation of Islamic teachings, scientific knowledge, and ecological ethics. Sociologically, discourse constitutes the medium through which social actors construct shared understandings, and in this context, green zakat emerges through a discursive negotiation involving religious leaders, academics, practitioners, and policymakers. Da'wah plays a central role in shaping this discourse by articulating environmental ethics as intrinsic to Islamic faith, making ecological stewardship a moral obligation supported by Qur'anic principles such as *khalifah* and *amanah*. The effectiveness of discourse formation lies in its ability to integrate religious narratives with environmental science, thereby providing a holistic framework for understanding ecological crises as both spiritual and social challenges (Hasugian et al., 2025; Krüger, 2018; Sanawati & Putri, 2023). This hybrid discourse is disseminated through Friday sermons, online platforms, Islamic webinars, and educational curricula developed by zakat institutions, reinforcing the narrative that environmental degradation reflects a moral crisis requiring faithbased solutions. When these discourses gain traction, they contribute to the emergence of eco conscious Muslim identities rooted in religious values, leading to broader social endorsement of environmental practices funded by green zakat (Abdul-Matin, 2010; Azwar, 2023).

Community Empowerment Through Green Zakat Funding

Empirical studies in Islamic philanthropy demonstrate that green zakat can effectively support community empowerment by financing ecofriendly livelihood programs. In rural areas, green zakat initiatives often focus on sustainable agriculture, water conservation systems, agroforestry, and organic farming, enabling communities to move toward environmentally conscious economic independence. Sociologically, these empowerment strategies alter community structures by shifting economic practices from exploitative models to sustainable ones, thereby enhancing social resilience in the face of climate change. Da'wah based messaging

integrated into program implementation further strengthens participation by framing ecological empowerment as a religious responsibility and a pathway to collective wellbeing. When communities understand that sustainable practices reflect obedience to divine commands, they are more likely to adopt green innovations and maintain them over time. This demonstrates how green zakat intersects material support and moral motivation, producing long-term transformations in community livelihoods and strengthening ecological piety (W. Humaidi et al., 2024; UNDP et al., 2025).

Reinforcement of Ecological Norms Through Collective Religious Practice

Collective religious practices, such as congregational prayers, Islamic study groups, and mosque based community meetings, provide essential spaces for reinforcing ecological norms linked to green zakat. These communal settings offer routine opportunities for imams, educators, and da'wah leaders to communicate the moral significance of environmental care and to present green zakat as a legitimate religious response to ecological challenges. Sociological theories highlight that norms become internalized when repeatedly affirmed within trusted social groups; thus, exposure to ecological interpretations of Islamic teachings in collective settings accelerates cultural acceptance of environmental responsibility. When zakat distribution is publicly associated with ecological initiatives such as tree planting events or waste management projects these activities become ritualized forms of ecological worship that strengthen group identity. This ritualization process embeds ecological values into the social fabric of Muslim communities, aligning spiritual devotion with environmental stewardship and producing socialization patterns that reinforce ecological piety across generations (Jenkins et al., 2018; Sanawati & Putri, 2023; Sukayat, 2023).

Symbolic Interactionism and the Meaning-Making Process in Green Zakat

Symbolic Interactionism provides an analytical framework for understanding how green zakat shapes individual and collective meanings through social interaction. According to this theory, people assign meaning to environmental actions based on the interpretive cues they receive from religious leaders, institutions, and peers engaged in green zakat practices. For instance, when imams frame reforestation activities funded by zakat as acts of *shadaqah jariyah* (continuous charity), participants reinterpret environmental actions as spiritually rewarding, reshaping their intrinsic motivations (Blumer, 1969; Magister Koni'ah & Choiri, 2022; Widiastuti et al., 2021). This meaning making process is reinforced through interpersonal communication such as conversations during mosque events or social media engagement where community members share narratives about how green zakat contributes to ecological wellbeing. Over time, these symbolic cues coalesce into a shared cultural understanding that environmental protection is not merely optional but is a core expression of Islamic faith and communal identity. Through ongoing interpretive processes, green zakat becomes a powerful symbol guiding ecological behavior and fostering environmentally responsible social norms (Daulay, 2018; Hidayat, 2025).

Environmental Crisis as a Driver for Theological Renewal

The intensifying global environmental crisis has prompted widespread theological renewal in Muslim societies, contributing to the rise of green zakat as a transformative concept. Contemporary Muslim scholars argue that traditional interpretations of zakat and Islamic law must be re-examined in light of climate change, biodiversity loss, and pollution, which threaten human welfare and violate principles of environmental justice embedded in the Qur'an. This theological renewal reflects broader sociological processes in which religious systems adapt to new social realities by reinterpreting core doctrines (Fitriansyah, 2025; Ismail & Tohirin, 2010; Jenkins et al., 2018). Green zakat emerges as one such adaptation, reflecting a shift toward eco-theology that

integrates ethical, spiritual, and scientific dimensions of environmental care. Da'wah leaders play an essential role in this renewal by articulating ecological interpretations of Islamic texts, emphasizing the moral imperative to protect ecosystems as an act of worship and social responsibility. This process of renewal not only strengthens ecological piety but also expands the epistemic horizons of Islamic thought, demonstrating the dynamic relationship between religion and environmental realities (Amiruddin, 2020; Köhrsen et al., 2022).

