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Green Waqf and the SDGs: A Systematic Literature Review on Its Contribution and Potential for Sustainable Development

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ABSTRACT

Background and research gap - Although green waqf is increasingly discussed as an Islamic social finance instrument for environmental sustainability, international literature lacks a systematic synthesis distinguishing explicitly environmental waqf from general productive or social waqf, particularly regarding its contribution to the Sustainable Development Goals (SDGs).

Purpose - This study examines how green waqf contributes to environmental and socio-economic sustainability, identifies implementation barriers, and establishes priorities for future research.

Design/methodology/approach - Following PRISMA 2020, a systematic literature review searched Scopus-indexed publications, nationally accredited (SINTA) journals, and conference proceedings published between 2015 and 2026. An explicit inclusion criterion distinguished green waqf from broader waqf practices. Forty-four studies were analysed thematically.

Key Findings - No qualifying study predated 2019, while 36 of 44 studies focused on Indonesia or Malaysia. Conceptual and review studies predominated over empirical evaluations. Green waqf initiatives addressed forests, renewable and biomass energy, water, waste, coastal ecosystems, and agriculture, with the strongest emphasis on SDGs 13, 15, and 7. Integration with zakat and sadaqah, blockchain, crowdfunding, and green sukuk offers potential, but these approaches remain largely unvalidated. Weak governance, limited transparency, and inadequate regulatory support constitute major barriers.

Research limitations/implications - The findings reflect the geographical concentration and limited empirical depth of the available literature, restricting generalisability.

Originality/value - The study advances a maqasid-based understanding of green waqf and proposes a research agenda prioritising empirical validation, governance reform, and scalability.

Keywords: green waqf, islamic social finance, sustainable development goals, maqasid al-shariah, environmental sustainability.

INTRODUCTION

Waqf is a perpetual Islamic endowment in which an asset is held in trust so that its benefit flows continuously to a defined purpose. Green waqf is a recent adaptation of this institution in which the endowed asset, or the income it generates, is dedicated to environmental conservation, for example reforestation, water protection, renewable energy, or climate adaptation, while still preserving socio-economic benefit for the surrounding community. Green waqf is therefore narrower than waqf in general and narrower than Islamic social finance as a whole. It is defined by an explicit environmental purpose, and it is this environmental purpose that links it to the Sustainable Development Goals (SDGs).

Interest in the relationship between waqf and the SDGs has grown as climate change, resource depletion, and persistent poverty have pushed researchers to look for

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financing instruments that serve environmental and social ends at once. Early work established the socio-economic role of waqf in land development and microfinance, while more recent studies have turned to its potential in sustainable finance. Elmahgop et al. show that waqf investment funds can serve as a model for sustainable financing in Saudi Arabia,[1] and Ari and Koc provide a proof of concept for a waqf-based model that funds renewable energy investment.[2] These two studies are among the few that address an explicitly environmental use of waqf, and they motivate a closer look at green waqf as a distinct object of study.

In Indonesia, Ascarya et al. propose simple productive waqf models intended to enhance community welfare,[3] and Widiastuti et al. develop a sustainability index to assess the effectiveness of Islamic social finance programmes, offering a way to measure how far such programmes advance sustainability outcomes.[4] In Malaysia, research on integrated waqf management stresses the role of technology and governance in making waqf more efficient, and studies by Masrizal et al. and Mohd Thas Thaker et al. examine crowdfunding as a mechanism for mobilising waqf funds.[5] This body of work shows that the field is active, but most of it concerns waqf or Islamic social finance in general rather than green waqf specifically, so its relevance to environmental outcomes has to be argued rather than assumed.

At a broader level, Dirie et al. find that Islamic social finance can align with eleven of the seventeen SDGs,[6] and Tok et al. and Shahid et al. map the conceptual commonalities between Islamic social finance and the SDGs.[7] Franzoni and Ait Allali note the convergence between Islamic finance principles and corporate social responsibility.[8] These studies suggest that the values underlying waqf are compatible with global sustainability agendas. They do not, however, test green waqf directly, and the present review treats them as context rather than as evidence about green waqf itself.

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[1] Faiza Elmahgop et al., "The Socio-Economic Impacts of Waqf Investment Funds as a Model for Sustainable Financing in Saudi Arabia," Sustainability 17, no. 9 (2025): 3805, https://doi.org/10.3390/su17093805.

[2] Ibrahim Ari and Muammer Koc, "Towards Sustainable Financing Models: A Proof-of-Concept for a Waqf-Based Alternative Financing Model for Renewable Energy Investments," Borsa Istanbul Review 21 (2021): S46–S56, https://doi.org/10.1016/j.bir.2021.03.007.

[3] Ascarya, Muhamad Nadratuzzaman Hosen, and Siti Rahmawati, "Designing Simple Productive Waqf Models for Indonesia," International Journal of Ethics and Systems 38, no. 3 (2022): 380–401, https://doi.org/10.1108/IJOES-07-2020-0101.

[4] Tika Widiastuti et al., "Toward Developing a Sustainability Index for the Islamic Social Finance Program: An Empirical Investigation," PLOS ONE 17, no. 11 (2022): e0276876, https://doi.org/10.1371/journal.pone.0276876.

