

## Toward Green *Pesantren* and Environmental Philanthropy Based on *Maqasid al-Shari'ah*

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**Abstract:** Indonesia's waste management crisis reflects systemic problems that cannot be adequately addressed through technical solutions alone. Effective responses require governance arrangements that connect public policy, financing, accountability mechanisms, and the sustained cultivation of pro environmental practices at the community level. The growing orientation of Islamic philanthropy toward environmental concerns has created opportunities for philanthropic fund managers to support environmental preservation programs, including the "Green *Pesantren*" (*Pesantren Hijau*) initiative led by NU Care LAZISNU within the PBNU network. A qualitative case study design is used to examine program governance in pilot Islamic boarding schools through interviews, participatory observation, and document analysis, followed by thematic analysis. The findings indicate that program effectiveness relies on *kiai* leadership in shaping norms and discipline, *santri* participation that develops from procedural involvement toward more autonomous management, and LAZISNU's technical facilitation focused on capacity building and system strengthening. Program impacts are multidimensional, encompassing behavioural change and improved environmental quality through source-based waste separation and water and energy conservation, the creation of micro scale economic value through Waste Banks and circular economy practices, and stronger social capital through collective action and communal accountability. Read through the *maqāṣid al-sharī'ah* paradigm, these findings constitute a form of *ḥijẓ al-bī'ah* that can be assessed through governance mechanisms and the sustainability of the Green *Pesantren*'s impacts. In this framing, *ḥijẓ al-bī'ah* is not merely an ethical claim, but an evaluative lens that offers a comparative reference for faith based environmental philanthropy initiatives.

**Keywords:** Islamic Philanthropy; Green *Pesantren*; Waste Bank; *Maqāṣid Al-Sharī'ah*

**Abstrak:** Krisis pengelolaan sampah di Indonesia menunjukkan persoalan sistemik yang tidak memadai jika ditangani hanya dengan solusi teknis. Persoalan tersebut menuntut tata kelola yang mampu mempertautkan kebijakan, pembiayaan, mekanisme pertanggungjawaban, serta pembiasaan perilaku pada tingkat komunitas. Pergeseran orientasi filantropi Islam ke isu lingkungan memberi peluang bagi pengelola dana filantropi untuk mendukung program pelestarian lingkungan, termasuk Program *Pesantren Hijau* yang dipelopori NU-Care LAZISNU bersama jejaring PBNU. Pendekatan kualitatif dengan desain studi kasus digunakan untuk menelaah tata kelola program pada *pesantren* percontohan melalui wawancara,

observasi partisipatif, dan analisis dokumen, kemudian dianalisis secara tematik. Temuan memperlihatkan bahwa efektivitas program bertumpu pada kepemimpinan kiai dalam membentuk norma dan disiplin, partisipasi santri yang berkembang dari keterlibatan prosedural menuju pengelolaan yang lebih mandiri, serta pendampingan teknis LAZISNU yang berfokus pada pembangunan kapasitas dan penataan sistem kerja. Dampak program bersifat multidimensional, meliputi perubahan perilaku dan kualitas lingkungan melalui pemilahan sejak sumber, konservasi air dan energi, pembentukan nilai ekonomi skala mikro melalui Bank Sampah dan praktik ekonomi sirkular, serta penguatan modal sosial melalui kerja kolektif dan akuntabilitas komunal. Pembacaan melalui paradigma *maqāṣid asy-syarī'ah* menempatkan temuan tersebut sebagai praktik *ḥifẓ al-bi'ah* yang dapat dinilai melalui mekanisme pengelolaan dan keberlanjutan dampak Program Pesantren Hijau. *Ḥifẓ al-bi'ah* dalam artikel ini bukan sekadar klaim etik, sehingga dapat menjadi rujukan komparatif bagi inisiatif filantropi lingkungan berbasis institusi keagamaan.

**Kata kunci:** Filantropi Islam; Pesantren Hijau; Bank Sampah; *Maqāṣid Aṣy-Syarī'ah*.

## Introduction

Waste management in many developed countries has adopted diverse yet effective approaches, grounded in strong synergy between government policy, industrial responsibility, and active public participation. Sound waste management practices can inform the design of comprehensive waste governance models, yet the key lesson lies in one-point, successful waste management is not determined by technology alone, but by governance that connects policy, financing, accountability mechanisms, and disciplined public behavior. Germany, through Extended Producer Responsibility (EPR), reinforces producer responsibility for product waste, while Sweden places waste within an energy policy agenda through Waste to Energy, strengthened by tax incentives to reduce fossil fuel use.<sup>1</sup> Japan and South Korea demonstrate that the institutionalization of the 3R culture and economic disincentives such as the Volume based Waste Fee can be effective when strict waste sorting enforcement is in place.<sup>2</sup> This picture underscores that waste management ultimately requires alignment between regulation, institutions, and participation, so Indonesia's waste governance problems cannot be treated as merely technical shortcomings, but as systemic issues that require comprehensive strategies and the involvement of actors beyond government.

Indonesia's waste management situation presents complex and urgent challenges. A national legal foundation is available through *Undang-Undang Nomor 18 Tahun 2008 tentang Pengelolaan Sampah* (Law Number 18 of 2008 on Waste Management), yet implementation on the ground continues to face unresolved constraints. Major obstacles include high waste generation that is not matched by management capacity, uneven service coverage, limited capacity of *Tempat Pemrosesan Akhir* (TPA) (Final Disposal Sites), institutional governance

<sup>1</sup> M. Nelles et al., "Waste Management in Germany – Development to a Sustainable Circular Economy?," *Procedia Environmental Sciences* 35 (2016): 6–14, <https://doi.org/10.1016/j.proenv.2016.07.001>.

<sup>2</sup> Sayaka Ono et al., "Towards Plastic Circularity: Current Practices in Plastic Waste Management in Japan and Sri Lanka," *Sustainability* 15, no. 9 (2023): 7550, <https://doi.org/10.3390/su15097550>.

problems, and limited operational funding.<sup>3</sup> This complexity highlights the urgency of adopting a more holistic and environmentally oriented model by strengthening circular economy oriented policies, building collaboration with stakeholders focused on renewable energy, and designing and enforcing strict waste sorting rules from upstream to downstream. Limited capacity of state apparatus at the implementation level also indicates that accelerating solutions requires social energy at the grassroots, capable of building participation and sustaining behavioural habituation in a consistent manner.

The role of non-government actors becomes crucial when systemic problems must be addressed at the community level. Faith-based philanthropic movements show significant potential in Indonesia because they possess strong social networks, moral legitimacy, and mobilization capacity. Islamic philanthropy, traditionally focused on poverty alleviation, has undergone a paradigm shift by engaging environmental sustainability issues. This orientation supports the financing of programs aimed at environmental preservation, which can be understood as *ḥifẓ al-bi'ah* (environmental preservation in the maqāṣid al shari'ah framework).<sup>4</sup> This aligns with *Undang-Undang Nomor 23 Tahun 2011 tentang Pengelolaan Zakat* (Law Number 23 of 2011 on Zakat Management) regarding the strengthened utilization of zakat to advance public welfare and reduce poverty. Islamic philanthropy directed toward environmental preservation marks a reimagining of social funds as a multifunctional instrument, through the strengthening of ecological awareness rooted in Islamic teachings on human beings as *khalifah fi al-ard* (stewardship of the earth) and guardians of *mīzān* (the balance of nature),<sup>5</sup> as well as positioning philanthropic outcomes as a catalyst for sustainable development through funding green economy initiatives and education.<sup>6</sup>