Digital Da'wah and the Dissemination of Ecological Messages

The rise of digital da'wah significantly contributes to public awareness and acceptance of green zakat initiatives. Social media platforms, podcast channels, online sermon archives, and digital learning forums enable da'wah leaders and zakat institutions to disseminate ecological messages to a broad and diverse audience. Through visually engaging content such as infographics, short videos, and interactive webinars religious actors can communicate environmental values in ways that resonate with younger generations, who are both digitally literate and environmentally concerned. Sociologically, digital da'wah enhances the speed and scale of meaning dissemination, allowing ecological interpretations of zakat to circulate widely and become integrated into everyday discourse. Furthermore, online interactions between users and da'wah leaders create dialogical spaces where ecological concerns are discussed within Islamic frameworks, strengthening moral conviction and encouraging behavioral change. Digital platforms thus serve as critical infrastructures that support the normalization of green zakat, embedding environmental ethics into public religious consciousness (Amiruddin, 2024; Cipta & Zakirman, 2024; Mukhlis, 2021).

Green Zakat and Environmental Justice in Muslim Communities

Environmental justice is increasingly recognized as a critical dimension of Islamic social ethics, and green zakat offers a mechanism for addressing inequalities arising from environmental degradation. Many marginalized communities disproportionately suffer from pollution, deforestation, and climate related disasters, which undermine their access to food, water, and livelihood resources. Through targeted allocation of zakat to environmentally vulnerable populations such as coastal fishing villages affected by rising sea levels or rural communities experiencing soil degradation Islamic philanthropic institutions demonstrate that ecological justice is inseparable from social justice. From a sociological standpoint, this represents a broadening of Islamic welfare horizons, where environmental rights become part of the communal responsibility reinforced by religious teachings. Da'wah messages that highlight Qur'anic injunctions against oppression and environmental harm further strengthen collective awareness about the moral imperative of protecting both people and ecosystems. Through these mechanisms, green zakat actively contributes to ecological equity and fosters a more holistic understanding of justice grounded in Islamic values (Haque & Rosly, 2021; Jenkins et al., 2018; Mol & Spaargaren, 2000).

Integration of Scientific Knowledge in Da'wah Based Environmental Programs

One of the defining characteristics of green zakat practices is the integration of scientific knowledge into da'wah based environmental programs. Islamic institutions increasingly collaborate with environmental scientists, agronomists, climate experts, and NGOs to design zakat funded initiatives that are ecologically sustainable and scientifically grounded. This interdisciplinary integration reflects a sociological trend in which religious organizations adopt scientific approaches to enhance program credibility and effectiveness. For instance, zakat funded reforestation programs may employ ecological assessments to determine appropriate species selection, soil conditions, and planting techniques, while agricultural initiatives might incorporate

modern irrigation systems or organic composting methods informed by scientific research (Buton, 2025; Jenkins et al., 2018; Kasri, 2018). Da'wah leaders subsequently incorporate scientific explanations into sermons and educational materials, presenting environmental protection as both religiously mandated and scientifically necessary. The synthesis of scientific evidence and Islamic ethics strengthens the legitimacy of green zakat programs, promoting public trust and encouraging communities to participate in environmentally sound practices. This dynamic illustrates the evolving relationship between religion and science in addressing ecological challenges (R. C. Foltz et al., 2003).

Ecological Modernization and the Role of Islamic Philanthropy

Ecological Modernization Theory (EMT) provides a useful lens for understanding how zakat institutions contribute to sustainable transformation. EMT argues that environmental problems can be mitigated through restructuring social institutions, technological innovation, and policy reforms. Green zakat aligns with this framework by supporting ecofriendly technologies, sustainable economic models, and environmentally conscious community. For example, zakat allocations used to finance solar energy panels for rural Muslim households not only reduce dependence on fossil fuels but also decrease economic burden and promote energy autonomy (Fauzia, 2017; Johnson, 1984; Mol & Spaargaren, 2000). Sociologically, zakat institutions participating in EMT processes demonstrate that religious philanthropy can serve as a nonstate actor in environmental governance, contributing to climate adaptation and ecological modernization in developing regions. Da'wah narratives supporting such technological shifts reinforce their moral legitimacy and encourage adoption among community members, bridging the gap between traditional religious practices and modern environmental solutions. In this way, green zakat contributes to environmentally progressive societal transformation while remaining rooted in Islamic ethical frameworks.

