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Original Research Article

## Ideology, Discourse, and Green Economy: A Comparative Analysis of Lazismu, Lazisnu, and Baznas in Indonesia

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Article history: Received 3 September 2026; Accepted 28 October 2026; Published 30 April 2026

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### ABSTRACT

This study examines how ideological paradigms shape the construction and implementation of green economy within Islamic philanthropic institutions in Indonesia. While existing studies on zakat predominantly focus on governance and socio-economic impact, little attention has been given to the ideological and discursive foundations underlying institutional practices. Addressing this gap, the study adopts a qualitative comparative approach to analyze three major zakat institutions—Lazismu, Lazisnu, and Baznas—which represent modernist, traditionalist, and state-driven paradigms, respectively. Drawing on a critical framework inspired by Michel Foucault, particularly the concepts of discourse and power-knowledge, this research demonstrates that green economy is not a neutral or universally defined concept, but a contested discourse shaped by institutional ideologies. The findings reveal that each institution articulates and operationalizes green economy differently: as a measurable sustainability framework aligned with global standards, as a culturally embedded expression of communal ethics, or as part of national development policy. The study contributes to the literature by advancing an epistemological perspective on zakat, highlighting the role of ideology in shaping economic-environmental practices, and proposing the possibility of a synthetic model of Islamic green economy. These findings offer both theoretical insights and practical implications for the development of sustainable Islamic philanthropy in diverse socio-religious contexts.

**Keywords:** Islamic Philanthropy, Zakat Institutions, Green Economy, Discourse Analysis, Ideology, Indonesia, Sustainability

**HOW TO CITE :** Kumara Adji Kusuma, Sriyono, Khairunnisa Abd Samad, Khoong Tai Wai (2026), Ideology, Discourse, And Green Economy: A Comparative Analysis Of Lazismu, Lazisnu, And Baznas In Indonesia, Vol 10 (1), April 2026. DOI Link: <http://doi.org/10.21070/perisai.v10i1.2030>

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Peer reviewed under responsibility of Universitas Muhammadiyah Sidoarjo.

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## 1. Introduction

The escalating global ecological crisis—manifested in climate change, biodiversity loss, and environmental degradation—has intensified the urgency for alternative development paradigms that integrate economic growth with ecological sustainability. In response, the concept of the green economy has emerged as a dominant global framework, emphasizing low-carbon development, resource efficiency, and social inclusivity (United Nations Environment Programme, 2011). This paradigm has been widely adopted in policy and academic discourses, particularly in relation to the Sustainable Development Goals (SDGs), which seek to harmonize economic, social, and environmental objectives on a global scale (United Nations, 2015).

However, despite its growing influence, the green economy discourse has been predominantly shaped by secular and technocratic perspectives, often neglecting the role of religious traditions and faith-based institutions in shaping ecological ethics and practices. In Muslim-majority societies such as Indonesia, Islamic philanthropy—particularly zakat—constitutes a significant socio-economic institution with the potential to contribute to sustainable development. Zakat is not merely a redistributive mechanism aimed at poverty alleviation but also embodies ethical and theological dimensions that can inform environmental responsibility (Chapra, 2000; Ahmed, 2004).

Indonesia presents a unique and fertile ground for examining the intersection between Islamic philanthropy and ecological sustainability. As the country with the largest Muslim population in the world, Indonesia has developed a diverse ecosystem of zakat institutions operating at national and civil society levels. Among the most prominent are Lazismu, Lazisnu, and Baznas. These institutions differ not only in organizational structure but also in their ideological orientations: Lazismu is rooted in the modernist reformism of Muhammadiyah, Lazisnu reflects the traditionalist and community-based ethos of Nahdlatul Ulama, and Baznas represents a state-driven model of Islamic philanthropy embedded within national development frameworks.