[5] Masrizal et al., "Determinant Factor of Crowdfunders' Behavior in Using Crowdfunding Waqf Model in Indonesia: Two Competing Models," Journal of Islamic Marketing 14, no. 7 (2022): 1793–1816, https://doi.org/10.1108/JIMA-08-2021-0246; Mohamed Asmy Mohd Thas Thaker and Anwar Allah Pitchay, "Developing Waqf Land through Crowdfunding-Waqf Model (CWM): The Case of Malaysia," Journal of Islamic Accounting and Business Research 9, no. 3 (2018): 448–56, https://doi.org/10.1108/JIABR-05-2016-0062.

[6] Khadar Ahmed Dirie, Md. Mahmudul Alam, and Selamah Maamor, "Islamic Social Finance for Achieving Sustainable Development Goals: A Systematic Literature Review and Future Research Agenda," International Journal of Ethics and Systems 40, no. 4 (2024): 676–98, https://doi.org/10.1108/IJOES-12-2022-0317.

[7] Evren Tok, Abdurahman J. Yesuf, and Abdulfatah Mohamed, "Sustainable Development Goals and Islamic Social Finance: From Policy Divide to Policy Coherence and Convergence," Sustainability 14, no. 11 (2022): 6875, https://doi.org/10.3390/su14116875; Mohammad Shahid et al., "Analyzing the Commonalities between Islamic Social Finance and Sustainable Development Goals," International Journal of Ethics and Systems 40, no. 2 (2024): 381–404, https://doi.org/10.1108/IJOES-04-2022-0082.

[8] Simona Franzoni and Asma Ait Allali, "Principles of Islamic Finance and Principles of Corporate Social Responsibility: What Convergence?," Sustainability 10, no. 3 (2018): 637, https://doi.org/10.3390/su10030637.

Several reviews have mapped the wider field. Kuanova et al. and Akhter et al. trace research trends in Islamic social finance,[9] Mukhlisin et al. examine the use of classical Islamic theories,[10] and Dirie et al. and Kasmon et al. review Islamic social finance and fintech against the SDGs.[11] These reviews are valuable, but each is bounded by a single database, a bibliometric lens, or a general Islamic-social-finance scope, and none centres on green waqf as an environmental instrument.[12] This leaves a clear gap: there is no systematic synthesis that isolates green waqf, asks what the SDG evidence actually shows, and examines the geography, governance, technology, and implementation evidence behind it.

This review addresses that gap. It asks three questions. First, what does the literature establish about the contribution of green waqf to the SDGs, and how strong is that evidence. Second, how is green waqf distributed across regions, research designs, and thematic concerns. Third, what governance, technological, and regulatory conditions shape its implementation. By answering these questions, the study aims to consolidate the evidence on green waqf and to set a focused agenda for future research.

Literature Review

Key Concepts: Defining Green Waqf

Green waqf is best understood as a subset of productive waqf in which the endowment is directed, by its founder's stipulation or by the managing body's policy, toward an environmental objective.[13] Three features distinguish it from waqf in general. First, the intended benefit is ecological, such as forest conservation, clean water, renewable energy, or climate resilience. Second, this ecological benefit is meant to be perpetual, in keeping with the permanence of the endowment. Third, the environmental purpose is pursued without sacrificing the socio-economic welfare of the community, so that green waqf remains a social-finance instrument rather than a purely environmental

[9] Laura Aibolovna Kuanova, Rimma Sagiyeva, and Nasim Shah Shirazi, "Islamic Social Finance: A Literature Review and Future Research Directions," Journal of Islamic Accounting and Business Research 12, no. 5 (2021): 707–28, https://doi.org/10.1108/JIABR-11-2020-0356; Afaf Akhter, Mohd Yousuf Javed, and Javaid Akhter, "Research Trends in the Field of Islamic Social Finance: A Bibliometric Analysis from 1914 to 2022," International Journal of Ethics and Systems (2023), https://doi.org/10.1108/IJOES-03-2023-0044.

[10] Murniati Mukhlisin, Nurizal Ismail, and Reza Jamilah Fikri, "Mind the Gap: Theories in Islamic Accounting and Finance, Islamic Economics and Business Management Studies," ISRA International Journal of Islamic Finance 14, no. 1 (2022): 80–95, https://doi.org/10.1108/IJIF-11-2019-0175.

[11] Dirie, Alam, and Maamor, "Islamic Social Finance for Achieving SDGs"; Balkis Kasmon et al., "FinTech Application in Islamic Social Finance in the Asia Region: A Systematic Literature Review," International Journal of Ethics and Systems (2024), https://doi.org/10.1108/IJOES-07-2023-0155.

[12] Aditya Budi Santoso, "Mapping the Emerging Landscape of Green Waqf: A Scoping Review of Islamic Philanthropy for the Environment," Kemakmuran Hijau: Jurnal Ekonomi Pembangunan 3, no. 1 (2026): 1–20, https://doi.org/10.61511/jekop.v3i1.2026.2811; Ahmad Baihaqi Esaputra, Rafiq Azzam Al-Afif, and Haryo Bimo Budi Indrasto, "Green Wakaf Instrument as a Sustainable Economy: A Systematic Literature Review," Journal of Humanities and Social Studies 10, no. 2 (2026), https://jhss-lppm.unpak.ac.id/index.php/JHSS/article/view/308; Wali Saputra, "A Systematic Review of Digital Green Waqf: Integrating Technology and Sustainability in Islamic Endowment," Mujahadah: Jurnal Ilmu Multidisiplin 1, no. 4 (2026), https://journal.diwafasalfasejahtera.com/mujahadah/article/view/80; Nurhanani Baharin et al., "Enhancing the Sustainability of Waqf: A Thematic Review Exploration across Financial, Social, and Environmental Governance Dimensions," International Journal of Academic Research in Business and Social Sciences 15, no. 2 (2025), https://doi.org/10.46886/IJARBSS/v15-i2/15770; Rizqi Anfanni Fahmi, "Integrasi Ekoteologi Islam dan Wakaf: Menyelaraskan Nilai-Nilai Keagamaan dengan Aksi Ekologis," At-Tasharruf: Jurnal Kajian Ekonomi dan Bisnis Syariah 7, no. 2 (2025), https://ejurnal.unmuhjember.ac.id/index.php/Tasharruf/article/view/4269.

