

Zakat and Sustainable Development: A Green Campus Funding Model Based on Maqāsid al-Sharī'ah



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Abstract

Zakat possesses significant strategic potential as a social financing instrument capable of supporting sustainable development within higher education institutions. Nevertheless, the application of zakat in promoting green campus design, especially within Islamic higher education institutions, remains insufficiently explored and has yet to be optimally implemented from the perspectives of sustainable economics and the integration of maqāsid al-syarī'ah. This study seeks to examine the role of zakat as an innovative funding source for the development of a green campus ecosystem that aligns with the principles of sustainable economics and Islamic values. This study utilises a qualitative approach, incorporating a literature review and thematic analysis of texts pertaining to zakat, the green economy, and campus management policies. The findings highlight three principal points. Firstly, professional zakat demonstrates considerable potential as a sustainable financing mechanism via an endowment fund model, particularly within State Islamic Higher Education Institutions (PTKIN). Secondly, the zakat-based green campus model is developed through a maqāsid al-sharī'ah framework, encompassing the enhancement of lecturers' capacities, optimisation of campus spaces and land use, support for sustainable funding, and the empowerment of mustahiq students. Thirdly, the implementation of zakat-based programmes contributes to sustainable economic development, the advancement of entrepreneurship, and the long-term sustainability of higher education. This study advances the discourse on Islamic social finance by developing a conceptual model of a zakat-based green campus that integrates principles of sustainability, campus governance, and maqāsid al-syarī'ah, thereby providing a framework for the sustainable development of Islamic higher education.

Abstrak

Zakat memiliki potensi strategis sebagai instrumen pembiayaan sosial yang dapat mendukung pembangunan berkelanjutan di lingkungan pendidikan tinggi. Meskipun demikian, pemanfaatan zakat dalam mendukung desain *green campus*, khususnya di perguruan tinggi Islam, masih belum optimal dan relatif minim dikaji dalam perspektif integrasi ekonomi berkelanjutan dan maqāsid al-syarī'ah. Penelitian ini bertujuan menganalisis fungsi zakat sebagai sumber pendanaan inovatif dalam membangun ekosistem kampus hijau yang selaras dengan prinsip ekonomi berkelanjutan dan nilai-nilai Islam. Penelitian ini menggunakan metode kualitatif melalui studi kepustakaan dan analisis tematik terhadap literatur mengenai zakat, ekonomi hijau, dan kebijakan pengelolaan kampus. Hasil penelitian menunjukkan tiga temuan utama. *Pertama*, zakat profesi memiliki potensi besar sebagai skema pembiayaan berkelanjutan melalui mekanisme dana abadi, khususnya di lingkungan PTKIN. *Kedua*, model *green campus* berbasis zakat dirumuskan melalui pendekatan maqāsid al-syarī'ah yang mencakup penguatan kapasitas dosen, optimalisasi ruang dan lahan kampus, dukungan pendanaan berkelanjutan, serta pemberdayaan mahasiswa mustahiq. *Ketiga*, implementasi program berbasis zakat berkontribusi terhadap pembangunan ekonomi berkelanjutan, penguatan kewirausahaan, dan keberlanjutan pendidikan tinggi. Penelitian ini berkontribusi dalam memperluas kajian *Islamic social finance* melalui pengembangan konseptual model *green campus* berbasis zakat yang mengintegrasikan prinsip keberlanjutan, tata kelola kampus, dan maqāsid al-syarī'ah sebagai kerangka pembangunan pendidikan tinggi Islam yang berkelanjutan.

Keywords:

Zakat;
Green
Campus;
Maqāsid al-Sharī'ah;
Sustainable
Development
Goals (SDGs)

Kata kunci:

Zakat;
Kampus hijau;
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Introduction

The global environmental crisis, marked by rising carbon emissions, climate change, ecological degradation, and limited natural resources, has become an urgent issue on the international development agenda.¹ The United Nations Environment Programme report affirms that educational institutions, including higher education institutions, contribute to ecological footprints through energy consumption, waste production, resource use, and campus community mobility patterns. In response to these challenges, the Sustainable Development Goals (SDGs) were formulated as a global development framework that emphasises the integration of social, economic, and environmental aspects. In this context, higher education institutions have a strategic role as agents of change that can implement sustainability practices through the green campus concept.² This concept emphasises the integration of sustainability principles into institutional governance, infrastructure, and organisational culture.³ Although the urgency of sustainable campus development is increasingly recognised, the implementation of green campus initiatives in various countries, particularly Indonesia, continues to face significant challenges.