Existing studies on zakat institutions in Indonesia have largely focused on issues such as efficiency, governance, and socio-economic impact, particularly in relation to poverty alleviation and community empowerment (Beik & Arsyanti, 2016; Wahid et al., 2018). Meanwhile, research on green economy within Islamic contexts has tended to emphasize normative theological frameworks, such as the concept of khalīfah (vicegerency) and stewardship of the earth, or the application of maqāṣid al-sharī‘ah in environmental ethics

(Kamali, 2010; Dien, 2000). While these studies provide valuable insights, they often remain disconnected from empirical institutional practices.

More importantly, there is a notable absence of research that critically examines how different ideological paradigms within Islamic organizations shape the interpretation and implementation of green economy initiatives. In other words, existing literature tends to treat green economy as a neutral and universally applicable concept, without interrogating how it is constructed, translated, and operationalized within specific socio-religious contexts. This gap is particularly significant in Indonesia, where Islamic organizations are not monolithic but are characterized by diverse epistemological traditions and socio-political orientations.

To address this gap, this study adopts a critical analytical framework inspired by Michel Foucault, particularly his concepts of discourse and power–knowledge. From a Foucauldian perspective, practices such as green economy initiatives are not merely technical responses to environmental challenges but are shaped by underlying regimes of truth that define what is considered legitimate knowledge and appropriate action (Foucault, 1980). Thus, the ways in which zakat institutions conceptualize and implement environmentally oriented programs can be understood as expressions of their respective ideological formations.

By employing a comparative approach, this study investigates how Lazismu, Lazisnu, and Baznas construct and operationalize the notion of green economy within their institutional practices. Specifically, it seeks to answer the following research questions: (1) How is the concept of green economy discursively framed within each institution? (2) How do ideological orientations influence the design and implementation of environmental programs? and (3) What are the broader implications of these differences for the development of an Islamic approach to sustainable economy?

This study argues that the implementation of green economy within Indonesian zakat institutions is not ideologically neutral but reflects distinct paradigmatic orientations—modernist, traditionalist, and developmentalist—that shape their respective approaches to environmental and economic issues. Consequently, green economy should not be understood as a singular or universal model but as a contested and contextually constructed concept within Islamic philanthropic practices.

The contribution of this study is threefold. First, it advances the literature on Islamic philanthropy by moving beyond functional and managerial analyses toward a deeper examination of the ideological and epistemological foundations of institutional practices. Second, it enriches the discourse on green economy by incorporating religious and cultural

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dimensions that are often overlooked in mainstream sustainability studies. Third, it offers a critical framework for understanding how global development paradigms are localized, negotiated, and transformed within the context of Islamic organizations in Indonesia.

## **2. Literature Review**

### **2.1 Zakat, Islamic Philanthropy, and Socio-Economic Transformation**

Zakat has long been recognized as a central pillar of Islamic socio-economic justice, functioning not only as a redistributive mechanism but also as an instrument for social transformation. Classical and contemporary scholars emphasize that zakat is designed to alleviate poverty, reduce inequality, and promote socio-economic welfare (Monzer Kahf, 1999; M. Umer Chapra, 2000). In modern contexts, the institutionalization of zakat has expanded its role from charitable disbursement toward productive and developmental functions, including microfinance, entrepreneurship support, and community empowerment (Ahmed, 2004; Beik & Arsyianti, 2016).

In Indonesia, zakat institutions have undergone significant transformation, evolving into professional organizations that integrate managerial practices, accountability mechanisms, and performance measurement systems. Institutions such as Baznas, Lazismu, and lazisnu play a crucial role in channeling zakat funds into both consumptive and productive sectors. Empirical studies indicate that productive zakat programs can significantly enhance beneficiaries' income and facilitate the transition from mustahiq (recipients) to muzakki (contributors) (Beik & Arsyianti, 2016; Wahid et al., 2018).

Nevertheless, much of the existing literature remains focused on efficiency, governance, and impact assessment, often overlooking the ideological and epistemological dimensions that shape institutional practices. As a result, zakat is frequently treated as a technical instrument rather than a socially and ideologically embedded practice.

