

Green philanthropy: Islamic activism on Indonesia's environmental democracy

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Through the mechanisms of zakat, alms, and waqf, Islam is constructed as a philanthropic religion. The practice of philanthropy has been institutionalised as a religious social institution through the institution of *amil zakat*, *infaq*, and *sedekah* (LAZIS). Over time, the distribution patterns of Islamic philanthropic institutions have evolved, shifting from a focus on economic empowerment and religious *da'wah* to an emphasis on sustainable development and environmental issues, a concept referred to as "Green Philanthropy". This research employs empirical methods using qualitative approaches. The data is derived from the practices of various philanthropic organisations in Banyumas Indonesia, such as *Dompot Dhuafa*, *LAZIS Muhammadiyah (LAZISMU)*, and *LAZIS Nahdlatul Ulama (LAZISNU)*, serving as primary data, alongside various relevant literature as secondary data. This research aims to explore the practices and dynamics of philanthropic distribution that contribute to environmental conservation programs. Employing a phenomenological framework, this study explores the dynamics and practices of Islamic philanthropic institutions in implementing various environmental conservation programs and achieving benefits oriented towards sustainable development. This practice evolved into a significant activism movement advocating for environmental sustainability driven by various Islamic philanthropic organisations. Consequently, this movement reflects efforts to enhance environmental democracy in Indonesia through the engagement of diverser societal elements in environmental conservation and sustainable development programs. As an academic contribution, this research reveals the role and involvement of Islamic philanthropic institutions in efforts to preserve the environment and achieve sustainable development. The practice of philanthropy is a dynamic phenomenon within Islamic law and Muslim activism in response to global challenges.

Melalui instrumen zakat, sedekah, dan wakaf, Islam dikonstruksikan sebagai agama filantropis. Praktik filantropi tersebut telah terlembaga sebagai pranata sosial keagamaan melalui institusi lembaga *amil zakat*, *infaq*, dan *sedekah* (LAZIS). Dalam perkembangannya, pola distribusi lembaga filantropi Islam

tidak lagi digunakan sebatas sebagai pemberdayaan ekonomi dan dakwah keagamaan, melainkan telah berkembang dan berorientasi pada pembangunan berkelanjutan dan isu lingkungan hidup, yang dikonseptualisasi sebagai “Green Philanthropy”. Penelitian ini merupakan penelitian empiris dengan menggunakan metode kualitatif. Data penelitian didasarkan pada praktik berbagai lembaga filantropi di Banyumas Indonesia, yaitu Dompot Dhuafa, LAZIS Muhammadiyah (LAZISMU), dan LAZIS Nahdlatul Ulama (LAZISNU) sebagai data primer dan berbagai literatur yang relevan sebagai data sekunder. Penelitian ini bertujuan untuk mengeksplorasi praktik dan dinamika distribusi filantropi yang mengarah pada program konservasi lingkungan. Dengan kerangka fenomenologi, penelitian ini mengeksplorasi perihal dinamika dan praktik lembaga filantropi Islam dalam menjalankan berbagai program konservasi lingkungan hidup dan mewujudkan kemaslahatan dengan berorientasi pada pembangunan berkelanjutan. Praktik tersebut menjadi gerakan aktivisme yang masif dalam memperjuangkan kelestarian lingkungan hidup yang dimotori oleh berbagai lembaga filantropi Islam. Sejalan dengan itu, gerakan ini merupakan manifestasi dari upaya penguatan demokrasi lingkungan di Indonesia melalui keterlibatan berbagai elemen masyarakat dalam program konservasi lingkungan dan pembangunan berkelanjutan. Sebagai kontribusi akademis, penelitian ini mengungkap peran dan keterlibatan lembaga filantropi Islam dalam upaya menjaga kelestarian lingkungan dan mewujudkan pembangunan berkelanjutan. Praktik filantropi tersebut merupakan fenomena dinamika hukum Islam dan aktivisme muslim dalam merespon berbagai tantangan global.

Keywords: *ziswaf; green philanthropy; Islamic activism; environmental issues; environmental democracy.*

Introduction

According to data released by the Central Statistics Agency (BPS), the percentage of individuals classified as poor in Indonesia rose to 9.57% in September 2022, reflecting an increase of 0.03 percentage points from March 2022. This data indicates that the total number of individuals living in poverty reached 26.36 million, representing a growth of 7.53% since March 2022 (Gaib, 2020). The rising national poverty rate underscores the necessity for stakeholders to engage in serious and concrete efforts to develop appropriate concepts and strategies for sustainable development.

