AL-MUZARA'AH Vol. 14 No. 2, 2026
Journal of Islamic Economics
DOI: 10.29244/jam.14.2.237-257
ISSN: 2337-6333 / EISSN: 2615-7659

Check for updates

Transforming Productive Waqf in Sustainable Economic Development: A Systematic Literature Review and Bibliometric Analysis

Nada Rakhima Salsabila[1*], Asfi Manzilati[1], Marlina Ekawaty[1], Muhammad Fawwaz[2]
[1]Department of Economics, Faculty of Economics and Business, Brawijaya University, Veteran Street, Malang City 65145, East Java, Indonesia
[2]Department of Islamic Management and Finance, Academy of Islamic Studies, University Malaya, Kuala Lumpur 50603, Malaysia

*) Corresponding author: Nada Rakhima Salsabila
E-mail: nadarakhima@student.ub.ac.id; nadarakhima0711@gmail.com

Article History

Received:
14 March 2026

Revised:
25 May 2026

Accepted:
23 June 2026

Keywords:
bibliometrics, Islamic financial innovation, nazhir professionalism, SDGs, productive waqf

Kata Kunci:
bibliometrik, inovasi keuangan Islam, profesionalisme nadzir, SDGs, wakaf produktif

Abstract. This study aims to map the development of productive waqf studies and analyze their contribution to sustainable economic development through a systematic literature review (SLR) approach and bibliometric analysis. Research data was obtained from the Scopus database using the keyword "productive waqf," which resulted in 78 articles in the initial search stage. After going through a filtering process based on topic relevance, document type, and language, 37 articles were obtained for further analysis. Bibliometric analysis was conducted using VOSviewer software to identify research trends, theme clusters, and relationships between topics in the productive waqf literature. The results show that productive waqf studies have developed rapidly in recent years with a primary focus on waqf governance aspects, innovation in waqf financial instruments, and the role of waqf in community economic empowerment. These findings indicate that productive waqf has significant potential as an Islamic social financial instrument that can support sustainable economic development by strengthening the social sector, alleviating poverty, and improving community welfare. This study contributes by providing a comprehensive mapping of the development of waqf literature in inclusive and sustainable economic development.

Abstrak. *Penelitian ini bertujuan untuk memetakan perkembangan kajian wakaf produktif serta menganalisis kontribusinya terhadap pembangunan ekonomi berkelanjutan melalui pendekatan systematic literature review (SLR) dan analisis bibliometrik. Data penelitian diperoleh dari basis data Scopus dengan menggunakan kata kunci "productive waqf", yang menghasilkan 78 artikel pada tahap awal pencarian. Setelah melalui proses penyaringan berdasarkan relevansi topik, jenis dokumen, dan bahasa, diperoleh 37 artikel yang dianalisis lebih lanjut. Analisis bibliometrik dilakukan dengan menggunakan perangkat lunak VOSviewer untuk mengidentifikasi tren penelitian, klaster tema, serta hubungan antartopik dalam literatur wakaf produktif. Hasil penelitian menunjukkan bahwa kajian wakaf produktif berkembang pesat dalam beberapa tahun terakhir dengan fokus utama pada aspek tata kelola wakaf, inovasi instrumen keuangan wakaf, serta peran wakaf dalam pemberdayaan ekonomi masyarakat. Temuan ini menunjukkan bahwa wakaf produktif memiliki potensi signifikan sebagai instrumen keuangan sosial Islam yang dapat mendukung pembangunan ekonomi berkelanjutan melalui penguatan sektor sosial, pengentasan kemiskinan, dan peningkatan kesejahteraan masyarakat. Penelitian ini memberikan kontribusi dengan menyediakan pemetaan komprehensif mengenai perkembangan literatur wakaf dalam pembangunan ekonomi yang inklusif dan berkelanjutan.*

INTRODUCTION

The paradigm of waqf as an instrument of ritual worship has shifted toward a broader concept, namely as a globally recognized productive economic instrument. The Indonesian Waqf Board (BWI) recorded the potential of national waqf reaching a staggering figure, reaching nearly IDR 400 trillion per year. This figure underscores the strategic importance of waqf as a vital instrument in driving economic development and realizing community independence and prosperity (BWI, 2025). Fundamentally, this Islamic social financial instrument not only benefits humans but also encompasses the broader ecosystem, including animal welfare protection (Mikail et al., 2024). Optimizing this potential is seen as playing a crucial role in achieving the Sustainable Development Goals (SDGs), particularly points 1-6, 9, 13, and 15, which encompass poverty alleviation, access to education, healthcare, social infrastructure development, and environmental preservation (Budiantoro et al., 2025; Elmahgop et al., 2025; Timur et al., 2025).

Historically, waqf was initially associated with religious and charitable functions, such as financing mosques, schools, hospitals, and other public facilities. However, in contemporary discourse, waqf has undergone a significant transformation from a consumptive and static philanthropic model to a more productive and development-oriented economic instrument (Sukmana, 2020). In modern Islamic economics, productive waqf is increasingly positioned not only as a charitable mechanism but also as a sustainable financial instrument capable of generating recurring economic value, supporting social welfare programs, alleviating poverty, and strengthening long-term economic resilience (Zafar & Ali, 2026). This transformation demonstrates the growing recognition that waqf contributes not only to religious and social goals but also to the broader sustainable development agenda (Harahap et al., 2023).

As waqf plays an increasing role in economic development, traditional waqf management is currently undergoing a transformation toward more professional and innovative practices. This transformation has led to the emergence of various waqf management models that go beyond traditional forms of immovable assets such as land or buildings. One important development is the emergence of the digital waqf concept, which offers flexibility and transparency in waqf asset management (Wahyudi, Wisandani, et al., 2025; Wahyuni et al., 2025). Several studies even demonstrate the development of stock waqf instruments, where the resulting dividends can be used to support social empowerment and education programs (Siddiq et al., 2025). Furthermore, the integration of cash waqf into capital market instruments through Cash Waqf Linked Sukuk (CWLS) and Green Sukuk schemes demonstrates that waqf has significant potential to contribute to sustainable economic development (Cahyandari et al., 2025; Ishom et al., 2025).

The transformation of productive waqf is closely related to the increasing global focus on sustainable development and inclusive economic systems (Ulum et al., 2025; Wahyuni et al., 2025). Unlike conventional philanthropic instruments that tend to provide short-term assistance, productive waqf emphasizes asset sustainability and the creation of sustainable benefits (Aminuddin et al., 2026; Rochani et al., 2024). Through productive investment, income-generating asset management, and integration with Islamic social finance schemes, waqf has the potential to support economic empowerment, social inclusion, environmental sustainability, and equitable wealth distribution (Ahyani et al., 2025; Ali et al., 2026; Ali et al., 2025). Therefore, productive waqf is increasingly seen as a strategic Islamic social financial instrument in supporting the achievement of the Sustainable Development Goals (SDGs), particularly in poverty alleviation, increasing access to education and health, and strengthening the economic resilience of vulnerable communities (Fatimatuzzahra & Muis, 2025).

Although studies on productive waqf have increased significantly in recent years, previous research remains fragmented across conceptual, legal, institutional, and financial perspectives (Shofiatin et al., 2025). Existing studies generally address specific issues such as waqf governance, cash waqf, digital waqf, or Islamic financial innovations separately (Apriantoro & Septianozakia, 2024), without comprehensively examining how these transformations collectively contribute to sustainable economic development. Furthermore, previous research tends to focus on case analysis within specific countries or institutions, resulting in limited understanding of the global intellectual structure, the evolution of research themes, and the interdisciplinary development of productive waqf studies (Syibly, 2024). Therefore, a systematic literature review integrated with bibliometric analysis is needed to identify publication trends, thematic clusters, research networks, and the direction of development of productive waqf studies within the broader framework of sustainable development.

A comprehensive understanding of the transformation of productive waqf is crucial not only for academic development but also for policymakers, waqf institutions, Islamic finance practitioners, and development stakeholders seeking to optimize waqf as a sustainable economic instrument. Without a systematic mapping of existing research, the development of productive waqf policies and practices has the potential to remain fragmented and ineffective in addressing contemporary socio-economic challenges. Based on this gap, this study aims to map the development of productive waqf literature using a systematic literature review approach and bibliometric analysis. Specifically, this study offers three main contributions. First, it presents a systematic map of the development of productive waqf studies in the international academic literature. Second, it identifies key themes and emerging research trends in productive waqf studies. Third, this research formulates a future research agenda that can strengthen the contribution of productive waqf in economic development and the development of Islamic social finance.

LITERATURE REVIEW

Historical and Philosophical Basis of Waqf in Sustainable Economic Development

Etymologically, the term waqf originates from the Arabic words *waqafa-waqifu-waqfan*, meaning to stop or restrain. In the Indonesian legal context, Law No. 41 of 2004 defines waqf as the legal act of a *waqif* (religious beneficiary) to separate and/or hand over a portion of his or her property to be used permanently or for a specific period of time in accordance with Islamic law, for the purposes of worship and/or general welfare. Meanwhile, the term "productive" in the Big Indonesian Dictionary (KBBI) means the ability to produce continuously and regularly to form new elements. Combining these two concepts, productive waqf can be defined as fixed assets or principal assets donated to be managed in various production activities, with the surplus distributed according to the waqf's intended purpose (Zainal, 2016).

The history of waqf in Islamic civilization demonstrates its role as a crucial pillar of the economic system, contributing to the welfare of society since the time of the Prophet Muhammad, primarily through the financing of various social activities (Johari et al., 2024). This role developed more systematically during the Ottoman Empire, when waqf became a key instrument in the provision of extensive and sustainable public services (Wira et al., 2023). In this context, waqf not only represents a religious practice but also functions as a socio-economic mechanism that encourages economic activity, expands access to basic services, and improves income distribution (Maraşl & Kahf, 2024). This contribution is evident in its role in supporting the education, health, and infrastructure sectors, as well as the development of public facilities to support the welfare of the wider community (Johari et al., 2024).