[13] Santoso, "Mapping the Emerging Landscape of Green Waqf"; Esaputra, Al-Afif, and Indrasto, "Green Wakaf Instrument as a Sustainable Economy".

fund.[14] These features set the boundary of what counts as evidence about green waqf, as opposed to evidence about cash waqf, waqf microfinance, or Islamic social finance in general.

Juridical and Maqasid Foundations

The environmental orientation of green waqf is grounded in the higher objectives of Islamic law. Classical fiqh treats waqf as a means of continuous benefit,[15] and the maqasid al-shariah framework identifies the preservation of life, property, and future generations as objectives a sound endowment should serve. The protection of the natural environment can be read as an extension of hifz al-nafs (preservation of life) and hifz al-mal (preservation of wealth) across generations, and several studies in the corpus frame environmental waqf explicitly as the protection of the environment, hifz al-bi'ah, within maqasid.[16] This juridical reading is what makes an endowment specifically green, and it is the conceptual anchor this review uses when it classifies studies.

Mapping Maqasid to the Environmental SDGs

To use maqasid as an analytical framework rather than as rhetoric, the review maps each relevant maqasid dimension to the environmental or socio-economic outcome a green waqf project is expected to produce, and then to the SDG target that outcome serves.[17] The mapping below is a conceptual scheme derived from the maqasid literature, not an empirical result; it is the lens applied to the corpus in the Results.

Maqasid dimension	Environmental or social outcome	Related SDG
Hifz al-nafs (preservation of life)	Clean water, clean air, disaster and climate resilience	SDG 6, SDG 13
Hifz al-mal (preservation of wealth) across generations	Conservation of productive natural assets, renewable energy	SDG 7, SDG 15
Hifz al-nasl (preservation of future generations)	Reforestation, sustainable land and resource use	SDG 15
Hifz al-bi'ah (preservation of the environment)	Pollution control, waste management, circular economy	SDG 11, SDG 13
Adl and maslahah (justice and public benefit)	Poverty reduction and community empowerment through endowed assets	SDG 1, SDG 10

[14] Yusuf Othman, Mohd Sholeh Sheh Yusuff, and Muhammad Nasri Md. Hussain, "An Analysis of Green Waqf as an Instrument for Sustainable Development," Environment-Behaviour Proceedings Journal 10, no. SI24 (2025), https://doi.org/10.21834/e-bpj.v10iSI24.6394.

[15] Tariqullah Khan, "Venture Waqf in a Circular Economy," ISRA International Journal of Islamic Finance 11, no. 2 (2019): 187–205, https://doi.org/10.1108/IJIF-12-2018-0138.

[16] Feri Nuryadi, Yosi Intan Pandini Gunawan, and Novan Ardy Wiyani, "Waqf Forest as an Implementation of Hifz al-Bi'ah in the Framework of Maqasid al-Shari'ah," in Proceeding of the Saizu International Conference on Transdisciplinary Religious Studies (Purwokerto: UIN Saizu, 2026), https://doi.org/10.24090/icontrees.2026.1641; A. Rasikhu Z. Haramain, "Ecotheology in Islamic Finance: Integrating Core Waqf Values into Green Sukuk for Environmental Sustainability," Al-Maqrizi: Jurnal Ekonomi Syariah dan Studi Islam 4, no. 1 (2026): 43–55, https://openjournal.unpam.ac.id/index.php/AMQ/article/view/57937; Habeebullah Zakariyah, Rusni Hassan, and Fatimah Mohamad Noor, "Environmental Waqf for Climate Action in the Light of Maqasid al-'Imran," in Islamic Finance and Climate Action (London: Routledge, 2026), 42–54, https://irep.iium.edu.my/127011/.

[17] Puput Adela Tavera, Muhtadi Ridwan, and Ahmad Djalaludin, "The Green Waqf Islamic Philanthropy Model as an Instrument of Sustainability from the Perspective of SDGs and Maqasid al-Shari'ah," Oikos: Jurnal Ekonomi dan Pendidikan Ekonomi 10, no. 1 (2025): 447–58, https://doi.org/10.23969/oikos.v10i1.36614; Nur Lailatul Inayah, Tri Lestari, and Mohammad Soleh, "Peran Green Wakaf sebagai Instrumen Keuangan Sosial Islam dalam Mendukung SDGs," Quranomic: Jurnal Ekonomi dan Bisnis Islam 5, no. 2 (2026), https://doi.org/10.37252/jebi.v5i2.2329.