The concept of the Millennium Development Goals (MDGs) was established as a strategic response to combat poverty and various environmental challenges faced by society. Although the MDGs have successfully contributed to poverty reduction, they have not adequately addressed the issues of economic inequality among peoples or the escalation of global emissions. In continuation of the MDGs, the Sustainable Development Goals (SDGs) have been developed as a comprehensive roadmap for development leading up to 2030 (Said, 2016; Amirya and Irianto, 2023). The estimated funding requirements for the

SDGs in Indonesia are projected to range around 7,700 to 10,400 trillion rupiah (Rassanjani, 2018; Hidayat, 2022). Unfortunately, the Indonesian government is estimated to be capable of fulfilling only 60% of the total funding needs (LPEM FEB UI and Filantropi Indonesia, 2022; Maudisha, 2023). Collaborative efforts among various stakeholders are essential to achieve the SDGs, which involves diversifying funding sources by engaging community organisations, media (civil society), philanthropy, as well as business actors, experts, and academics (Rassanjani, 2018; Muharromah and Mustofa, 2021). The philanthropic sector which possesses over than 327 trillion rupiah from the zakat sector, presents a significant opportunity for financing the SGDs (Maudisha, 2023).

The philanthropy movement emerged concurrently with social activism (Jusuf, 2007; Emzaed et al., 2023). As an activism movement, philanthropic activities play a significant role in addressing the needs of the community (Sukma and Zulheldi, 2021), especially the Muslim community (Munir, 2021; Bintania, Hantoro and Layla, 2024). Historically, Islamic philanthropy in Indonesia is characterised by strong historical roots and complex dynamics (Emzaed et al., 2023), wherein the religious character of the majority of the Indonesian society provides a strategic position and role in the evolution of Islamic philanthropy (Sulkifli, 2018).

The practices of Islamic philanthropy are deeply embedded in Indonesian society, facilitated through various religious institutions, such as zakat, infaq, shodaqoh, and waqf (Ziswaf). These practices are particularly significant in addressing the socio-economic disparities between the affluent and the impoverished, as well as in providing assistance during natural disasters that have affected Indonesian communities (Madjakusumah and Saripudin, 2020). Ziswaf is not solely regarded as a form of worship in Islam; it embodies a social dimension that underscores the importance of economic and social welfare in individual's lives (Kasdi, 2016). The diverse social initiatives undertaken by religious and social organizations position them strategically in the establishment various entities dedicated to the management of social generosity. Notable examples include the Nahdlatul Ulama which founded LAZISNU, Muhammadiyah which established LAZISMU, alongside other social organisations such as Dompot Dhuafa, Rumah Zakat Indonesia, and Sahabat Yatim Indonesia. LAZISNU and LAZISMU serve as philanthropic institutions oprating

within Nahdlatul Ulama (NU) and Muhammadiyah, respectively, both of which are the largest Islamic organisations in Indonesia.

In its development, Islamic philanthropy through the Ziswaf institution is not solely directed toward religious-oriented programs such as the construction of mosques, pesantren, and madrasas. Notably it also encompasses efforts aimed at fostering a healthy environment (Hasan, 2022), with particular emphasis on addressing environmental issues (Weningtyas and Widuri, 2022). Various philanthropic activities that focus on environmental concern include, the Komunitas Garda Pangan in Surabaya, which seeks to reduce food waste and assist those in need (Nur and Bakir, 2021), the Tani Bangkit program led by Muhammadiyah East Java aimed at enhancing the capacity and independence of farmers in the context of climate change adaptation (Nasution, Irwan and Samosir, 2019), and the green program with the tree alms movement initiated by Dompot Dhuafa (Suherman, 2019), among various other philanthropic activism.

These practices and programs serve as evidence of the development and shift in the management of Islamic philanthropy that is oriented towards environmental interests. This phenomenon underscores the relevance of Islami to environmental care, which is critical component of the sustainable development agenda outlined in the SDGs for 2030 (Widiastuti et al., 2022; Billedeau and Wilson, 2024). The relationship between Islam and various environmental issues extends beyond religious doctrines (Dewayanti and Saat, 2020) and fatwas (Mangunjaya and Praharawati, 2019) to encompass a range of social activism practices within the community (Willms, 2021; Pericoli, 2023; Putri et al., 2023; Maghfiroh et al., 2024).