Concrete implementation of these orientations can be found in the *Pesantren Hijau* (Green *Pesantren*) program pioneered by NU Care LAZISNU. The program selects *pesantren* (Islamic boarding schools) as the locus of intervention because they function as centers of character education and influential community hubs, while also generating significant communal waste that can create health and environmental problems when poorly managed. Studies on Eco *Pesantren* suggest that *pesantren* have the capacity to transform into efficient waste management centers through models such as *Bank Sampah* (Waste Banks), which contribute to the local community economy and serve as practical environmental education for *santri*.<sup>7</sup> Alignment between macro level waste governance challenges and the emergence of micro level Islamic philanthropy based initiatives such as *Pesantren Hijau* creates an urgency to understand the effectiveness and operating mechanisms of this model.<sup>8</sup> Academic

<sup>3</sup> Eka Setya Wijaya et al., "Garbage Classification Using CNN Architecture ShuffleNet V2," *2022 Seventh International Conference on Informatics and Computing (ICIC)*, IEEE, December 8, 2022, 1–4, <https://doi.org/10.1109/ICIC56845.2022.10006944>.

<sup>4</sup> Yusril Firmansyah et al., "The Productive Zakat in Empowering Mustahik Entrepreneurship," *The Es Economics and Entrepreneurship* 2, no. 03 (2024): 230–39, <https://doi.org/10.58812/esee.v2i03.233>.

<sup>5</sup> Ummu Salma Al Azizah and Razali Haron, "Exploring the Correlation Between ESG Performance and Firm Value in Indonesia Shariah-Compliant Companies," *Journal of Management and Muamalah* 14, no. 2 (2024): 142–60, <https://doi.org/10.53840/jmm.v14i2.193>.

<sup>6</sup> Humaidi Humaidi et al., "Comparative Study of Zakat Funds Collection Through Manual Fundraising and Digital Fundraising in Indonesia," *Jurnal Ilmiah Ekonomi Islam* 8, no. 1 (2022): 347, <https://doi.org/10.29040/jiei.v8i1.4601>.

<sup>7</sup> Darsono et al., "Waste Banks in Surakarta: Economic and Social Impacts on Sustainability," *BIO Web of Conferences* 69 (2023): 04026, <https://doi.org/10.1051/bioconf/20236904026>.

<sup>8</sup> Joko Purnomo et al., "Prophetic Approach in Environmental Education and Community Empowerment: A Case Study of Sustainable Pesantren Development," *Revista de Gestão Social e Ambiental* 18, no. 8 (2024): e06259, <https://doi.org/10.24857/rgsa.v18n8-047>.

concerns remain regarding how the governance of the The Green *Pesantren* program is carried out, which key factors support or hinder success at the implementation level, and how ecological, economic, and social impacts are produced through the synergy of *kiai* leadership, *santri* participation, and LAZISNU's technical facilitation, while also assessing the extent to which this synergy reflects the principle of *hifz al-bi'ah* within the *maqāṣid al-shari'ah* paradigm. The scope of analysis is limited to program management and its impacts within *pesantren* as a community setting, so the discussion emphasizes mechanisms of actor collaboration and implementation experiences rather than an evaluation of national waste policy as a whole.

A growing body of research on Islamic philanthropy and Islamic social finance indicates an increasingly strong shift toward environmental sustainability agendas. Several studies position green Islamic finance as part of a new moral orientation in financial practice that no longer stresses formal Sharia compliance alone, but also broader social and ecological objectives through green and social narratives within contemporary Islamic finance ecosystems.<sup>9</sup> This shift is reflected in discussions of instruments such as green sukuk and green waqf, projected to finance reforestation, clean water provision, and renewable energy, while placing *maqāṣid al-shari'ah* as an ethical foundation for environmental responsibility.<sup>10</sup> Bibliometric studies on Islamic green finance also show rising academic attention to the relationship between Islamic financial development, innovation, and sustainability goals, yet their contribution remains largely focused on mapping discourses and research trends rather than demonstrating processes and outcomes at the implementation level.<sup>11</sup> Discourses framing green finance as a growth approach aligned with sustainable development agendas have also strengthened, making environmental concerns increasingly normalized in the language of policy and the Islamic financial industry.<sup>12</sup>

A similar direction appears in Islamic philanthropy. Humaidi et al., in their study of green philanthropy in Indonesia, highlight Islamic activism within environmental democracy, marking an expansion of philanthropic mandates from poverty issues toward conservation and the climate crisis.<sup>13</sup> Hassan's work on the Islamic sustainable finance paradigm emphasizes the integration of policy, regulation, and risk management toward sustainability, including environmental protection as a normative horizon.<sup>14</sup> Discussions of the contribution of Islamic financial institutions to sustainable development, however, still tend to appear as normative frameworks and principle based arguments rather than detailed

<sup>9</sup> A.Z. Jaafar and M. Brightman, "From Structure to Purpose: Green and Social Narratives, and the Shifting Morality of Islamic Finance in Kuala Lumpur," *Sustainability (Switzerland)* 14, no. 9 (2022), Scopus, <https://doi.org/10.3390/su14095433>.

<sup>10</sup> M.O. Rafique and K.M. Raza, "Islamic Green Finance: A Marriage of Ethics and Environmental Responsibility in Light of Maqasid al-Shari'ah," in *Islamic Green Finance: Towards Ethical and Environmentally Responsible Investing* (2025), Scopus, <https://doi.org/10.4324/9781003540403-2>.

<sup>11</sup> T. Widiastuti et al., "Unlocking the Future of Green Finance: A Bibliometric and Systematic Literature Review on Intellectual Capital and Islamic Financial Development," *Journal of Islamic Marketing*, 2025, 1–24, Scopus, <https://doi.org/10.1108/JIMA-10-2024-0461>.

<sup>12</sup> K. Alnabulsi and A. Jreisat, "Green Finance on Islamic Financial Markets: A Sustainable Approach to Growth," paper presented at 2024 International Conference on Sustainable Islamic Business and Finance, SIBF 2024, 2024, Scopus, <https://doi.org/10.1109/SIBF63788.2024.10883851>.

<sup>13</sup> M.W. Humaidi and M. Azizah, "Green Philanthropy: Islamic Activism on Indonesia's Environmental Democracy," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 24, no. 2 (2024): 167–91, Scopus, <https://doi.org/10.18326/IJTIHAD.V24I2.167-191>.

<sup>14</sup> R. Hassan, "Islamic Sustainable Finance Paradigm," in *Islamic Sustainable Finance: Policy, Risk and Regulation* (2024), Scopus, <https://doi.org/10.4324/9781003395447-3>.

empirical evaluations of community based practice, including waste management, which requires specific accounts of operational mechanisms and socio ecological outcomes.<sup>15</sup> Religious institutional settings often emphasize program design and empowerment. The Ummah Economic Development Zone initiative positions zakat as an instrument for economic development through transforming *mustahiq* (eligible beneficiaries) into productive agents.<sup>16</sup> A gap remains because *maqāṣid* based evaluation tools have not been widely directed toward environmental sustainability, so *ḥifẓ al-bi'ah* has not yet become an established evaluative standard for assessing the impacts of environmental programs in religious institutions.