### **2.2 Green Economy and Environmental Sustainability in Islamic Perspective**

The concept of green economy has gained global prominence as a response to environmental crises and unsustainable development patterns. It emphasizes the integration of economic growth with environmental protection and social equity (United Nations Environment Programme, 2011). Within Islamic thought, environmental sustainability is deeply rooted in theological and ethical principles, including the concepts of khalifah

(vicegerency), *amānah* (trust), and *mīzān* (balance), which collectively frame human responsibility toward nature (Seyyed Hossein Nasr, 1996; Dien, 2000).

Contemporary scholars have attempted to articulate an Islamic framework for environmental ethics by integrating *maqāsid al-sharī‘ah* (objectives of Islamic law) with sustainability principles. In this framework, environmental protection can be linked to the preservation of life (*ḥifẓ al-nafs*), wealth (*ḥifẓ al-māl*), and, increasingly, the environment itself (*ḥifẓ al-bi’ah*) (Kamali, 2010). This approach highlights the potential for Islamic economic instruments, including zakat, to contribute to ecological sustainability.

However, despite these normative developments, empirical studies examining the operationalization of green economy within Islamic institutions remain limited. Existing research often treats Islamic environmental ethics as a set of abstract principles rather than analyzing how these principles are translated into concrete institutional practices.

### **2.3 Institutional Diversity of Zakat Organizations in Indonesia**

Indonesia’s zakat landscape is characterized by institutional plurality, reflecting diverse ideological, theological, and socio-political orientations. Lazismu represents the modernist reformist tradition of Muhammadiyah, emphasizing rationalization, professionalism, and organizational efficiency. In contrast, Lazisnu embodies the traditionalist ethos of Nahdlatul Ulama, which prioritizes community-based approaches, cultural embeddedness, and religious authority rooted in local traditions. Meanwhile, Baznas operates as a state-backed institution, integrating zakat management into national development agendas and regulatory frameworks.

Previous studies have explored these institutions primarily in terms of governance models, fundraising strategies, and program effectiveness (Widiastuti et al., 2021; Nurhasanah, 2018). While such analyses are valuable, they often fail to account for how differing ideological foundations shape institutional priorities, narratives, and programmatic choices. Consequently, the diversity of zakat institutions is often reduced to organizational variation rather than understood as expressions of deeper epistemological differences.

### **2.4 Ideology, Discourse, and the Construction of Economic Practices**

To move beyond descriptive and functional analyses, it is necessary to adopt a theoretical framework that can capture the relationship between ideology and practice. In this regard, the work of Michel Foucault provides a critical lens for understanding how knowledge, power, and discourse shape social practices. Foucault argues that practices are not neutral or

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purely technical but are produced within “regimes of truth” that define what is considered valid knowledge and legitimate action (Foucault, 1980).

From a Foucauldian perspective, concepts such as “green economy” can be understood as discursive constructs that carry specific assumptions, values, and power relations. When adopted by Islamic institutions, these concepts are not simply implemented but are interpreted, negotiated, and transformed according to existing ideological frameworks. Thus, the variation in green economy programs among zakat institutions can be seen as a reflection of different discursive formations rather than merely differences in organizational capacity.

This perspective also enables a genealogical analysis of how global development discourses—such as sustainability and SDGs—are localized within Islamic contexts. It raises critical questions about whether these concepts are internalized as authentic expressions of Islamic values or function as external frameworks that reshape institutional practices.

## **2.5 Research Gap and Theoretical Positioning**

Based on the review above, three major gaps can be identified. First, while zakat has been extensively studied as a tool for socio-economic development, its role in environmental sustainability remains underexplored. Second, existing studies on green economy in Islamic contexts are largely normative and lack empirical institutional analysis. Third, there is a significant absence of research that examines how ideological differences among Islamic organizations shape the interpretation and implementation of green economy.

This study positions itself at the intersection of these gaps by offering a comparative and critical analysis of zakat institutions in Indonesia. By integrating Foucauldian discourse analysis with insights from Islamic ethical frameworks, this research seeks to uncover the ideological underpinnings of green economy practices and to demonstrate that such practices are not merely technical responses but are deeply embedded in competing paradigms of Islam, development, and sustainability..