This research focused on Dompot Dhuafa, LAZISNU, and LAZISMU in Banyumas Regency as three Islamic philanthropic institutions and their efforts on environmental issues. Through various environmental programs, there is a trend in the distribution of ziswaf for environmental initiatives. This shift occurs from socio-economic distribution towards environmental sustainability. Banyumas was chosen as the study's locus because it has succeeded in becoming a pilot for good environmental governance, particularly in waste management (Hidayatullah et al., 2024), and has won the title of Indonesia Green Award 2024 (Banyumas, 2024). This research aims to explain the phenomenon of shifting

distribution of Islamic philanthropic funds, from social-religious orientation to sustainable environmental programs and to identify the factors behind it, as well as the extent to which the Islamic philanthropic activism movement supports efforts to strengthen environmental democracy in Indonesia, especially in Banyumas.

The dynamics of philanthropy and its management have become an important topic for study. Many academic studies discuss Islamic philanthropy and its management, including the articulation of philanthropic theological doctrine which describes the relationship between religious doctrine and its practice in society (Linge, 2017; Jahar, 2018; Widiyanto, 2018; Afandi, 2021; Paledung, 2021; Abrori and Kharis, 2022; Bastomi and Kasdi, 2022, Firmansyah, Pagar and Amar Adly, 2022) philanthropic studies in the frame of religion (Fauzi, Gunawan and Darussalam, 2020), state relations (Fauzia, 2016; Pericoli, 2023; Aufa, Pratama and Pati, 2023) economic development (Rassanjani, 2018; Muharromah and Mustofa, 2021; Widiastuti et al., 2022; Hanifuddin, Kasanah and Efcandra, 2024), and the dynamics of philanthropic actualisation regarding gender relations (Kasdi, 2019) and society (Syaikhu, Norwili, and Adawiyah, 2022; Hayati, Arnes and Kirin, 2023). However, there has not been a discussion focusing on how philanthropic organisations respond to existing environmental issues. Therefore, this study will analyse the development of Islamic philanthropy, especially its relation to environmental conservation issues and programs run by various Islamic philanthropic organisations.

Method

This research employ an empirical research approach (Huda, 2021) utilising a qualitative analysis model (Denzin and Lincoln, 2005; Miles, Huberman and Saldana, 2014). To conduct data, this research conducted interviews with representative from three prominent Islamic philanthropic institutions -Dompot Dhuafa, LAZISMU, and LAZISNU- located in Banyumas Indonesia, which served as the primary data. Additionally, the analysis is further enhanced by incorporating various references, reports, and other documents as secondary data.

As an analytical framework, this research uses the theory of Islamic philanthropy by Amelia Fauzia (2016 and 2023). Based on a phenomenological approach (Loidolt, 2021),

this study explores the dynamics of Islamic activism in the environmental movement, which reflects new religiosity attitudes in Banyumas. This research aims to explain the extent to which Islamic philanthropic activism supports efforts to strengthen environmental democracy in Indonesia, demonstrating that environmental issues have become significant in today's society and involve various elements as a manifestation of the democratisation of environmental policies in Indonesia.

Conception of philanthropy: socio-theological doctrine and activism

Etymologically, philanthropy can be interpreted as an attitude of generosity or social contribution that shows feelings of love and affection for human beings. The term "philanthropy" is derived from Greek words "*philos*" meaning love, and "anthropos" meaning human. Thus, the concept of philanthropy can be understood as the practice of giving, serving, and associating voluntarily to help others in need as an expression of love.

With the meaning of love as the word *philos*, the term philanthropy has a broad meaning. Philanthropy is often associated with "*caritas*" or "charity" interpreted as "unconditional love" (Sulek, 2009). In Indonesian literature, philanthropy is often equated with "social generosity". In Islamic doctrine, this concept is practiced as zakat, infak, sodaqoh, and waqf (Ziswaf). The term philanthropy is used because it is motivated by an ideology, as well as the concepts of civil society, and gender movements. As a social practice, philanthropy is carried out programmatically and oriented toward alleviating social problems, such as poverty and economic inequality (Afandi, 2021).

Conceptually, Fauziah (2016) explains that philanthropy is a voluntary gift from individuals and society, in the form of objects and services intended for the public interest. This argument is based on Mike W. Martin in the book "Virtuous Giving", which maps the concept of philanthropy into four elements, namely: voluntary, personal (non-state actions), social services/work, and public interest. Midgley (1995) also emphasized that philanthropy is one of the important approaches to realising welfare, specifically through the social service approach, social work, and philanthropy.

