

## **Strategies of the Educational Model in the Distribution of Zakat Revenues for Achieving Social Sustainability**

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### **Abstract**

This article analyzes the educational model of zakat distribution as a contemporary approach to enhancing zakat's social impact and advancing social sustainability. It argues that zakat effectiveness depends not merely on the volume of collected funds, but on the efficiency of distribution mechanisms and their ability to move beyond short-term relief toward long-term empowerment and development. The study establishes a theoretical framework that defines zakat as a binding socio-financial institution aimed at wealth redistribution and social justice, distinguishing it from voluntary charity while emphasizing the educational dimension in Islamic thought that prioritizes human dignity and capability building. The article situates zakat within the concept of social sustainability, highlighting its key components, including justice, empowerment, social cohesion, and the reduction of marginalization. It presents the educational model as an alternative to recurrent, consumption-based assistance, positioning human development at the center of zakat interventions. The model's foundations are grounded in the objectives of Islamic law (maqāṣid al-sharī'ah), the jurisprudence of priorities and consequences, and the principle of shifting from consumption to production. The article proposes practical strategies such as targeted beneficiary profiling, productive financing, education and vocational training aligned with labor-market needs, awareness-building and value formation, phased support with structured exit pathways, and strengthened institutional partnerships, governance, and impact measurement. It concludes that adopting the educational model enhances social cohesion, preserves human dignity, improves zakat spending efficiency, and reinforces zakat's sustainable role in poverty alleviation and social stability.

**Keywords:** Educational Zakat Distribution Model, Social Sustainability, Zakat-Based Empowerment, Productive Zakat, Social Justice in Islamic Economics.

**Introduction**

In light of the rapid economic and social transformations experienced by contemporary societies, social sustainability has emerged as a central pillar of comprehensive development policies, given its critical role in achieving social justice, strengthening social cohesion, and reducing poverty and social vulnerability. Zakat, as a religious obligation and an integrated socio-financial system in Islam, represents one of the most significant mechanisms established by Islamic legislation to address economic imbalances and promote social solidarity. However, the effectiveness of zakat in fulfilling its objectives is not determined solely by the volume of collected resources, but depends largely on the efficiency of the educational and administrative models adopted in distributing its revenues, and on their capacity to shift from short-term relief to sustainable development approaches (Mukhtar, 2023).

Classical and contemporary Islamic thought has extensively addressed the legal rulings and eligible categories of zakat expenditure. Nevertheless, modern challenges necessitate a reconsideration of traditional distribution mechanisms in a manner consistent with the objectives of Islamic law (*maqasid al-shariah*), particularly the preservation of religion, life, wealth, lineage, and intellect, while simultaneously responding to current social and economic realities. Within this context, the educational model of zakat management and distribution gains particular importance, as it constitutes a conceptual and practical framework that prioritizes human development before assistance, and empowerment before merely meeting temporary needs. This is achieved through well-designed strategies grounded in awareness-building, capacity development, and the promotion of productive values and social responsibility (Qarbouj, 2022).

The educational model in zakat distribution is not confined to education in its narrow sense, but encompasses an integrated system of policies and programs aimed at transforming zakat beneficiaries into active members of society, capable of self-reliance and contribution to economic and social development. This includes investment in education and vocational training, support for small-scale enterprises, promotion of a culture of work and productivity, and reinforcement of values of solidarity, cooperation, and justice. Through this approach, zakat is transformed from a mechanism for poverty alleviation into a genuine driver of social sustainability (Rusydia, 2025).

The study of educational model strategies in the distribution of zakat revenues is particularly significant in light of the growing challenges facing Muslim societies, such as rising unemployment rates, widening income disparities, increasing dependency on assistance, and the limited long-term impact of some traditional zakat programs. The absence of a strategic educational vision in distribution may lead to the entrenchment of dependency culture and the waste of human potential, which contradicts the objectives and reformative spirit of zakat (Widiastuti, 2023).

Accordingly, this article seeks to highlight the strategies of the educational model in the distribution of zakat revenues and to clarify their role in achieving social sustainability. It does so by analyzing the theoretical and intellectual foundations of this model and reviewing key contemporary educational strategies applicable to zakat fund management, with particular emphasis on long-term social impact. The article also aims to underscore the importance of

integrating the legal dimension with the developmental dimension in zakat policies, thereby contributing to the construction of a cohesive, just, and socially sustainable society.