From General Waqf to Green Waqf: the Inclusion Boundary

Because much of the waqf literature concerns agriculture, healthcare, education, or financing mechanisms such as crowdfunding, the review applies an explicit rule to decide when a study is about green waqf.[18] A study is included as green waqf evidence only when the endowed asset or its yield serves a stated environmental objective, or when the study links the waqf mechanism to a specific environmental SDG. Studies on productive or social waqf with no environmental purpose, and studies on financing mechanisms such as crowdfunding or blockchain that are not tied to an environmental project, are treated as context or as conceptual analogy, not as direct evidence about green waqf. This rule is restated in the Methods as part of the eligibility criteria.

METHODS

This study applies the Systematic Literature Review (SLR) method and reports it according to the PRISMA 2020 guidelines,[19] which structure the identification, screening, eligibility, and inclusion stages and improve the transparency and reproducibility of the review. The objective is to synthesise the evidence on the convergence between waqf and the SDGs, with specific attention to green waqf.

The search covered the Scopus database together with nationally accredited (SINTA) Islamic-economics journals and indexed conference proceedings. This scope is deliberate: a large part of the green waqf literature is published in nationally indexed Indonesian and Malaysian outlets that a Scopus-only search would miss, so limiting the search to Scopus would have left the corpus too small to support a synthesis.[20] The query was built around the focal construct and its environmental synonyms, combined with sustainability terms, so that studies on green waqf would be captured rather than inferred. It combined three groups with the Boolean operators AND and OR: (a) waqf OR waqaf OR wakaf OR endowment; (b) "green waqf" OR "wakaf hijau" OR "environmental waqf" OR "eco-waqf" OR green OR environment OR lingkungan OR climate OR "renewable energy" OR conservation OR sustainability; and (c) "Sustainable Development Goals" OR SDG. The search covered documents published between 2015 and 2026, in English, Indonesian, or Malay.

Studies were included if they (1) addressed waqf with a stated environmental purpose or linked waqf to an environmental SDG, in line with the inclusion boundary set out in the Literature Review; (2) were published in a peer-reviewed journal or in conference proceedings between 2015 and 2026; and (3) were available in full text. Studies were excluded if they concerned productive or social waqf with no environmental dimension, discussed Islamic social finance in general rather than green waqf, were grey literature such as unpublished theses, were duplicates, or could not be verified in full text. Four broad Islamic-social-finance-and-SDG reviews were retained as context rather than as corpus, because waqf is only one of several instruments they examine.[21]

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[18] Santoso, "Mapping the Emerging Landscape of Green Waqf".

[19] Matthew J. Page et al., "The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews," BMJ 372 (2021): n71, https://doi.org/10.1136/bmj.n71.

[20] Santoso, "Mapping the Emerging Landscape of Green Waqf"; Saputra, "A Systematic Review of Digital Green Waqf".

[21] Dirie, Alam, and Maamor, "Islamic Social Finance for Achieving SDGs"; Shahid et al., "Analyzing the Commonalities"; Tok, Yesuf, and Mohamed, "Sustainable Development Goals and Islamic Social Finance"; Kasmon et al., "FinTech Application".

The selection followed the PRISMA stages. Records were identified by searching Scopus and the SINTA-indexed journals and proceedings described above for the period 2015 to 2026. After duplicates were removed and titles and abstracts were screened against the environmental-relevance rule, 54 reports were retrieved and assessed in full text. Of these, 10 were excluded with reasons: 6 broad Islamic-social-finance-and-SDG reviews and waqf-sustainability studies retained only as context, and 4 studies whose focus was green sukuk or general waqf rather than green waqf. Records that were grey literature or whose bibliographic details could not be verified were removed at screening. The final corpus comprised 44 studies. The selection is summarised in the PRISMA flow diagram in Figure 1.

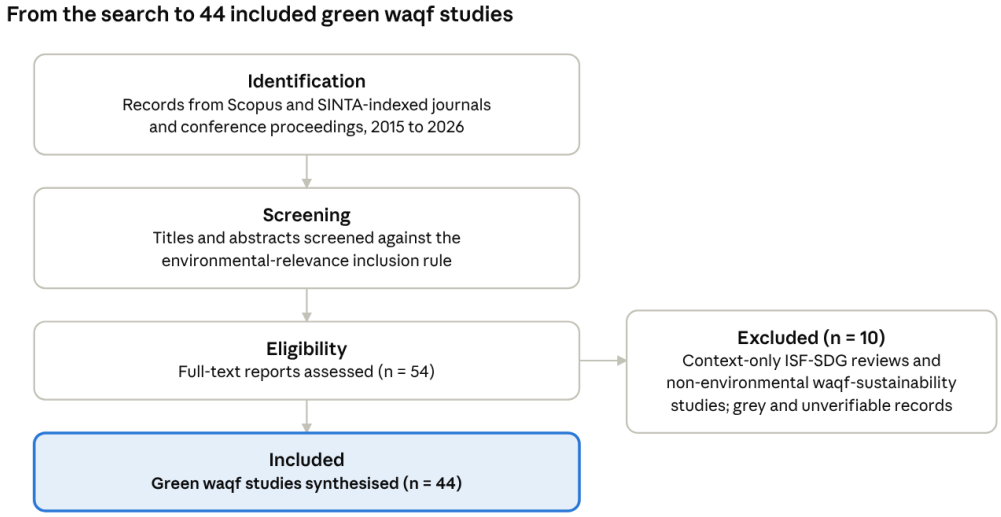


Figure 1. PRISMA 2020 flow diagram of study selection

The final corpus was analysed with thematic analysis. Codes were first generated inductively from close reading of each study, then organised deductively against the maqasid-SDG mapping set out above. Candidate themes were reviewed against the corpus and refined into the themes reported in the Results, following the thematic approach used in earlier reviews of waqf sustainability.[22] Disagreements in coding were resolved by discussion among the authors until consensus. Software was used only to organise and visualise records; it did not replace the coding protocol.