In a broader sense, philanthropy is not always related to religious doctrine, although most religious doctrines include philanthropic teachings (Anoraga, 2024). According to

Cohen (2005), there are philanthropic activities based on humanitarian grounds. This behaviour can be exemplified by philanthropic practices in infrastructure development, state defense support, and other social assistance aimed at fostering people's loyalty to the state, as occurred in the Greek and Roman empires (Widyawati, 2011).

In to the context of religion, Thomas H. Jeavous indentified four important reasons why religion teachings encourage their adherents to engage in philanthropic activities with sincerity. *First*, religion teaches its people to give to the underprivileged. *Second*, religious institutions serve as both recipients and givers. *Third*, religion has bargaining power in the formation of philanthropic institutions. Finally, religion creates a social space for philanthropic activities and institutions (Watts, 2006).

On the other hand, philanthropy is an application of religious doctrine that addresses worldly affairs, particularly in relation to the mission. In both traditional and modern societies, religion serves as a source of ultimate meaning in life, guiding various activities and practices. Thus, religion not only encourages a focus on the afterlife but also motivates its followers to engage with worldly issues, including social problems like poverty.

In its development, this philanthropic movement has various goals that are religious, social, and political. Some institution focuses on social services, believing they can reduce poverty and suffering. Others promote social change by addressing social justice issues. With these goals, philanthropic institutions play a vital role in empowering economic, political, legal, and social issues (Linge, 2017).

Islam is a religion that inherently has a philanthropic spirit, evident in various religious commandments and doctrines found in the Qur'an, Hadith, and the opinions of scholars in sharia jurisprudence (*fiqh*). Rahardjo (2003) explained this by quoting QS. Al-Ma'un, illustrating that Islam has a strong epistemological basis in philanthropic teachings. The doctrine of zakat serves as a teaching of self-purification and social generosity. In addition, many verses in the Qur'an outline the teachings of philanthropy, including QS. Al-Lahab: 2-3, QS Al-Humazah: 1- 3, QS. Al-Tawbah: 34, Al-Baqaroh: 2-3, and 272. Thus, it can be concluded that Islam addresses contemporary issues and holds relevance in addressing socio-economic problems such as poverty, development gaps, environmental damage, climate change, and other modern challenges (Sulkifli, 2018).

In the context of historical reality, the doctrine of Islamic philanthropy has been practiced in various dimensions with diverse regional differences (Hartnell, 2020; Rizvi, 2022; Kettani, 2023; Pericoli, 2023). The practice of Islamic philanthropy has developed widely in meeting human needs. Ziswaf as philanthropy is not limited to worship rituals, but can also transform social aspects (Al-Haddad et al., 2024), cultural traditions (Wahyuni, Harisah, and Yunus, 2024), the economy, health (Khasanah, Ansori, and Sobirin, 2023), and has been proven to be a pillar of sustainable development (Saputra, Mujahiddin, and Tanjung, 2024).

Philanthropic practices in Islam are rooted in a strong theological foundation. The doctrine not only affirms the existence of philanthropy but also commands its exercise for the welfare of the people (Afandi, 2021). Consequently, many Islamic philanthropic institutions lead social assistance movements, and economic empowerment efforts, including disaster mitigation, Indonesia's history reflects the dynamic spirit and institutions of Islamic philanthropy in addressing social issues from pre-colonial times to the current reform era (Anoraga, 2024).

From socio-religious towards a sustainable environment

The practice of Ziswaf as part of the Islamic philanthropic movement has developed alongside Islamic da'wah (Jahar, 2018; Abrori and Kharis, 2022). This reflects Islam's vision as a religion of mercy for all (*rahmatan li al-'alamin*), which teaches helping each other, sharing, and alleviating poverty (Fazlurrahman, 2018). The religious doctrine of Ziswaf symbolises social concern for economic inequality, poverty, and the welfare of the people (Faisal, 2011). Through the Ziswaf mechanism, Islam addresses poverty and various issues in the Muslim community.