Philosophically, waqf is not merely an instrument for transferring asset ownership, but also a representation of spiritual and social values based on the principles of maqashid sharia in realizing justice. Within the framework of Islamic law, waqf management is positioned as an instrument to encourage a more equitable redistribution of wealth, thereby reducing disparities between economic groups. Optimizing waqf, both through the utilization of immovable assets and contemporary financial innovations, leads to the formation of productive capital oriented towards the public good (Agaileh, 2024; Zaenurrosyid, Shaharudin, et al., 2024). This value is reflected in efforts to meet the basic needs of society by increasing access to education, healthcare, and public infrastructure. Thus, waqf integrates the spiritual dimension with social interests in a sustainable manner across generations.

Waqf is also an Islamic social financial instrument characterized by sustainability due to the legal principle that requires the principal of the asset to be maintained, while the benefits are continuously distributed for the public benefit (Zawawi et al., 2023). This characteristic makes waqf relevant in supporting the Sustainable Development Goals (SDGs) agenda, particularly by providing a long-term funding source independent of the state budget (Korkut, 2025). The transformation of waqf management to the productive sector allows for expanded access to capital for micro-enterprises that are not yet accessible to formal financial institutions (Andayani et al., 2025). More broadly, it contributes to poverty reduction through job creation, strengthening social protection, and increasing community economic resilience (Aissaoui & Takoua, 2025). This demonstrates that waqf functions not only as a philanthropic instrument but also as a relevant normative framework in addressing the challenges of modern economic development.

Waqf Governance and Nazhir Professionalism

Waqf governance and the professionalism of the nazhir are key factors in transforming waqf into a productive and sustainable economic instrument. Effective governance ensures that waqf assets are not only safeguarded but also optimally managed in accordance with sharia principles. Furthermore, the application of transparency and accountability within waqf institutions strengthens public trust and increases the effectiveness of asset management (Tanjung et al., 2025). Therefore, the quality of governance not only determines the sustainability of waqf assets but also plays a role in optimizing their strategic function within the Islamic economic system.

In practice, there are fundamental differences between productive waqf, which is investment-oriented, and *khairi waqf*, whose benefits are directly received by the general public (BWI, 2019). Despite their distinct characteristics, all forms of waqf must adhere to the principle of perpetuity of the principal. This principle serves to protect assets from any form of sale, change, or diversion of profits from their original purpose, ensuring that the assets remain permanently within the waqf domain (Seman et al., 2017). Furthermore, another crucial aspect is the distribution of benefits, namely the mechanism for transferring income and wealth through waqf instruments (Syukur, 2018). These two principles are the main foundation for the development of modern waqf, as optimizing waqf assets must ensure the sustainability of the waqf principal while generating sustainable economic and social benefits.

The professionalism of the nazhir is a crucial requirement in overseeing the transformation of waqf from traditional patterns to productive, accountable, and impact-oriented governance. The literature confirms that the success of waqf asset optimization is largely determined by managerial capacity, regulatory compliance, and the nazhir's strategic competence in developing economic potential to generate sustainable benefits. Nazhir professionalism within the framework of modern governance is not only understood as a normative requirement but also requires a measurable evaluative framework through performance indicators, sharia compliance, and institutional accountability (Tanjung et al., 2025).

This paradigm shift demonstrates that transparent governance, managerial professionalism, and adaptive regulatory support are crucial factors in optimizing the potential of waqf as an instrument of economic development. Conversely, limited managerial capacity of waqf administrators is often associated with low waqf asset productivity and declining public trust in waqf institutions (Syakur et al., 2018). However, within a modern governance framework, professionally managed waqf holds a strategic position as a potential source of funding for national and state development (Mujahidin et al., 2025).

Source: Authors (2026)

Figure 1. Productive waqf transformation flow

The Figure 1 shows the conceptual framework for productive waqf transformation, which operates through three main phases. In the input phase, various waqf asset instruments are mobilized as initial resources. The process phase emphasizes the role of professional management by the waqf administrator in maintaining the permanence of the product through productive activities. Furthermore, the output phase represents the distribution of economic and social benefits that contribute to economic growth and the achievement of the Sustainable Development Goals (SDGs). This framework emphasizes that the optimization of waqf is highly dependent on the quality of governance in its management process.

The Dynamics of Waqf Instrument Innovation in the Modern Economic Ecosystem

Along with the increasing need for social financing in the modern economy, various innovative waqf instruments have been developed to expand the function of waqf in the contemporary financial system. The evolution of waqf instruments has undergone a significant transformation from merely managing static physical assets to becoming dynamic financial instruments in the global financial arena. Historically, the flexibility of waqf has been tested since the Ottoman Empire, which introduced cash waqf as the first modern Islamic financial institution to alleviate poverty and fund a wide range of social needs (Komilov, 2023). In the contemporary context, the restructuring of these Islamic social financial institutions is directed towards aligning with other commercial sectors to achieve their full industrial potential (Kashi et al., 2025). This shift allows waqf to no longer be viewed merely as an instrument of ritual worship, but as a strategic pillar in achieving sustainable human economic development and the targets of the Sustainable Development Goals (SDGs).

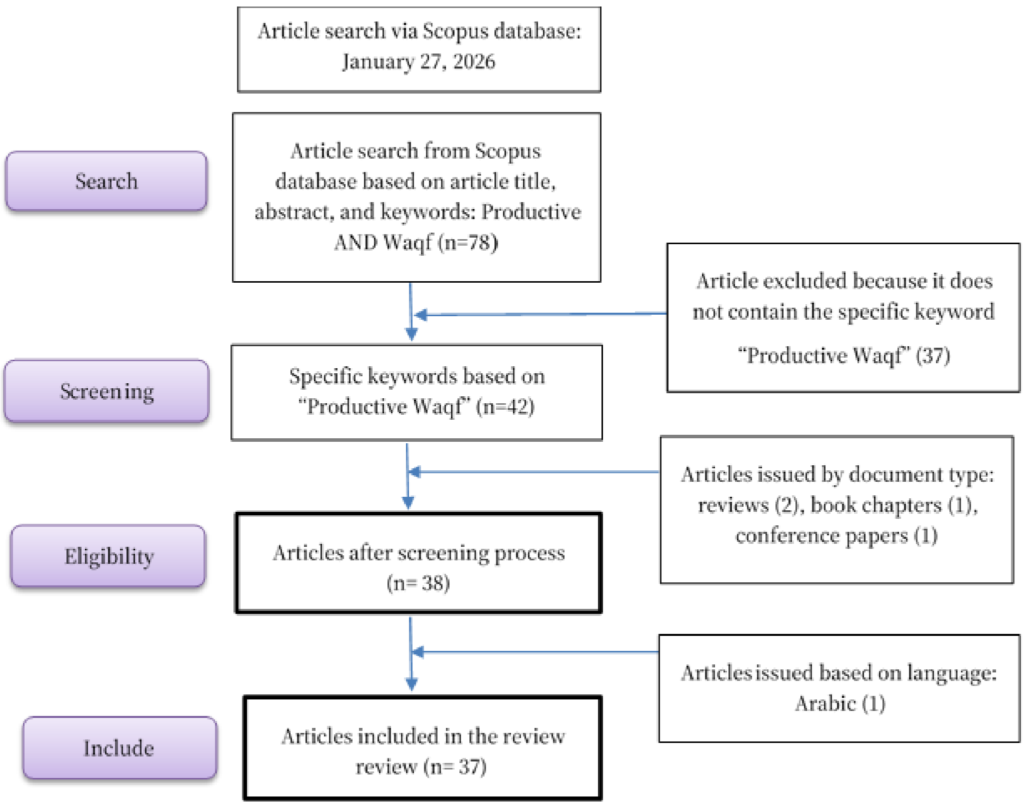
The modern economic ecosystem presents innovative waqf instruments, manifested through inclusive financial products such as Cash Waqf Linked Sukuk (CWLS) and stock waqf. The use of cash waqf provides flexibility for various segments of society, both individuals and corporations, to contribute to funding strategic projects through sukuk investments or Islamic capital markets based on Islamic investment principles (Bulut & Dembele, 2026). This transformation is further strengthened by the role of digitalization through e-waqf platforms and Islamic crowdfunding, which address the challenges of transparency and accountability in asset management (Wahyudi, Tubarat, et al., 2025).

The synergy between digital technology and Islamic social finance principles not only expands access to inclusive funding for the MSME sector but also strengthens the Islamic fintech ecosystem, supporting financial inclusion and broader economic resilience in the digital era. The development of innovative waqf instruments demonstrates that productive waqf studies are no longer limited to normative aspects but have evolved into a multidisciplinary research field encompassing economics, finance, management, and digital technology. Therefore, a systematic literature mapping is necessary to understand the direction of productive waqf research development within the contemporary Islamic social finance ecosystem.

METHOD

This research is a systematic literature review that uses a bibliometric approach to analyze relevant literature and identify trends, patterns, and research entities within the discipline of waqf management. The integration of these two approaches provides a comprehensive understanding of the development, historical trajectory, and future directions of the research field under study, thus benefiting interdisciplinary research and future research development (Baehaqi et al., 2025; Sucilestari et al., 2026). The data collection process was conducted through the Scopus database, chosen for its reputation as one of the largest abstract and citation databases in the world (Paul et al., 2021). Scopus's advantages enable researchers to find relevant, high-quality publications and measurably evaluate their impact using available bibliometric indicators.

The bibliometric analysis in this study was conducted in two strategic stages. The first stage was a descriptive statistical analysis using the "Analyze Search Result" feature on the Scopus dashboard to map annual publication growth metrics, country distribution, and publication sources. The second stage involved a network visualization analysis using VOSviewer software to map the intellectual structure through keyword co-occurrence analysis and citation networks. This approach helps researchers identify key trends, patterns, and underexplored research areas, including identifying key contributors and emerging themes (Pranckutė, 2021; Schoombee, 2023).



