

GREEN WAKAF INSTRUMENT AS A SUSTAINABLE ECONOMY: A SYSTEMATIC LITERATURE REVIEW

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Abstract. This research endeavors to investigate the evolution and scholarly framework of green waqf as a mechanism for fostering a sustainable economy. The methodology employed is a descriptive qualitative approach, utilizing a Systematic Literature Review (SLR) in conjunction with bibliometric analysis. Data were sourced from the Scopus database through the keyword “green waqf,” subsequently filtered to encompass only journal articles. The analysis encompasses trends in publication, citation dynamics, networks of author collaboration, and thematic categorization of research subjects. The results suggest that green waqf research is currently in its nascent yet rapidly expanding phase, with a notable surge in publications anticipated post-2024. Indonesia is identified as the principal center of research activity, underscoring its pivotal role in the confluence of Islamic social finance and sustainability initiatives such as the Sustainable Development Goals (SDGs) and net-zero emissions commitments. The literature is delineated into several predominant themes, which include Islamic finance and environmental sustainability, frameworks for the green economy, contextual applications of waqf (e.g., agroforestry and pesantren), behavioral dimensions of waqf involvement, and governance alongside ESG concerns. Nevertheless, the study indicates that the research ecosystem is still fragmented, characterized by limited interscholarly collaboration and a predominance of conceptual studies over empirical investigations. This study makes a significant contribution by delineating the intellectual framework of green waqf research and pinpointing essential gaps, notably the deficiency of empirical data concerning environmental and economic repercussions. The findings yield pertinent implications for policymakers and waqf institutions aimed at improving standardization, enhancing transparency, and integrating green waqf within sustainable development frameworks.

Keywords: Green waqf; Sustainable economy; Islamic finance; Bibliometric analysis; SDGs

I. INTRODUCTION

Climate change and environmental degradation have emerged as critical global challenges that threaten economic stability, ecological balance, and human welfare. The Intergovernmental Panel on Climate Change (IPCC) reported that global temperatures continue to rise due to increasing greenhouse gas emissions, deforestation, and unsustainable industrial activities, particularly in developing countries. In response to these conditions, the concept of a green economy has gained significant attention as a framework for promoting economic growth while preserving environmental sustainability. A green economy emphasizes low-carbon development, efficient resource utilization, and social inclusiveness as fundamental pillars of sustainable development (Tomashuk, 2022). Furthermore, the United Nations Environment Programme (UNEP) highlighted that sustainable economic transformation requires substantial financial support and institutional innovation to achieve long-term environmental and developmental objectives. Consequently, alternative and sustainable financing mechanisms are increasingly needed to support global sustainability agendas and climate resilience initiatives.

Indonesia occupies a strategic position in global environmental sustainability due to its extensive tropical

forests and abundant natural resources. Nevertheless, rapid economic development, deforestation, and environmental exploitation continue to pose substantial challenges to sustainable growth. The Indonesian government has incorporated green economy principles into the National Medium-Term Development Plan (RPJMN 2020–2024) and committed to achieving net zero emissions by 2060 through low-carbon development strategies (Bappenas, 2020). However, achieving these targets requires considerable financial resources that exceed conventional public financing capacities. Previous studies revealed that sustainable finance and green investment remain underdeveloped in Indonesia, particularly regarding inclusive financing mechanisms for environmental projects (Faizi et al., 2024). This financing gap creates an urgent need for innovative financial instruments capable of integrating economic development, environmental sustainability, and social welfare simultaneously, including instruments derived from Islamic finance and social philanthropy frameworks.

Islamic social finance has increasingly attracted scholarly and institutional attention as an alternative mechanism for supporting sustainable development. Among various Islamic philanthropic instruments, waqf possesses unique characteristics due to its perpetual nature and long-term social orientation. Traditionally, waqf has been utilized

to support religious, educational, and social welfare activities; however, its role has evolved toward productive and sustainable economic development. Previous research demonstrated that waqf can contribute to poverty alleviation, infrastructure financing, and community empowerment through productive asset management (Sukmana, 2020). In addition, Rusydiana et al. (2025) emphasized that waqf development models can significantly support the achievement of Sustainable Development Goals (SDGs) by promoting inclusive welfare and sustainable economic growth. The integration of Islamic finance principles with sustainability objectives also reflects the broader transformation of Islamic finance toward socially responsible and environmentally conscious financial systems (Harahap et al., 2023; Raimi et al., 2024).