While traditional Zakat distribution often focuses on short-term consumption relief, this paper proposes an Educational Model centered on human development and empowerment. This is a conceptual study employing a Model Development Methodology. It synthesizes existing Islamic economic principles such as Maqāṣid al-Sharī'ah (objectives of Islamic law) and the jurisprudence of priorities into a structured framework for social sustainability. The model is supported by secondary data analysis of contemporary Zakat institutional practices.

### **The Concept of Zakat and its Social Role**

Zakat constitutes a central concept within the Islamic economic and social system, as it integrates both devotional and developmental dimensions and establishes a comprehensive framework for addressing social and economic imbalances. Linguistically, the term zakat derives from the root "zaka," which denotes purity, growth, increase, and blessing, meanings that reflect the essence of zakat as a means of purifying wealth and the soul while simultaneously fostering individual and collective growth. Technically, zakat is defined as a specified portion of designated types of wealth that must be paid at a prescribed time and allocated to specific categories determined by Islamic law, in pursuit of clear social and economic objectives (Beik, 2024).

Zakat should not be viewed merely as an individual act of worship confined to the relationship between the individual and God. Rather, it represents a binding socio-financial system that contributes to wealth redistribution, reduces class disparities, and promotes social justice. Zakat functions as an institutional mechanism for transferring resources from the affluent to the disadvantaged within an ethical and legal framework, ensuring the continuity of social solidarity beyond arbitrariness or personal discretion. Consequently, zakat achieves its full impact only when effectively integrated into informed distribution policies that move beyond temporary relief toward building the economic and social capacities of individuals and communities (Rahman, 2024).

A fundamental distinction exists between zakat and voluntary charitable activities. Zakat is a compulsory obligation with clearly defined beneficiaries and binding social objectives, whereas voluntary charity is discretionary and often subject to personal or situational considerations. Zakat is not merely a form of almsgiving but a tool of social and economic regulation that establishes a collective responsibility toward vulnerable groups and affirms a recognized right of the poor in the wealth of the rich. These characteristic grants zakat a greater potential for achieving sustainable social impact compared to temporary charitable initiatives that may lack long-term strategic planning (Haneef, 2025).

Within this framework, the educational and social dimensions of zakat emerge as intrinsic rather than secondary. Zakat aims to refine the behavior of the payer by strengthening values of responsibility and solidarity, while simultaneously preserving the dignity of the beneficiary and enabling a decent standard of living. In its deeper philosophy, zakat seeks not only to satisfy immediate needs but also to reintegrate individuals into the social fabric as active contributors rather than perpetual dependents (Qarbouj, 2022).

### **The Concept of Social Sustainability and its Relationship to Zakat**

Social sustainability represents one of the core dimensions of sustainable development in contemporary literature. It focuses on ensuring long-term well-being for individuals and communities by achieving justice, enhancing social cohesion, and reducing exclusion and marginalization. Social sustainability is commonly defined as a society's ability to meet the needs of its present members without compromising the ability of future generations to meet their own needs, while preserving value systems and social relationships that support stability (Humbari, 2021).

Key elements of social sustainability include social justice, economic and social empowerment, strengthened community cohesion, and the reduction of poverty and marginalization. Justice ensures equitable access to resources and opportunities, empowerment enhances self-reliance, and social cohesion fosters trust and solidarity among diverse social groups. Reducing marginalization, in turn, is essential for social stability and the prevention of societal fragmentation (Al-Janabi, 2025).

Within this context, zakat occupies a pivotal position in the social sustainability framework due to its institutional capacity to address the root causes of poverty rather than merely its symptoms. When managed within a strategic and informed vision, zakat becomes an effective tool for economic and social empowerment and contributes to building a balanced society in which roles are integrated and human dignity is preserved, in alignment with contemporary social sustainability objectives (Ahmed, 2021).

### **The Concept of the Educational Model in Zakat Distribution**

The educational model refers to an integrated intellectual and practical framework that directs policies and programs toward human development and capacity building rather than reliance on direct material assistance alone. In the context of zakat revenue distribution, this model represents a qualitative shift from temporary welfare to sustainable empowerment, whereby zakat programs are designed to enhance education, vocational training, awareness, and productive values (Fadil, 2022).

A distinction is made between welfare-based distribution and educational distribution. Welfare-based distribution focuses on repeated financial or in-kind assistance without addressing the structural causes of poverty, often reinforcing dependency and diminishing motivation to work. Educational distribution, by contrast, is grounded in a comprehensive understanding of individuals' psychological, social, and economic needs and seeks to equip them with productive skills and enable positive social integration.