The success of a green campus is strongly influenced by the availability of stable funding, strong institutional policies, and stakeholder involvement. However, many higher education institutions in Indonesia still face difficulties in providing long-term budgets to support student economic development, the use of vacant land, or integrated environmental management. Limited internal fund allocation and minimal external support indicate a funding gap in implementing campus sustainability.⁴ In the context of Islamic economics, zakat has a central role as a social finance instrument capable of supporting wealth distribution, community empowerment, and the strengthening of a just economy.⁵ Zakat not only affects the improvement of mustahiq welfare but can also be used for productive social financing.⁶ Literature on

¹ UN, "Transforming Our World: The 2030 Agenda for Sustainable Development," n.d.; UNEP, "UN Report: Investing in Planetary Health Would Deliver Higher GDP, Fewer Deaths, Less Poverty," 2025.

² Laís Viera Trevisan et al., "Digital Transformation towards Sustainability in Higher Education: State-of-the-Art and Future Research Insights," *Environment, Development and Sustainability* 26, no. 2 (2024): 2789–2810.

³ Heidi A Campbell, "Surveying Theoretical Approaches within Digital Religion Studies," *New Media & Society* 19, no. 1 (January 2017): 15–24.

⁴ Joaquín Fuentes-Del-burgo et al., "Exploring the Critical Barriers to the Implementation of Renewable Technologies in Existing University Buildings," *Sustainability (Switzerland)* 13, no. 22 (2021): 1–24.

⁵ Friyan Isnaini, "Zakat As An Islamic Economic Instrument In Realizing Social Welfare," *International Conference of Zakat Proceedings*, 2024, 644–52.; Fitriani Fitriani, Abd. Wahab, and Sri Herianingrum, "Does Zakat As an Islamic Social Finance Instrument, Maintain Public Purchasing Power?," *Airlangga International Journal of Islamic Economics and Finance* 8, no. 02 (2025): 100–122.

⁶ Minarni Minarni, Slamet Slamet, and Misbahul Munir, "A Qualitative Case Study on Productive Zakat and Pentahelix-Based Empowerment: Insights from BAZNAS Malang Regency," *Journal of Islamic Economics Lariba* 11, no. 1 (2025): 429–54.; Dina Arfianti Siregar, Saparuddin Siregar, and Marliyah Marliyah, "Productive Zakat As An Alternative Islamic Social Financial Instrument In

the use of zakat as a funding source for environmental sustainability programmes, student entrepreneurship, or green campus development remains very limited.

There is a lack of systematic studies linking zakat with the campus economic and sustainability agenda in higher education. In addition, there is a theoretical gap in research on the relationship between zakat, maqāṣid al-sharī'ah, and environmental sustainability, such as the revival of abandoned land. Classically, maqāṣid al-sharī'ah centres on the protection of religion, life, intellect, lineage, and wealth.⁷ Contemporary thinkers such as Auda and Moh Taher el Mesawi emphasise that maqāṣid also include environmental protection and resource sustainability as elements of public welfare (maslahah 'āmmah).⁸ Nevertheless, not many studies have formulated the integration of maqāṣid with a green campus development model, even though this framework has considerable potential as a normative basis for developing an Islamic value-based green campus. On the other hand, the implementation of zakat in higher education has so far focused more on short-term social programmes, such as educational assistance for underprivileged students or campus mosque-based charity programmes.⁹ In fact, the potential of professional zakat from lecturers and education personnel is quite substantial if managed productively through an endowment fund model (waqf-zakat endowment).

The green campus concept has developed from an initial focus on environmental management (land areas and business spaces) towards a more comprehensive approach that combines social and sustainable economic dimensions.¹⁰ This expansion has become the green economy campus concept, which positions the university not only as an educational institution but also as a living laboratory and centre of sustainability innovation.¹¹ The literature affirms that higher education institutions play a strategic role in accelerating the SDGs through education, research, governance, and partnerships.¹² The integration of campus

Community Economic Empowerment Reflection of The Covid-19 Era," *Jurnal Indonesia Sosial Teknologi* 4, no. 12 (2023): 2499–2509.

⁷ Fadilla Syahriani et al., "Application of Maqasid Al-Shariah in Islamic Economics and Finance as the Development of Products of Islamic Value," *Hakamain: Journal of Sharia and Law Studies* 2, no. 1 (2024): 150–62.