Green waqf refers to the utilization and management of waqf assets or funds specifically dedicated to environmental conservation and sustainable development objectives. Unlike cash waqf, which primarily focuses on mobilizing financial resources for social and economic welfare, green waqf explicitly integrates environmental objectives into waqf management. It is also distinct from forest waqf, which represents one specific application of green waqf through forest conservation, and from green sukuk, which constitutes a Sharia-compliant debt instrument rather than a philanthropic endowment. Consequently, green waqf should be understood as a broader Islamic social-finance instrument that combines perpetual charitable endowment with environmental sustainability and climate-related initiatives.

The growing intersection between sustainability discourse and Islamic social finance has led to the emergence of green waqf as an innovative financing instrument for environmental preservation and sustainable development. Green waqf refers to the utilization of waqf assets and funds to support environmentally oriented projects such as forest conservation, renewable energy, green infrastructure, carbon trading, and sustainable agriculture. Several studies highlighted the increasing implementation of green waqf initiatives in Indonesia and other Muslim-majority countries. Restiyani et al. (2023) demonstrated the potential of waqf-based forest management for sustainable conservation, while Ali et al. (2025) proposed integrating waqf forests with carbon trading mechanisms to support climate mitigation strategies. Furthermore, green waqf has been associated with environmental activism, ESG transformation, and community participation in sustainable initiatives (Humaidi et al., 2024; Huda et al., 2025). These developments indicate the expanding role of waqf beyond traditional philanthropy toward sustainable environmental governance.

Despite the growing attention toward green waqf, the existing literature remains relatively limited and fragmented. Most previous studies primarily focused on conceptual discussions, normative perspectives, or specific case studies, while comprehensive investigations regarding the intellectual structure and thematic evolution of green waqf research remain scarce. Furthermore, empirical studies examining the environmental and economic impacts of green waqf implementation are still limited. Existing bibliometric studies

have predominantly explored broader themes such as Islamic finance, financial inclusion, and sustainable finance rather than specifically addressing green waqf research trends (Benkaddour et al., 2025; Widiastuti et al., 2025). In addition, scholarly collaboration networks, dominant research themes, and emerging research trajectories within green waqf studies have not been systematically analyzed. Consequently, there is a significant need for a comprehensive bibliometric and systematic literature review approach to identify publication trends, thematic clusters, research gaps, and future directions within the green waqf research landscape.

Unlike previous reviews that broadly examine Islamic finance or sustainable finance, this study specifically focuses on green waqf and combines bibliometric analysis with qualitative thematic synthesis to provide a comprehensive mapping of publication trends, intellectual structures, collaboration patterns, and future research opportunities. Therefore, this study contributes both methodologically and substantively to the emerging literature on green waqf.

Based on these considerations, this study aims to examine the development and intellectual structure of green waqf research within the context of sustainable economic development. This research employs bibliometric analysis combined with a systematic literature review to identify publication trends, citation patterns, thematic clusters, and collaboration networks among researchers in the field of green waqf studies. Through this approach, the study seeks to provide a comprehensive mapping of existing literature and reveal dominant themes as well as underexplored research areas. In addition, this study contributes to the growing discourse on Islamic social finance by highlighting the strategic role of green waqf in supporting sustainability agendas, including the Sustainable Development Goals (SDGs) and green economy transition policies. The findings are expected to provide practical implications for policymakers, waqf institutions, researchers, and other stakeholders involved in sustainable development initiatives.

II. RESEARCH METHOD

2.1 Research Design

This study employed a Systematic Literature Review (SLR) integrated with bibliometric analysis to map the intellectual structure, publication trends, collaboration networks, and thematic development of green waqf research. The SLR approach was used to identify, evaluate, and synthesize relevant literature systematically, while bibliometric analysis provided quantitative insights into publication characteristics and relationships among documents, authors, and keywords. Combining these approaches enables a comprehensive understanding of the development of green waqf research and facilitates the identification of research gaps and future research directions. This study followed the general principles of systematic literature reviews recommended by Okoli [], complemented by bibliometric mapping procedures using VOSviewer.