The domain of governance and accountability reinforces these concerns. Studies on governance grounded in Sharia values underline the need to renew governance paradigms that integrate Islamic principles with modern practices and expectations of social responsibility, yet the focus has largely remained on financial institutions rather than the governance of community based philanthropic programs.<sup>17</sup> Efforts to measure the performance of nonprofit Islamic social finance organizations also indicate that widely recognized evaluation frameworks for assessing the performance and impacts of zakat institutions remain limited.<sup>18</sup> Application of *maqāṣid* to social innovation in sustainable zakat management shows that a normative foundation is available, yet the demand for empirical validation of environmental program impacts remains strong.<sup>19</sup> Research on agricultural zakat similarly points to sustainability aims that are not always supported by evaluations of empowerment processes and qualitatively measurable outcomes,<sup>20</sup> while studies on participant selection tend to emphasize eligibility criteria and internal program governance rather than integration of environmental stewardship. Research gaps emerging from these debates point to the need for empirical studies that explain the governance of Islamic philanthropic programs addressing environmental issues,<sup>21</sup> community empowerment processes within religious institutions, and multidimensional impact evaluation read explicitly through *ḥifẓ al-bi'ah* as part of *maqāṣid al-sharī'ah*.

The novelty of this study lies in its analytical focus on the governance of the Green *Pesantren* program of NU Care LAZISNU as a manifestation of green Islamic philanthropy operating at the level of *pesantren* communities, positioning the synergy between *kiiai*

<sup>15</sup> A. Hassan, "The Role of Islamic Financial Institutions in Achieving Sustainable Development with Special Reference to Environmental Protection," *Journal of Cultural Analysis and Social Change* 10, no. 2 (2025): 3575–92, Scopus, <https://doi.org/10.64753/jcasc.v10i2.2144>.

<sup>16</sup> A.H.A. Majid et al., "The Ummah Economic Development Zone: An Innovative Community Development Initiative by Lembaga Zakat Negeri Kedah," *Paper Asia* 40, no. 6 (2024): 331–39, Scopus, <https://doi.org/10.59953/paperasia.v40i6b.293>.

<sup>17</sup> M. Ayub et al., "Revisiting the Paradigm of Shari'ah Governance of Islamic Financial Institutions," *Journal of Islamic Accounting and Business Research* 15, no. 8 (2024): 1245–65, Scopus, <https://doi.org/10.1108/JIABR-04-2022-0110>.

<sup>18</sup> F.A. Hudaefi et al., "Measuring Nonprofit Institution Performances: A Case of Islamic Social Finance," *Journal of Philanthropy and Marketing* 30, no. 3 (2025), Scopus, <https://doi.org/10.1002/nvsm.70027>.

<sup>19</sup> I. Piliyanti, "Implementing Maqāṣid Syari'ah on Social Innovation For Sustainable Zakat Management Organization in Indonesia," *KARSA* 31, no. 1 (2023): 109–30, Scopus, <https://doi.org/10.19105/karsa.v31i1.12554>.

<sup>20</sup> S. Saputra and Y. Tanjung, "Enhancing Sustainability through Agricultural Zakāt-Based Philanthropy Movement: A Comprehensive Study on Social Welfare Capital," *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 231–46, Scopus, <https://doi.org/10.32350/jitc.141.14>.

<sup>21</sup> A.H.A. Majid et al., "Process and Criteria for Participant Selection: A Case of SSBBA Lembaga Zakat Negeri Kedah, Malaysia," *Multidisciplinary Science Journal* 8, no. 2 (2026), Scopus, <https://doi.org/10.31893/multiscience.2026033>.



leadership, *santri* participation, and zakat institution facilitation as the key mechanism shaping both program processes and outcomes. The study aims to analyze the program's governance model and the drivers and constraints affecting implementation, assess the ecological, economic, and social impacts produced, and examine the extent to which collaborative synergy among these actors reflects the principle of *ḥifẓ al-bi'ah* within the *maqāṣid al-sharī'ah* framework.

The research questions are formulated to explain the operating mechanisms and effectiveness of a *pesantren* based environmental philanthropy program. First, how is the governance model of the Green *Pesantren* program implemented by LAZISNU, and which key factors support or hinder success at the implementation level. Second, what multidimensional impacts are generated by this waste management program within *pesantren*, including ecological impacts reflected in behavioural change and cleanliness, economic impacts related to empowerment, and social impacts associated with community cohesion. Third, to what extent does the collaborative synergy between *kiai* leadership, *santri* participation, and LAZISNU facilitation reflect the realization of the principle of *ḥifẓ al-bi'ah* (environmental safeguarding) within the *maqāṣid al-sharī'ah* framework.

The methodology is developed on the basis of a Community Empowerment framework as the primary lens for examining the transfer of knowledge, skills, and authority to *pesantren* communities, with Stakeholder Theory used to map the roles and synergy among LAZISNU, *kiai*, and *santri*, and *ḥifẓ al-bi'ah* serving as the ethical foundation of the program. A qualitative approach with a case study design is employed for the *Pesantren Hijau* program initiated by LAZISNU, because it can capture the complexity of processes and the perspectives of the actors involved. Data are collected through in-depth interviews with key informants from LAZISNU, *pesantren* leadership, and *santri* representatives, participatory observation of program activities to examine social dynamics and implementation challenges, and document analysis of materials such as proposals, accountability reports, and outreach materials, followed by thematic analysis to identify patterns and explain relationships across themes so that the findings can be accounted for.

## Results and Discussion

### LAZISNU's *Pesantren Hijau* (Green *Pesantren*) Program

The *Pesantren Hijau* program initiated by LAZISNU PBNU represents a strategic response to global environmental challenges, integrated into the ecosystem of Islamic education. This initiative does not stand alone because it is built through a synergistic collaboration among three key institutions under Pengurus Besar Nahdlatul Ulama (PBNU) (Nahdlatul Ulama Central Board), namely LAZISNU, *Lembaga Penanggulangan Bencana dan Perubahan Iklim* (LPBI) NU (NU Disaster Management and Climate Change Agency), and *Rabithah Ma'abid Islamiyah* (RMI) PBNU (NU Association of Islamic Boarding Schools). This collaboration indicates that the program is designed as an institutional movement rather than an incidental activity, positioning *pesantren* as an implementation arena with strong character education capacity and significant social influence. The program's operational framework rests on five interrelated pillars, namely waste governance, energy efficiency, water conservation, greening, and green lifestyle education. These five pillars shape a direction of work that does not stop

at a single issue, but brings together habitual practices, facility management, and the formation of sustained awareness within pesantren communities.<sup>22</sup>

Program practice translates environmental concepts into everyday actions through training on waste sorting for recycling, education on efficient energy use, and the habituation of prudent water use, including during *wudū'* (ablution). The green lifestyle education pillar occupies a central place because the program does not rely solely on technical interventions, but seeks to internalize Islamic teachings on the role of human beings as *khalifah fi al-ard* (stewardship of the earth) who bear responsibility for safeguarding nature.<sup>23</sup> The objective is not only to establish a *pesantren* that is physically clean, but also to build character and concern for environmental preservation through repeated practices understood as part of a lived ethical orientation. Positioning the program as a starting point for NU's broader vision, "*Merawat Jagat, Membangun Peradaban*" (Caring for the World, Building Civilization), underscores that the program's orientation is not confined to internal *pesantren* success, but is directed toward becoming a model of social learning capable of stimulating broader change through *pesantren* networks.<sup>24</sup>

Initiation of the *Pesantren Hijau* (Green *Pesantren*) program formally began through a Kick Off and Workshop on 3 September 2022. This launch marked the initial phase of a strategic agenda arranged through sequential preparatory stages. The stage following the launch consisted of field assessments in a number of *pesantren* identified as potential pilot sites. Visits and close monitoring were conducted in October 2022 to map existing conditions related to environmental issues, including waste management and energy conservation. The assessment results were then discussed in a dedicated workshop in late October 2022, so decision making did not rest on general assumptions, but on a reading of the initial conditions at each location. Capacity strengthening was carried out through a *Training Nasional Penggerak Pesantren Hijau* (National Training for *Pesantren Hijau* Mobilizers) in November 2022, aimed at equipping *pesantren* based mobilizers with technical knowledge and skills.<sup>25</sup> This pattern shows a sequence of work moving from initial mapping, consolidation of findings, human resource strengthening, and early implementation, so program governance appears as a series combining planning, coordination, and learning.