⁸ Jasser Auda, "Maqasid Al-Shariah As Philosophy," *The International Institute of Islamic Thought*, 2008, 1–348.; Moh Taher el Mesawi, "Maqasid Al-Shariah, Maslahah, and Corporate," 2018.

⁹ Muhammad Irwan Ariffin et al., "Education Zakat across Various States in Malaysia and Its Determinants," *International Journal of Islamic Finance* 2, no. 2 (2024): 28–46.

¹⁰ Ayotunde Dawodu et al., "Campus Sustainability Research: Indicators and Dimensions to Consider for the Design and Assessment of a Sustainable Campus," *Heliyon* 8, no. 12 (2022): e11864.; Subki, "A Review of Green Campus Management Sustainability with a Bibliometric Approach," *International Journal of Sustainable Development* 20, no. 6 (2025): 2717–29.

¹¹ Claudia Stuckrath, Maryse M.H. Chappin, and Ernst Worrell, "What Drives Successful Campus Living Labs? The Case of Utrecht University," *Sustainability (Switzerland)* 17, no. 12 (2025).

¹² Fadi El-Jardali, Nour Ataya, and Racha Fadlallah, "Changing Roles of Universities in the Era of SDGs: Rising up to the Global Challenge through Institutionalising Partnerships with Governments and Communities," *Health Research Policy and Systems* 16, no. 1 (2018): 1–5.; Meryem Drissi, Said Meftah, and Leila Skalli, *The Role of Universities in Implementing the Sustainable Development Goals (SDGs) a Case Study of Hassan First University 2018–2023*, *Discover Sustainability*, vol. 6, 2025.

sustainability has been shown to affect changes in the behaviour of the academic community, the development of environmentally friendly technologies, and the strengthening of university governance.¹³ However, most studies still focus on the technical environmental dimension and have not explored innovative funding alternatives that support long-term sustainability. Globally, the green campus framework commonly refers to indices such as UI GreenMetric, STARS, and ISO 14001.¹⁴

This study examines how zakat-based financing can strengthen the fourth pillar: sustainability governance and financing. In the Islamic social finance literature, zakat is positioned as a wealth distribution instrument capable of supporting the SDGs agenda, particularly in poverty alleviation, food security, education, and inclusive economic growth.¹⁵ Bibliometric studies show an increase in research related to productive zakat and social finance, but its application remains dominant in the empowerment of poor communities rather than in higher education ecosystems.¹⁶ Empirical studies of zakat institutions show that professionally managed zakat distribution can increase mustahiq income, improve social mobility, and support access to education through scholarships and student living costs.¹⁷ Zakat also has a significant impact on SDG 1 (poverty reduction), SDG 4 (education), SDG 8 (economic growth), and SDG 10 (reduced inequalities).¹⁸ Nevertheless, the potential of zakat as green financing is still discussed very little in the international literature.

This framework is used to analyse how zakat can bridge students' economic needs and the campus sustainability ecosystem. The development of modern maqāsid thought shows a high level of relevance between environmental protection (ḥifz al-bi'ah) and the broader objectives of sharia, particularly the preservation of life,

¹³ Stuckrath, Chappin, and Worrell, "What Drives Successful Campus Living Labs? The Case of Utrecht University."

¹⁴ Chiara Alberti et al., "University Sustainability Rankings: A Critical Literature Review on the UI GreenMetric Ranking System," *Journal of Technology Transfer* 50, no. 6 (2025): 2752–2801.

¹⁵ Asma Munifatussaidah and Sulaeman, "Zakat and Its Role in Achieving Main Pillars of Sustainable Development Goals (SDGs) in Indonesia," *Journal of Islamic Social Finance* 3, no. 1 (2025): 23–37.; Salman Ahmed Shaikh and Abdul Ghafar Ismail, "Role of Zakat in Sustainable Development Goals," *International Journal of Zakat* 2, no. 2 (2017): 1–9.

¹⁶ Luqman Hakim Handoko, Ai Nur Bayinah, and Firmansyah Firmansyah, "A Bibliometric Analysis of Research on Zakat: Past Trends and Future Directions," *Al-Uqud: Journal of Islamic Economics* 6, no. 2 (2022): 191–210.; Syukriah Ali et al., "Bibliometric Analysis of Zakat Literature: Exploring Research Trends and Factors Influencing Zakat Payment," *Journal of Islamic Finance* 13, no. 2 (2024): 1–21.