Based on religious doctrine, Ziswaf has determined the type of wealth, time, and distribution pattern. Although all are forms of philanthropic practices, Islam classifies them, based on the type of property to be issued, the form, time, and distribution pattern of allocation. Particularly, zakat distinguished it from other Islamic philanthropic institutions as it is an obligation for Muslims (Basri, 2019). Surat At-Taubah: 60 explains that the zakat distribution is intended for the poor, the needy, *'amil* (zakat collectors), *mu'allaf*, *riqab*

(slaves), *gārim* (debtors), *sabillillah* (fighting in the way of Allah), and *ibn as-sabil* (those who are on their way). These eight groups are entitled to receive Ziswaf, referred to as *mustahik*.

In practice, these religious doctrines have led to various opinions on property types, implementation mechanism, and distribution (Rokhim and Suratman, 2021). Some argue that the lack of a clear Ziswaf distribution mechanism allows managers of philanthropic institutions to innovate in the use of ziswaf funds for the benefit of *mustahik* and more broadly, for humanity (Aibak, 2015).

Based on the practice and distribution pattern of Islamic philanthropy in Indonesia, Mufraini (2008) categorised the distribution into four types. *First*, traditional consumption involves distributing philanthropic funds directly to *mustahik* to meet daily needs, such as providing necessities and food assistance to the poor and victims of natural disasters. *Second*, creative consumption provides philanthropic funds to *mustahik* through useful goods or services, typically in the form of mosque construction, school and madrasah building, scholarship provision, and other beneficial activities. *Third*, traditional productive distribution involves providing business capital for *mustahik* aiming to create jobs for the poor. *Fourth*, creative productive distribution consists of distributing philanthropic funds as capital assistance for social projects, economic empowerment, and other community empowerment activities (Aibak, 2015; Basri, 2019).

In its development, the practice of Ziswaf distribution has evolved to meet the needs of the Muslim community. Ziswaf, as part of Islamic philanthropy, is now seen not only as a form of social worship but also as an instrument for economic development and adaptation to technological advancements. Islamic philanthropic institutions are now engaged in productive zakat practices (Saputra, Mujahiddin, and Tanjung, 2024), cash waqf (Shohibuddin, 2018), crowdfunding (Noor et al., 2023; Anoraga, 2024), and other philanthropic practices using social media platforms.

The shift in form and distribution patterns in its development, the practice of Ziswaf distribution has evolved to meet the needs of the Muslim community. Ziswaf, as part of Islamic philanthropy, is now seen not only as a form of social worship but also as an instrument for economic development and adaptation to technological advancements. Islamic philanthropic institutions are now engaged in productive zakat practices (Saputra, Mujahiddin, and Tanjung,

2024), cash waqf (Shohibuddin, 2018), crowdfunding (Noor et al., 2023; Anoraga, 2024), and other philanthropic practices using social media platforms. due to the understanding of Islamic philanthropy. It is not merely seen as worship but as an important institution in the socio-economy of mankind. Therefore, the practice of distributing Ziswaf as part of Islamic philanthropy will always adapt to the needs of the people. The dynamics of philanthropic distribution depend on the context of the needs and priorities faced by the community. This is also supported by various legal products and fatwas that provide legitimacy to these practices (Mangunjaya and Praharawati, 2019; Dewayanti and Saat, 2020).

Several distribution practices have demonstrated that Islamic philanthropy has emerged as a significant pillar in fostering welfare, promoting economic development, and supporting environmental sustainability (Supriyadi et al., 2023). This reflects the response to the various environmental and climate challenges that currently threaten human life and pose serious risk for the future. Philanthropic institutions have implemented various programmatic and distribution innovations, including economic empowerment programs (Sholikhah, 2021), food sovereignty efforts (Nur and Bakir, 2021), disasters relief, and health services (Khasanah, Ansori and Sobirin, 2023). Additionally, numerous environmental conservation programs have been launched, such as clean water supply initiatives, waste banks, reforestation projects, and other related activities (Romsan et al., 2017; Fuadi, 2018; Hasan, 2022; Saputra, Mujahiddin, and Tanjung, 2024).

In this context, philanthropic institutions as part of civil society play a crucial role in realising environmental democracy. Democracy is essential for environmental governance (Prasetyaningsih et al., 2022). Environmental democracy enables various actors, including the state and society, to influence as the access to and control over natural resources. By encouraging community involvement (Setya, Nasihuddin, and Wook, 2023), it can ensure the community's right to use and enjoy natural resources while reducing both horizontal and vertical conflicts (Suryani et al., 2021). Philanthropic activism by various organisations positions them as key players in promoting social justice, particularly concerning a clean and healthy environment (Weningtyas and Widuri, 2022).