In this model, the human being constitutes the core of the development process rather than financial resources themselves. Wealth is treated as a means rather than an end, employed to build individuals capable of managing resources, achieving self-sufficiency, and contributing to societal development. In this sense, zakat within the educational model becomes a comprehensive instrument of social reform that promotes social sustainability and restores zakat's civilizational role as a foundational pillar in building cohesive and just societies (United Nations Development Programme, 2023).

## **Strategies of the Educational Model in the Distribution of Zakat Revenues for Social Sustainability**

The educational model in zakat distribution is founded on the principle that financial resources alone cannot generate sustainable social transformation unless accompanied by capacity building, motivational restructuring, and the provision of practical pathways out of poverty. Accordingly, educational strategies in zakat distribution extend beyond questions of how funds are disbursed to include why they are allocated, to whom, with what expected impact, and how the transition from dependency to productivity is measured. The following strategies constitute the operational core of the educational model and may be adopted by zakat institutions to enhance impact and achieve social sustainability (Humbari, 2021).

### *Smart Targeting and Social Classification of Beneficiaries*

Social sustainability in zakat distribution begins with a frequently overlooked element, namely precision in targeting. Many zakat programs suffer not only from limited resources but also from weak social classification of beneficiaries and the conflation of fundamentally different poverty cases. Smart targeting therefore represents the cornerstone of the educational model. It involves constructing detailed social and economic profiles of beneficiaries to determine the actual level of need, the nature of deprivation (temporary or chronic), work capacity, number of dependents, available skills, and health or educational constraints, and then translating these data into differentiated support pathways (Al-Janabi, 2025).

This approach requires standardized social assessment tools based on measurable indicators such as household income, housing stability, education level, employability, disability status, indebtedness, and history of assistance dependency. Beneficiaries are subsequently categorized into operational segments, such as emergency cases, chronically poor individuals unable to work, employable individuals lacking skills, and skilled individuals requiring capital or labor market linkage. This classification enables zakat allocation in accordance with priority jurisprudence and expected impact, rather than uniform horizontal distribution (Al-Shurafa, 2023).

Smart targeting extends beyond selection to continuous monitoring and data updating, recognizing that beneficiary conditions are dynamic and may improve or deteriorate over time. This strategy reduces resource leakage, enhances social justice, and institutionalizes governance and transparency. Within the framework of social sustainability, it minimizes artificial dependency and allows for tailored educational interventions appropriate to each segment, positioning zakat as a mechanism of social risk management rather than mere financial assistance (Allam, 2020).

### *Economic Empowerment Through Productive Financing*

If zakat aims to meet the needs of the poor, its highest expression lies in transforming beneficiaries into self-sufficient individuals and potentially future contributors to zakat. Economic empowerment therefore constitutes the core of the educational model, whereby a significant portion of zakat revenues is redirected toward small-scale productive projects, work tools, and support for income-generating households, rather than repeated consumptive aid (Mukhtar, 2023).

Productive financing targets beneficiaries capable of work or basic enterprise management and provides graduated interventions suited to their circumstances. These may include small working capital, equipment provision, rental support for micro-business premises, or coverage of licensing and establishment costs. However, financing must be inseparable from capacity building, as financial resources alone may be misused or inefficiently managed in the absence of financial and administrative education.

Accordingly, the educational model integrates mandatory financial literacy components, including income management, saving practices, expenditure prioritization, and risk management, alongside basic training in business administration, pricing, customer service, inventory management, and local marketing. Zakat institutions may also form partnerships with training providers or business incubators to enhance quality and reduce costs.

From a social sustainability perspective, economic empowerment generates multidimensional impact by increasing household income, reducing dependency, restoring dignity, enhancing social integration, improving children's educational outcomes, and mitigating poverty-related social risks. Moreover, it yields a significantly higher social return on investment than recurrent consumptive aid, as it transforms zakat into productive social capital that sustains long-term development (Widiastuti, 2023).

#### *Strategy of Education, Vocational Training, and Linking Beneficiaries to the Labor Market*

Education and vocational training constitute one of the most influential pathways for achieving social sustainability, as poverty in many cases is more closely associated with weak skills and low employability than with the mere absence of financial resources. Accordingly, the educational model prioritizes education and vocational qualification as a core strategy in zakat distribution, viewing it as a direct investment in human capital, which represents the most sustainable form of investment in the long term (Rahman, 2024).