Souce: Authors (2026)

Figure 2. Sytematic Literature Review (SLR) flowchart with Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA)

The literature selection process was transparently summarized using a PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) flowchart to ensure a clear and reliable topic selection procedure (Çokçetin & Uçar, 2026). The inclusion criteria included (1) articles published by January 27, 2026, (2) publications in English, and (3) a focus on the topic of "Productive Waqf." The selection of keywords was carried out explicitly using the term "productive waqf" as the main focus in the selection process to ensure that the identified articles had direct relevance to the research objectives regarding the transformation of productive waqf in economic development.

The literature selection process was carried out in stages to ensure that the articles analyzed were truly relevant to the research focus. The first stage involved a search of the Scopus database using the keywords "productive AND waqf" in the title, abstract, and keywords columns. The search was conducted on January 27, 2026, and yielded 78 documents in the initial stage. Subsequently, a screening process was conducted considering the relevance of the research topic, document type, and publication language. Articles that did not specifically discuss productive waqf were excluded from the selection process. Additionally, documents in the form of book reviews, book chapters, and conference papers were also eliminated to ensure consistency of data source types. After this screening process, 37 articles met the inclusion criteria and were further analyzed in this study. The relatively limited number of articles was due to the use of the very specific keyword "productive waqf" and the restriction to articles indexed in the Scopus database and meeting topic relevance criteria. This approach was taken to ensure that the bibliometric analysis focused specifically on literature that explicitly discussed the concept of productive waqf, thus yielding more focused and consistent results with the research objectives.

The analysis of this literature collection was conducted to answer the following research questions:
RQ1: What are the publication trends and intellectual dynamics of productive waqf in Scopus (2017-2025)?
RQ2: What is the map of research strengths based on geography, institutions, and author collaborations?
RQ3: What are the main thematic clusters in the literature that represent the transformation of productive waqf in community economic development?

RESULTS AND DISCUSSION

Bibliometric Findings and Intellectual Mapping

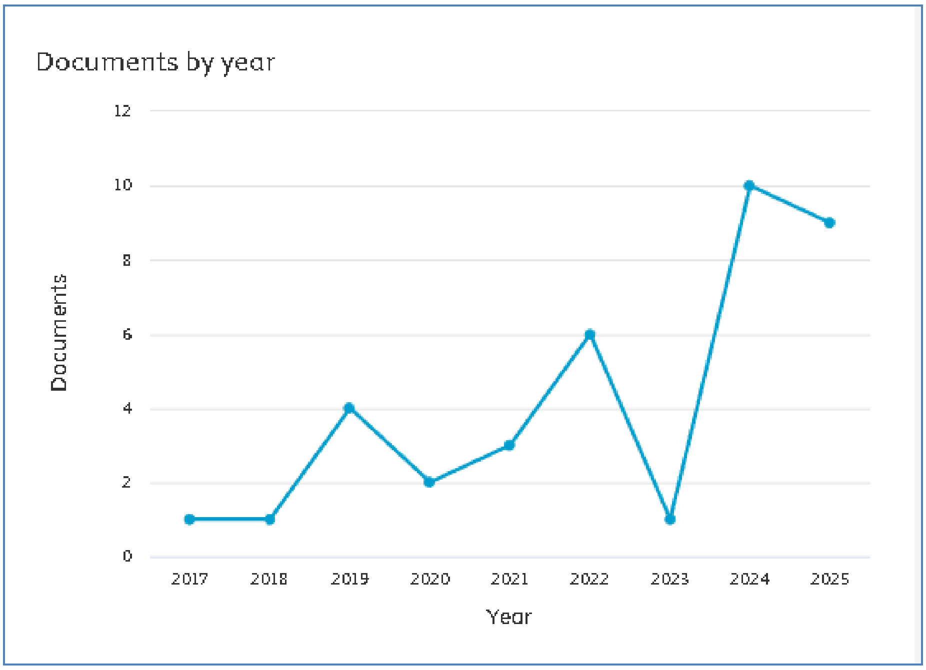
This section presents the results of a bibliometric analysis of the literature on productive waqf indexed in the Scopus database. The analysis was conducted to identify publication trends, intellectual dynamics, and thematic structure of productive waqf research through publication mapping, geographic distribution, institutional and author contributions, and keyword cluster analysis.

RQ 1: What are the publication trends and intellectual dynamics of productive waqf in Scopus (2017-2025)?

Based on data obtained from the Scopus database, this study identified 37 articles specifically discussing productive waqf during the 2017-2025 period. This number of publications indicates that studies on productive waqf are still relatively limited in the international academic literature. Nevertheless, publication trends show an increasing trend in academic attention to this topic in recent years. This finding indicates that productive waqf is beginning to be positioned as an increasingly relevant research theme in contemporary Islamic economic discourse.

Historically, studies on waqf have actually emerged since the early 20th century. One of the earliest recorded publications was an article in the journal The Muslem World (1914), which examined the implications of waqf for the development of Islamic law and the economic dynamics of Muslim communities. However, the concept of productive waqf, as an approach emphasizing the optimization of economic benefits from waqf assets, is a relatively new development in academic literature. This development is inseparable from the increasing attention of Islamic scholars and academics to the importance of more productive waqf management oriented towards economic empowerment.

In the context of modern research, an early study that explicitly addressed the issue of productive waqf can be found in Huda et al. (2017) study, which discussed the problems, solutions, and strategic priorities of productive waqf in Indonesia. Since then, research on productive waqf has shown increasingly diverse developments, with a broader focus on various sectors, such as health, socio-economics, and even halal tourism (Hadi et al., 2025; Laila et al., 2025; Mutmainah et al., 2025; Noor et al., 2025; Pongoliu et al., 2025). In addition, a number of studies also highlight the potential of productive waqf as an alternative instrument in facing global economic challenges, including its contribution to economic stability and achieving sustainable development through synergy with zakat instruments (Huda et al., 2025; Mukhlishin et al., 2025).



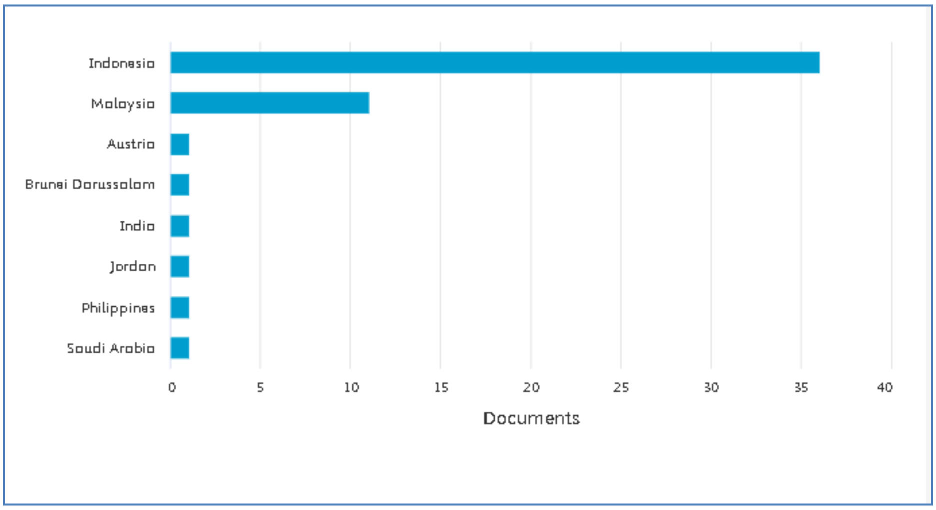
Source: Scopus database (2026)

Figure 3. Scientific publication trends on productive waqf 2017-2025

Although the number of publications on productive waqf remains relatively limited in reputable international journals, this situation actually indicates a significant research gap in the existing literature. This limited number of studies indicates that the topic of productive waqf is still in its early stages of development in global academic studies. Therefore, this research is important because it contributes to systematically mapping the development of the literature, while also providing an overview of the direction and dynamics of productive waqf research in the context of contemporary Islamic economics. The results of this mapping are expected to form the basis for developing a more comprehensive future research agenda oriented towards strengthening productive waqf practices sustainably.

RQ2: What is the map of research strengths based on geography, institutions, and author collaborations?

The analysis of the distribution of productive waqf research in 37 articles was conducted by grouping articles based on classifications including country or region, institutional affiliation, publication source, and author. Mapping the allocation of this research is important to provide an overview of the trends and direction of the development of productive waqf research, so that it can serve as a reference for academics and practitioners in formulating further research agendas, particularly those oriented towards strengthening the paradigm of sustainable productive waqf.