2.2 Data Source and Search Strategy

The literature was collected exclusively from the Scopus database because it is one of the largest international indexing

databases with high-quality peer-reviewed publications. Data retrieval was conducted on 12 July 2026.

The search was performed using the following query:
TITLE-ABS-KEY ("green waqf")
AND DOCTYPE(ar)

No publication-year restriction was applied to capture the complete development of green waqf research. Only journal articles were included in the analysis.

Previous bibliometric studies have generally examined Islamic finance, sustainable finance, financial inclusion, or Islamic green finance at a broader level. Although these studies provide valuable insights into the development of Islamic financial research, they do not specifically map the intellectual structure of green waqf as a distinct research field. Furthermore, existing studies rarely integrate bibliometric mapping with qualitative thematic synthesis to explain how green waqf research has evolved conceptually. Consequently, a comprehensive review focusing specifically on green waqf remains absent.

2.3. Bibliometric Analysis

Bibliometric mapping was conducted using VOSviewer version 1.6.20. The software was employed to construct co-authorship networks, keyword co-occurrence networks, and thematic clusters. The analysis used the full counting method with association strength normalization. The units of analysis included authors, keywords, and publications. Threshold values were determined according to the minimum number of occurrences required for visualization.

2.4. Thematic Analysis

Following the bibliometric mapping, qualitative thematic synthesis was conducted to interpret the resulting clusters. The authors independently reviewed the articles belonging to each cluster, identified common research topics, and grouped them into broader conceptual themes. Any differences in interpretation were resolved through discussion until consensus was reached. This process allowed the software-generated keyword clusters to be translated into meaningful thematic categories relevant to green waqf research.

III. RESULT AND DISCUSSION

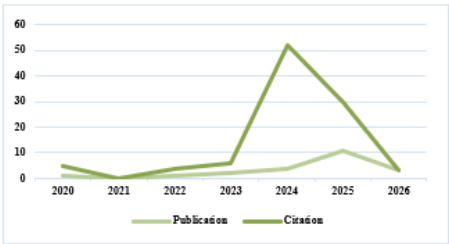


Figure 1. Number of Publication and Citation
Source: Author, (2026)

In examining the impact of previously published literature, this investigation assessed the citation counts of selected articles (Alam et al., 2023; Haddow, 2018). The work by Faizi et al. (2024) emerged as the most cited, amassing a total of 30 citations, followed by Humaidi et al. (2024) with 17 citations, Huda et al. (2025) with 8 citations, Mohamed &

Akande (2025) with 5 citations, Anas et al. (2020) with 4 citations, Mahsun (2022) with 3 citations, Keskin & Dağgülü (2025) with 2 citations, Restitui Yani et al. (2023) with 2 citations, Ishom et al. (2025) with 1 citation, and Ali et al. (2025) with 1 citation.

Table 1. Article Citation Data

Authors	Title	Year	Source	Citations
F. Faizi, A.S. Kusuma, P. Widodo	Islamic green finance: mapping the climate funding landscape in Indonesia	2024	International Journal of Ethics and Systems	30
M.W. Humaidi, M. Azizah	Green philanthropy: Islamic activism on Indonesia's environmental democracy	2024	Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan	17
N. Huda, B. Trianto, M. Masrizal, N. Maskuroh	Intention to donate in green waqf among Muslim community: Indonesian case	2025	Journal of Islamic Marketing	8
A. Mohamed, A.E. Akande	Waqf-led buildings and green infrastructure role in environmental sustainability: understanding critical gaps in current research landscape	2025	Management and Sustainability	5
N. Anas, N.A. Ahmad, N.H.M. Hussain, A.C. Ahmad, Z. Yaacob	The nexus of green strategies in ascertaining sustainable private Tahfiz institutions in Malaysia: A proposed model	2020	International Journal of Advanced and Applied Sciences	4
M. Mahsun, A. Djalaluddin, N. Asnawi, N. Wahyuni, N. Danila, M.M. Ali	Green Waqf: Sustainable Surplus Perspective	2022	KARSA	3
F.M. Mangunjaya	Balanced Scorecard Analysis	2023	Journal of the Siam Society	2
L. Listiana, Y.P. Timur	How Islamic Tradition Benefits Nature and Climate Change Action THE ROLE OF WAQF IN ACHIEVING FOOD SECURITY: A NETNOGRAPHIC STUDY	2025	International Journal of Islamic Finance and Sustainable Development	2
G. Keskin, I.B. Dağgülü	Sustainable future of waqf assets: A proposed assessment model based on environmental design and green architectural principles	2025	Journal of the Faculty of Engineering and Architecture of Gazi University	2