Green philanthropy: Islamic activism in environmental conservation

The development of philanthropy in Indonesia is deeply rooted in the culture of its predominantly Muslim population (Jahar, 2018). The widespread practice of almsgiving, zakat, waqf, donations, and mutual cooperation has become a daily routine the Indonesian Muslim community (Fauzia, 2016). This philanthropic activism contributes to community development, poverty alleviation, and the realisation of social justice for people's lives (Abrori and Kharis, 2022).

Historically, the growth of Islamic philanthropic institutions among Indonesian Muslims has flourished since the late 1990s, coinciding with the transition from the New Order government to the reform Order. This massification is a result of the rise of the middle-class Islamic movement (Clark, 2004; Anoraga, 2024). In the Indonesian context, this condition is also increasingly supported by the legitimacy of laws related to Islamic philanthropy, such as the Zakat Law and the Waqf Law. This period has also seen the contestation of religious activism in the public sphere, including philanthropic activism. On one hand, there has been a modernisation movement and professionalisation of philanthropic activities aimed transforming and Islamising society. On the other hand, traditionalist Muslim carry out independent philanthropic practice without state involvement (Sulkifi, 2018).

In contemporary society, this Islamic philanthropic institution continues to experience significant growth. This expansion is facilitated by the substantial potential of zakat, infaq, shadaqah and Ziswaf funds which reached 500 trillion (Astutik, 2023). Given these conditions, philanthropic institutions are positioned to play a crucial role in contributing to the realisation of the SDGs, particularly in the context of sustainable economic development targeted for 2030. Furthermore, this section will describe the contestation and evolution of Islamic philanthropic institutions concerning environmental issues.

According to the Indonesia Philanthropy Outlook report titled "Development and Projections of Philanthropy in Indonesia in 2022", philanthropic institutions in Indonesia have strengthened significantly in terms of funding, professionalism, and the development of more innovative and strategic long-term programs. Data indicates a 6.45% increase in the collection and utilisation of philanthropic funds from 2018 to 2019 rising to 23.05% from 2019 to 2020. This growth in funding has also positioned impacted the number of

beneficiaries which reached 91.7 million people between 2018 and 2020 (Wibowo, 2022).

In practice, various Islamic philanthropic institutions use their fund for environmental interests and participate in conservation efforts. These institutions can be categorised as "Green Philanthropy" due to their focus on environmental issues, alongside economic empowerment. Among them is the Rumah Zakat institution which has environmental and disaster programs. In 2021, Rumah Zakat carried out 706 disaster preparedness actions involving 3.246 volunteers and successfully helped 322. 572 beneficiaries (Zakat, 2021). Under this program, Rumah Zakat has several strategic actions. *First*, *Bank Sampah* (Waste Bank) program which empowers communities through waste management, education, and encouraging active participation in maintaining environmental cleanliness. This program helps communities manage waste and create handicrafts with economic value. *Second* is the *Pohon Energi* (the Energy Tree) program, a disaster mitigation initiative that involve tree planting to promote environmental preservation and reduce air pollution. Through this program, 300 tree seedlings were planted in various regions.

In addition, there is a water for life program run by the Dompot Dhuafa institution. This program addresses drought conditions and clean water challenges in various regions of Indonesia. Through this program, Ziswaf and Corporate Social Responsibility (CSR) funds managed by Dompot Dhuafa are used for well construction and pipanisation activities to provide access to clean water in affected areas. This initiative, called "*Wakaf Sumur*" (Zul, 2019) has benefited 10,467 people and 1,096 families across various regions of Indonesia. The distribution of these water points includes: 1 in Pandeglang, Banten; 1 in Cimenyan, West Java; 3 in Sragen, Klaten, and Kendal, Central Java; 3 in Gunung Kidul, Yogyakarta; 1 in Pacitan, East Java; and 2 in Kupang and South Central Timor, East Nusa Tenggara (Wibowo, 2022).

Environmental conservation programs are also carried out by various philanthropic institutions, such as Rumah Wakaf Indonesia. This institution runs a program called "*Wakaf Kawling Kebun Abadi*", sponsored through cash waqf funds collected from the community. Rumah Wakaf Indonesia has developed a productive garden waqf package program worth Rp. 450,000 per plot, covering 9 M² of land. Through an online digital platform, this program is offered to the wider community. The funds obtained from

cash waqf are targeted for land acquisition and the development of coconut and black pepper plantations. As of 2019, Rumah Wakaf Indonesia successfully managed 1,000 plots and raised more than Rp1.06 billion (Shohibuddin, 2019). In addition to contributing to economic improvement and community welfare, this program has supported the environmental movement by maintaining land functions against the threat of land use change and supporting the perennial plantation program.