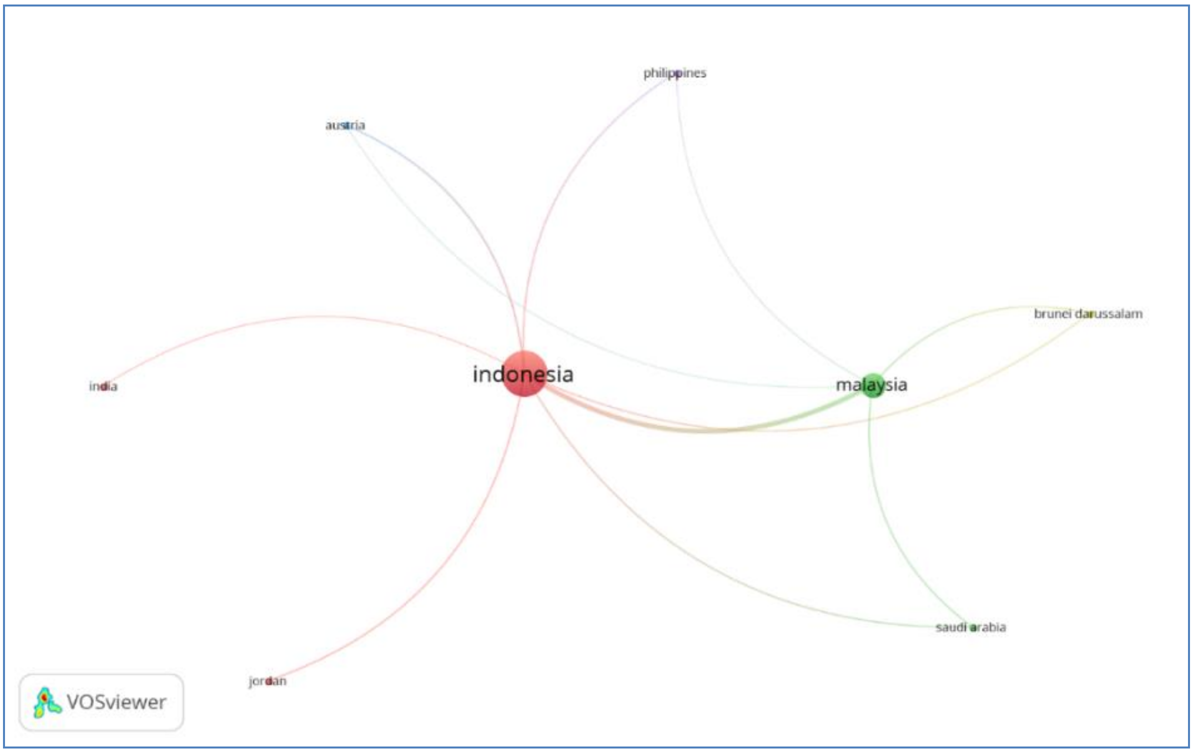
Source: Scopus database (2026)

Figure 4. Number of articles on productive waqf by country or region

The distribution of research by country shows Indonesia's dominance as a major contributor to productive waqf studies. This dominance reflects the high academic attention paid to the development of productive waqf in Indonesia, which is also supported by the large potential of waqf assets and government policies that encourage the strengthening of the Islamic philanthropic sector. Malaysia ranks second with a relatively significant number of publications, indicating a close research focus between the two countries in developing productive waqf discourse in the Southeast Asian region.

Beyond these two countries, research contributions also come from several other countries, such as Austria, Brunei Darussalam, India, Jordan, the Philippines, and Saudi Arabia, albeit in limited numbers. This geographic distribution demonstrates that productive waqf studies are not only developing in countries with Muslim majorities but are also attracting academic attention in various global contexts. Thus, productive waqf is increasingly understood as a socio-economic instrument with relevance across regions and economic systems. Furthermore, to understand patterns of collaboration and inter-country relationships in productive waqf research, a bibliometric analysis was conducted using VOSviewer software. This analysis not only serves to map established research networks but also provides an important basis for formulating a more structured direction and agenda for future research. The mapping results demonstrate interconnectedness between countries in the production of knowledge related to productive waqf, as shown in Figure 5.

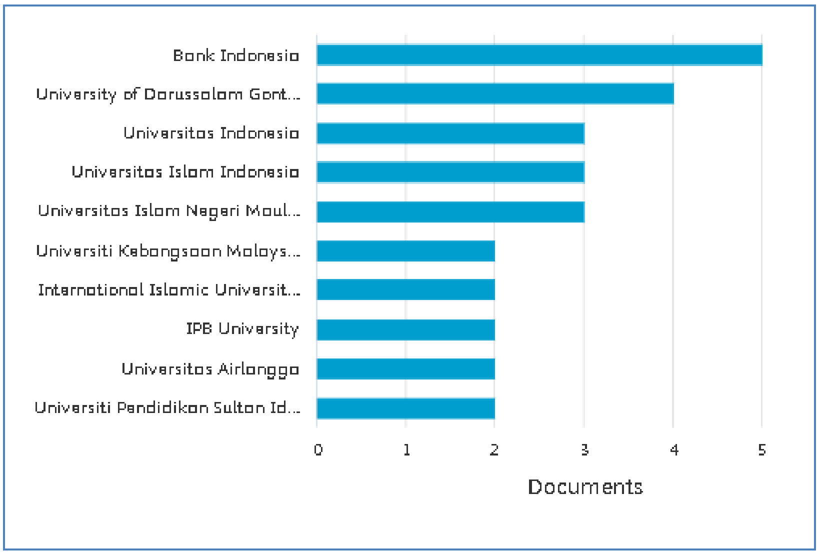
Figure 5 confirms that productive waqf is not only a concern in Muslim majority countries such as Indonesia and Malaysia, but is also increasingly attracting academic attention in countries where Muslims constitute a minority population. The presence of publications from countries such as India demonstrates that the urgency productive waqf transcends the distinction between Muslim majority and minority context. Although Muslims are a minority in India, the country has one of the largest Muslim populations in the world, exceeding 200 million people in absolute terms (World Population Review, 2026). This demographic scale positions productive waqf as not merely a cross-cultural issue, but also as a strategic socio-economic instrument for promoting community welfare and inclusive economic development. These findings indicate that productive waqf possesses broad relevance as a universal development instrument that extends beyond geographical, cultural, and sectoral boundaries.



Source: VOSviewer software output (2026)

Figure 5. Country network visualization

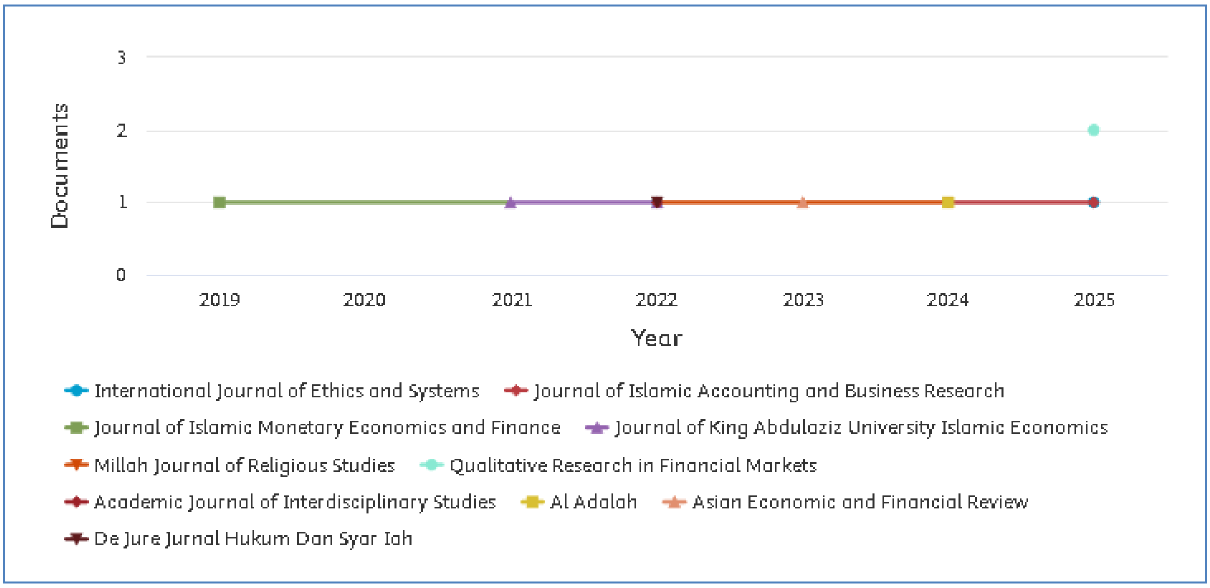
Furthermore, the distribution of scientific studies related to productive waqf based on institutional affiliation shows the dominance of certain higher education institutions and monetary institutions. Bank Indonesia published five articles, followed by the University of Darussalam Gontor (Indonesia) as the institution with the most publications, with four articles. The University of Indonesia, the Islamic University of Indonesia, and the State Islamic University of Maulana Malik Ibrahim (Indonesia) each contributed three articles. Several other institutions also contributed, including Universiti Kebangsaan Malaysia (Malaysia), the International Islamic University Malaysia (Malaysia), IPB University (Indonesia), Airlangga University (Indonesia), and Sultan Idris University of Education (Malaysia), each of which contributed two articles (see Figure 6).



Source: Scopus database (2026)

Figure 6. Number of articles on productive waqf by publishing institution

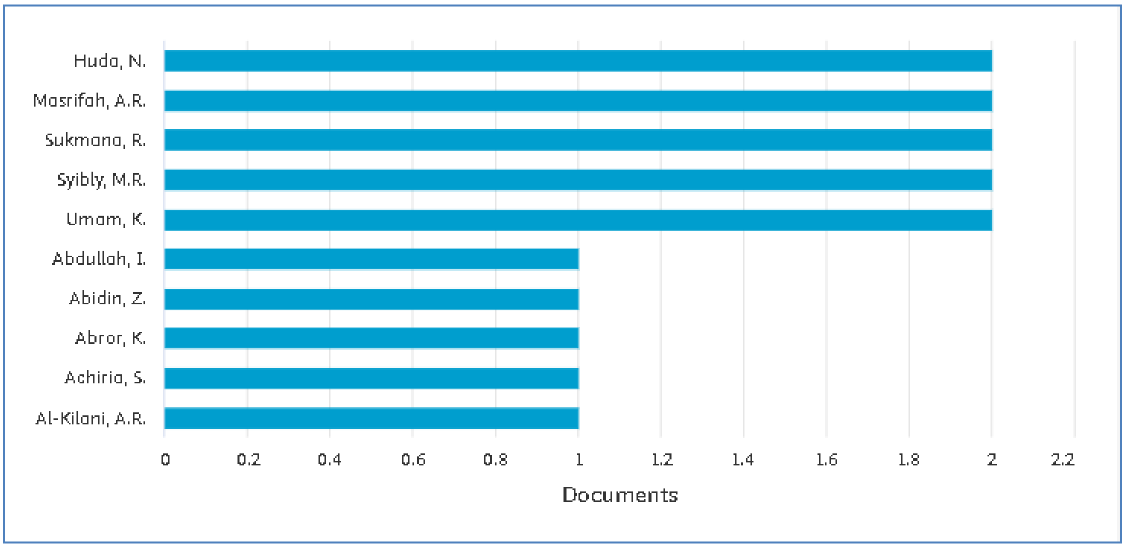
The distribution of productive waqf studies in the Figure 6 shows that academic interest in this topic is not only growing in educational institutions but has also attracted the attention of monetary institutions, namely Bank Indonesia. The participation of both institutions in productive waqf studies demonstrates that this issue is not limited to a single institutional domain but is developing as an object of study across institutional contexts and institutional functions, transcending sectoral boundaries. Furthermore, the distribution of research on productive waqf by publication source shows a diverse pattern. *The International Journal of Ethics and Systems, the Journal of Islamic Accounting and Business Research, the Journal of Islamic Monetary Economics and Finance, the Journal of King Abdulaziz University Islamic Economics, the Millah Journal of Religious Studies, and the journal Qualitative Research in Financial Markets* each contain two articles. *The Academic Journal of Interdisciplinary Studies, Al Adalah, Asian Economic and Financial Review,* and *De Jure Jurnal Hukum dan Syariah* each contributed one article (see Figure 7).