This strategy begins with diagnosing the skills gap of beneficiaries by identifying whether they have dropped out of formal education, possess academic qualifications without practical skills, require short term vocational training, or lack basic digital competencies. Based on this assessment, diversified pathways are designed according to age, capacity, and social circumstances. Employable youth can be enrolled in short vocational programs with high labor market demand, such as electrical work, air conditioning maintenance, plumbing, technical support, sales, and logistics services. Women, particularly mothers, may be supported through marketable home-based skills such as food production, tailoring, and design, or through digital skills that enable remote work (Ascarya, 2024).

The educational dimension of this strategy is closely linked to rebuilding motivation and professional identity among beneficiaries. Many recipients of social assistance suffer from diminished self-confidence and negative perceptions of their own ability to succeed. Therefore, programs must incorporate components of vocational and psychological counseling, guidance, work discipline, time management, and commitment, all of which are educational elements that directly affect job retention and project sustainability.

The success of this approach also requires genuine linkage with the labor market through partnerships with the private sector, cooperative training programs, and employment

opportunities conditional upon successful completion of training. In this context, zakat institutions evolve from mere disbursement bodies into empowerment agents that manage networks, negotiate employment opportunities, and provide guarantees or incentives for employers to absorb beneficiaries. Wage subsidy programs may also be adopted for a defined period, whereby the zakat institution covers part of the beneficiary's salary during the probation phase, thereby reducing employment risk for employers and increasing job stability (Rahman, 2024).

Through this approach, zakat becomes a driver of education and skill development, playing a pivotal role in reducing marginalization and enhancing equity in economic inclusion, which lies at the core of social sustainability.

### **Strategy of Building Awareness, Productive Values, and Education for Independence**

Empowerment oriented zakat programs sometimes falter not due to insufficient funding, but because of the absence of the value based and behavioral foundations necessary to benefit from support. Genuine empowerment requires a mindset capable of managing resources, embracing learning, committing to work, and assuming responsibility. Hence, the strategy of building awareness and productive values constitutes the backbone of the educational model, as it addresses the behavioral and cultural roots of dependency-oriented poverty (Beik, 2024). This strategy seeks to reshape the relationship between beneficiaries and zakat assistance, transforming it from a permanent entitlement into an opportunity for transition toward independence. This is operationalized through targeted awareness programs focusing on the value of work in Islam, the concept of sufficiency, ethics of earning, time management, savings culture, family responsibility, and the importance of children's education. It also includes life skills education such as planning, problem solving, decision making, and self-discipline, all of which significantly enhance the likelihood of success in employment or entrepreneurship.

The impact of this approach is amplified when integrated with case management and mentoring components, whereby each group of beneficiaries is assigned a social mentor who monitors progress, provides counseling sessions, and addresses behavioral barriers that may hinder participation in training or financing programs. Empowerment agreements may also be adopted in a non-punitive manner, defining the rights and responsibilities of beneficiaries, such as commitment to training attendance, children's schooling, or adherence to a work plan, in exchange for continued empowerment support (Haneef, 2025).

From a social sustainability perspective, this strategy reduces negative behaviors associated with poverty and strengthens social cohesion by integrating beneficiaries into a value system that promotes participation and productivity. It also prevents intergenerational poverty, as the internalization of values related to education, work, and self-reliance within the household generates a lasting impact on children, which represents the essence of sustainability (Rahman, 2024).

### **Strategy of Gradual Support and Managing Exit Pathways from Eligibility**

One of the key strengths of the educational model lies in its treatment of beneficiaries not as static cases, but as participants in a transformation pathway with a beginning, middle, and end. Accordingly, the strategy of gradual support and structured exit from eligibility is critical

to preventing zakat from becoming a permanent form of assistance. Effective educational support must be conditional upon measurable progress and should gradually shift from full assistance to partial support, and eventually to an organized exit once sufficiency or stability is achieved (Rahman, 2024).

This strategy begins with the development of an individualized plan for each beneficiary or household, outlining short-, medium-, and long-term goals such as completing vocational training, securing employment, operating a micro enterprise, or achieving a stable income threshold. Based on this plan, support is divided into phases, beginning with emergency social protection, followed by empowerment through training or financing, then stabilization through monitoring and gradual reduction of assistance, and finally exit. It is acknowledged that certain cases, such as the elderly or persons with disabilities, may not exit eligibility and therefore require long term sufficiency and dignity pathways rather than exit oriented trajectories (Rusydia, 2025).