## **3. Methodology**

### **3.1 Research Design**

This study employs a qualitative, interpretative, and comparative research design to examine how ideological paradigms shape the construction and implementation of green economy within Islamic philanthropic institutions in Indonesia. Rather than measuring

effectiveness or impact in quantitative terms, this research seeks to uncover the underlying discursive and ideological formations that inform institutional practices.

A comparative approach is adopted to analyze three major zakat institutions—Lazismu, Lazisnu, and Baznas—which represent distinct ideological orientations within Indonesian Islam: modernist, traditionalist, and state-driven paradigms. This design allows for a systematic exploration of similarities and differences across institutional contexts while highlighting the role of ideology in shaping programmatic choices.

### **3.2 Theoretical Approach**

This study is grounded in a critical theoretical framework inspired by Michel Foucault, particularly his concepts of discourse, power–knowledge, and genealogy (Foucault, 1980). From this perspective, institutional practices are understood as products of discursive formations that define what constitutes legitimate knowledge, appropriate intervention, and desirable outcomes.

The concept of “green economy” is treated not as a fixed or neutral category, but as a discursive construct that is interpreted and operationalized differently across institutional settings. Thus, the analysis focuses on how each institution frames, legitimizes, and implements environmentally oriented programs within its own ideological framework.

To complement this critical perspective, the study also incorporates elements of *maqāṣid al-sharī‘ah* as a normative analytical lens. This integration allows for a dual analysis: (1) a critical examination of how practices are constructed, and (2) a normative reflection on their alignment with broader Islamic ethical objectives, particularly in relation to environmental sustainability.

### **3.3 Data Sources**

This study relies on qualitative data derived from multiple documentary sources to capture institutional discourse and practices. The primary data sources include:

- a. Official documents: annual reports, strategic plans, and policy documents published by Lazismu, Lazisnu, and Baznas.
- b. Digital platforms: official websites, online publications, and program descriptions.
- c. Public communication materials: campaign narratives, press releases, and media coverage related to environmental or sustainability initiatives.

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These sources are selected because they reflect how institutions publicly construct and communicate their understanding of zakat, development, and environmental responsibility.

### **3.4 Data Collection Technique**

Data collection is conducted through systematic document analysis. Relevant texts are identified using keyword-based searches, including terms such as “green economy,” “sustainability,” “environment,” “empowerment,” and “zakat produktif.” Documents that explicitly or implicitly relate to environmental or sustainability-oriented programs are selected for further analysis.

The selected materials are then organized and categorized based on institutional origin and thematic relevance. This process ensures that the dataset captures both explicit articulations and implicit representations of green economy within each institution.

### **3.5 Data Analysis**

The analysis employs a combination of discourse analysis and comparative analysis.

#### **3.5.1 Discourse Analysis**

Following a Foucauldian approach, discourse analysis is used to examine how language, concepts, and narratives are constructed within institutional texts. The analysis focuses on:

- Key terminologies used to describe environmental and economic practices
- Narrative framing of zakat and sustainability
- Sources of legitimacy, such as religious references, global frameworks (e.g., SDGs), or state policies

This step aims to identify the discursive patterns that shape each institution’s understanding of green economy.

#### **3.5.2 Comparative Analysis**

The findings from each institution are then compared across several analytical dimensions, including:

- conceptualization of green economy
- program design and implementation

- ideological orientation
- sources of authority and legitimacy

This cross-case comparison enables the identification of both convergences and divergences, highlighting how different ideological paradigms produce distinct institutional practices.

### **3.5.3 Coding Strategy**

To ensure analytical rigor, the study employs a thematic coding strategy. Data are coded into categories such as:

- environmental discourse
- economic empowerment
- religious justification
- global vs local references
- governance model

These categories are derived both deductively (from theoretical framework) and inductively (from empirical data), allowing for a flexible yet structured analysis.

### **3.6 Validity and Reliability**

To enhance the credibility of the findings, this study employs several strategies:

- triangulation of data sources, by comparing information across different types of documents
- thick description, by providing detailed contextual analysis of institutional practices
- transparent analytical procedure, by clearly outlining coding and comparison processes

While the study does not aim for statistical generalization, it seeks to achieve analytical generalization by providing theoretically informed insights that can be applied to similar contexts.