The initial implementation phase targeted seven *pesantren* across five provinces as pilot projects. These *pesantren* were PP. Mahasina in Bekasi, PP. Al Kenaniyah in Jakarta, PP. Al Hamid in East Jakarta, PP. Al Hamidiyah in Depok, PP. Al Mubarak in Demak, PP. Zainul Hasan Genggong in Probolinggo, and PP. Malnu Menes in Banten. Establishing these pilot projects indicates a program focus on developing examples of good practice that can be read as a social laboratory for community based environmental governance in *pesantren*. The pilot strategy also creates space to observe how the five program pillars are translated within different *pesantren* contexts, while testing forms of facilitation that are relevant to field

<sup>22</sup> Rikhul Jannah, "NU Care-LAZISNU Ajak Santri Ciptakan Ramah Lingkungan melalui Gerakan Pesantren Hijau," News, NU Online, February 20, 2025, <https://www.nu.or.id/nasional/nu-care-lazisnu-ajak-santri-ciptakan-ramah-lingkungan-melalui-gerakan-pesantren-hijau-UMYhP>.

<sup>23</sup> Ribut Baidi et al., "GERAKAN REVOLUSI HIJAU PESANTREN UNTUK MENCEGAH KERUSAKAN EKOLOGI," *AHSANA MEDIA* 9, no. 2 (2023): 51–61, <https://doi.org/10.31102/ahsanamedia.9.2.2023.51-61>.

<sup>24</sup> Muhyidin Muhyidin et al., "Ecoliterasi Santri: Transformasi Kesadaran Lingkungan Di Pesantren Hijau Indonesia," *INCARE, International Journal of Educational Resources* 6, no. 2 (2025): 120–34, <https://doi.org/10.59689/incare.v6i2.1224>.

<sup>25</sup> Rikhul Jannah, "Pesantren Hijau Wujud Penerapan Ekoteologi, Satu Santri Satu Pohon untuk Indonesia yang Lestari," News, NU Online, October 14, 2025, <https://nu.or.id/nasional/pesantren-hijau-wujud-penerapan-ekoteologi-satu-santri-satu-pohon-untuk-indonesia-yang-lestari-4Tr7e>.

implementation. RMI PBNU, as the association of NU *pesantren*, plays an important role in strengthening program acceptance at the *pesantren* level, while LPBI NU positions the program's objective as creating a more environmentally healthy *pesantren* setting, generating ecological benefits, and producing alumni who are sensitive to environmental crises. This joint work reflects complementary roles, with LAZISNU carrying out program facilitation, LPBI NU bringing an environmental crisis response agenda, and RMI PBNU connecting the program to *pesantren* networks as the implementation base.<sup>26</sup>

Support from stakeholders emerges across multiple levels, from PBNU leadership to implementers at the *pesantren* level, indicating alignment of vision and a collective commitment. KH Choirul Saleh Rasyid, who oversees LAZISNU, expressed strong appreciation and full support, emphasizing that the initiative aligns with the vision of the PBNU Chair, KH Yahya Cholil Staquf, "*Merawat Jagat, Membangun Peradaban*" (Caring for the World, Building Civilization), and conveying the expectation that the program will strengthen a clean *pesantren* ecosystem and cultivate environmental awareness values. At the managerial level, Riri Khariroh, as the Program Chair, views the program as a strategic starting point for NU to build a society that is attentive to environmental issues, on the grounds that *pesantren* occupy a subcultural position that is effective in fostering awareness on a broad scale. Qohari Cholil, as Executive Director of LAZISNU PBNU, emphasized the program's aim of reducing the image of *pesantren* that are sometimes perceived as lacking environmental concern and being unclean, while also expecting pilot *pesantren* to become good practices that can be replicated. Responses from the pilot *pesantren* likewise indicate active acceptance from the assessment stage through implementation, as stated by Kiai Abu Bakar Rahziz, the leader of Pesantren Mahasina, that the program provides motivation to maintain cleanliness and to "befriend" waste so it can generate benefits. This sequence of support suggests that program governance operates not only through technical design, but also through value-based legitimacy and actor commitment, positioning *pesantren* as agents of environmental transformation through strengthened habits, learning processes, and institutional collaboration.

### Key Factors for Successful Program Governance

The success of the *Pesantren Hijau* (Green *Pesantren*) program governance can be read as the convergence of value-based leadership within *pesantren*, *santri* community participation that moves from administrative involvement toward substantive engagement, technical facilitation that keeps the program operational, and financial support managed in a targeted manner. These four factors operate as a single sequence, preventing the program from falling into a short-lived campaign or merely the provision of cleanliness facilities. Effective governance becomes visible when each actor's role is clear, coordination mechanisms function, and monitoring discipline ensures that program decisions do not stop at declarations, but are translated into routines upheld by the community. This reading aligns with the view that cross actor working relations require incentive arrangements, oversight mechanisms, and accountability structures so shared goals are not weakened by differences in interest and limited capacity.<sup>27</sup>

<sup>26</sup> Jannah, "NU Care-LAZISNU Ajak Santri Ciptakan Ramah Lingkungan melalui Gerakan Pesantren Hijau."

<sup>27</sup> Michael C. Jensen and William H. Meckling, "Theory of the Firm: Managerial Behavior, Agency Costs and Ownership Structure," *Journal of Financial Economics* 3, no. 4 (1976): 305–60, [https://doi.org/10.1016/0304-405X\(76\)90026-X](https://doi.org/10.1016/0304-405X(76)90026-X).



The first and most decisive factor is the *kiai*'s visionary leadership, which operates beyond administrative functions. *Kiai* leadership works at the level of meaning making, norm reinforcement, and the cultivation of collective behavioural habits. A transformational leadership framework explains this pattern through the leader's ability to inspire followers to move beyond personal interests toward a shared vision, rather than relying solely on instructions and formal compliance.<sup>28</sup> Four elements of transformational *kiai* leadership can be observed in the pilot *pesantren*. Idealized influence appears when the *kiai* becomes a model directly observed by *santri*. Water conservation practices at Pondok Pesantren Zainul Hasan Genggong show exemplary efficient use of *wudu'* water accompanied by educative reminders, so *santri* absorb a new standard not as a technical rule but as a habit embodied by a respected figure. A similar pattern appears in the waste governance pillar at Pondok Pesantren Mahasina when the *kiai* (*pesantren*'s leader) takes part directly in *Jumat Bersih* (Friday Cleaning). This involvement shifts cleanliness work from a low status task into a dignified activity because it is exemplified by the most respected figure. The greening pillar at Pondok Pesantren Al-Hamidiyah also shows that small but consistent initiatives, such as using vacant land for TOGA (*Tanaman Obat Keluarga* - household medicinal plants), can develop into collective habits because *santri* imitate practices that begin in spaces closely associated with *pesantren* authority.