This approach also necessitates clear measurement tools, including income levels, job stability, children's school attendance, housing stability, and debt reduction. The availability of such indicators ensures fair and transparent support management and prevents arbitrary decision making. Moreover, this methodology alleviates financial pressure on zakat institutions by enabling a proportion of beneficiaries to achieve self-sufficiency, thereby expanding access for those in greater need (Al Janabi, 2025).

At the level of social sustainability, gradual support fosters a healthy institutional relationship between individuals and zakat institutions. It preserves beneficiary dignity, ensures equity among recipients, and reinforces the notion that zakat is a transitional mechanism rather than a source of dependency. It also strengthens governance and enhances public trust by demonstrating that zakat is managed based on tangible impact rather than seasonal repetition.

### **Strategy of Institutional Partnership, Governance, and Social Impact Measurement**

Zakat institutions, regardless of their financial capacity, cannot achieve social sustainability in isolation from other state and societal institutions. Therefore, institutional partnership is a fundamental component of the educational model, as it ensures integration between zakat and systems of education, employment, health, and social protection. Poverty is inherently multidimensional and cannot be addressed through a single instrument (Ascarya, 2021).

Institutional partnership entails coordination with vocational training providers, business incubators, governmental employment programs, the private sector, and specialized civil society organizations. Universities and research centers may also be engaged in developing social assessment tools and evidence-based intervention programs. These partnerships require clear governance frameworks that define roles and responsibilities, ensure data protection, and prevent duplication of support.

Closely linked to this is the concept of social impact measurement, which represents a paradigm shift from managing expenditures to managing outcomes. The educational model does not limit itself to documenting disbursed funds, but obliges institutions to measure the social and economic transformation achieved. Indicators may include exit rates from

eligibility, job retention after six or twelve months, household income growth, debt reduction, improvement in children's education, and levels of social integration. These indicators enable continuous program improvement and guide resource allocation toward the most impactful strategies (Widiastuti, 2023).

When partnerships, governance, and impact measurement are effectively integrated, zakat evolves into an institutional development system and becomes a verifiable driver of social sustainability rather than a moral discourse or seasonal practice.

### **The Impact of the Educational Model on Achieving Social Sustainability**

Assessing social impact constitutes a decisive criterion for evaluating the effectiveness of any developmental model, particularly in the management and distribution of zakat revenues. Compliance with legal eligibility requirements alone is insufficient unless it translates into tangible and sustainable improvements in the conditions of individuals and society. The educational model demonstrates a clear capacity to generate profound social transformations that transcend temporary poverty alleviation and contribute to building a more just, cohesive, and stable social order (Beik, 2024).

The first dimension of impact lies in reducing chronic poverty and curbing long term dependency on zakat. Unlike traditional consumption-based distribution, the educational model addresses structural causes of poverty, including skill deficits, unemployment, and low financial awareness. Through economic empowerment and vocational training programs, beneficiaries gradually transition from recipients to producers, leading to their exit from eligibility or at least a significant reduction in dependency. This transformation disrupts the cycle of inherited poverty and prevents its transmission across generations, which is a central indicator of social sustainability.

A second impact dimension is the enhancement of social justice and the rebalancing of opportunity distribution. The educational model does not merely redistribute wealth, but reallocates opportunities by enabling marginalized groups to access education, training, and labor markets. In doing so, zakat becomes an effective instrument for reducing class disparities and social inequality through equity based on differentiated needs and capacities rather than formal equality. This approach also strengthens public confidence in the fairness of the zakat system and affirms its role as a pillar of social stability rather than a relief mechanism (Beik, 2024).

A third dimension concerns the strengthening of social cohesion and the building of social capital. Poverty and marginalization often generate feelings of exclusion, erode trust in institutions, and weaken social belonging. Through integrating beneficiaries into productive and training programs and fostering partnerships with community institutions, the educational model reintegrates them into the social fabric as active contributors rather than burdens. This process reinforces social bonds and collective responsibility, thereby enhancing long term societal stability (Rahman, 2024).

A fourth impact relates to preserving human dignity and reinforcing self-reliance. Within the educational model, zakat is not presented as charity or benevolence, but as a legitimate right invested in human development. This perception transforms the psychological relationship

between beneficiaries and assistance, shifting it from dependency and stigma to empowerment and achievement. The resulting improvement in mental and social wellbeing positively affects family dynamics and community interaction (Haneef, 2025).