¹⁷ Rasnawati, Lince Bulutoding, and Abd Wahab, "Kontribusi Zakat Dan Wakaf Terhadap Pertumbuhan," *Iqtishaduna: Jurnal Ilmiah Mahasiswa Jurusan Hukum Ekonomi Syariah* 6, no. April (2025): 1–23. ; Muhammad SAID, "Effect of Zakat Potential Management on Achieving SDGs: Case of the Indonesian National Amil Zakat Agency," *International Journal of Islamic Economics and Finance Studies*, 2023, 160–88.; Putri Rizka Citaningati, "Towards Sustainable Development: Ibn Ashur's Insights on the Impact of Productive Zakat for Achieving SDGs," *Journal of Islamic Economic and Business Research* 4, no. 2 (2024): 213–33.

¹⁸ SAID, "Effect of Zakat Potential Management on Achieving SDGs: Case of the Indonesian National Amil Zakat Agency."

intellect, and lineage.¹⁹ Recent research emphasises that maqāṣid can serve as an ethical and epistemological basis for designing sustainable development policies.²⁰ However, studies that combine maqāṣid with green campus indicators or university governance remain limited. The literature generally stops at philosophical argumentation and has not yet produced an operational framework that can be applied to universities, particularly in relation to the allocation of zakat for environmental activities and the green economy. This becomes the main theory in formulating the integration of sharia ethics into green campus design.

Several gaps are found in previous studies. First, there is no operational model for the use of zakat for green campus development. Most research related to zakat and the SDGs remains at the level of the general community; few studies discuss institutional zakat management within higher education. Second, there is a gap concerning the limited integration of maqāṣid al-sharī'ah with the green campus framework. Environmental maqāṣid studies remain normative. There is no technical model that combines maqāṣid al-sharī'ah, green campus indicators, and zakat financing. This study fills that gap. Third, there is a lack of empirical studies at the level of Islamic universities. Based on this context and these gaps, this research aims to: (1) analyse the potential of zakat in PTKIN as a financing instrument to support green campus development; (2) formulate a maqāṣid al-sharī'ah-based green campus design model; and (3) analyse possible systemic impacts within the framework of socially, economically, and environmentally sustainable green campus development in higher education. This study is expected to provide a theoretical contribution by expanding Islamic social finance studies into the field of environmental sustainability, as well as a practical contribution in the form of an innovative sharia financing mechanism alternative for higher education institutions. This study occupies a strategic position in the academic landscape by offering the following original contributions:

This study provides three main contributions. First, its conceptual contribution lies in the development of an integrative theoretical model linking the green campus framework, maqāṣid al-sharī'ah, and zakat-based Islamic social finance. This model positions zakat as a social financing instrument that supports campus sustainability, public welfare, and Islamic value-based social justice. Second, its methodological contribution lies in the use of an analytical and integrative library research approach to map the relationship between zakat management and sustainable campus development through the synthesis of various scientific literatures and international policies. Third, the practical contribution of this study is the provision of a theoretical

¹⁹ M. Khusnul Khuluq and Asmuni Asmuni, "Hifz Al-Bi'ah as Part of Maqashid Al-Shari'ah and Its Relevance in the Context of Global Climate Change," *Indonesian Journal of Interdisciplinary Islamic Studies* 7, no. 2 (2025); Auda, "Maqasid Al-Shariah As Philosophy."

²⁰ Nurul Wulandari, Abdul Aziz, and Wartoyo, "Integrating Maqasid Al-Shariah into the Sustainable Development Goals: A Comparative Analysis from an Islamic Economic Perspective," *JEKSYAH: Islamic Economics Journal* 5, no. 02 (2025): 116–28.

foundation for Islamic higher education institutions to develop zakat-based sustainable campus strategies as an instrument for green financing, student empowerment, and support for achieving the Sustainable Development Goals (SDGs).

The research design is qualitative with a library research approach. This was chosen because the focus of the study lies in exploring concepts, theoretical models, and the formulation of a conceptual framework related to the integration of zakat, maqāsid al-sharī'ah, and green campus development. The qualitative approach enables researchers to examine in depth the meanings, relevance, and theoretical constructions that emerge from various scholarly sources and institutional practices. Data were collected through a systematic search of primary and secondary literature. Primary data sources include international and national journals, academic books, research outputs, and policy documents related to sustainable higher education. Meanwhile, secondary data were obtained from annual reports of zakat institutions, green campus implementation guidelines, and official publications of international institutions such as UNEP and UNDP. The data collection process followed the stages of identification, screening, eligibility, and inclusion to ensure the suitability and quality of the literature. Data analysis was conducted using thematic analysis.