Inspirational motivation works when the *kiai* is able to articulate the program's vision through religious legitimacy that is alive within *pesantren* authoritative spaces. The Friday sermon at Pondok Pesantren Al-Mubarak, Mranggen, Demak, is used to frame water conservation through the discourse of *fiqh ṭahārah* (ritual purification), including the prohibition of *israf* (excess) during *wudu'*. This strategy shifts *santri* reasons for saving water from compliance with dormitory rules toward the intention to refine their worship practice. *Kitab kuning* (classical Islamic texts) study sessions at Pondok Pesantren Al Hamid, Jakarta, also become a medium for internalizing cleanliness as an expression of faith through narratives that attach cleanliness to the *adab* (ethics) of a student of knowledge. Environmental messages do not appear as slogans imported from outside *pesantren*, but as part of a moral language that *santri* already understand. Informal advice after congregational prayers at PP. Malnu Menes, Banten, further illustrates how the *kiai* frames greening as long-term merit, so the program's vision is experienced as a meaningful shared struggle.

Intellectual stimulation becomes visible when the *kiai* encourages *santri* to find solutions grounded in local conditions rather than receiving a ready-made package. At Pondok Pesantren Mahasina, reflective questions about kitchen waste and the prohibition of *mubādhir* (wastefulness) stimulate *santri* deliberation that leads to biopori and simple composting initiatives. *Santri* seek references, conduct trials, and then use compost for *pesantren* plants. At Pondok Pesantren Al Kenaniyah, Jakarta, the problem of high electricity costs is not addressed only by rules to turn off lights, but through assigning small research tasks to *santri* to map areas of energy waste and develop solution proposals. The proposal to replace corridor lights with simple solar powered LED lights assembled by *santri* shows that *kiai* leadership activates problem solving capacity grounded in literacy and creativity. Individualized consideration is also visible through responsibilities assigned in line with

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<sup>28</sup> Karl W. Kuhnert and Philip Lewis, "Transactional and Transformational Leadership: A Constructive/Developmental Analysis," *The Academy of Management Review* 12, no. 4 (1987): 648, <https://doi.org/10.2307/258070>; Yudhi Achmad Bashori et al., "MAQASID SHARIAH-BASED DIGITAL ECONOMY MODEL: INTEGRATION, SUSTAINABILITY AND TRANSFORMATION," *Malaysian Journal of Syariah and Law* 12, no. 2 (2024): 405–25, <https://doi.org/10.33102/mjssl.vol12no2.647>.

personal strengths. The appointment of a *santri* with an interest in agriculture to manage a simple greenhouse at Zainul Hasan Genggong, as well as the formation of a *Satgas Kebersihan* (Cleanliness Task Force) at Malnu Menes through dialogue and public recognition of their achievements, builds a sense of being valued and a sense of ownership that strengthens program sustainability at the individual level.

The second factor is active *santri* participation that develops from procedural involvement toward substantive engagement. Community participation theory helps explain that program sustainability strengthens when participation does not stop at tokenism, but creates space for partnership and delegated authority.<sup>29</sup> Practice at Pondok Pesantren Al Hamid illustrates this process when *santri* representatives are involved in designing the operational mechanism of the *Satgas Kebersihan* together with administrators and facilitators, then develop toward autonomy in managing the *Bank Sampah* (waste banks) fully run by *santri*. *Santri* manage bookkeeping, negotiate with collectors, and decide on fund allocation. This model provides the program with a concrete internal owner. A sense of ownership is also evident when creative *santri* ideas at Pesantren Mahasina, such as producing posters of hadith on cleanliness, are accepted and implemented. Direct benefits strengthen the link between effort and results, as shown at Malnu Menes when *Bank Sampah* (Waste Banks) funds are used for shared sports facilities, enabling *santri* to see a clear connection between disciplined waste sorting and improved communal quality of life. Empowerment impacts also emerge when *santri* begin to act as facilitators for the surrounding environment, such as in Demak when *santri* from PP. Al-Mubarak educate shop owners on the importance of waste sorting. This point marks a shift from *santri* as beneficiaries to *santri* as agents of change.

The third factor is LAZISNU's technical facilitation, which positions the institution as a facilitator and accelerator rather than a single executor. A facilitative approach is important because environmental programs can easily stall when they rely only on instructions or the donation of equipment. LAZISNU's work begins with strengthening internal *pesantren* capacity through training, assistance in developing operational systems, and integrating program components into routines that already exist. The experience at Al Kenaniyah shows that facilitation does not create an unfamiliar new cleanliness system, but enhances the existing duty roster system by integrating waste sorting training into it. Training Nasional Penggerak Pesantren Hijau (National Training for Pesantren Hijau Mobilizers) functions as a mechanism for forming internal cadres who can disseminate knowledge, so the program does not depend on facilitator visits. Provision of facilities such as segregated waste bins at Al-Hamidiyah serves as a trigger for practice rather than a passive grant. This facilitation pattern, emphasizing capacity formation and social innovation, aligns with findings that the sustainability of Islamic philanthropic programs requires stronger strategic orientation, the creation of social innovation, and community based empowerment so change does not stop at aid distribution.<sup>30</sup> Broader readings of Islamic philanthropy in Indonesia also indicate a trend of institutional modernization that demands organizational capacity, transparency, and accountability, so social programs are increasingly directed

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<sup>29</sup> Sherry R. Arnstein, "A Ladder Of Citizen Participation," *Journal of the American Institute of Planners* 35, no. 4 (1969): 216–24, <https://doi.org/10.1080/01944366908977225>; Donna Hardina, "Strategies for Citizen Participation and Empowerment in Non-Profit, Community-Based Organizations," *Community Development* 37, no. 4 (2006): 4–17, <https://doi.org/10.1080/15575330609490192>.

<sup>30</sup> Piliyanti, "Implementing Maqāṣid Syarī'ah on Social Innovation For Sustainable Zakat Management Organization in Indonesia."

toward measurable work and institutional strengthening.<sup>31</sup> At the operational level, LAZISNU also acts as a connector to external resources, particularly when the sustainability of a Bank Sampah (waste banks) depends on market access and collector networks, and then gradually reduces intervention once local systems are functioning.

The fourth factor is the role of Bank Mega Syariah as a donor, which is better read as strategic philanthropy rather than purely charitable giving. Funding enables the program to move from education and training to facility strengthening, so behavioural change has sufficient material support. A funding pattern directed toward crucial components, such as national training delivery and the provision of facilities and infrastructure in pilot *pesantren*, indicates that resources are used to build capacity and strengthen systems rather than merely financing symbolic activities. This orientation aligns with a broader tendency in zakat management that has shifted from consumptive distribution toward productive strategies designed to promote beneficiary self-reliance, including empowerment models that create space for enterprise management and the strengthening of economic capability.<sup>32</sup> A cross sector partnership structure that combines a corporation as resource provider, a nonprofit institution as program manager, and *pesantren* communities as social owners reflects a governance design that requires role clarity, monitoring, and accountability mechanisms so collaboration remains stable.<sup>33</sup> Formal recognition granted to funding partners can also be read as an instrument to strengthen commitment and reputational incentives, so the sustainability of collaboration does not rely only on personal relationships, but is supported by institutional acknowledgement.

This sequence of factors indicates that the success of *Pesantren Hijau* program governance does not rest on a single variable. *Kiai* leadership forms the foundation of values and moral discipline, *santri* participation provides social energy as well as internal ownership, technical facilitation ensures that the program has working systems and operational capacity, and strategic funding maintains the resources needed to move from education to stable practice. Program governance becomes robust when these four factors mutually reinforce one another, enabling behavioural change, local innovation, and system sustainability to be maintained by *pesantren* communities themselves.