Source: Scopus database (2026)

Figure 7. Number of articles on productive waqf by source (top 10 sources)

Finally, the analysis of the research distribution indicates that author contributions to publications demonstrate that some authors have a relatively higher level of productivity than others. Several authors, such as Huda, N., Masrifah, A.R., Sukmana, R., Syibly, M.R., and Umam, K., are listed as major contributors, each producing two documents. Meanwhile, other authors, including Abdullah, I., Abidin, Z., Abror, K., Achiria, S., and Al-Kilani, A.R., each contributed one document. This distribution reflects the concentration of publication contributions among certain authors, demonstrating their significant role in the development of the studies analyzed. At the same time, the involvement of other authors with a more limited number of publications indicates broader participation, albeit with varying intensity of contribution.

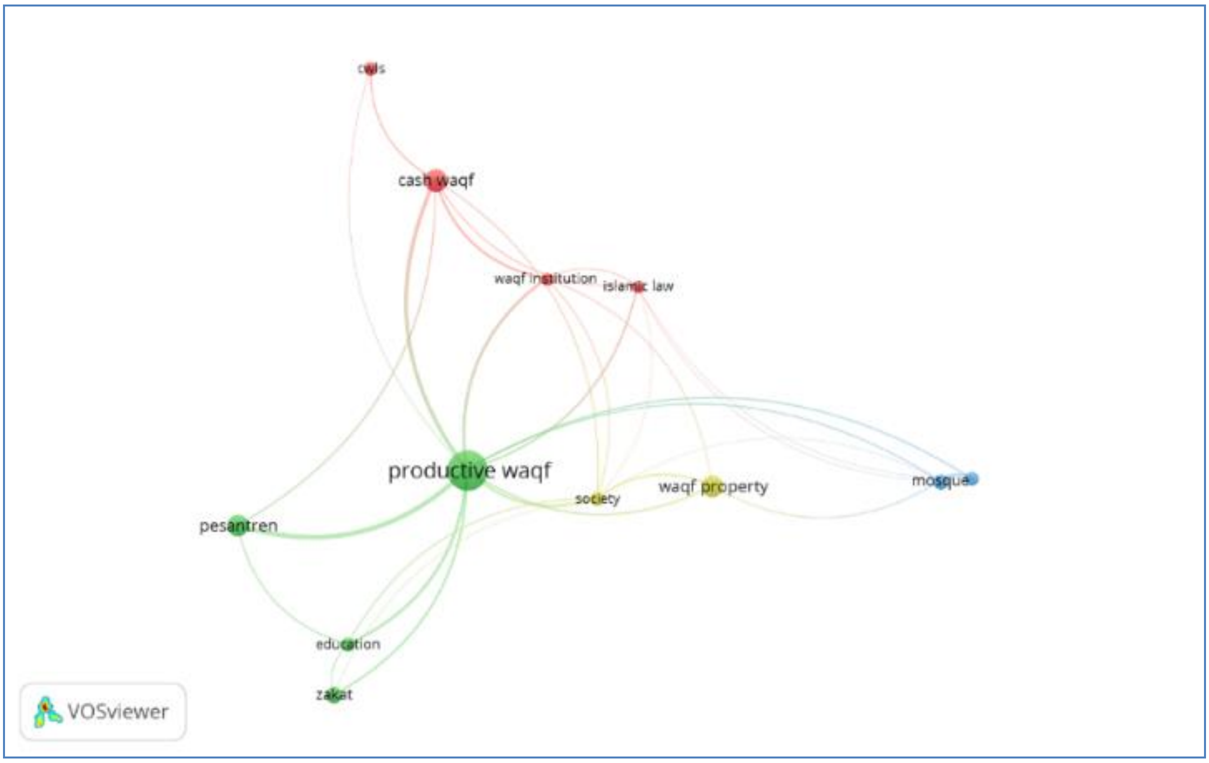


Source: Scopus database (2026)

Figure 8. Number of publications on productive waqf by author (top 10 authors)

RQ3: What are the main thematic clusters in the literature that represent the transformation of productive waqf in community economic development?

An analysis of the intellectual structure and thematic clustering in the productive waqf literature was conducted using keyword co-occurrence techniques in 37 selected articles. This thematic mapping is crucial for identifying topic concentrations, interconnections between concepts, and the transformation of ideas developing within academic discourse. The process of visualizing the relationships between keywords captures how productive waqf is integrated into various dimensions of community economic development while also mapping established research areas and those requiring further exploration.



Source: Scopus database (2026)

Figure 9. Co-occurrence framework and representation of key terms

The network visualization in Figure 9 demonstrates a strong interconnection between keywords that form the thematic structure in productive waqf research. The relationship between the red and green clusters indicates that innovations in waqf instruments, such as Cash Waqf Linked Sukuk (CWLS) and e-waqf, are closely related to the need for increased managerial capacity in waqf asset management. The shift from physical asset management to more complex financial instruments demands the professionalism of the nazhir (manager) and the implementation of more transparent and accountable governance. Simultaneously, the integration of financial instrument innovation, institutional strengthening, and the use of digital technology creates economic transmission that has the potential to support the achievement of the SDGs. Thus, the relationships between clusters in this bibliometric map indicate that the transformation of productive waqf is no longer understood solely as a traditional philanthropic practice but has evolved into part of the Islamic social finance ecosystem integrated with the modern development agenda.

The results of this co-occurrence mapping identified four main clusters. The keyword "productive waqf" occupies a central position connecting all clusters, indicating that this topic is a key foundation integrating various economic and social dimensions. The transformation of productive waqf in the first cluster (red) is characterized by the modernization of waqf financial instruments. The literature in this cluster highlights the integration of cash waqf into the capital market ecosystem through the Cash Waqf Linked Sukuk (CWLS) instrument as an innovative solution for public financing, post-pandemic national economic recovery, and macroeconomic stabilization (Laila et al., 2025; Maulina, 2022; Yumna et al., 2024). This transformation requires waqf institutions to adopt high standards of professionalism in asset management to mitigate investment risks and legal disputes, particularly for uncertified land (Hadi et al., 2025; Qurrata et al., 2019; Syibly et al., 2022; Budiarti & Wahyuni, 2020). The effectiveness of cash waqf in alleviating poverty and contributing to national income is emphasized through a modern, transparent management model, including the use of blockchain to reach global donors (Apriantoro & Septianozakia, 2024; Mahsun et al., 2022; Priyadi et al., 2023; Shofiatin et al., 2025).

Furthermore, the second cluster (green) represents the dimensions of institutional synergy and community-based empowerment through the education sector and zakat integration. The relationship between the keywords zakat, education, and Islamic boarding schools *(pesantren)* indicates that the transformation of productive waqf is aimed at creating independence for Islamic educational institutions and accelerating the achievement of the SDGs (Mukhlishin et al., 2025; Winarsih et al., 2019). In this context, the literature describes how the productive waqf management model of Al-Azhar University, located in Egypt, can be adapted in Indonesia to facilitate scientific infrastructure for scholars and students (Kasdi, 2018). This transformation also includes strengthening cash waqf literacy, which is currently low in Indonesia and Malaysia, and the need for management innovation through collaboration between Islamic missionary institutions to create harmonious and expansive relationships (Huda et al., 2017; Musoffa et al., 2024; Syarifuddin, 2024; Syibly, 2024).

Another dimension is evident in the third cluster (yellow), where the research focus shifts to optimizing physical assets (waqf property) and environmental sustainability for broader community welfare. Systemically, this yellow cluster acts as a 'real sector' that demonstrates a pattern of functional revitalization through the conversion of idle land into productive commercial facilities, such as the development of halal tourism, agribusiness, livestock, and waqf forests that function ecologically and economically (Jannah, Sarkawi, Othman, et al., 2024; Mutmainah et al., 2025; Sukmana et al., 2024; Umam et al., 2024). Its relationship with other clusters is crucial. If the red cluster provides liquidity through financial instruments (CWLS), then the yellow cluster acts as a downstream object of that funding, whose success depends heavily on the professionalism of the nazhir in the green cluster.

Despite significant challenges in revitalizing physical assets due to post-conflict deterioration or failed commercialization, the literature emphasizes the need to restructure asset functions to continue to benefit the community (Sudirman et al., 2022; Kencana et al., 2019; Rajab & Naya, 2019). Through corporate partnership schemes and the use of assets for halal industries such as sharia hotels and gas stations, productive waqf has been proven to increase community income and create new jobs, as well as provide benefits to social programs focused on the blue cluster (Hakim & Sarif, 2021; Huda & Santoso, 2022; Noor et al., 2025).