RESULTS AND DISCUSSION

Descriptive Synthesis of the Corpus

The corpus consists of 44 studies published between 2015 and 2026. The earliest qualifying study dates from 2019, and 35 of the 44 (80 percent) appeared in 2025 or 2026, which shows how recent the field is.[23] By design, 18 studies are conceptual or model-

[22] Baharin et al., "Enhancing the Sustainability of Waqf"; Fahmi, "Integrasi Ekoteologi Islam dan Wakaf".

[23] Santoso, "Mapping the Emerging Landscape of Green Waqf"; Saputra, "A Systematic Review of Digital Green Waqf".

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building, 13 are qualitative empirical, 2 are quantitative empirical,[24] and 11 are reviews.[25] The characteristics of the corpus are summarised in Table 1, and the full study-level data are provided in the appendix (Table A1).

Table 1. Characteristics of the reviewed studies (n = 44)

Characteristic	Category	Studies	Share
Publication period	2019 to 2022	6	14%
	2023 to 2024	3	7%
	2025 to 2026	35	80%
Region or country	Indonesia	30	68%
	Malaysia (incl. comparative)	6	14%
	MENA (Saudi Arabia, Qatar)	2	5%
	Other or multi-country	6	14%
Research design	Conceptual or model-building	18	41%
	Qualitative empirical	13	30%
	Quantitative empirical	2	5%
	Review or bibliometric	11	25%
Primary SDG framing	General or not explicitly numbered	32	73%
	Names specific environmental SDGs	12	27%

Geographic Distribution

The corpus is concentrated in Southeast Asia. 36 of the 44 studies (82 percent) focus on Indonesia or Malaysia, with Indonesia alone accounting for 30 (68 percent), where green waqf is examined as a response to environmental and social problems.[26] Coverage of the MENA region is limited to two studies, on Saudi Arabia and Qatar,[27] and the remaining 6 studies are multi-country or conceptual with no single national setting. Africa and much of the Arab world are absent from the corpus, which marks a geographic gap rather than a settled finding.

Thematic Distribution

The 44 studies fall into five themes, summarised in Table 2. Studies proposing concrete environmental project models in forestry, energy, water, waste, coastal ecosystems, and agriculture form the largest group,[28] closely followed by conceptual

[24] Sahrotul Jannah, Agil Hidayatullah, and Navilah Ulliyah, "Effectiveness of Green Waqf in Supporting Local Climate Projects: Governance and Sustainability Analysis in West Java," International Journal of Islamic Finance 4, no. 1 (2026), https://doi.org/10.14421/5cpwa454; Nisrina Amani Taufik and Atina Shofawati, "Determinan Intensi Wakaf Hijau Mahasiswa," Jurnal Ekonomi Syariah Teori dan Terapan 12, no. 3 (2025): 326–38, https://doi.org/10.20473/vol12iss20253pp326-338.

[25] Esaputra, Al-Afif, and Indrasto, "Green Wakaf Instrument as a Sustainable Economy"; Baharin et al., "Enhancing the Sustainability of Waqf"; Fahmi, "Integrasi Ekoteologi Islam dan Wakaf".

[26] Jannah, Hidayatullah, and Ulliyah, "Effectiveness of Green Waqf in Supporting Local Climate Projects"; Raino Wiwoho, "Green Waqf Optimization Strategy in Supporting SDGs and the Ministry of Religious Affairs' Strategic Plan 2025-2029," AMUYA: Indonesian Journal of Management Reviews 1, no. 2 (2025), https://doi.org/10.61860/amuya.v1i2.11.

[27] Abdulrhman Saeed E. Al Malki and Ahmad Bin Che Yaacob, "Developing a Model of Islamic Waqf in Achieving Sustainable Development in Saudi Arabia," International Journal of Academic Research in Business and Social Sciences 13, no. 9 (2023), https://doi.org/10.46886/IJARBSS/v13-i9/8322; Khan, "Venture Waqf in a Circular Economy".

[28] Azhar Alam et al., "Implementing Waqf Forests in Indonesia: A SWOT and Internal-External Factor Evaluation Analysis," International Journal of Environmental Impacts 7, no. 3 (2024), https://doi.org/10.18280/ijei.070309; Khalifah Muhamad Ali et al., "Waqf-Based Forests: A Sustainable Solution for Agromaritime Development through Islamic Social Finance," Al-Muzara'ah 14, no. 1 (2026): 161–75, https://doi.org/10.29244/jam.14.1.161-175; Dede Rukanda and Sofyan Halim, "Green Waqf for Rural Empowerment: Integrating Cash Waqf, Biomass Energy, and

work that defines and justifies green waqf.[29] Governance, technology, and behavioural studies are fewer,[30] which signals where empirical work is still thin.