### Multidimensional Program Impacts

Implementation of the *Pesantren Hijau* (Green *Pesantren*) program produces multidimensional impacts that reinforce one another, because its intervention does not stop at technical change, but reaches daily habits, communal working arrangements, and incentives that allow new practices to endure. Behavioural and environmental impacts are the most readily observable, particularly in the shift from littering toward source based waste separation, the strengthening of cleanliness routines, and the habituation of resource conservation such as water and energy. The Theory of Planned Behavior suggests that behavioural change tends to become stable when a program is able to shape attitudes, subjective norms, and perceived behavioural control at the same time.<sup>34</sup> *Santri* attitudes toward waste shift when cleanliness is positioned as a moral virtue, so waste is no longer

<sup>31</sup> Amelia Fauzia, *Faith and the State: A History of Islamic Philanthropy in Indonesia*, Brill's Southeast Asian Library, v. 1 (Brill, 2013).

<sup>32</sup> Saputra and Tanjung, "Enhancing Sustainability through Agricultural Zakāt-Based Philanthropy Movement: A Comprehensive Study on Social Welfare Capital."

<sup>33</sup> Jensen and Meckling, "Theory of the Firm."

<sup>34</sup> Icek Ajzen, "The Theory of Planned Behavior," *Organizational Behavior and Human Decision Processes* 50, no. 2 (1991): 179–211, [https://doi.org/10.1016/0749-5978\(91\)90020-T](https://doi.org/10.1016/0749-5978(91)90020-T).

understood only as something dirty, but as something that must be managed. Subjective norms are formed through the caregiver's exemplary role as *uswah ḥasanah* (a good model), then reinforced by social structures such as the *Satuan Tugas Kebersihan* (Cleanliness Task Force) that make sorting and cleanliness expected group standards. Perceived behavioural control strengthens when technical facilitation and the provision of facilities, such as segregated waste bins and clear working mechanisms, enable *santri* to feel capable of sorting correctly without confusing technical barriers.

These behavioural changes lead to improvements in the *pesantren* environment that are visible in everyday practice. More efficient use of *wuḍū'* water becomes a communal discipline when caregivers demonstrate it directly and address *isrāf* (excess) in public spaces such as the mosque, so water conservation develops as an imitated habit rather than a simple appeal. Collective cleaning activities involving caregivers reduce the stigma that cleanliness work is a low status task, encouraging *santri* participation without reluctance. The waste governance pillar also generates practices aligned with *pesantren* needs, such as biopori and simple composting for managing kitchen organic waste, followed by using compost as fertilizer for greening activities. Energy efficiency practices encouraged through mapping electricity waste points and proposing simple technologies, including the use of energy saving lights, reinforce the message that environmental concern can be carried through small but consistent routines. This sequence indicates ecological impacts that do not stop at changes in the *pesantren* physical landscape, but are expressed more clearly in the formation of habits that make cleanliness and order a shared norm.

Economic impacts emerge when disciplined sorting and cleanliness are converted into a micro scale circular economy mechanism through a waste banks managed by *santri*. Circular economy thinking emphasizes keeping materials within cycles of use for as long as possible through recovery, reuse, and recycling, so material value is not lost once it becomes waste.<sup>35</sup> A *pesantren* Waste Bank operates through weighing, recording, and selling inorganic waste to collectors connected through the program network, turning waste into a tangible stream of value. Economic impact does not appear only as additional income, but also as reinforcement for behavioural discipline, because *santri* see a clear relationship between careful sorting and benefits returning to the community, for example to support waste bank operations, *santri* activities, or shared facilities. Such mechanisms can also be read as a form of incentive design and a way to reduce free rider problems through internal work arrangements and monitoring, because collective benefits arise when individual contributions are visible and recorded.<sup>36</sup> The key point lies in internal circulation, funds generated from waste management do not leave the community, but are reinvested to sustain practices, gradually reducing dependence on external financing.

Social impacts are reflected in the strengthening of social capital through collective action and shared achievement. Social capital strengthens when networks, norms of reciprocity, and trust are built through routine cooperation, especially through bonding social capital that reinforces internal group cohesion.<sup>37</sup> Cleaning duty rosters, communal work,

<sup>35</sup> Julian Kirchherr et al., "Conceptualizing the Circular Economy: An Analysis of 114 Definitions," *Resources, Conservation and Recycling* 127 (December 2017): 221–32, <https://doi.org/10.1016/j.resconrec.2017.09.005>.

<sup>36</sup> Jensen and Meckling, "Theory of the Firm"; Mohamed Branine and David Pollard, "Human Resource Management with Islamic Management Principles: A Dialectic for a Reverse Diffusion in Management," *Personnel Review* 39, no. 6 (2010): 712–27, <https://doi.org/10.1108/00483481011075576>.

<sup>37</sup> Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community*, 1. Touchstone ed, A Touchstone Book (Simon & Schuster [u.a.], 2001).



waste bank management, and coordination by the Cleanliness Task Force create arenas of interaction across dorm rooms and educational levels, making social boundaries that often form within small groups more permeable because *santri* must coordinate toward common goals. Trust grows when *santri* repeatedly observe their peers' contributions and see concrete results in the form of a cleaner environment and expanding shared resources. The program also functions as a space for practicing leadership, accountability, and teamwork, because *santri* manage bookkeeping, task distribution, and negotiations with external parties. These social impacts reinforce the previous two impacts, because sorting habits are easier to sustain when supported by cohesion and positive social monitoring, while micro scale circular economy practice is more stable when managed through an internal network built on trust.

### ***Hifz al-Bi'ah*: The Green Pesantren Program in the *Maqāṣid al-Sharī'ah* Perspective**

The *maqāṣid al-sharī'ah* paradigm offers a way to read the Pesantren Hijau program not merely as a set of environmental activities, but as a social practice that contains objectives, priorities, and measures of *maṣlaḥah* (public good). Scholarship on *maqāṣid al-sharī'ah* positions the Sharia as a set of principles oriented toward protecting and developing human well-being, at both individual and community levels, through a structured hierarchy of objectives that are layered and interconnected.<sup>38</sup> The classical *maqāṣid al-sharī'ah* paradigm commonly maps these objectives through the hierarchy of *ḍarūriyyāt*, *ḥajjiyyāt*, and *taḥsiniyyāt*, then links them to the protection of the basic elements of life often referred to as *al-ḍarūriyyāt al-khams*. More recent *maqāṣid* readings emphasize its dynamic character, its openness to the expansion of contemporary issues, and the need for validation through practice rather than resting on normative labels.<sup>39</sup> This position is relevant for interpreting the empirical findings presented here, because behavioural change, program governance, and the multidimensional impacts described earlier require an argumentative bridge so they are not treated as standalone forms of social virtue, but as part of a structured set of purposes.<sup>40</sup>

The concept of *hifz al-bi'ah* has emerged in contemporary discussions as an assertion that ecological crises affect nearly all basic protections, so environmental protection should not be treated merely as a minor derivative of other objectives, but can be read as a purpose that requires specific attention. A number of scholars and scientific institutions have encouraged this expansion, particularly because environmental degradation increases risks to public health, food security, economic stability, and intergenerational continuity.<sup>41</sup> A similar

<sup>38</sup> Mohammad Hashim Kamali, *Actualization (Taf'īl) of The Higher Purposes (Maqāṣid) of Shari'ah* (International Institute of Islamic Thought, 2020).