D. Restiyani, N. Hasanah	Waqf-based private forest management model: case study in Bogor Regency, Indonesia	2023	Jurnal Pengelolaan Sumberdaya Alam dan Lingkungan	2
M. Ishom, E.Z. Muttaqin, I. Atikah, N.M. Ghazali, C. Rohmawati	Cash Waqf in the Halal Blue Economy Sector: A Comparative Study of Indonesia and Malaysia	2025	Mazahib Jurnal Pemikiran Hukum Islam	1
K.M. Ali, H. Tanjung, R. Sukmana, M. Jannah, M. Mustaqimah	Integrating Waqf-Based Forests and Carbon Trading: Opportunities, Challenges, and Strategies in Indonesia	2025	Jurnal Sylva Lestari	1
Z. Mustapha, S. Kunhibava, A. Muneeza, M. Khalid	Navigating the Paradigm Shift in Malaysia's Sustainable Responsible Investment Sukuks	2024	Manchester Journal of Transnational Islamic Law and Practice	1

Source: Author, (2026)

The configuration of interauthor collaboration within this database reveals notably fragmented characteristics, with the authorship network segmented into over 22 distinct research clusters that operate autonomously. Despite the absence of a singular, expansive, globally integrated network, several prominent individuals are surfacing as focal points of collaboration, possessing a considerable number of connections, including Mahsun, M. and Ali, M.M., alongside al-Shami, S.A. and Mawardi, I., who currently spearhead clusters characterized by the highest density of partnership affiliations. This limited inter-cluster connectivity suggests that the majority of authors continue to prioritize collaboration within the confines of a specific institution or working group, yet each cluster demonstrates significant productivity in collectively enhancing the breadth of the literature.

Examined from a chronological lens, this authorship profile experiences a dynamic evolution from pioneering groups to a burgeoning, more decentralized wave of contributors. In the initial timeframe from 2020 to 2022, the foundations of authorship were solidified by researchers such as Anas, N. and Ahmad, N.A., subsequently followed by the engagement of intermediary authors like Mangunjaya, F.M. and Muneeza, A. during the transitional phase of 2023-2024. As the years 2025 to 2026 approached, there was a surge in the emergence of new authors including Abubakar, A., Maskuroh, N., and Masrizal, M., indicating a shift in focus from solitary researchers towards enhanced team collaboration. This trend signifies an exponential expansion within the authorship ecosystem, wherein the influx of numerous new authors in the forthcoming years presents substantial prospects for the establishment of more robust and integrated cross-cluster collaborations in the future.

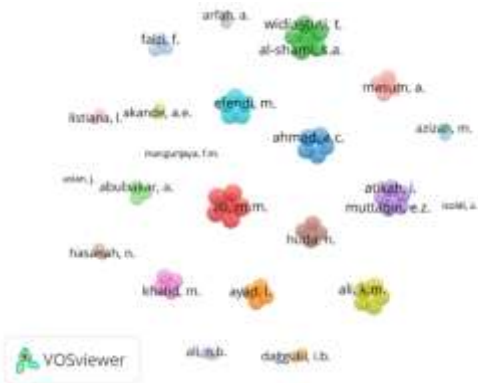


Figure 2. Most Keyword Occurrences
Source: Author, (2026)

Table 2. Most Keyword Occurrences

N o	Keyword	Lin ks	Total link strength	Tot al	Publication Years
1	Green Waqf	10	11	3	2024
2	Indonesia	13	14	3	2025
3	Waqf Green	12	12	3	2024
4	Economy Bibliometric	10	10	3	2025
5	Analysis	8	8	2	2025
6	Islamic Finance	7	7	2	2024
7	Sustainability Sustainable	7	7	2	2025
8	Finance	5	5	2	2025

Source: Author, (2026)

An examination of 22 articles indexed in Scopus from the years 2020 to 2026 revealed 95 distinct keywords categorized into 13 thematic clusters, predominantly concentrating on the incorporation of waqf instruments within Indonesia's green economic framework. The network is anchored by pivotal keywords such as green waqf, waqf, Indonesia, and green economy, which exhibit the highest total linkage strength (TLS), signifying Indonesia's role as a focal point in this area of research. In a broader context, the literature is segmented into three principal axes: Islamic finance and environmental law groups that predominate the macro discourse; contextual waqf groups deeply entrenched in practical applications, particularly in boarding schools and the agroforestry sector; and architecture and cultural heritage groups that specifically investigate the application of BIM technology for the sustainable preservation of physical assets.