This method includes the stages of familiarisation, coding, theme development, reviewing, and interpretation to identify patterns, core concepts, and theoretical relationships between zakat, maqāsid al-sharī'ah, and campus sustainability. The analysis results were then synthesised to formulate a zakat-based green campus conceptual model. To maintain validity and reliability, the study applied source triangulation, namely by comparing findings from various types of academic literature and empirical practices of zakat institutions. In addition, cross-checking was conducted to ensure consistency of data interpretation and analytical objectivity. From the perspective of research ethics, all literature sources were cited according to international academic standards to avoid plagiarism and maintain scientific integrity. No sensitive data or human subjects were involved in this study.

Results and Discussion

The Potential of Zakat in State Islamic Higher Education Institutions (PTKIN) as a Financing Instrument to Support Green Campus Development

Campuses that already have UPZ/LAZ are able to optimise zakat potential, although still below the maximum potential. Campuses can become strategic entities within the national zakat ecosystem, both for scholarships, SDGs, and student welfare. This approach not only broadens sources of social philanthropic funding but also reflects the actualisation of higher education institutions' social responsibility values toward sustainable development.²¹ In other words, zakat becomes an alternative funding

²¹ Muhammad Bilal Zafar and Yasir Aziz, "Zakat and Sustainable Development Goals: Does Islamic Almsgiving Reduce Food Insecurity?," *Food Ethics* 11, no. 1 (2026).; Muhammad Putra Aprullah

source for green projects that are not only consumptive but also represent long-term investment.²²

The potential of zakat on PTKIN campuses can be directed towards good sources of income such as remuneration for civil servant lecturers, professional allowances, and other additional income. All of these are key factors that allow average income to exceed the nisab for professional zakat. Lecturers can be categorised as priority muzakki in the campus zakat ecosystem. This affirms that large campus categories have professional zakat potential. The estimation of campus zakat can be made using the mean salary and number of lecturers approach, and an automatic zakat deduction policy (payroll zakat) is highly feasible because the income base is stable. Students are not the main zakat income earners, but they are high-frequency contributors (micro-giving). The psychological potential of students is very high; they want to help fellow underprivileged students. If all students contributed only Rp 5,000 in infak per month, the funds could equal lecturers' professional zakat. Digitalisation has proven to be the strongest leverage variable in campus zakat management, as a digital model replaces inefficient manual approaches.

Table 1. Potential Zakat and Infak at 57 State Islamic Higher Education Institutions (PTKIN)

No	Status	Rank/Grade	Number	Potential	
				Zakat	Infak
1	Lecturers	GB and LK	5.800	1.740.000.000,-	
		L and AA	15.787		1.578.700.000,-
2	Employees	Echelon II/Grade IV	3.120	936.000.000,-	
		Grade II and III	31.058		3.105.800.000.
3	Students		900.000		4.500.000.000,-
	Monthly Potential				10.924.500.000,-
	Annual Potential				131.094.000.000

Source: Processed data from PTKIN lecturers and education personnel, 2025.²³

The data demonstrate the potential revenue that could be generated from zakat and infak contributions by lecturers and employees at PTKIN on a monthly and annual basis. The potential zakat contributors include lecturers who have attained the functional positions of Professor and Associate Professor (Lektor Kepala), particularly those with additional responsibilities, as they receive a basic salary, family allowance,

et al., "Beyond Philanthropy: Modelling Zakat's Systemic Role in Circular Economic Practices and Sustainable Finance" 6, no. 2 (2026).

²² Ryan Bianda, "Zakat and Green Economic Growth from a Maqashid Sharia Perspective," International Journal of Zakat 10, no. 2 (2025): 2025-79.

²³ Kemenag RI, "Jumlah PNS PTKIN," 2024.

functional allowance, performance allowance, and other forms of income. Given this cumulative income, the obligation to pay zakat is highly probable. Assuming each lecturer holding the positions of Professor and Associate Professor – approximately 5,800 individuals – is required to pay zakat amounting to IDR 300,000 per person, the total collection would be IDR 1,740,000,000 per month or IDR 20,880,000,000 per year. Meanwhile, for lecturers occupying the functional positions of Lektor or Assistant Expert, numbering approximately 15,787 individuals, if each contributes an infak of IDR 100,000, the total amount collected would be IDR 1,578,700,000 per month or IDR 18,944,400,000 per year.