Challenges and Barriers in Implementing Green Zakat Programs

Despite its transformative potential, the implementation of green zakat faces structural, cultural, and theological challenges. A major barrier is the limited public understanding of the concept, as many Muslims still view zakat purely as a means of financial redistribution for poverty alleviation rather than a tool for addressing ecological issues. Resistance may also arise due to traditionalist interpretations of *asnaf* categories, where some scholars question the legitimacy of using zakat funds for environmental projects unless they directly support recognized beneficiary groups (Choirin et al., 2023; Hasugian et al., 2025; UNDP et al., 2025). From a sociological perspective, such debates reflect competing interpretations within the religious field, where authority and legitimacy are contested among scholars, institutions, and community leaders. Practical barriers include limited institutional capacity, insufficient ecological expertise within zakat organizations, and inadequate integration of scientific monitoring in project implementation. Cultural factors can also hinder adoption, especially in communities where environmental issues are not yet perceived as urgent or morally significant. Overcoming these barriers requires renewed da'wah efforts, public education, and institutional reforms to expand awareness and acceptance of green zakat (al-Qaradawi, 2012; Tohirin, 2020).

Green Zakat as a Driver of Social Transformation

Green zakat contributes to broader social transformation by reshaping community norms, economic practices, symbolic values, and collective identities. Sociologically, such transformation occurs when moral meanings become embedded in everyday life through institutional policies, communal activities, and religious narratives. When environmental care is framed as a religious duty, it gradually shifts moral expectations within Muslim communities, making ecological

responsibility a socially desirable and spiritually valued behavior (Chy, 2025; Hasugian et al., 2025; UNDP et al., 2025). Over time, communities that consistently engage in green zakat programs may experience transformations in social organization such as the formation of eco volunteer groups, expansion of environmentally friendly micro enterprises, and integration of sustainability themes into religious education. Furthermore, the visibility of green zakat initiatives can influence policy discourses at regional and national levels, encouraging governments to adopt Islamic philanthropic approaches in their environmental strategies. Through these processes, green zakat becomes a catalyst for societal change, demonstrating how religious philanthropy can drive ecological modernization and sustainable community development (Boorse & Jablonski, 2024; Buton, 2025; W. Humaidi et al., 2024)

Strengthening Ecological Identity Through Da'wah Narratives

Identity formation is a central topic in the sociology of religion, and green zakat plays a significant role in shaping ecological identities among Muslims. As da'wah leaders repeatedly emphasize environmental care as part of Islamic identity, individuals internalize these messages and begin to view themselves as environmentally responsible Muslims. This identity formation is reinforced through participation in zakat funded environmental programs, where individuals engage in collective ecological acts that express their religious commitments. When ecological behaviors become part of one's self concept and spiritual aspiration, they are more likely to be sustained over time. Green zakat thus functions as both a behavioral mechanism and an identity shaping instrument, promoting ecological piety that transcends ritual obligations and extends into everyday life. The development of ecological identity is crucial for long term environmental commitment, as it aligns personal spirituality with broader societal efforts toward sustainability. This highlights the profound sociological and psychological impact of green zakat as a transformative religious practice (Fitriansyah, 2025; Kasri & Putri, 2018; Mz et al., 2025; UNDP et al., 2025).

Interplay Between Local Culture and Green Zakat Practices

Local cultural values significantly shape how green zakat is interpreted and implemented. In agrarian Muslim communities, environmental ethics may naturally align with local knowledge about land, water, and agriculture, creating opportunities for culturally grounded zakat programs such as organic farming or traditional water conservation methods. Conversely, in urban Muslim societies, green zakat may manifest through waste reduction campaigns, urban farming, recycling systems, or renewable energy initiatives that reflect city lifestyles. Sociologically, this demonstrates how religious practices adapt to cultural contexts, producing variations in ecological da'wah and zakat implementation across regions. Local cultural symbol such as proverbs about land stewardship or customs related to communal farming can also be integrated into da'wah narratives to enhance relevance and resonance. These culturally embedded practices strengthen community ownership of green zakat programs and ensure that environmental values are expressed in ways that align with local identity. The interplay between religious principles and cultural traditions expands the transformative reach of green zakat (Choirin et al., 2023; M. W. Humaidi et al., 2024; Kelibia et al., 2021; Sanawati & Putri, 2023).

4. CONCLUSION

This study demonstrates that the integration of zakat with ecological ethics formulated as green zakat offers a transformative pathway for strengthening environmental consciousness and catalyzing positive social change. Through the lens of sociology of da'wah, zakat is revealed not merely as an economic redistribution tool but as a moral ecological discourse capable of

reshaping community values, encouraging environmentally responsible behavior, and reinforcing collective religious identity. The findings indicate that green zakat initiatives cultivate ecological piety by embedding environmental stewardship into ritual giving, thereby aligning faith based obligations with sustainable practices. Furthermore, the social processes surrounding green zakat interpretation of religious messages, community engagement, symbolic communication, and institutional mediation collectively work to produce shifts in attitudes, norms, and participatory actions toward environmental care. These dynamics confirm that zakat, when reframed in an ecological context, plays a decisive role in fostering awareness, reinforcing shared responsibility, and building environmentally conscious Muslim communities. Ultimately, the research answers the core question by affirming that sociology of da'wah provides a robust theoretical framework to explain the relationship between zakat, ecological awareness, and social transformation; and it meets the study's objective by clarifying how green zakat practice operationalizes these connections within real socio religious settings.

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