Table 2. Distribution of studies by theme (n = 44)

Theme	Studies	Share
Environmental project model (forest, energy, water, waste, coastal, agriculture)	18	41%
Conceptual foundations of green waqf	15	34%
Governance, accountability, and regulation	7	16%
Technology and digital (blockchain, fintech, crowdfunding, green sukuk)	2	5%
Public awareness and behaviour	2	5%

Green Waqf and the Environmental SDGs

The evidence on green waqf and the environmental SDGs is more conceptual than demonstrated, and the review reports it as such. Across the corpus, the most developed line of work proposes waqf models for specific environmental purposes: forest and conservation waqf,[31] waqf-financed renewable and biomass energy,[32] water and sanitation endowments,[33] coastal and aquaculture waqf,[34] agriculture and food-security

Sustainable Development," Jurnal Manajemen 17, no. 2 (2026): 337–48, https://doi.org/10.32832/jm-uika.v17i2.21603.

[29] Othman, Sheh Yusuff, and Md. Hussain, "An Analysis of Green Waqf"; Rozi Andrini et al., "Green Waqf: A Pathway to Achieving Climate Action and Sustainable Development Goals (SDGs)," ZAWA: Management of Zakat and Waqf Journal 6, no. 1 (2026), https://doi.org/10.31958/zawa.v6i1.17349.

[30] Taufik and Shofawati, "Determinan Intensi Wakaf Hijau Mahasiswa"; Rizky Wibowo et al., "Green Waqf Crowdfunding Model for SDGs: A Fiqh al-Bi'ah Legal Framework," Review of Islamic Social Finance and Entrepreneurship 5, no. 1 (2026): 120–36, https://doi.org/10.20885/RISFE.vol5.iss1.art7.

[31] Alam et al., "Implementing Waqf Forests"; Prabowo Yudo Jayanto et al., "Productive Waqf Management Model for Conservation Forest Based on Community Development," in Proceedings of the International Conference on Economics, Business, and Economic Education (Semarang: Universitas Negeri Semarang, 2025), https://proceedings.unnes.ac.id/ice-bess/article/view/4620; M. Bagus Saputro et al., "Philanthropy and Global Warming: The Potential of Green Waqf in Addressing Climate Change in Indonesia," International Journal of Islamic Business Ethics 10, no. 2 (2025): 144–54, https://doi.org/10.30659/ijibe.10.2.144-154; Nuryadi, Gunawan, and Wiyani, "Waqf Forest as an Implementation of Hifz al-Bi'ah"; Moh. Ihsan Fauzi, "A Sustainable Model for Environmental Preservation and the Realization of Civil Society," in Proceeding of the Annual International Conference on Islamic Education (AICIED), vol. 3 (Ponorogo: IAIN Ponorogo, 2025), https://prosiding.iainponorogo.ac.id/index.php/aicied/article/view/1638; Ali et al., "Waqf-Based Forests"; Dede Nurul Hidayat, "Konsep Hutan Wakaf dalam Perspektif Ekonomi Islam," Gunung Djati Conference Series 56 (2025): 1484–91, https://conferences.uinsgd.ac.id/index.php/gdcs/article/view/3119.

[32] Ari and Koc, "Towards Sustainable Financing Models"; Lisa Listiana and Lu'liyatul Mutmainah, "Towards Energy Security and Sustainability in Indonesia: Exploring the Waqf-Based Potential," Global Review of Islamic Economics and Business 10, no. 1 (2022): 15–30, https://doi.org/10.14421/grieb.2022.101-02; Rukanda and Halim, "Green Waqf for Rural Empowerment"; Mohammad Aliman Shahmi et al., "Energy Waqf and the Environmental Crisis: Advancing Islamic Philanthropy for Sustainability," Economica: Jurnal Ekonomi Islam 16, no. 1 (2025): 1–17, https://doi.org/10.21580/economica.2025.16.1.23549; Rahman Ali Fauzi, "Wakaf dan Energi Terbarukan: Analisis Potensi Wakaf Energi dalam Mengurangi Dampak Perubahan Iklim," Al-Awqaf: Jurnal Wakaf dan Ekonomi Islam 14, no. 2 (2022): 123–38, https://doi.org/10.47411/al-awqaf.v14i2.152; Shofura Auliya et al., "Model Transformasi Ekonomi Rendah Karbon Berbasis Wakaf Hijau dan Wakaf Uang," Gunung Djati Conference Series 63 (2026): 59–71, https://doi.org/10.15575/gdcs.v63i.3345.

[33] Safia Minhaj, "Awqaf System for Sustainable WASH Services in Developing Countries: A Viable Alternative to Donor-Dependent Models," Al-Awqaf: Jurnal Wakaf dan Ekonomi Islam 18, no. 2 (2025), https://doi.org/10.47411/al-awqaf.v18i2.521.

[34] Ahlis Fatoni et al., "Revitalizing Abandoned Coastal Ponds in Indonesia: A Waqf-Based Permaculture Solution for Sustainable Aquaculture," Al-Muzara'ah 14, no. 1 (2026): 17–30, https://doi.org/10.29244/jam.14.1.17-30.

waqf,[35] and waste, circular-economy, and climate-mitigation waqf.[36] Where a study names specific goals, SDG 13 (Climate Action) appears most often, in 7 studies, followed by SDG 15 (Life on Land) in 6, SDG 7 (Affordable and Clean Energy) in 5, and SDG 6 (Clean Water) in 4.[37] Most of these studies are conceptual or early-stage, so their contribution is best read as demonstrated potential rather than confirmed effect.