Finally, the cumulative impact of the educational model is reflected in the sustainability of the zakat system itself. As more beneficiaries achieve sufficiency or productivity, pressure on zakat resources diminishes and institutional capacity to serve the most vulnerable expands. This model enhances spending efficiency, increases social return on resources, and strengthens donor trust in zakat institutions, which in turn supports higher and more consistent zakat collection.

Accordingly, the educational model in zakat distribution does not merely achieve short term social objectives, but establishes a sustainable developmental trajectory that addresses the roots of poverty, promotes justice and cohesion, and restores zakat's civilizational role as a comprehensive instrument of social reform and development (Allam, 2020).

### **Challenges and Constraints Facing the Implementation of the Educational Model in Zakat Distribution and Ways to Address Them**

Despite the evident advantages of the educational model in distributing zakat revenues and its capacity to achieve social sustainability, its practical implementation faces several challenges that may limit its effectiveness or slow its outcomes if not addressed within a realistic institutional framework. The importance of this discussion lies in offering a balanced critical assessment that highlights potential weaknesses while proposing practical pathways for improvement (Hambari, 2021).

The first challenge relates to weak institutional structures and strategic planning within some zakat institutions. Many still operate according to traditional models focused on collection and seasonal distribution, without a long-term developmental vision or advanced social analysis tools. This deficiency results in the absence of systematic empowerment programs and hampers the transition from relief to development. Addressing this challenge requires restructuring zakat institutions, establishing specialized units for social empowerment, planning, and impact measurement, and adopting clear strategic plans that link resources to social objectives (Mukhtar, 2023).

A second challenge concerns the shortage of human resources equipped with educational and developmental competencies. Implementing the educational model requires staff with multidisciplinary skills encompassing jurisprudential knowledge, social analysis, counseling, and program management, which are not always available in the zakat sector. This gap weakens execution quality even when financial resources are sufficient. It can be mitigated through continuous staff training, recruitment of specialized expertise, and partnerships with educational institutions and training centers (Abdullah, 2023).

A third challenge is resistance to change among some beneficiaries or segments of society. Certain beneficiaries may prefer traditional cash assistance and resist engagement in training or empowerment programs that require effort and commitment. Zakat institutions may also encounter societal concerns regarding compliance with legal spending categories or the perceived risk of developmental investments. Overcoming this challenge necessitates

community awareness campaigns, clarification of the legal foundations of the educational model, dissemination of success stories, and gradual trust building through well designed pilot initiatives (Rusydiana, 2025).

A fourth challenge lies in weak coordination and integration among social sector institutions, leading to duplication of efforts or service gaps. Poverty is a multidimensional phenomenon and cannot be addressed by zakat institutions alone without coordination with education, labor, health, and social welfare systems. Addressing this challenge requires formal partnerships, data sharing mechanisms, and program integration within a clear governance framework (Fadel, 2022).

In light of the above, these challenges should not be viewed as structural obstacles, but rather as indicators of the need for institutional and conceptual development. With political will, strategic planning, capacity building, and institutional integration, the educational model in zakat distribution emerges as a realistic and effective option for achieving social sustainability rather than a purely idealistic proposition.

### **Conclusion**

The analytical examination of strategies related to the educational model in distributing zakat revenues demonstrates that zakat, in its legislative and functional structure, possesses a high capacity to evolve into an effective social instrument that transcends temporary assistance and moves toward construction and sustainability. The educational model not only redefines distribution mechanisms, but also reshapes the governing philosophy of the relationship between wealth, human beings, and society. It highlights zakat's reformative dimension as a system aimed at addressing the structural roots of poverty and marginalization rather than their superficial manifestations.

This analysis further reveals that integrating the educational dimension into zakat management is consistent with the overarching objectives of Islamic law and enhances zakat's ability to respond to contemporary social and economic transformations without compromising its principles or prescribed categories of expenditure. From this perspective, the article offers an analytical reading that affirms that the sustainability of zakat's social impact is contingent upon institutional awareness that prioritizes human dignity and positions empowerment, education, and value formation as foundational pillars of any contemporary vision for zakat's role in achieving social balance and societal stability.

The Educational Model represents a qualitative shift toward Social Sustainability. By integrating smart targeting, productive financing, and structured exit pathways, Zakat institutions can move beyond poverty alleviation to become genuine drivers of social reform and economic inclusion.

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