Reflecting the latest trends, the study observed a notable increase in productivity in 2025, evolving from a macro conceptual dialogue to a more micro and practical implementation by 2026. Innovative topics began to surface, steering towards the Islamic circular economy, the role of boarding schools as transformative agents, and hybrid financing models, which signify the maturation of strategies at the operational level. However, research deficiencies remain evident within the green technology clusters and agroforestry, which appear to be somewhat disconnected from the broader financial research discourse. This presents a substantial opportunity for forthcoming research endeavors to

link technological advancements and land management solutions with the Islamic social finance ecosystem, thereby fostering a more cohesive and comprehensive integration.

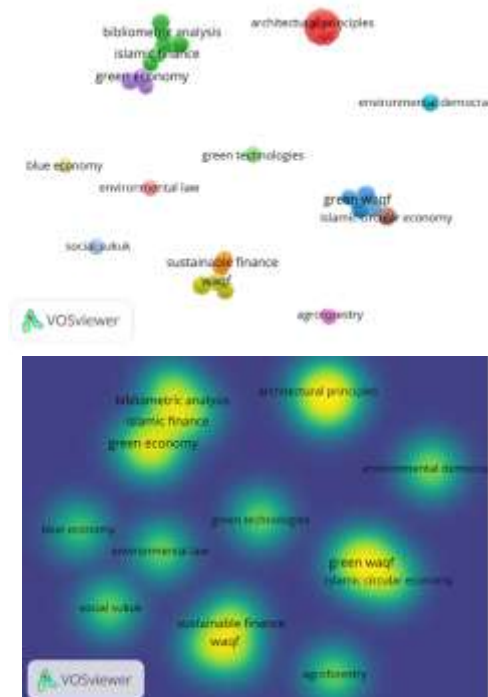


Figure 3. Research theme cluster

Source: Author, (2026)

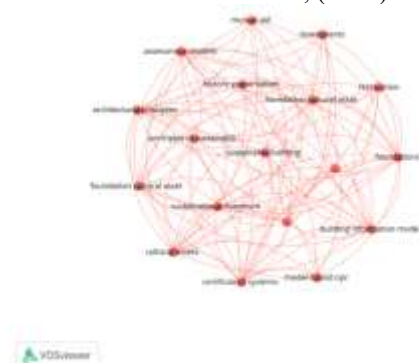


Figure 4. Cluster 1 (Sustainable architecture and sustainable heritage preservation)

Source: Author, (2026)

This cluster examines research themes that fuse the notion of sustainable architecture with the conservation of cultural heritage assets rooted in waqf institutions. The studies within this cluster focus on the application of waqf as both an endowment and a management strategy for historic edifices and public amenities of cultural significance, employing Building Information Modelling (BIM) and Optical Proximity Correction (OPC) to merge the digitization of waqf asset management with contemporary property management techniques and traditional waqf organizations. This article underscores the ongoing initiative to establish a standard for evaluating green waqf buildings and emphasizes that collective philanthropy can be utilized to finance these endeavors (Keskin & Dağgülü, 2025). Currently, there is a solitary article in this cluster, indicating an imperative to replicate and broaden empirical research regarding the

application of BIM and OPC-based models in the stewardship of waqf assets across diverse regions.