The potential contributions from employees within the Echelon II and Grade IV rank groups, comprising approximately 3,120 individuals, are subject to obligatory zakat estimated at IDR 300,000 per person. This would yield approximately IDR 936,000,000 per month, or around IDR 11,232,000,000 annually. Employees in Grades II and III are anticipated to contribute infak, generating an estimated IDR 3,105,800,000 per month from 31,058 employees, equating to approximately IDR 37,269,600,000 per year. Furthermore, the potential contributions from students – who are psychologically inclined to assist their peers – would be substantial if each were to contribute an expected infak of IDR 5,000 per person. This would amount to IDR 4,500,000,000 per month from approximately 900,000 students, or roughly IDR 54,000,000,000 annually. Consequently, the total potential annual receipts are estimated at approximately IDR 131,094,000,000 (one hundred thirty-one billion, ninety-four million rupiah per year).

The estimated potential for zakat and infak within State Islamic Higher Education Institutions suggests that these campuses possess considerable internal economic capacity to support social and educational financing programmes. The total potential funds are estimated to amount to approximately IDR 131,094,000,000 per annum, derived from the contributions of lecturers, educational staff, and students. This indicates that the collective engagement of the academic community can generate a substantial accumulation of social funds, despite the relatively modest individual contributions. Such significant potential offers a strategic opportunity to develop a sustainable campus zakat and infak ecosystem, particularly if managed with professionalism, transparency, and accountability. The utilisation of these funds can be directed towards strengthening productive zakat programmes and empowering the academic community, while simultaneously enhancing higher education's role in achieving the Sustainable Development Goals (SDGs), especially in areas such as poverty alleviation, improving the quality of and access to education, and reducing social inequality. Consequently, higher education institutions serve not only as centres of education and scholarship but also as platforms for implementing Islamic social finance in accordance with the principles of *maqāsid al-sharī'ah*.

Green Campus Design Model That Can Be Developed through the Use of Zakat Funds Based on the Principles of Maqāṣid al-Sharī'ah

A zakat-based green campus design model aligned with the principles of maqāṣid al-sharī'ah must be designed as an instrument for developing the higher education environment that is not only environmentally sustainable, but also socially equitable and financially viable. Thus, the model includes three main components: leadership intervention in the use of campus land; sustainable zakat fund financing; and student resource empowerment. First, in terms of infrastructure, the campus must be involved in providing open-space facilities for entrepreneurial activities, agricultural land for educational and productive gardens, stalls, shops as business facilities, and others. It establishes groups of mustahiq students according to their respective potential, both as entrepreneurs in various fields and in agriculture through the utilisation of abandoned green land, with the dimension of ḥifẓ al-bī'ah (environmental preservation), one elaboration of modern maqāṣid according to several contemporary scholars.²⁴ Second, in the aspect of sustainable financing, zakat can be used as a financial source to ensure the continuity of established mustahiq student group programmes without depending on university budgets or commercial funds.

The zakat fund scheme can be managed as an endowment fund whose returns are used to support green campus activities.²⁵ Students who use zakat funds fully become the owners of the allocated funds and have no obligation to repay them. Third, from the perspective of empowering mustahiq students and supervising lecturers, zakat plays a major role in creating an inclusive ecosystem through entrepreneurial activities, canteen businesses, barbershops, workshops, and others, strengthened by training in entrepreneurship, agriculture, and environmental awareness activities guided by expert lecturers in their respective fields who act as mentors. This implementation is consistent with maqāṣid al-sharī'ah in preserving intellect and lineage (al-'aql wa al-nasl), and preserving the environment (al-bī'ah) by producing environmentally conscious generations and mental readiness for the future.²⁶ Conceptually, this model affirms that the use of zakat in green campus design is not limited to consumptive assistance, but functions as an impact-driven instrument that provides concrete solutions for higher education institutions' transition toward sustainability. Case studies in various Islamic universities in Malaysia and Indonesia show that the integration of zakat into eco-campus programmes produces positive results in terms of innovation, welfare, and institutional image.²⁷

²⁴ Auda, "Maqasid Al-Shariah As Philosophy."

²⁵ Monzer Kahf, "Zakah_94971," 1997.

²⁶ Abdul Qoyum, "Maqasid Ash-Shari'ah Framework and the Development of Islamic Finance Products: The Case of Indonesia," *Tazkia Islamic Finance and Business Review* 12, no. 2 (2018): 169–88.