<sup>39</sup> Jasser Auda, "A Maqasidi Approach to Contemporary Application of The Shari'ah," *INTELLECTUAL DISCOURSE* 19, no. 2 (2011); Landy T. Abdurrahman, "Pendekatan Maqāṣid al-syarī'ah Kontemporer dalam Perilaku Ekonomi," *An-Nawa: Jurnal Studi Islam* 1, no. 1 (2019), <https://doi.org/10.37758/annawa.v1i2.139>.

<sup>40</sup> Ulul Azmi Mustofa and Resilia Novita, "Productive Zakat as Economic Empowerment Mustahiq Amil Zakat Institute Daarut Tauhid Peduli Lampung," *Az-Zarqa': Jurnal Hukum Bisnis Islam* 14, no. 2 (2022): 197–219, <https://doi.org/10.14421/azzarqa.v14i2.2411>; Landy Trisna Abdurrahman et al., "SDGs and Islamic Studies: Fiqh Muamalat, Sustainable Development, and Maqashid Asy-Syari'ah," *Az-Zarqa': Jurnal Hukum Bisnis Islam* 14, no. 2 (2022): 175–95, <https://doi.org/10.14421/azzarqa.v14i2.2583>.

<sup>41</sup> 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), <https://doi.org/10.20885/ijis.vol7.iss2.art3>; A. Mergaliyev et al., "Higher Ethical Objective (Maqasid al-Shari'ah) Augmented Framework for Islamic Banks: Assessing Ethical Performance and Exploring Its



impulse appears in academic discussions that position *ḥifẓ al-bi'ah* as an entry point for bringing together Islamic moral obligations and environmental protection policy frameworks, including within institutional settings and religious education.<sup>42</sup> From this standpoint, the Green *Pesantren* can be assessed through a simple but decisive question, namely whether the program's governance mechanisms and community empowerment processes genuinely lead to institutionalized environmental protection, rather than producing short lived cleanliness that depends on momentum.

Findings on program governance show that the program's main instruments operate through habituation and behavioural regulation rather than expensive infrastructure. This pattern resonates with *maqāṣid* oriented readings that emphasize how *maṣlaḥah* is often achieved through changes in habits and social norms, especially when such norms are maintained by respected institutions. The pillars of waste governance, water conservation, energy efficiency, greening, and green lifestyle education can be read as a sequence of actions that moves from *tahsīniyyāt* toward *darūriyyāt*, because cleanliness and order initially appear as complementary ethical refinements, yet in practice they relate directly to *ḥifẓ al-naḥs* (protection of life) through reduced health risks and the creation of more livable communal environments.<sup>43</sup> Water conservation practices through *wudū'* discipline, organic waste processing through biopori and composting, and waste sorting that reduces accumulation in shared spaces illustrate how small but consistent actions can function as instruments for safeguarding life and improving community quality of living. This reading does not need to collapse into a claim that every pillar automatically full-fill *maqāṣid*, because *maqāṣid* requires examination of impact and sustainability, yet the empirical findings indicate that the program moves in a constructive direction when cleanliness and waste management are maintained as routines that reduce harm, rather than being treated as symbolic gestures.

Another linkage becomes visible in the dimension of *ḥifẓ al-māl*. The waste banks managed by *santri* reflects a shift in how inorganic waste is understood, moving from being treated as a burden to becoming a communal asset that generates economic value and is circulated back for shared needs. *Maqāṣid* logic frames the protection of wealth not as accumulation alone, but as responsible resource management so damage and waste do not expand. The micro scale circular economy practice built within the *pesantren* provides a basis for seeing that environmental protection can operate alongside value creation, so the program does not construct a false choice between being green and being prosperous.<sup>44</sup> The critical point lies in internal governance, bookkeeping transparency, and accountability mechanisms for managing waste banks funds, because failure in these aspects can turn an economic instrument into a source of conflict and weaken trust. Studies on *maqāṣid* within Islamic financial institutions also remind us that *maqāṣid* narratives are often used as moral legitimacy, yet practical implementation can weaken when they are not accompanied by

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Determinants," *Journal of Business Ethics* 170, no. 4 (2021): 797–834, Scopus, <https://doi.org/10.1007/s10551-019-04331-4>.

<sup>42</sup> Faishal Agil Al Munawar, "ABD AL-MAJĪD AL-NAJJĀR'S PERSPECTIVE ON MAQĀṢID AL-SHARĪ'AH," *JURIS (Jurnal Ilmiah Syariah)* 20, no. 2 (2021): 209, <https://doi.org/10.31958/juris.v20i2.4281>; R. Rahim et al., "Maqasid Al-Shariah and Green Finance: A Theoretical Framework on Islamic Finance with Sustainable Development Goals for a Greener Future," 2024, 255–61, Scopus, <https://doi.org/10.1109/SIBF63788.2024.10883847>.

<sup>43</sup> Al Munawar, "ABD AL-MAJĪD AL-NAJJĀR'S PERSPECTIVE ON MAQĀṢID AL-SHARĪ'AH"; Auda, "A Maqasidi Approach to Contemporary Application of The Shari'ah."

<sup>44</sup> Prabawati et al., "Strengthening Stakeholder Partnership in Plastics Waste Management Based on Circular Economy Paradigm."

performance measures and governance discipline.<sup>45</sup> This reading is relevant for Green Pesantren, because micro economic success through waste depends heavily on system consistency rather than goodwill alone.<sup>46</sup>

The dimensions of *hifz al-'aql* and *hifz al-din* can also be read through the value internalization processes evident in the program. Environmental education that enters *pesantren* authoritative spaces, such as *pengajian* (religious study sessions), advice, sermons, and caregiver exemplarity, indicates that environmental issues are not positioned as an add on body of knowledge, but as part of *adab* (ethical formation) and character building. Protection of intellect here does not need to be narrowed to avoiding intoxicants, but can be read as strengthening reflective capacity, practical reasoning, and problem solving skills that enable *santri* to manage real issues in their surroundings.<sup>47</sup> Findings on intellectual stimulation through *santri* deliberation, small research projects mapping electricity use, and simple innovations provide evidence that the program supports applied problem solving competence. Protection of religion is also expressed through strengthening an ethos of worship that does not stop at ritual alone, because cleanliness, avoidance of *israf* (excess), and social responsibility are positioned as moral expressions rooted in religious teaching. A *maqāṣid* framework helps keep this reading from becoming romanticization, because the question is not whether religious narratives sound appealing, but whether they function as mechanisms that sustain behavioural change.<sup>48</sup>

The dimension of *hifz al-nasl*, protection of future generations, opens a longer horizon of interpretation. A program that trains disciplined waste sorting, reduces resource waste, and instills an ethic of stewardship carries potential benefits across time because *santri* may bring those habits beyond the *pesantren* as alumni. *Maqāṣid* literature emphasizes that *sharī'ah* objectives do not stop at solving immediate problems, but sustain the future continuity of society through preventing harm and cultivating virtue. At this point, *hifz al-bi'ah* can be positioned as a binding objective across other purposes, because environmental protection becomes a prerequisite for protecting life, wealth, intellect, and generations. The Green Pesantren shows this binding mechanism through collective work and habituation, yet an evaluative space remains, particularly regarding the program's ability to build a regeneration system for management, maintain discipline when facilitators become less present, and manage competing interests that may arise within the community. A serious *maqāṣid* reading does not overlook such risks, because governance breakdown can negate the intended *maṣlahah*.