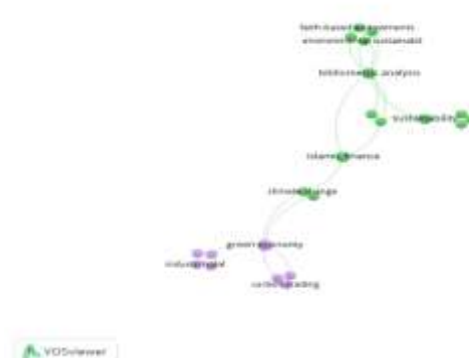


Figure 5. Cluster 2 (Islamic finance and environmental sustainability) and Cluster 3 (Green Economy and Sustainability)

Source: Author, (2026)

The second largest thematic cluster encompasses scholarly inquiries into Islamic finance and environmental sustainability, featuring two bibliometric analyses that amalgamate these fields. Furthermore, the discourse surrounding the transition from traditional Islamic finance to green, Sharia-compliant, and technologically advanced financial instruments integrates Sharia adherence with the commitments stipulated by the Paris Agreement in financial governance. The role of waqf as a foundational element in green financing is also examined, emphasizing the necessity for funding mechanisms to be inclusive, thereby facilitating sustainable financial inclusion across diverse socioeconomic strata. The Sustainable Development Goals (SDGs) framework serves as the principal normative reference for this investigation, linking Islamic financial instruments with global developmental objectives (Benkaddour et al., 2025; Faizi et al., 2024; Mangunjaya, 2023; Mohamed & Akande, 2025; Widiastuti et al., 2025). Empirical research quantifying the tangible effects of green waqf on carbon emissions or overall environmental sustainability remains limited, indicating a pressing need for further exploration in this area. Similarly, comparative studies assessing Islamic fintech and green waqf across various regions are also under-researched.

In the third cluster, the term “Green Economy” emerged as the predominant keyword within this category, encompassing terms frequently associated with the discourse surrounding green waqf. This concept serves as a transformative framework for reconfiguring the interplay between economic endeavors and ecosystems, drawing upon sharia maqashid and normative principles that encompass environmental stewardship, thereby providing robust legitimacy for the execution of green waqf initiatives. The application of green waqf, particularly in the form of forest waqf, represents an innovative approach within the realm of carbon trading and high-quality carbon credits, which are tradable in the international carbon market, thus generating revenue streams while aiding in the attainment of net-zero carbon objectives. The terms “halal industry” and “sustainability” suggest a burgeoning interest in the research and practical application of halal economy and “green”

initiatives within the ASEAN region (Ali et al., 2025; Faizi et al., 2024; Hasan et al., 2026). Further investigation is warranted regarding the role of rain waqf in carbon trading and the methodologies employed for the distribution of carbon credits across waqf assets.

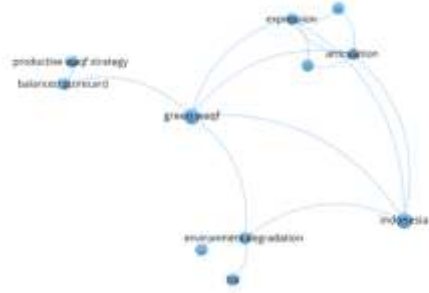


Figure 6. Cluster 4 (Green Waqf Indonesia)

Source: Author, (2026)

This cluster can be characterized as the central cluster of the subjects examined, where the terms “green waqf” and “Indonesia” signify that Indonesia serves not merely as a site of inquiry, but as a contextual framework that intertwines religious and social elements constituting the Green Waqf Movement, which is also perceived as an articulation of Islamic identity that is environmentally conscious. The application of the Theory of Reasoned Action (TRA) as an evaluative framework illustrates a social psychological perspective that assesses intentions, attitudes, and subjective norms in vicarious decision-making processes for formalization. For agencies managing waqf, strategies for productive waqf management and scorecard methodologies can be employed to assess and enhance their productive efficacy regarding environmental considerations (Arfah & Zulfa, 2026; Efendi et al., 2026; Huda et al., 2025; Mahsun et al., 2022). Research focusing on behavioral dimensions (Waqf intention) prevails in the discourse of this cluster; thus, there is a necessity for continued investigations that address the transition of intentions into tangible Waqf Actions and inquiries into the function of institutions in disseminating green waqf to the public.

This cluster integrates archaeological and historical analyses of classical endowment institutions with the contemporary Kelola framework. The methodologies concerning the acquisition and administration of endowment assets were established by these institutions centuries prior to the emergence of the modern sustainability paradigm. This research seeks to unearth historical antecedents to validate and motivate present-day green endowment practices. To enhance the transparency and auditability of endowments, initiatives are being undertaken to formalize the accountability of these institutions using a lexicon acknowledged by the global financial sector (Ahmad Saiful

Azlin Puteh Salin & Nurul Badriyah Ali, 2025; Isoldi, 2024; Listiana et al., 2025).