Finally, the fourth cluster (blue) emphasizes the strategic role of mosques and grassroots institutions as the driving force behind the transformation of productive waqf. Mosques are viewed as centers for managing community funds, possessing significant economic potential if managed with an entrepreneurial approach and supported by competent administrators who understand regulations (Suhairi et al., 2021; Oktarina & Asnaini, 2018; Sholihah & Zaenurrosyid, 2020). Along with optimizing mosque land for healthcare businesses, shops, and integration into sharia insurance and fisherman's insurance products, productive waqf can provide social protection for vulnerable communities (Cahyandari et al., 2025; Ibrahim et al., 2024; Pongoliu et al., 2025). Overall, the interconnectedness of these four clusters confirms that the transformation of productive waqf has developed multidimensionally, encompassing financial instrument innovation, social synergy, and the revitalization of local assets to shift the capitalist economic paradigm toward a more just and productive Islamic economic system (Ascarya et al., 2022; Hariyanto et al., 2020; Huda et al., 2025).

The Transformation of Productive Waqf toward Sustainable Economic Development

The transformation of productive waqf in the literature indicates a shift in the function of waqf from a traditional philanthropic instrument to a more productive, inclusive, and sustainability-oriented development instrument. This shift is evident in the shift in the orientation of waqf asset management, from a primarily consumptive one to one geared more toward community empowerment, institutional strengthening, and the development of community-based economic activities (Sukmana, 2020). In this context, waqf is no longer understood solely as a religious charity focused on the construction of worship facilities, but is beginning to be positioned as part of the Islamic social finance ecosystem that supports community welfare and sustainable development (Yumna et al., 2024). The literature also demonstrates the development of waqf management innovations in the education, business, agribusiness, and community-based enterprise development sectors (Jannah, Sarkawi, & Othman, 2024; Winarsih et al., 2019).

This change in function is reflected in the management of waqf assets based on mosques, religious organizations, and Islamic boarding schools (*pesantren*), which are beginning to be developed as centers for community empowerment (Hakim & Sarif, 2021; Musoffa et al., 2024; Oktarina & Asnaini, 2018; Zaenurrosyid, Sholihah, et al., 2024). Several studies have shown that waqf assets can create economic opportunities, employment, and support the financing of educational activities and social services. The development of waqf-based productive businesses demonstrates that religious assets can be managed professionally without losing their religious value. However, the success of productive waqf management is not only determined by the existence of assets but also influenced by managerial capacity, institutional vision, and the implemented management strategy. This indicates that the transformation of productive waqf is closely related to the institution's ability to integrate economic, social, and religious goals in a balanced manner.

In a global context, the practice of productive waqf has developed as a sustainable source of funding for education and public services (Kasdi, 2018). Waqf funds are used to support academic activities, scientific development, healthcare facilities, and public services. Findings indicate that waqf has significant potential to create sustainable funding for education and social services without relying solely on the state or the private sector. At the policy level, the government has also begun integrating waqf into national economic development strategies through the development of cash waqf, empowerment of MSMEs, development of economic infrastructure, and support for the achievement of the Sustainable Development Goals (SDGs), particularly in poverty reduction, social inequality reduction, and inclusive economic growth (Huda et al., 2025; Mahsun et al., 2022; Priyadi et al., 2023).

Nevertheless, the transformation of productive waqf still faces various implementation challenges. Low public literacy regarding cash waqf, weak governance, limited institutional capacity, and the dominance of development models that are still at the conceptual and pilot project stages are major obstacles to optimizing productive waqf (Ascarya et al., 2022; Mutmainah et al., 2025; Sukmana et al., 2024; Syibly, 2024). Research also shows that social conflict and the inconsistency of development models with community needs can cause waqf assets to lose their social and productive functions (Rajab & Naya, 2019). These conditions indicate that the transformation of productive waqf requires not only financial innovation but also professional governance, social stability, and strengthening of managing institutions.

Overall, the literature indicates that productive waqf is undergoing a transformation toward a more modern and sustainability-oriented development instrument. This transformation is reflected in the growing function of waqf in supporting community empowerment, educational development, strengthening community economies, and providing social services. However, most research is still dominated by conceptual approaches and local case studies, so empirical evidence regarding the long-term effectiveness of productive waqf on sustainable development requires further study (Ascarya et al., 2022; Mutmainah et al., 2025). Therefore, developing empirical research and impact evaluation is crucial to strengthening the position of productive waqf as an adaptive and sustainable development instrument.

CONCLUSION

This study aims to map the development of productive waqf studies and analyze their contribution to sustainable economic development through a systematic literature review and bibliometric analysis. Based on the analysis of 37 articles obtained from the Scopus database, it was found that research on productive waqf has experienced significant development in recent years. These studies generally focus on three main themes: waqf institutional governance, innovation in waqf financial instruments, and the role of waqf in community economic empowerment.

The findings of this study indicate that productive waqf has significant potential as an Islamic social finance instrument that can support inclusive and sustainable economic development. Through productive asset management, waqf not only functions as a philanthropic instrument but can also serve as an alternative financing source that contributes to poverty alleviation, improving community welfare, and strengthening the socio-economic sector. Scientifically, this study contributes by providing a comprehensive mapping of the development of productive waqf literature and identifying the structure of emerging research themes in this field. The results can also serve as a basis for future waqf studies, particularly in integrating productive waqf with the sustainable economic development agenda. Further research can expand the scope of analysis by using other databases besides Scopus and combining bibliometric approaches with empirical analysis to examine the impact of productive waqf in more depth on economic development in various countries.

Author Contributions

Nada Rakhima Salsabila	:	Conseptualization, Research Design, Writing, Review & Editing
Asfi Manzilati	:	Conseptualization, Data Collection, Supervision
Marlina Ekawaty	:	Analysis & Interpretation, Software, Writing
Muhammad Fawwaz	:	Analysis & Interpretation, Supervision

Conflict of Interest

The authors affirm that there are no conflicts of interest regarding the publication of this article.

Generative AI Writing Statement

The authors confirm that no generative AI or-AI assisted tools were used in the writing or preparation of this manuscript.

REFERENCES

Agaileh, Z. M. (2024). Educational waqf (endowment) in artificial intelligence programs: Toward a new form of waqf. *Journal of Governance and Regulation*, *13*(1), 231–240. https://doi.org/10.22495/jgrv13i1art21

Ahyani, H., Firdaus, D. A., Buchori, M., Mudzakkir, M., Muadib, I., & Bhatti, M. S. (2025). Development of waqf-based halal tourism in Indonesia: A case study of Teras Lembang, West Java. *Mazahib*, *24*(2), 387–407. https://doi.org/10.21093/mj.v24i2.11221.

Aissaoui, A. & Takoua, T. (2025). Efforts of the organization of Islamic cooperation in developing endowment (waqf) economies in the Islamic world. *Politics and Religion Journal*, *19*(1), 139–165. https://doi.org/10.54561/prj1901139a.

Ali, A. F. M., Zal, W. A. A., Johari, F., Hamid, B. A., & Zirwatul, N. (2026). The concept of benefidonors in sustaining community development through individual member waqf beneficiaries. *Falah: Jurnal Ekonomi Syariah*, *11*(1), 43–66. https://doi.org/10.22219/jes.v11i1.43478.

Ali, K. M., Tanjung, H., Sukmana, R., Jannah, M., & Mustaqimah, M. (2025). Integratig waqf-based forests and carbon trading: Opportunities, challenges, and strategies in Indonesia. *Jurnal Sylva Lestari*, *13*(2), 485–499. https://doi.org/10.23960/jsl.v13i2.1111.

Aminuddin, M. Z., Nasution, K., & Sodikin, A. (2026). Reconceptualising the juristic legitimacy of cash waqf: A taʿlīlī examination of classical doctrines and their integration into modern financial systems. *Justicia Islamica*, *23*(1), 313-346. https://doi.org/10.21154/JUSTICIA.V23I1.12468.

Andayani, W., Sukoharsono, E. G., Mukmin, M. N., & Abdul Aziz, A. H. B. (2025). Assessing the financial sustainability of micro waqf banks: Insights from Indonesia. *Cogent Social Sciences*, *11*(1). https://doi .org/10.1080/23311886.2025.2488117.

Apriantoro, M. S., & Septianozakia, S. (2024). The potential of productive waqf: Research stream and future direction. *Pakistan Journal of Life and Social Sciences*, *22*(1), 1291–1306. https://doi.org/10.57239/PJL SS-2024-22.1.0087.

Ascarya, A., Hosen, M. N., & Rahmawati, S. (2022). Designing simple productive waqf models for Indonesia. *International Journal of Ethics and Systems*, *38*(3), 380–401. https://doi.org/10.1108/IJOES-07-2020-0101.

Baehaqi, A., Prabowo, T. J. W., & Chariri, A. (2025). Accountability in zakat institutions: A bibliometric analysis and systematic literature review. *International Journal of Economics and Management*, *19*(1), 43–56. https://doi.org/10.47836/ijeam.19.1.03.

Budiantoro, R. A., Mustofa, U., Asrori, Jayanto, P. Y., Fauzi, A. S., & Runtiningsih, S. (2025). Initiation of social financing for poverty alleviation through cash waqf linked qurban (CWLQ) in Indonesia. *Journal of Islamic Economic Laws*, *8*(02), 81–100. https://doi.org/10.23917/jisel.v8i02.9892.

Budiarti & Wahyuni, I. (2020). The study of social juridic against implementation of wakaf in Makassar. *Jurnal Ilmiah Al-Syir'ah*, *18*(1), 28–49. https://doi.org/10.30984/jis.v18i1.960.

Bulut, M. & Dembele, A. (2026). Wealth for welfare: The role of Islamic social finance institutions in sustainable human economic development. *Intellectual Discourse*, *34*(1), 129-154. https://doi.org/10. 31436/id.v34i1.2501.

BWI. (2019). *Buku Pintar Wakaf*. Badan Wakaf Indonesia.