The program is implemented by various Islamic philanthropic institutions located throughout Indonesia. This study focused on phenomenological examination of three such institutions: Dompot Dhuafa, LAZISMU, and LAZISNU in Banyumas, all of which are actively involved in environmental activism. These institutions play a crucial role in various environmental conservation programs and initiatives in the Banyumas region.

The Dompot Dhuafa Banyumas philanthropic institution has five programs that are the pillars of its activities: health, education, economics, socio-culture, and da'wah. These programs are implemented by each representative office in approximately 31 branch offices across various regions in Indonesia. Environmental activism is integrated into the health, economic, and da'wah programs. In the health program, it is manifested in the *Kampung Sehat Sanitasi* program (clean and healthy village program) by providing clean water for the community. The provision of clean water meets the needs for drinking and cooking, as well as the essential requirement for worship, such as cleaning from impurity (*tabarah*) and ablution. In economic programs, environmental activism is reflected in the waste bank and the waste exchange programs. This institution encourages the public to collect and sort waste according to its type and classification. The collected waste is managed into various products with economic value, such as handicrafts, bags and other household items. Through this program, waste can be transformed into useful goods and generate economic value (Dompot Dhuafa, 2024).

In addition, through the da'wah program it has designed, Dompot Dhuafa made significant contribution to addressing various drought related issues in several locations within Banyumas, including in the Sumbang Banyumas and Kalibagor Banyumas regions. This initiative includes a well waqf program, which involves the construction of multiple water wells that serve both hygiene and worship needs (Dompot Dhuafa, 2024). Dompot

Dhuafa also implements disaster response programs, such as flood and landslide disaster rescue and disaster mitigation programs through the Disaster Management Crisis (DMC) institution, which operates as a subsidiary organisation under Dompot Dhuafa.

As philanthropic institutions affiliated with major organisations, LAZISMU owned by Muhammadiyah, and LAZISNU owned by Nahdlatul Ulama, play a strategic role in environmental conservation agendas in Indonesia, including Banyumas. The LAZISMU has six strategic program agendas, one of which focuses specifically on the environment. Its programs include health, education, economy, humanitarian efforts, social da'wah, and environmental initiatives. These programs operate on the principle of mutual synergy with Muhammadiyah-affiliated institutions and donor organisations. LAZISMU Banyumas conducts various environmental programs, such as the Waste Bank program, a tree planting program initiative in cooperation with the 'Aisyiyah organisation, and with a disaster response program in collaboration with the Muhammadiyah Disaster Management Center (MDMC) (Triadi, 2024).

While LAZISNU Banyumas, an Islamic philanthropy institution affiliated with Nahdlatul Ulama the largest Muslim organisation in Banyumas actively engages in environmental initiatives and activism. LAZISNU Banyumas has established five strategic programs: education (NUCARE Cerdas), economy (NUCARE Berdaya), Health (NUCARE Sehat), disaster preparedness (NUCARE Damai), and environment (NUCARE Hijau) (Rosadi, 2024). Its commitment to environmental programs demonstrated through various initiatives, including drought management, flood management, and educational programs (Aswita et al., 2024; Rosadi, 2024) as well as promotion of green pesantren (Maghfiroh et al., 2024).

These environmental activism programs are funded by the infaq alms fund and institutions affiliated with Muhammadiyah and Nahdlatul Ulama, such as schools and madrasas, using corporate social responsibility (CSR) fund schemes (Dompot Dhuafa, 2024; Rosadi, 2024; Triadi, 2024). Islamic philanthropic institutions in Banyumas have played a significant role in environmental conservation and sustainable development programs, aligning with the Banyumas Government's initiative for good environmental governance.

Various environmental programs and movements by Islamic philanthropic institutions,

including in Banyumas, demonstrate a new religious expression that addresses environmental problems as a real threat to world civilisation. The Islamic philanthropy program, traditionally focused on da'wah and economic issues like the construction of mosques, prayer rooms, and Islamic boarding schools or madrasas for ummah empowerment, is now shifting to more concrete global issues such as the climate crisis and environmental damage in various regions.