Figure 7. Cluster 5 Historical Waqf, ESG & Governance and 6 Environmental Democracy & Islamic Activism

Source: Author,

(2026)

This subject matter could be further explored through the development of green accounting frameworks tailored specifically for endowment entities, alongside investigations into the application of Environmental, Social, Governance (ESG) criteria to nazhir.

Cluster 6 engages in a discourse with other clusters, where discussions surrounding sustainable finance, zero emissions, Islamic banking, and food sustainability highlight the significant role of banking and Islamic finance in the execution of sustainable initiatives (Listiana et al., 2025; Septyanun et al., 2025). Additional research is warranted to establish a definitive regulatory framework that delineates how endowment products might be classified as sustainable financial instruments, as well as their empirical contributions to food sustainability. Moreover, other clusters are involved in the Islamic Circular Economy and the function of orderlies in overseeing the circular economic system throughout the entire production and consumption cycle in accordance with Islamic principles (Arfah & Zulfa, 2026), the utilization of endowment assets in forest forms (Restiyani et al., 2023), examinations of Islamic law and its practical implementations (Miskun et al., 2025), the application of green technologies in endowment management (Anas et al., 2020), the deployment of sukuk assets for sustainable initiatives (Mustapha et al., 2024), and studies on cash waqf in relation to blue economy programs (Ishom et al., 2025).

Theoretically, this study contributes by providing the first comprehensive mapping of the intellectual structure of green waqf research through the integration of bibliometric analysis and thematic synthesis. Practically, the findings may assist researchers, policymakers, waqf institutions, and nazhir in identifying priority research areas and strengthening the implementation of environmentally sustainable waqf initiatives.

This study has several limitations. First, the analysis relied exclusively on the Scopus database, which may not capture all relevant publications indexed elsewhere. Second, the search strategy employed a single primary keyword (“green waqf”), potentially excluding studies using alternative

terminology. Third, only journal articles were included, while conference papers, books, and other document types were excluded. Finally, citation counts represent the status at the retrieval date and publications from 2026 reflect only a partial publication year.

Future studies should expand the database coverage by incorporating Web of Science, Dimensions, or Google Scholar and employ broader search strategies involving related concepts such as environmental waqf and sustainable waqf. In addition, more empirical research is needed to evaluate the environmental, economic, and social impacts of green waqf implementation across different countries and institutional settings.

IV. CONCLUSIONS

This research offers an extensive examination of the trajectory of green waqf scholarship as a mechanism for fostering a sustainable economy, utilizing bibliometric analysis alongside a systematic literature review. The findings indicate that the volume of publications pertaining to green waqf commenced a notable increase in 2025, highlighting a transition from a theological framework to practical implementation. In terms of geographical contributions, Indonesia emerges as the foremost prolific contributor and focal research hub, propelled by the national dedication to the Net Zero Emissions and RPJMN initiatives. The network mapping analysis illustrated that the discourse surrounding green waqf is categorized into five principal dimensions: Islamic finance and environmental sustainability, the green economy and sustainable development, contextual waqf practices such as agroforestry and boarding schools, the behavioral and social dimensions of wakifs, and governance alongside Environmental, Social, and Governance (ESG) considerations. The prevalence of terms such as green waqf, Indonesia, waqf, and green economy underscores Indonesia's position as a central hub for research within this domain.

However, the investigation also identified that the research ecosystem remains disjointed, particularly regarding author collaboration and the integration of topics. Furthermore, a substantial portion of the existing literature is predominantly conceptual and exploratory, exhibiting a dearth of empirical studies that assess the tangible impacts of green waqf on environmental and economic metrics. Theoretically, this study has significant ramifications for broadening the horizons of Islamic philanthropy, which is increasingly interwoven with the circular economy and initiatives for climate change mitigation. From a practical standpoint, the outcomes of this research urge stakeholders, notably the Indonesian Waqf Agency (BWI) and Waqf Management Agency, to recognize the pressing necessity for standardization and transparency in the execution of green initiatives to enhance their contributions towards achieving the Sustainable Development Goals (SDGs).

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