### **3.7 Ethical Considerations**

This study relies exclusively on publicly available data and does not involve human subjects. Therefore, ethical concerns related to confidentiality and informed consent are minimal. However, the analysis is conducted with a commitment to academic integrity,

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ensuring that institutional representations are interpreted accurately and critically without misrepresentation.

## 4. Results

### 4.1 Discursive Construction of Green Economy

The findings demonstrate that environmental sustainability is discursively constructed in distinct ways across institutions.

In the case of Lazisnu, environmental discourse is explicitly framed within a religious-civilizational narrative. This is evident in the institutional articulation: “*Merawat Jagat, Membangun Peradaban*” (NU Care-Lazisnu, 2023) and further reinforced by the statement: “*menjaga kelestarian alam bukan semata-mata karena bagian dari tujuan global, tetapi ia adalah amanah manusia sebagai khalifah di dunia.*” (NU Care-Lazisnu, 2023).

This indicates that environmental sustainability is not framed primarily as a technical or economic issue, but as a theological-ethical obligation, rooted in Islamic cosmology.

Moreover, the institution explicitly links environmental action with global discourse, while maintaining its religious grounding: “*Nahdlatul Ulama mengadopsi Sustainable Development Goals (SDGs)... salah satunya terhadap kelestarian lingkungan hidup sebagai bagian tak terpisahkan dari pembangunan berkelanjutan.*” (NU Care-Lazisnu, 2023). This reflects a hybrid discourse, combining global sustainability frameworks with religious legitimacy.

In contrast, Lazismu constructs environmental sustainability through a technocratic and globally aligned development discourse. This is explicitly reflected in its institutional orientation: “*Program-program tersebut selaras dengan 17 isu Tujuan Pembangunan Berkelanjutan atau Sustainable Development Goals.*” (Lazismu, 2023) and further emphasized in its strategic positioning: “*LAZISMU... menerima SDGs dan menjadikannya sebagai kerangka penyusunan dan pelaksanaan program-program yang ditetapkannya.*” (Lazismu, 2023)

These statements indicate that environmental sustainability is framed as a measurable and structured component of development, embedded within globally recognized frameworks. Unlike Lazisnu’s theological grounding, Lazismu adopts a formalized and policy-oriented understanding of green economy, where environmental issues are integrated into standardized development indicators.

## 4.2 Programmatic Forms of Green Economy Initiatives

The discursive orientation of Lazisnu is concretely translated into community-based environmental programs. One of the most prominent examples is the *Pesantren Hijau* initiative, which is defined as: “*program yang diarahkan untuk memelihara lingkungan dan sumber daya alam serta pemanfaatannya secara bijaksana dan mendorong keberlanjutan alam sebagai sumber penghidupan masyarakat.*” (NU Care-Lazisnu, 2023). This formulation shows that environmental sustainability is directly linked to community livelihood, not merely ecological preservation. Further, the program is explicitly positioned as a response to ecological crisis: “*sebagai respon produktif sekaligus ikhtiar atas ancaman krisis lingkungan dan perubahan iklim yang berbasis pesantren.*” (NU Care-Lazisnu, 2023)

The operationalization of this program includes concrete ecological practices such as waste management, renewable energy, and environmental education: “*mengelola sampah... membangun bank sampah... energi baru terbarukan... biogas... ruang terbuka hijau*” (NU Care-Lazisnu, 2023). This demonstrates that the institution’s approach is practice-oriented and locally embedded, rather than abstract or purely policy-driven.

In contrast, Lazismu translates its sustainability discourse into structured and programmatically integrated initiatives. For instance, its environmental-economic programs are framed as: “*program pemberdayaan peternak melalui sistem peternakan terpadu dan ramah lingkungan berbasis komunitas.*” (Lazismu, 2023). Additionally, environmental programs are explicitly categorized and linked to sustainability outcomes: “*Gerakan penghijauan... sebagai aksi pelestarian lingkungan.*” and: “*Melestarikan dan memanfaatkan secara berkelanjutan sumber daya kelautan... untuk pembangunan lingkungan berkelanjutan.*” (Lazismu, 2023).