The phenomenon of developing and shifting patterns of distribution or allocation of Islamic philanthropic funds is driven by the presence of various contemporary humanitarian crises, which are perceived as significant threats to human civilisation by organisations such as Muhammadiyah and Nahdlatul Ulama. Da'wah programs, traditionally understood as efforts to disseminate Islam through the establishment of worship facilities and other social institutions, have been reinterpreted to encompass broader participation in addressing climate and environmental crises. The engagement of Islamic philanthropic institutions in diverse environmental conservation initiatives has enabled the Muslim community to become actively involved in environmental issues, providing tangible evidence of the practice of environmental democracy through the expansion of participation stakeholders in Indonesia.

Based on the various programs outlined above, Islamic philanthropic institutions have actively engaged in fostering an environmental care movement. The dynamics and evolution of these institutions have successfully transformed to yield sustainable development benefits. These benefits extend beyond mere economic empowerment, encompassing a broader dimension of sustainability. Through their involvement in environmental issues and initiatives, Islamic philanthropic institutions have successfully facilitated a more extensive range of benefits to sustainable environmental practices.

The practice of pattern and distribution by various philanthropic institutions can be considered as an innovation in managing and distributing philanthropy. This reflects the progressive *ijtihad* of these institutions in addressing humanity's challenges, particularly the climate crisis and environmental damage. Protecting the environment is crucial for upholding sharia goals (*maqāṣid shari'ah*) (Ahmad, 2013). The main focus of *maqāṣid shari'ah* is the benefit of humanity, so efforts to preserve the environment also efforts to realise

human benefits. Conversely, environmental destruction negatively impacts human life and can lead to the decline of religious institutions.

Philanthropic distribution practices aimed at environmental conservation, conceptualised as green philanthropy, align with the realisation of *maqāsid shari'ah* values (Ramadhan, 2019). By perserving the environmental ecosystem, the core objectives of sharia, including the protection of religion (*hifẓ ad-din*), the preservation of life (*hifẓ an-nafs*), the safeguarding of intellect (*hifẓ al-'aql*), the protection of progeny (*hifẓ an-nasl*), and the preservation of property (*hifẓ al-māl*), are upheld. Therefore, the practice of green philanthropy is congruent with the concept of environmental conservation (*hifẓ al-bi'ah*), as articulated by Yusuf al-Qaradhawi, who posited that efforts to preserve the environment are inherently to the benefits that align with the objectives of sharia (Al-Qaradhawi, 2001).

Furthermore, the management and utilisation of philanthropic funds by various philanthropic institutions, especially Islamic philanthropic organisations, have demonstrated a positive impact on environmental sustainability in Indonesia. This phenomenon can be conceptualized as “Green philanthropy”. The alignment of philanthropic institutions with various environmental issues has enabled the integration of Islamic values to promote and actively support environmental sustainability.

Conclusion

Zakat, infaq, sadaqah, and waqf serve as essential funding pillars for programs and philanthropic activism, playing a crucial role in economic development and social justice. Numerous Islamic philanthropic institutions, such as Dompot Dhuafa, LAZISMU, and LAZISNU in Banyumas, have demonstrated their contribution to various aspects of human life, including worship, da'wah, education, economic empowerment, and welfare improvement, as well as involvement in environmental conservation activities. These institutions have broadened their programs to include initiatives focused on environmental conservation, reflecting a new phenomenon in the religious diversity of the Muslim community. This shift highlights their response to the climate and environmental crises that threaten human life in the future.

Furthermore, various work programs implemented by Islamic philanthropic institutions

have significantly contributed to the attainment of SGDs. Consequently, given the strategic position of these institution, innovation and extensive participation from diverse sectors are essential for the success of the economic development and social justice programs undertake by these philanthropic organisations. Therefore, Islam, as a religion, play a critical role in the sustainable development process. Theological doctrines have transcended mere spiritual piety and have evolved to promoted life characterised by social justice.

Drawing upon the principles of Islamic philanthropy, this research demonstrated that Islamic legal institutions, serving as the legitimisation of Muslim philanthropic activities, have evolved in response societal needs and challenges. The legal doctrine of Islamic philanthropy has extensively implemented, not only socio-economic dimensions but also prioritising dimension of sustainable development. Consequently, the practices and dynamics of Islamic law play a significant role in addressing various humanitarian issues, including the environmental crisis.

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