A *maqāṣidi* paradigm developed through a systems approach adds another layer for interpreting relationships among findings. Auda emphasizes *maqāṣid* as an approach that

<sup>45</sup> Necmeddin Güney, "Maqāṣid Al-Sharī'a in Islamic Finance: A Critical Analysis of Modern Discourses," *Religions* 15, no. 1 (2024): 114, <https://doi.org/10.3390/rel15010114>.

<sup>46</sup> Y. Ma and R. Sukmana, "Takeaways from Islamic Social Finance and Sustainable Development Goals Discourse: Review and Bibliometric Analysis on Future Directions for Zakat, Waqf and Islamic Microfinance," *Journal of Islamic Accounting and Business Research*, ahead of print, 2025, Scopus, <https://doi.org/10.1108/JIABR-06-2024-0227>.

<sup>47</sup> Mergaliyev et al., "Higher Ethical Objective (Maqasid al-Shari'ah) Augmented Framework for Islamic Banks: Assessing Ethical Performance and Exploring Its Determinants"; E. Smolo and M.O. Rafique, *Islamic Green Finance: Towards Ethical and Environmentally Responsible Investing*, Islamic Green Finance: Towards Ethical and Environmentally Responsible Investing (2025), 315, Scopus, <https://doi.org/10.4324/9781003540403>.

<sup>48</sup> Khuluq and Asmuni, "Hifz Al-Bi'ah as Part of Maqashid Al-Shari'ah and Its Relevance in the Context of Global Climate Change."

views law and policy as interconnected systems rather than separate rule lists, so the success of one pillar depends on its relationship with other pillars and the surrounding social context.<sup>49</sup> The Green *Pesantren* displays systemic features because behavioural change operates alongside economic incentives, then is reinforced by social cohesion and the caregivers' moral legitimacy. This mapping helps explain why program impacts appear multidimensional, while also providing a basis for identifying weak points. When one node weakens, for example when the waste banks lacks transparency or when the Cleanliness Task Force loses legitimacy, effects can spread to other nodes, including weakening cleanliness norms and reducing participation motivation. A systems based *maqāṣid* framework also helps prevent overly rapid normative claims, because *maqāṣid* encourages evaluation grounded in objectives and impacts rather than symbolic conformity alone.

The overall reading indicates that Green *Pesantren* shows features consistent with a *ḥifẓ al-bi'ah* orientation, particularly through reducing environmental harm, forming collective habits that sustain cleanliness, and generating economic value from waste that strengthens community self-reliance. Scholarship on *ḥifẓ al-bi'ah* also highlights ambiguity at the implementation level, because many religiously framed environmental initiatives stop at ethical rhetoric without impact measurement and without governance designs capable of long term endurance.<sup>50</sup> Critical points that must be safeguarded in this program include discipline in community governance, consistent mentoring of *santri* as mobilizers, and more systematic impact documentation so a *maqāṣid* reading does not turn into a slogan. The *maqāṣid al-shari'ah* theoretical framework makes it possible to assess the program fairly, acknowledging the *maṣlahah* visible in the findings while still demanding evidence and mechanisms that ensure such *maṣlahah* can endure and be replicated.<sup>51</sup>

The findings and normative reading in this section offer two defensible contributions as outcomes of the discussion. The empirical contribution lies in mapping how the program works at the *pesantren* community level, including how caregiver leadership shapes discipline and norms, how *santri* participation develops into relatively autonomous management, and how technical facilitation builds operational systems that enable sorting, processing, and the circulation of economic value to operate as organized routines. The conceptual contribution lies in an explanatory model that connects program governance, empowerment processes, and multidimensional impacts with a *maqāṣid* reading, so *ḥifẓ al-bi'ah* does not remain an ethical claim but is tested through process and output indicators observable in practice. This approach suggests that the relevance of *maqāṣid* within environmental programs cannot be separated from institutional design, accountability, and the program's capacity to sustain behavioural change and its socio economic benefits over the medium term, so the findings can serve as a comparative reference for similar initiatives in other *pesantren* and for community based philanthropic organizations seeking to avoid the trap of rhetoric without impact measurement.<sup>52</sup>

<sup>49</sup> Auda, "A Maqasidi Approach to Contemporary Application of The Shari'ah."

<sup>50</sup> Ahmad Badri Abdullah and Shahino Mah Abdullah, "Environmental Fitrah in the Light of a Systematic Approach to Shariah and Science," *ICR Journal* 8, no. 3 (2017): 322–41, <https://doi.org/10.52282/icr.v8i3.178>.

<sup>51</sup> Abdurrahman et al., "SDGs and Islamic Studies"; Rafique and Raza, "Islamic Green Finance: A Marriage of Ethics and Environmental Responsibility in Light of Maqasid al-Shari'ah."

<sup>52</sup> Saputra and Tanjung, "Enhancing Sustainability through Agricultural Zakāt-Based Philanthropy Movement: A Comprehensive Study on Social Welfare Capital"; Auda, "A Maqasidi Approach to Contemporary Application of The Shari'ah"; Abdullah and Abdullah, "Environmental Fitrah in the Light of a Systematic Approach to Shariah and Science."

## Conclusion

The governance model of the *Pesantren Hijau* (Green *Pesantren*) program of LAZISNU operates through PBNU institutional collaboration that positions *pesantren* as the intervention locus, then translates environmental agendas into five operational pillars that can be practiced within *pesantren* routines. Implementation success at the *pesantren* level is supported primarily by *kiai* leadership that functions as a source of value legitimacy and as a driver of habit change, *santri* participation that develops from administrative involvement toward more autonomous management, LAZISNU technical facilitation that emphasizes cadre formation and system strengthening, and funding support directed toward capacity development and enabling facilities. The program's multidimensional impacts are visible in behavioural and environmental change through routine waste sorting, resource conservation, and structured cleanliness practices, followed by micro scale economic value creation through the *Bank Sampah* (waste banks) and waste processing that is reinvested for communal purposes, alongside stronger social cohesion through collective work and internal coordination structures. Synergy among *kiai* leadership, *santri* participation, and LAZISNU facilitation can be read as a realization of *hifẓ al-bi'ah* within the *maqāṣid al-sharī'ah* framework, particularly because the program binds behavioural change, resource management, and social learning within a single practice system rather than functioning only as a cleanliness campaign.

The limitations of this study relate to empirical scope and the depth of impact measurement. A qualitative case study design provides rich understanding of processes and actor dynamics, yet it does not provide quantitative measures that would allow more precise assessment of change, such as reductions in waste volume, cost efficiency, or measurable environmental health indicators. The focus on pilot *pesantren* means the findings tend to reflect contexts that receive more intensive facilitation, so generalization to other *pesantren* should be approached with caution. Reliance on interviews and program documents may also introduce social desirability bias, particularly when environmental issues have become a moral agenda that is widely expected.

Suggestions for future research point toward stronger impact validation and sustainability testing. Longitudinal studies are important for examining whether behavioural change and waste management systems remain after facilitation decreases and *santri* leadership regeneration occurs. Comparative research across *pesantren* with different characteristics is also needed to identify contextual factors that accelerate or constrain governance success. Mixed-methods approaches combining qualitative and quantitative data can strengthen multidimensional impact claims, including cost benefit analysis and value chain mapping of Bank Sampah (waste banks) operations. Developing a more operational *maqāṣid* based evaluation framework, including measurable *hifẓ al-bi'ah* indicators, can offer an important methodological contribution so normative readings rest on a stronger empirical foundation.

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