These examples indicate that environmental sustainability is not only practiced but institutionally formalized into program categories, with clear links to development outcomes. This reflects a structured and impact-oriented approach, distinguishing Lazismu from LAZISNU’s more organic model.

## 4.3 Embedded Environmental Ethics and Community-Based Model

A key finding is that environmental sustainability in Lazisnu is embedded within everyday religious and social practices. This is clearly illustrated in the transformation of

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environmental behavior into moral-religious practice: “*Mengelola sampah itu ibadah.*” (NU Care-Lazisnu, 2023).

Such expressions indicate that ecological action is framed as *ibadah* (worship), thereby internalizing environmental ethics within the moral structure of the community. Furthermore, the institutional narrative emphasizes that many pesantren have already practiced environmental sustainability organically: “*banyak kalangan pesantren yang secara alamiah sudah ‘mengamalkan’ gagasan tersebut.*” (NU Care-Lazisnu, 2023)

This suggests that sustainability is not introduced as an external concept, but rather recognized and systematized from existing cultural practices. By comparison, Lazismu embeds sustainability not through cultural internalization, but through institutional planning and long-term empowerment logic. This is evident in the statement: “*program-program pemberdayaan... memiliki dampak dan manfaat jangka panjang yang memungkinkan mustahik untuk bangkit dan berdaya.*” (Lazismu, 2023). as well as: “*Pendistribusian ZISKA dilakukan secara terprogram (terencana dan terukur).*” (Lazismu, 2023).

These findings indicate that sustainability is framed as a planned and measurable transformation process, rather than an organically embedded social ethic. Thus, while LAZISNU emphasizes moral internalization, Lazismu emphasizes systematic empowerment and programmatic sustainability.

#### **4.4 Developmentalist Orientation and Economic Framing**

In contrast, Baznas demonstrates a developmentalist and economic-oriented framework. Its programs emphasize economic empowerment and productivity, as reflected in the statement: “*Program Indonesia Makmur adalah program pemberdayaan Baznas bagi para mustahik dalam meningkatkan ekonomi.*” Similarly, the institutional framework prioritizes productive zakat mechanisms: “*zakat produktif... bertujuan untuk membantu memberdayakan mustahik sehingga kualitas hidup mereka bisa meningkat.*” (Baznas, 2023).

This indicates that sustainability is framed primarily through economic resilience and poverty alleviation, rather than explicit ecological discourse. Even when environmental sectors are included (e.g., agriculture), they are embedded within economic productivity frameworks: “*program pemberdayaan seperti pertanian... pembiayaan usaha mikro... pengembangan komunitas*” (Baznas, 2023).

Thus, environmental dimensions appear as subordinate to development objectives, rather than as independent priorities.

## 4.5 Synthesis of Findings

Taken together, the findings reveal three distinct models of green economy within Islamic philanthropy:

### Ethical-Religious Model (Lazisnu)

- Sustainability framed as *amanah* and *ibadah*
- Strong community and cultural embeddedness
- Environmental practice integrated into daily life

### Technocratic-Integrative Model (Lazismu)

- Sustainability framed through SDGs and measurable indicators
- Programs are structured, planned, and impact-oriented
- Environmental initiatives are formally institutionalized

### Developmentalist-Economic Model (Baznas)

- Sustainability framed through economic empowerment
- Focus on productivity and poverty alleviation
- Environmental aspects are indirect and instrumental