²⁷ Marliyah Marliyah, Budi Dharma, and Ahmad Muhaisin B. Syarbaini, "Distributing Zakatu Kasbil 'Amal as an Alternative to Student Funding, Evidence in Indonesia's Universities," *F1000Research* 13 (2025): 1–25.



Figure 1. Activities of assisted MSMEs at Anwar Medika University



Figure 2. Student culinary business at Universitas Gadjah Mada

The figures above form part of the phenomenon of students who engage in entrepreneurship independently to survive as students, as shown in pictures from different universities, while Figure 1 shows the spirit of temporary entrepreneurship during activities enlivening extra-campus moments. These are student activities that are not merely choices for self-development; they work with limited capital, without campus support, and with minimal lecturer mentoring. The businesses they operate tend not to be managed professionally, although they still make a profit because the buyer market is crowded with students, lecturers, and others. This condition shows that the main problem is not the lack of student potential, but the absence of a structured entrepreneurial ecosystem. The situation becomes more crucial when the business actors are students from vulnerable or underprivileged groups who are at risk of dropping out; for them, entrepreneurship functions as an instrument to continue their education. Therefore, the campus has a strategic opportunity to intervene through land utilisation, strengthening the role of lecturers as mentors, and optimising social funds for productive financing. This integration has the potential to transform the face of student entrepreneurship from merely an effort to survive into a sustainable empowerment model. The optimisation of zakat as a financing instrument to support a sustainable economy within the campus environment is a strategic opportunity that has not been widely explored in the Islamic social finance literature.²⁸

Systemic Impacts within the Framework of Social, Economic, and Environmentally Sustainable Green Campus Development in Higher Education

Predictable funds enable universities to design long-term sustainability interventions, whether in the form of entrepreneurship, campus agricultural land empowerment programmes, or other micro-enterprise financing, positioning ethical financial

²⁸ Fahmi Makraja, "Zakat Sebagai Instrumen Ekonomi Islam," *Journal of Sharia and Law* 3, no. 1 (2024): 113–26.

instruments as a supporting pillar of sustainable development.²⁹ In addition, the integration of zakat into campus governance demonstrates coherence between worship obligations and the environmental development agenda, particularly when interpreted through *maqāsid al-sharī'ah*, which emphasises public welfare and environmental preservation by reviving abandoned land.³⁰ Meanwhile, the conceptual design of a zakat-based green campus combines three main elements: sustainable infrastructure, long-term financing schemes, and campus community empowerment. This model shows that zakat does not only function as consumptive assistance, but can be operationalised as a social investment that affects structural change.




When zakat can function beyond its classical purpose as consumptive giving toward an impact-driven financing model, environmental preservation (*al-bi'ah*) and the flourishing of the earth (*'imārat al-ardh*) are part of contemporary sharia objectives. This integration produces a model that can serve as a basis for developing a new theory of green Islamic social finance in the higher education sector. In addition, the potential of campus zakat strengthens the theoretical argument that a campus can be seen as an economic cluster with a strong and stable muzakki structure, making it a feasible locus for sustainable sharia financing. The idea of using zakat for green campus development is highly promising, but it does not automatically succeed without appropriate design. If managed seriously, its impact can be systemic, touching three pillars at once: social, economic, and environmental, while being bound to the *maqāsid al-sharī'ah* framework. Socially, zakat can improve access to education and student empowerment through green leadership-based scholarships and involvement in productive campus enterprises. Economically, productive zakat has the potential to support the formation of green business units and endowment funds that strengthen campus financing independence. Environmentally, zakat integration encourages the optimisation of campus land into productive green spaces while embedding a culture of sustainability. Institutionally, this model can transform the campus into a centre of Islamic social finance practice based on cross-unit collaboration. Normatively, this approach aligns with the principles of *maqāsid al-sharī'ah*, particularly *al-māl*, *al-'aql*, *al-nasl*, and *al-bi'ah*.³¹

²⁹ Yusuf Haji-Othman, Mohd Sholeh Sheh Yusuff, and Abdeltawwab Moustafa Khaled Moawad, "Analyzing Zakat as a Social Finance Instrument to Help Achieve the Sustainable Development Goals in Kedah," *Estudios de Economia Aplicada* 39, no. 10 (2021); Suhaili Sarif, Nor Aini Ali, and Nor 'Azzah Kamri, "Zakat for Generating Sustainable Income: An Emerging Mechanism of Productive Distribution," *Cogent Business and Management* 11, no. 1 (2024).