BWI. (2025, Juli 21). *Ketua Badan Wakaf Indonesia ungkap potensi wakaf Rp400 triliun*. Badan Wakaf Indonesia. https://www.bwi.go.id/11361/2025/07/21/ketua-badan-wakaf-indonesia-ungkap-potensi-wakaf-rp400-triliun/.

Cahyandari, R., Sukono, Riaman, & Zamri, N. (2025). Model of discrete-time surplus process for scheme of productive waqf integration with sustainable Fishermen's welfare benefits based on several threshold levels: Systematic literature review. *Sustainability*, *17*(2). https://doi.org/10.3390/su17020802.

Çokçetin, B., & Uçar, M. K. (2026). A PRISMA-based systematic review on advances in identity recognition and authentication using human biometric signals (2018–2023). *BioMedical Engineering OnLine*, *25*(18). https://doi.org/10.1186/s12938-025-01508-z.

Elmahgop, F., Alsulami, F., Mohammed, M. G. A., Abdel-gadir, S., & Elhassan, T. (2025). The socio-economic impacts of waqf investment funds as a model for sustainable financing in Saudi Arabia. *Sustainability*, *17*(9). https://doi.org/10.3390/su17093805.

Fatimatuzzahra, U., & Muis, A. R. C. (2025). The effect on socio-economic development of awqaf properties investment fund in Somalia. *Hamdard Islamicus*, *48*(1), 77–98. https://doi.org/10.57144/hi.v48i1.1199

Hadi, M., Rum, J., Maguni, W., & Radiamoda, A. M. (2025). Toward a holistic legal framework for effective waqf implementation: Integrating Islamic socio-economic models. *Volksgeist: Jurnal Ilmu Hukum dan Konstitusi*, *8*(1), 15–42. https://doi.org/10.24090/volksgeist.v8i1.12590.

Hakim, I. & Sarif, M. (2021). The role of productive waqf in community economic empowerment: A case study of Muhammadiyah regional board of Lumajang, East Java, Indonesia. *Journal of King Abdulaziz University: Islamic Economics*, *34*(2), 41–54.

Harahap, B., Risfandy, T., & Futri, I. N. (2023). Islamic law, Islamic finance, and sustainable development goals: A systematic literature review. *Sustainability (Switzerland)*, *15*(8). https://doi.org/10.3390/su15086626.

Hariyanto, E., Taufiq, M., Abidin, Z., Ulum, M., & Maimun. (2020). Effectiveness of the economic system to zakat and waqf for empowerment of the ummah in Indonesia. *International Journal of Advanced Science and Technology*, *29*(6), 1910–1916.

Huda, M., & Santoso, L. (2022). Implementation of corporate waqf core principles in the development of waqf in Indonesia. *Academic Journal of Interdisciplinary Studies*, *11*(5), 114–124. https://doi.org/10.36941/ajis-2022-0129.

Huda, M., Supriyadi, A. P., & Ramadhita. (2025). Productive waqf law reform: A solution to support Indonesian local economy amid contemporary global recession. *MILRev: Metro Islamic Law Review*, *4*(1), 319–359. https://doi.org/10.32332/milrev.v4i2.10210.

Huda, N., Rini, N., Mardoni, Y., Hudori, K., & Anggraini, D. (2017). Problems, solutions and strategies priority for waqf in Indonesia. *Journal of Economic Cooperation and Development*, *38*(1), 29–53.

Ibrahim, A., Fitria, A., & Fithriady, F. (2024). Exploring the potential of incorporating waqf into sharia insurance products in Indonesia. *Interdisciplinary Journal of Management Studies*, *17*(3), 749–765. https://doi.org/10.22059/ijms.2023.362110.676029.

Ishom, M., Muttaqin, E. Z., Atikah, I., Ghazali, N. M., & Rohmawati, C. (2025). Cash waqf in the halal blue economy sector: A comparative study of Indonesia and Malaysia. *Mazahib Jurnal Pemikiran Hukum Islam*, *24*(1), 156–181. https://doi.org/10.21093/mj.v24i1.10035.

Jannah, M., Sarkawi, A. A., & Othman, J. (2024). Potential criteria to determine a waqf-based forest location case study: Bogor Waqf Forest, Bogor, Indonesia. *Jurnal Manajemen Hutan Tropika*, *30*(1), 30–39. https://doi.org/10.7226/jtfm.30.1.30.

Jannah, M., Sarkawi, A. A., Othman, J., & Ali, K. M. (2024). Management strategies of a productive waqf-based forest in Bogor, Indonesia. *Jurnal Sylva Lestari*, *12*(3), 741–759. https://doi.org/10.23960/jsl.v12i3.931.

Johari, Wahidin, Maghfirah, Zulkifli, Mawardi, & Maulidizen, A. (2024). The role of temporary waqf in improving the social welfare of the Muslim community. *Journal of Ecohumanism*, *3*(8), 2578–2587. https://dx.doi.org/10.2139/ssrn.5038463.

Jurist. (1914). Waqf. *The Moslem World*, *4*(2), 173–187.

Kasdi, A. (2018). The empowerment of productive waqf in Egyptian Al-Azhar for education and its relevance to be implemented in Indonesia. *International Journal of Mechanical Engineering and Technology*, *9*(11), 1839–1851.

Kashi, A., Amor, A., Al-Hashemi, A., & Issa, B. M. (2025). Trends, evolution and future research directions in waqf: A bibliometric analysis through complex networks. *Journal of Islamic Monetary Economics and Finance*, *11*(2), 351–384. https://doi.org/10.21098/jimf.v11i2.2317.

Kencana, U., Huda, M., & Maseleno, A. (2019). Waqf administration in historical perspective: Evidence from Indonesia. *Test Engineering and Management*, *81*(11–12), 5338–5353.

Komilov, S. (2023). The evolution of the institution of waqf in its historical context in the Middle East: An alternative view. *Journal of King Abdulaziz University, Islamic Economics*, *36*(1), 27–43. https://doi.org/10.4197/Islec.36-1.2.

Korkut, C. (2025). Waqf and zakat as drivers of community-based climate resilience in the net zero transition. *Discover Global Society*, *3*(1). https://doi.org/10.1007/s44282-025-00333-y.

Laila, N., Sukmana, R., Hadiningdyah, D. I., & Rahmawati, I. (2025). Critical assessment on cash waqf-linked sukuk in Indonesia. *Qualitative Research in Financial Markets*, *17*(4), 849–879. https://doi.org/10.1108/QRFM-11-2023-0291.

Mahsun, M., Djalaluddin, A., Asnawi, N., Wahyuni, N., Danila, N., & Ali, M. M. (2022). Green waqf: Sustainable surplus perspective balanced scorecard analysis. *KARSA*, *30*(2), 266–297. https://doi.org/10.19105/karsa.v30i2.8472.

Maraşl, O. & Kahf, M. (2024). The economic contributions of awqāf in Türkiye (1). *Journal of King Abdulaziz University, Islamic Economics*, *37*(2), 3–28. https://doi.org/10.4197/Islec.37-2.1.

Maulina, R. (2022). Factors influencing the success of retail cash waqf linked ṣukūk (cwls) issuance: A lesson from Indonesia. *Journal of King Abdulaziz University, Islamic Economics*, *35*(1), 57–74. https://doi.org/10.4197/Islec.35-1.4.

Mikail, S. A., Djafri, F., & Ahmad, M. (2024). Waqf and microfinance integration for enabling sustainable financial inclusion: Analysis of sharīʿah compliance. *International Journal of Islamic Finance and Sustainable Development*, *16*(3), 43–66. https://doi.org/10.55188/ijifsd.v16i3.901.

Mujahidin, Imran, M., Sapa, N. Bin, Fasiha, Aisya, S., & Trimulato. (2025). Challenges in waqf management and its implications for the social and economic welfare of muslim communities: A cross-country comparative analysis. *Jurnal Ilmiah Mizani*, *12*(1), 168–184. https://doi.org/10.29300/mzn.v12i1.7765.

Mukhlishin, Ramadhan, J., & Hayatullah, I. K. (2025). Zakat and waqf synergies to accelerating sustainable development. *Journal of Sustainable Development and Regulatory Issues*, *3*(1), 29–54. https://doi.org/10.53955/jsderi.v3i1.56.

Musoffa, A., Albanna, M. J., Lutfiani, H., Sabaruddin, R., & Wardi, S. (2024). The dynamics of acceptance and resistance to productive waqf: A Case Study of Mathali'ul Anwar and Al-Ishlah in Lamongan. *Miqot: Jurnal Ilmu-Ilmu Keislaman*, *48*(2), 188–205.

Mutmainah, L., Nurwahidin, N., & Huda, N. (2025). Optimizing productive waqf for halal tourism development. *Journal of Islamic Accounting and Business Research*. https://doi.org/10.1108/JIABR-02-2023-0062.

Noor, A., Asni, F., Hasbulah, M. H., & Ramle, M. R. (2025). Proposed improvements to istibdal implementation management in the state of Penang. *Qualitative Research in Financial Markets*, *17*(1), 169–192. https://doi.org/10.1108/QRFM-04-2023-0082.

Oktarina, A., & Asnaini. (2018). Developing models of productive waqf Masjid Agung Syuhada Yogyakarta. *QIJIS: Qudus International Journal of Islamic Studies*, *6*(1), 103-126.

Paul, J., Lim, W. M., O'Cass, A., Hao, A. W., & Bresciani, S. (2021). Scientific procedures and rationales for systematic literature reviews (SPAR-4-SLR). *International Journal of Consumer Studies*, (April), 1–16. https://doi.org/10.1111/ijcs.12695.

Pongoliu, A. F., Razak, A., Riza, M., Susyanti Nur, S. S., & Ezenduka, U. Y. (2025). Public health protection and social insurance: Reforming legal norms through contextualized Islamic economic law. *Jurnal*

Ilmiah Mizani, *12*(2), 601–617. https://doi.org/10.29300/mzn.v12i2.8402.