**Table 1.** Comparative Models of Green Economy in Islamic Philanthropy Institutions

<b>Dimension</b>	<b>Lazismu</b>	<b>Lazisnu</b>	<b>Baznas</b>
<b>Discursive Construction</b>	Sustainability framed through SDGs and global development agenda	Sustainability framed as religious obligation ( <i>amanah</i> , <i>khalifah</i> )	Sustainability embedded within national development and economic policy
<b>Conceptual Orientation</b>	Technocratic–modernist	Ethical–religious (traditionalist)	Developmentalist–state-oriented
<b>Use of “Green Economy” Concept</b>	Explicit, formalized, and policy-aligned	Implicit, embedded in religious and cultural narratives	Indirect, subordinated to economic development
<b>Program Characteristics</b>	Structured, measurable, and impact-oriented	Community-based, practice-oriented, and locally embedded	Programmatic, large-scale, and economically driven
<b>Environmental Integration</b>	Institutionalized into specific program sectors (e.g., agriculture, marine, reforestation)	Integrated into daily practices and pesantren-based initiatives	Embedded within economic sectors (e.g., agriculture, MSMEs)

<b>Source of Legitimacy</b>	Global frameworks (SDGs) + Islamic philanthropy	Religious authority, local culture, and community trust	State authority, regulation, and national policy
<b>Governance Model</b>	Professional, standardized, and performance-based	Decentralized, network-based, and culturally adaptive	Hierarchical, bureaucratic, and state-integrated
<b>Approach to Sustainability</b>	Measurable and long-term empowerment system	Moral-ethical internalization and lived practice	Economic resilience and productivity enhancement
<b>Strengths</b>	Systematic, scalable, and globally aligned	Deep social embeddedness and strong cultural legitimacy	Broad reach and alignment with national development
<b>Limitations</b>	Less culturally embedded at grassroots level	Less formalized and difficult to measure	Environmental dimension less explicit and often instrumental

The comparative findings are summarized in Table I to highlight the key differences in discursive construction, programmatic orientation, and institutional models across the three zakat institutions.

## 5. Discussion

### 5.1 Green Economy as a Discursive Formation

The findings confirm that green economy within Islamic philanthropic institutions is not a neutral or universally defined concept, but rather a discursively constructed formation shaped by institutional ideology and epistemological orientation. In line with the perspective of Michel Foucault, sustainability emerges as a product of institutional knowledge systems that define what counts as “environment,” “economy,” and “development.”

The Results section reveals three distinct constructions:

- Lazismu → technocratic–integrative sustainability model
- Lazisnu → ethical–religious embedded model
- Baznas → developmentalist–economic model

These findings indicate that green economy is better understood as a plural epistemological construct, rather than a singular development paradigm.

## 5.2 Ideological Paradigms and Institutional Practice

The comparative evidence demonstrates that differences in environmental programs are not merely technical variations, but are rooted in distinct ideological paradigms that structure institutional practice.

### a. Technocratic–Integrative Model (Lazismu)

Lazismu represents a technocratic–integrative model, in which sustainability is explicitly formalized through alignment with global frameworks such as the SDGs. Environmental initiatives are systematically embedded within program design, supported by measurable indicators, and framed as part of a structured development system.

This reflects a modernist orientation characterized by:

- standardization
- measurability
- global policy alignment

As a result, green economy is operationalized as an engineered empowerment system, where sustainability is planned, monitored, and evaluated.

### b. Ethical–Religious Embedded Model (Lazisnu)

In contrast, Lazisnu embodies an ethical–religious embedded model, where environmental sustainability is internalized as part of religious obligation and everyday social practice.

The Results show that ecological action is framed as *ibadah* and rooted in concepts such as *amanah* and *khalifah*. Rather than being formalized through indicators, sustainability is expressed through community-based practices and cultural continuity.

This reflects a traditionalist epistemology in which:

- knowledge is socially embedded
- legitimacy is culturally grounded
- sustainability is lived rather than measured

### c. Developmentalist–Economic Model (Baznas)

Meanwhile, Baznas operates within a developmentalist–economic model, where sustainability is subsumed under broader objectives of economic empowerment and national development.

Programs emphasize productivity, income generation, and poverty alleviation, with environmental aspects integrated indirectly through economic sectors. This reflects a state-oriented logic in which:

- development is prioritized
- environmental concerns are instrumental
- institutional legitimacy derives from policy alignment

Thus, green economy is positioned as a supporting element of macro-development, rather than an independent policy domain.