The Dual Environmental and Social Function

Green waqf is also described as serving a dual function, environmental and socio-economic. Several studies argue that endowed environmental assets can empower low-income communities and so advance SDG 1 (No Poverty) and SDG 10 (Reduced Inequalities) alongside environmental goals.[38] In the present corpus, however, the poverty and inequality goals are named far less often than the environmental SDGs, and the dual-function claim rests mostly on conceptual argument rather than measured outcomes. The review therefore reports it as a proposition supported by the maqasid reasoning set out earlier, not as an established result.

Integration with Zakat and Sadaqah

In a portion of the corpus, green waqf is combined with other Islamic social-finance instruments such as zakat and sadaqah to broaden its funding base.[39] The broad Islamic-social-finance reviews retained as context show that integrating these instruments can fund community development,[40] but most of that literature concerns social finance in general rather than environmental projects. The review therefore treats integration as a conceptual analogy for how green waqf might be financed, and flags the few cases, such as pesantren-based environmental philanthropy, in which the integrated activity has an explicit environmental purpose.[41]

Technology, Governance, and Barriers

The realisation of green waqf faces real constraints. Weak regulation, limited professional capacity among nazhir (waqf managers), and shortfalls in transparency are

[35] Lisa Listiana, Yan Putra Timur, and Syahyuti, "The Role of Waqf in Achieving Food Security: A Netnographic Study," International Journal of Islamic Finance and Sustainable Development 17, no. 1 (2025), https://doi.org/10.55188/ijifsd.v17i1.956.

[36] Nurul Fatma Hasan and Syahruddin Syahruddin, "Enhancing Green Waqf for Carbonization Technology: Opportunities for Sustainable Development Goals (SDGs) in Indonesia," El-Barka: Journal of Islamic Economics and Business 5, no. 2 (2022), https://doi.org/10.21154/elbarka.v5i2.4739; Swadia Gandhi Mahardika and Afifa Tanweer, "Environmentally Friendly Waqf Model: A Response to Sustainable Economic Development and the Presence of a Circular Economy," Journal of Islamic Economics and Business Ethics 2, no. 1 (2025), https://journal2.uinssc.ac.id/index.php/JIESBI/article/view/180; Ihsan Rois et al., "Opportunities and Challenges in Implementing Cash Waqf in Climate Change Mitigation in West Lombok Regency," El-Mal: Jurnal Kajian Ekonomi dan Bisnis Islam (2026), https://scholar.unram.ac.id/papers/W7133534713; Marsdenia, "Zakat and Waqf Role on Green Economy," in Proceedings of the 3rd Aceh International Seminar on Zakat and Waqf (Banda Aceh: UIN Ar-Raniry, 2025), https://journal.ar-raniry.ac.id/index.php/AISZAWA/article/view/8856.

[37] Andrini et al., "Green Waqf: A Pathway to Achieving Climate Action"; Inayah, Lestari, and Soleh, "Peran Green Wakaf"; Jannah, Hidayatullah, and Ulliyah, "Effectiveness of Green Waqf in Supporting Local Climate Projects".

[38] Inayah, Lestari, and Soleh, "Peran Green Wakaf"; Tavera, Ridwan, and Djalaludin, "The Green Waqf Islamic Philanthropy Model".

[39] Marsdenia, "Zakat and Waqf Role on Green Economy"; Listiana, Timur, and Syahyuti, "The Role of Waqf in Achieving Food Security".

[40] Dirie, Alam, and Maamor, "Islamic Social Finance for Achieving SDGs"; Shahid et al., "Analyzing the Commonalities"; Tok, Yesuf, and Mohamed, "Sustainable Development Goals and Islamic Social Finance".

[41] Muhammad Yafi Sabilul Ahkam and Satya Graha Habibilah, "Toward Green Pesantren and Environmental Philanthropy Based on Maqasid al-Sharia," Az-Zarqa': Jurnal Hukum Bisnis Islam 17, no. 2 (2025), https://doi.org/10.14421/az-zarqa.v17.i2.4644.

the barriers most often reported.[42] Technology is frequently proposed as a remedy: digital green waqf, blockchain, and green waqf crowdfunding could, in principle, improve transparency, governance, and the mobilisation of funds.[43] A related strand proposes cash-waqf-linked green sukuk as a financing channel for conservation and climate projects.[44] These proposals are promising but largely untested for green waqf, and they carry their own risks, including governance complexity, the energy cost of some distributed-ledger systems, exclusion of users without digital access, cybersecurity exposure, and regulatory uncertainty. Each of these risks warrants empirical study before technology is treated as a solution.

Theoretical Contributions

The review makes two theoretical contributions, both grounded in the synthesis rather than asserted. First, it extends the use of maqasid al-shariah from the social and economic analysis of waqf to its environmental analysis. The maqasid-SDG mapping in the Literature Review is borne out by the corpus: studies most often link the preservation of life and of wealth across generations to SDG 13 and SDG 15,[45] and a number frame environmental waqf explicitly as hifz al-bi'ah.[46] This gives maqasid an operational, rather than merely rhetorical, role in reading green waqf. Second, the review clarifies the boundary of green waqf as a construct. By distinguishing green waqf from general productive and social waqf, and from financing mechanisms with no environmental purpose, it offers a definition that future studies can apply consistently, which the field has so far lacked.

On Technology-Adoption and Stakeholder Frameworks

Technology-adoption models and stakeholder theory appear in parts of the corpus as lenses on how technology is adopted and how actors are involved in waqf projects. These frameworks were not part of this review's coding protocol, so the review does not claim them as its own theoretical contribution. It notes them instead as candidate frameworks for future primary research on green waqf, where the adoption of blockchain or fintech and the roles of governments, financial institutions, and communities could be examined directly.