Pranckutė, R. (2021). Web of Science (WoS) and Scopus: The titans of bibliographic information in today's academic world. *Publications*, *9*(1). https://doi.org/10.3390/publications9010012.

Priyadi, U., Achiria, S., Imron, M. A., & Zandi, G. R. (2023). Waqf management and accountability: Waqf land financing models for economic wellbeing. *Asian Economic and Financial Review*, *13*(1), 74–84. https://doi.org/10.55493/5002.v13i1.4696.

Qurrata, V. A., Narmaditya, B. S., Seprillina, L., & Hussain, N. E. B. (2019). The implementation and development of productive waqf in Indonesia: Case at Malang Islamic hospital. *Humanities and Social Sciences Reviews*, *7*(4), 533–537.

Rajab, H. & Naya, F. (2019). Abandoned waqf in Ambon. *Journal of Critical Reviews*, *6*(5), 237–242.

Rochani, A., Yuliastuti, N., & Sudarwanto, B. (2024). Sustainable waqf space in Urban Kampong: The case of Kampong Kauman, Semarang City. *Journal of Islamic Architecture*, *8*(2), 487–502. https://doi.org/10.18860/jia.v8i2.24072.

Schoombee, L. (2023, March 2). *Why Scopus is essential for your literature review* [PDF Slides]. Elsevier. https://researcheracademy.elsevier.com/system/files/workshop/14240/related-downloads/scopus-literature-search.pdf.

Seman, A. C., Kamal, A., & Hoque, M. N. (2017). The development of principles in the fiqh of awqaf the principle of perpetuity versus temporality. *Journal of Islamic Economics, Banking and Finance*, *13*(3), 30–46.

Shofiatin, N., Supriani, I., Al-Kilani, A. R., & Widiyanti, D. R. (2025). Analysis of waqf studies: A hybrid review. *International Journal of Ethics and Systems*. https://doi.org/10.1108/IJOES-11-2024-0378.

Sholihah, H. & Zaenurrosyid, A. (2020). The Implementation of tahfidz Islamic boarding school management based on ziswaf fundings. In *Proceedings of the 1st International Conference on Islamic Civilization, ICIC*. https://doi.org/10.4108/eai.27-8-2020.2303223.

Siddiq, A., Hariyanto, Maula, I., Meidina, A. R., & Arafah, S. (2025). Reconstructing waqf share policies: A maqashid sharia approach with insights from Indonesia. *El-Mashlahah*, *15*(1), 79–100. https://doi.org/10.23971/el-mashlahah.v15i1.9029.

Sucilestari, R., Ramdani, A., Susilawati, Sukarso, A., Rokhmat, J., & Arizona, K. (2026). Exploring the global trends of creative problem solving (CPS): A systematic literature review and bibliometric analysis. *Multidisciplinary Reviews*, *9*(5), 1–14. https://doi.org/10.31893/multirev.2026228.

Sudirman, Abdullah, I., Qudsy, S. Z., Fakhruddin, & Bachri, S. (2022). Dysfunction of Muslim's public resource: A study of waqf land disorganization in Indonesia. *De Jure: Jurnal Hukum dan Syar'iah*, *14*(1), 92–110. https://doi.org/10.18860/j-fsh.v14i1.16240.

Suhairi, Abror, K., Alimuddin, A., & Wahab, O. H. (2021). Waqf regulation: Potential and social problems of mosque-based productive waqf management. *Jambe Law Journal*, *4*(1), 69–92. https://doi.org/10.22437/jlj.4.1.69-92.

Sukmana, R. (2020). Critical assessment of Islamic endowment funds (waqf) literature: Lesson for government and future directions. *Heliyon*, *6*(10). https://doi.org/10.1016/j.heliyon.2020.e05074.

Sukmana, R., Ratnasari, R. T., Majid, R., & Mohd Shafiai, M. H. (2024). Designing waqf-based financing model for livestock project: empirical evidence from Indonesia. *International Journal of Islamic and Middle Eastern Finance and Management*, *17*(3), 599–617. https://doi.org/10.1108/IMEFM-06-2023-0211.

Syakur, A., Yuswadi, H., Sunarko, B. S., & Wahyudi, E. (2018). Tata kelola wakaf dalam meningkatkan kesejahteraan masyarakat di Kabupaten Jember. *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, *13*(1), 73-96. https://doi.org/10.19105/al-lhkam.v13i1.1187.

Syarifuddin, F. (2024). Productive WAQF business models through the integration of Islamic social and commercial finance. *Edelweiss Applied Science and Technology*, *8*(4), 620–655. https://doi.org/10.55214/25768484.v8i4.1440.

Syibly, M. R. (2024). Cash waqf literacy in Indonesia and Malaysia: An analysis of journal publications and trends (2018-2023). *Millah: Journal of Religious Studies*, *23*(2), 681–702. https://doi.org/10.20885/millah.vol23.iss2.art6.

Syibly, M. R., Mustaffa, N. H., Zulkifle, M. R. B., & Ndini, C. W. (2022). A comparative analysis of legal products on the development of productive waqf in Indonesia and Malaysia. *Millah: Journal of Religious Studies*, *21*(3), 1003–1024. https://doi.org/10.20885/millah.vol21.iss3.art14.

Syukur, C. R. M. (2018). Distribution in Islam, contribution of waqf in redistribution, and implementation of bank wakaf mikro. *Journal of Islamic Economics Lariba*, *5*(2), 113–126.

Tanjung, H., Ayuniyyah, Q., Yulianto, A. R., & Devi, A. (2025). Developing waqf core principles implementation index application for measuring waqf management in Indonesia. *WSEAS Transactions on Business and Economics*, *22*, 2022–2036. https://doi.org/10.37394/23207.2025.22.162.

Timur, Y. P., Ramdani, Ramia, I., Rohmaningtyas, N., Munir, M. B. B., & Kassim, S. F. B. M. (2025). How far cash waqf research by Indonesian researchers supports the SDGs?: A bibliometric analysis and systematic literature reviews. *Multidisciplinary Reviews*, *8*(12). https://doi.org/10.31893/multirev.2025387.

Ulum, K. M., Ariyanti, S., Witro, D., & Nasyiah, I. (2025). Integration of Islamic philanthropy with financial technology: The case study of waqf toward sustainable funding in Indonesia. *Jurisdictie: Jurnal Hukum dan Syariah*, *16*(1), 77–123.

Umam, K., Fedro, A., Isro'i, M. I., & Ekayani, M. (2024). Striking the balance: Fiqh bi'ah and productive waqf forests (pwfs) for sustainable forest management in Indonesia. *Journal of Islamic Accounting and Business Research*. https://doi.org/10.1108/JIABR-03-2024-0090.

Wahyudi, H., Tubarat, C. P. T., Rodliyah, N., Kusnadi, A., & Leny, S. M. (2025). The Nexus of Crowdfunding and e-Wakaf to Islamic Fintech in Indonesia in the Era of Industrial Revolution 5.0. *Journal of Ecohumanism*, *4*(1), 208–219. https://doi.org/10.62754/joe.v4i1.4657.

Wahyudi, H., Wisandani, I., Saputra, C., Lestari, W. R., & Leny, S. M. (2025). Digitalisation of Islamic Finance in the Era of Industrial Revolution 5.0: The Contribution of Crowdfunding and e-Wakaf to Islamic Fintech. *International Journal of Economics and Financial Issues* , *15*(2), 46–53. https://doi.org/10.32479/ijefi.17480.

Wahyuni, S. E., Zainuddin, Nirwan, F., Yuletri, M., & Suwardi. (2025). Digital waqf: Innovation or distortion of the classic waqf concept?. *Petita: Jurnal Kajian Ilmu Hukum dan Syariah*, *10*(1), 351–370. https://doi.org/10.22373/petita.v10i1.755.

Winarsih, R., Masrifah, A. R., & Umam, K. (2019). The integration of Islamic commercial and social economy through productive waqf to promote pesantren welfare. *Journal of Islamic Monetary Economics and Finance*, *5*(2), 321–340. https://doi.org/10.21098/jimf.v5i2.1065.

Wira, A., Meirison, & Elfia. (2023). The transformation of waqf in Turkey from the Ottoman to the contemporary period. *International Journal of Islamic Thought*, *24*(1), 25–30. https://doi.org/10.24035/ ijit.24.2023.267.

World Population Review. (2026). *Muslim population by country 2026*. World Population Review. https://worldpopulationreview.com/country-rankings/muslim-population-by-country.

Yumna, A., Masrifah, A. R., Muljawan, D., Noor, F., & Marta, J. (2024). The impacts of cash waqf linked sukuk empowerment programs: Empirical evidence from Indonesia. *Journal of Islamic Monetary Economics and Finance*, *10*(1), 5–34. https://doi.org/10.21098/jimf.v10i1.1940.

Zaenurrosyid, A., Shaharudin, S. A. B., & Sholihah, H. (2024). The dynamics of productive waqf management of Islamic kingdom property in Java. *Al-'Adalah*, *21*(1), 149–174. https://doi.org/10.24042/adalah.v21i1.16384.

Zaenurrosyid, A., Sholihah, H., & Nurhidayatuloh. (2024). The Islamic philanthropy model based on maslahah principles for developing Islamic campus in Java. *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan*, *24*(2), 279–304.

Zafar, M. B. & Ali, H. (2026). Waqf as a socioeconomic institution and its governance and development for welfare and sustainability. *Discover Global Society*, *4*(1). https://doi.org/10.1007/s44282-026-00412-8.

Zainal, V. R. (2016). Pengelolaan dan pengembangan wakaf produktif. *Ziswaf*, *9*(1), 1-16.

Zawawi, Yasin, Y., Helmy, M. I., Ma'yuf, A., & Arwani, A. (2023). Waqf and sustainable development law: Models of waqf institutions in the Kingdom of Saudi Arabia and Indonesia. *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan*, *23*(1), 93–114. https://doi.org/10.18326/IJTIHAD.V23I1.93-114.