## 5.3 From Institutional Diversity to Complementary Integration

While the three models initially appear divergent, a closer analysis reveals that they are structurally complementary rather than contradictory.

Each model contributes a critical dimension:

- Lazismu → measurability and system design
- Lazisnu → cultural legitimacy and social embeddedness
- Baznas → policy scale and institutional authority

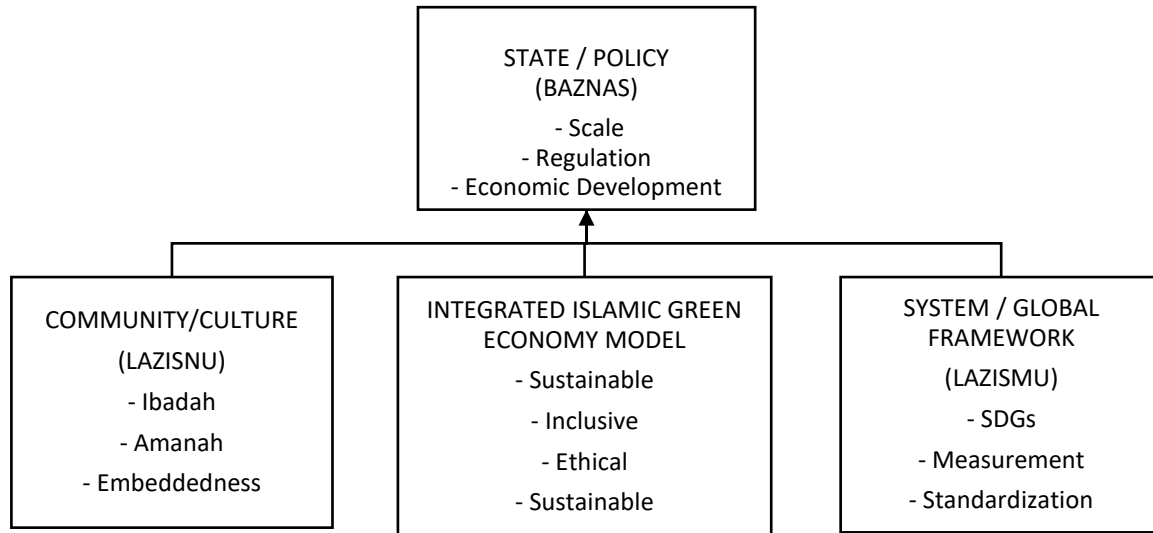
The findings demonstrate that no single institutional paradigm is sufficient to realize a comprehensive green economy. Instead, effective sustainability requires the integration of cultural, technocratic, and policy dimensions.

## 5.4 Toward an Integrated Model of Islamic Green Economy

Building on this synthesis, this study proposes an integrated model of Islamic green economy, in which:

- sustainability is ethically grounded (Lazisnu)
- systematically structured and measurable (Lazismu)
- and scaled through policy and institutional frameworks (Baznas)

This integrative perspective moves beyond binary distinctions between tradition and modernity, or between religion and development, and instead highlights the possibility of a multi-layered sustainability model.



**Figure 1.** Integrated Model of Islamic Green Economy

As illustrated in Figure I, these three dimensions interact dynamically to produce a model that is:

- socially embedded
- institutionally structured
- and policy-relevant

Thus, Islamic green economy emerges not as a fixed model, but as a hybrid and adaptive system shaped by institutional interaction.

### 5.5 Theoretical Contribution

This study offers several important theoretical contributions.

First, it challenges the assumption that green economy is a universal and value-neutral concept by demonstrating its ideological and discursive variability.

Second, it expands the study of Islamic philanthropy by positioning zakat institutions as sites of knowledge production, rather than merely administrative or charitable entities.

Third, by integrating a Foucauldian perspective with Islamic socio-economic practices, the study introduces a novel analytical framework for understanding the intersection of religion, development, and sustainability.

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Finally, the proposed integrated model provides a conceptual foundation for future research on Islamic green economy, particularly in contexts where multiple institutional paradigms coexist.

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