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[42] Wiwoho, "Green Waqf Optimization Strategy"; Izlawanie Muhammad, Syahnaz Sulaiman, and Nur Aqilah Hazirah Mohd Anim, "The Need for a Strategic Framework for Sustainable Waqf Development in Addressing the Climate Crisis," in Proceedings of the International Conference of Islamic Economics and Business (ICONIES), vol. 11, no. 1 (Malang: UIN Maulana Malik Ibrahim, 2025), https://conferences.uin-malang.ac.id/index.php/iconies/article/view/3444; Moch Mahsun et al., "Green Waqf: Sustainable Surplus Perspective Balanced Scorecard Analysis," KARSA: Journal of Social and Islamic Culture 30, no. 2 (2022), https://doi.org/10.19105/karsa.v30i2.8472; Syafiq Febriyanto et al., "Accountability in Green Waqf Management in Support of the SDGs: A Study of Miftahul Ulum Islamic Boarding School," Jurnal Economina 5, no. 7 (2026), https://doi.org/10.55681/economina.v5i7.2169; Jarita Duasa and Misbahul Munir, "Green Waqf and Sustainable Development: Cases in Malaysia and Indonesia," in Islamic Finance and Sustainability: A Research Companion (London: Routledge, 2025), 508–41, https://irep.iium.edu.my/120306/; "Green Waqf in Indonesia and Malaysia: A Comparative Systematic Literature Review on Regulations, Models, and Implementation Effectiveness," El-Iqthisady: Jurnal Ilmiah Ekonomi Islam 7, no. 2 (2025), https://doi.org/10.24252/el-iqthisady.v7i2.63309.

[43] Saputra, "A Systematic Review of Digital Green Waqf"; Wibowo et al., "Green Waqf Crowdfunding Model".

[44] Ariza Qanita, "Cash Waqf Linked Green Sukuk: Analysis of Hybrid Contract Based on Fiqh Muamalah Perspective," Jurnal Ekonomika dan Bisnis Islam 6, no. 3 (2023): 19–34, https://journal.unesa.ac.id/index.php/jei; Haramain, "Ecotheology in Islamic Finance".

[45] Jayanto et al., "Productive Waqf Management Model"; Saputro et al., "Philanthropy and Global Warming".

[46] Nuryadi, Gunawan, and Wiyani, "Waqf Forest as an Implementation of Hifz al-Bi'ah"; Fauzi, "A Sustainable Model for Environmental Preservation"; Ahkam and Habibilah, "Toward Green Pesantren".

Toward a Scalable Green Waqf Model

Much of the reviewed work rests on local or regional case studies that are hard to generalise, and the comparative evidence that does exist is confined to Indonesia and Malaysia.[47] The review therefore points to the need for a transferable green waqf model, one whose governance arrangements, funding structure, and environmental objectives are specified clearly enough to be adapted across legal and cultural settings. It does not propose a finished model, since the evidence base does not yet support one; it identifies the components such a model would need and the empirical work required to validate them. Whether green waqf can be applied beyond Muslim-majority countries is one such open question with direct relevance to the global reach of the SDGs.

Practical Implications

The practical implications are stated in proportion to the evidence. Where studies provide worked models, such as waqf-based renewable energy financing[48] or conservation-forest waqf,[49] practitioners have a concrete starting point for pilot projects. Where the evidence is conceptual, such as the integration of blockchain and crowdfunding with green waqf, the appropriate step is controlled experimentation and evaluation rather than broad roll-out. Across the corpus, three implications are consistent enough to state with confidence: green waqf management needs stronger governance and transparency; it benefits from cross-sector cooperation among Islamic financial institutions, governments, and the private sector;[50] and its claimed environmental and social outcomes require measurement, so that future projects report what they achieve rather than what they intend.

CONCLUSION

This review synthesised 44 studies on green waqf and the SDGs published between 2015 and 2026. The earliest qualifying study dates from 2019, the field is concentrated in Indonesia and Malaysia (36 of 44 studies), and conceptual and review work outweighs empirical evaluation (29 of 44). The dominant themes are the use of green waqf for environmental projects under SDG 13, SDG 15, SDG 7, and SDG 6, its proposed dual environmental and socio-economic function linking it to SDG 1 and SDG 10, and its integration with zakat, sadaqah, and digital financing mechanisms such as crowdfunding and green sukuk. On current evidence these contributions are best described as demonstrated potential rather than confirmed effects, because most of the supporting literature is conceptual or descriptive.

The review also confirms that green waqf faces consistent barriers in regulation, transparency, and professional management, and that technologies such as blockchain and fintech are proposed as remedies but remain largely untested in this context. The clearest gap is the scarcity of empirical, cross-country evidence, particularly outside Muslim-majority settings. The study contributes a maqasid-based reading of green waqf that maps juridical objectives to environmental SDG targets, and a clarified definition that marks green waqf off from general waqf and from Islamic social finance as a whole.

[47] "Green Waqf in Indonesia and Malaysia"; Duasa and Munir, "Green Waqf and Sustainable Development".
[48] Ari and Koc, "Towards Sustainable Financing Models"; Listiana and Mutmainah, "Towards Energy Security".
[49] Alam et al., "Implementing Waqf Forests"; Jayanto et al., "Productive Waqf Management Model".
[50] Duasa and Munir, "Green Waqf and Sustainable Development".

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