³⁰ Auda, "Maqasid Al-Shariah As Philosophy.,"; Mohd Zubir Awang, Nor Faridah Mat Nong, and Wan Mohd Yusof Wan Chik, "Integrating Islamic Social Finance with the United Nations Sustainable Development Goals through Maqasid Al-Shariah Principles," *International Journal of Academic Research in Business and Social Sciences* 15, no. 7 (2025): 35–51.

³¹ Adnan Hasan, Achmad Abubakar, and Muhammad Irham, "Integrating Maqasid Al-Shariah into Islamic Sustainable Banking: A Systematic Review of Halal Industry Practices and Green Economy Alignment (2020–2024)," *Banco* 8, no. 1 (2026): 230–45.

Figure 3. Systemic Impacts of Green Campuses on Development in Higher Education

Impact Area	Social	Economic	Environmental
 Key Focus	Student change, university responsibility	Cost savings, competitiveness	Infrastructure, resource management
 Specifics	Higher awareness, positive attitudes	Reduced operational expenses, enhanced reputation	Energy-efficient technologies, waste reduction
 Challenges	Inadequate preparation, limited support	Initial investment, policy implementation	Incompatible infrastructure, weak supervision

The figure above delineates the three principal dimensions of the impacts associated with green campus development, specifically the social, economic, and environmental domains. It further identifies their primary focal points, particular impacts, and the challenges encountered within each sphere. Within the social dimension, the principal emphasis is placed on modifying student behaviour and augmenting universities' accountability towards sustainability. The specific outcomes include heightened awareness and the cultivation of favourable attitudes towards the environment. Nevertheless, the implementation of social initiatives continues to encounter obstacles, such as insufficient preparedness and limited support from diverse stakeholders. This underscores that the success of a green campus is contingent not only upon policy frameworks but also on the active engagement of the entire academic community.

From an economic perspective, green campuses offer benefits in the form of operational cost savings and enhanced institutional competitiveness. The adoption of energy-efficient technologies and effective resource management can improve a university's reputation while concurrently reducing long-term expenditures. Environmentally, the primary focus lies on the sustainable management of infrastructure and resources. This is evidenced by the utilisation of energy-saving technologies and waste reduction initiatives. However, challenges such as infrastructure incompatibility and inadequate monitoring systems persist. Overall, the discussion underscores that the development of green campuses necessitates the integration of social, economic, and environmental dimensions to optimally achieve sustainability objectives.

Conclusion

This study addresses the persistent limitations of sustainability financing models within Islamic higher education, particularly the lack of integration between sustainability principles and Islamic ethical values in campus governance. The findings reveal that zakat holds significant potential as a value-based financing instrument capable of supporting sustainable campus transformation while strengthening the application of Islamic ethics. First, campus zakat—especially professional zakat contributed by lecturers in PTKIN institutions—demonstrates substantial financial potential as an alternative funding source for sustainability-oriented programmes. Second, the study contributes theoretically by extending the conceptualisation of maqāṣid al-sharī'ah through the incorporation of al-bī'ah (environment), al-māl (wealth), and al-nafs (self) into the green campus framework, thereby positioning zakat not merely as a redistributive mechanism but also as an impact-oriented investment instrument. Third, the implementation of campus zakat programmes is shown to generate practical benefits, including improved student welfare, strengthened sustainable economic practices, enhanced educational equity, greater economic self-sufficiency, and broader multi-stakeholder collaboration in developing a green Islamic social finance ecosystem within higher education institutions. These findings imply that zakat can serve as a transformative financing model that bridges Islamic social finance with contemporary sustainability agendas in higher education.

Nevertheless, this study is subject to several limitations. The reliance on a literature-based approach restricts the availability of direct empirical evidence regarding campus zakat practices, while the absence of quantitative assessment limits the ability to measure long-term economic and environmental impacts. In addition, differences in zakat governance among Indonesian higher education institutions constrain the generalisability of the findings. Therefore, future research is recommended to undertake empirical field-based studies across diverse campuses and to develop quantitative models or financial simulations capable of evaluating the long-term effectiveness of zakat in financing sustainable campus initiatives. In conclusion, this study confirms that zakat possesses substantial transformative potential as a green financing instrument that not only contextualises maqāṣid al-sharī'ah within contemporary sustainability discourse but also contributes meaningfully to the achievement of the Sustainable Development Goals (SDGs) in higher education.

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