

Designing Waqf Funding in the Forestry Sector: Addresses a Gap in Islamic Philanthropy and Sustainability

Firdan Thoriq Faza

Universitas Tidar, Indonesia. E-mail: faza@untidar.ac.id

ARTICLE INFO

Keywords:

Productive Waqf Forest; Islamic Philanthropy; Sustainability;

How to Cite:

Faza, Firdan Thoriq. "Designing Waqf Funding in the Forestry Sector: Addresses a Gap in Islamic Philanthropy and Sustainability." *At-Taradhi: Journal of Economic Studies* 16, no. 2 (2019): 158-168.

ABSTRACT

The main objective of this research is to formulate an integrated financing model that supports the sustainable management of waqf forests. This research uses a qualitative approach through in-depth interviews with experts and secondary data collection from various relevant sources. The proposed model emphasizes the formation of the collaborative funding model between waqif and nazhir in sustainable waqf forest management as the main operational framework. The utilization of waqf assets is directed towards waqf forest development by strengthening the role of nazhir as a manager who maintains the ecological mandate and asset productivity. In this scheme, commodities produced from waqf forests through assisted farmer groups are handed over to nazhir to be managed, distributed, and marketed to the market and donors. This research is expected to offer innovative solutions in the management of waqf forest assets that are more productive through synergy between stakeholders and optimization of available resources.

Tujuan utama penelitian ini adalah merumuskan model pembiayaan terintegrasi yang mendukung keberlanjutan pengelolaan hutan wakaf. Penelitian ini menggunakan pendekatan kualitatif melalui wawancara mendalam dengan para ahli serta pengumpulan data sekunder dari berbagai sumber yang relevan. Model yang diusulkan menekankan terbentuknya collaborative funding model antara wakif dan nazhir dalam pengelolaan hutan wakaf berkelanjutan sebagai kerangka operasional utama. Pemanfaatan aset wakaf diarahkan pada pembangunan hutan wakaf dengan penguatan peran nazhir sebagai pengelola yang menjaga mandat ekologis dan produktivitas aset. Dalam skema ini, komoditas yang dihasilkan dari hutan wakaf melalui kelompok tani binaan diserahkan kepada nazhir untuk dikelola, didistribusikan, dan dipasarkan kepada pasar maupun donor. Penelitian ini diharapkan mampu menawarkan solusi inovatif dalam pengelolaan aset hutan wakaf yang lebih produktif melalui sinergi antarpemangku kepentingan dan optimalisasi sumber daya yang tersedia.

Introduction

Waqf is an Islamic social financial instrument that plays a strategic role in supporting economic development and public welfare (Faisal et al., 2024). Historically, waqf has contributed significantly to the provision of public services such as education, healthcare, and social infrastructure in various Muslim countries (Shaikh et al., 2017; Sulistyowati et al., 2022; Usman & Ab Rahman, 2021). The sustainable nature of waqf property makes it a philanthropic instrument towards long-term oriented (Lamido & Haneef, 2021).

In Indonesia, one of the benefits of waqf is used for forest establishment, which aligns with Sustainable Development Goals (SDGs) (Ali & Kassim, 2020). This ecological

awareness has been realized through a series of initiatives to legalize waqf forests (Jannah et al., 2020). The movement gained momentum in 2012 with "Hutan Wakaf Jantho," where the Hutan Tersisa community mobilized cash waqf to rehabilitate critical lands in Aceh. This was followed by the establishment of "Hutan Wakaf Leuwueng Sabilulungan" in 2013 and "Hutan Wakaf Bogor" in 2018, which has since strengthened its operations through the establishment of a legal entity located in West Java. Then, a collaborative waqf forest project on the slopes of Mount Anjasmoro in Mojokerto, East Java, in 2020 further diversified the environmental waqf landscape.

Along with waqf institutional initiatives, opportunities for productive waqf development are increasingly open. Recent studies on waqf forests are expanding. Ali et al., (2021) synthesize existing zakat and waqf models in the agriculture and forestry sectors, proposing a new formula in which poverty alleviation in forest-fringed communities serves as a strategic mechanism to reduce the risk of deforestation and forest fires in Indonesia. Furthermore, Restiyani et al., (2023) analyze institutional synergies within the Bogor Forest Waqf Foundation. The study highlights how a trilateral collaboration with BAZNAS and the Ministry of Religious Affairs facilitates community empowerment through practical agroforestry management. Most recently, Umam et al., (2024) use *fiqh bi'ah* as Islamic jurisprudence on the environment to propose a productive waqf framework based on the *Hima* concept, which advocates a clear balance between sustainable economic utilization and preserving ecological integrity.

However, challenges remain in the form of sustainable waqf forest mechanisms, limited management innovation, and minimal community participation in waqf forests. Sustainable mechanisms must be a hallmark of waqf forest projects. Waqf forests are often perceived as merely passive conservation assets, yet conceptually, waqf forests have great potential to be developed as productive waqf instruments. The role of the waqif and nazhir needs to be strengthened to maintain the ecological mandate of waqf assets by utilizing all available resources.

Based on these conditions, research on waqf forests is important to examine various aspects, both in terms of potential and sustainable management. Recognizing the untapped potential of this sector, this paper proposes an integrated hybrid financing model for waqf forests. This study is expected to provide academic and practical contributions in formulating a more effective, sustainable, and social welfare-oriented waqf forest development strategy.

Literatur Review

A. The Concept of Waqf

The term *waqf*, derived from the Arabic word **وقف**, carries the literal meaning "to stop" (Che & Rahman, 2018). In the Indonesian context, the Indonesian Ulema Council (2002) formulates waqf as the act of withholding an asset that retains its substance or principal value while its benefits are allocated for permissible purposes, with clear restrictions on taking legal action over the property—such as selling, gifting, or bequeathing it. Conceptually, waqf is regarded as a vital mechanism for the equitable distribution of wealth, enabling economic development and fostering social justice within society. It represents a manifestation of communal resilience and reinforces

social solidarity among Muslim communities, ensuring that its benefits remain continuous and enduring across generations (Zafar & Jafar, 2025).

Historically, the practice of waqf emerged earlier than its doctrinal and theoretical codification. Many of the earliest waqf initiatives preceded the formal establishment of waqf principles within Islamic jurisprudence. For instance, the garden of Abu Talhah was endowed prior to the framework of waqf law being fully articulated (Abdullah, 2015). It was only with the progressive development of *fiqh* that waqf jurisprudence evolved into a more systematic legal construct. Even so, debates among jurists frequently arose regarding the legal stipulations governing waqf, particularly concerning conditions and procedural legitimacy (Abbasi, 2012).

Viewed from its intended purpose, waqf may be broadly categorized into two forms. The first is religious waqf, established to fulfill worship and religious needs. Historically, the Kaaba is often regarded as the earliest form of waqf bestowed upon humankind, followed by the Quba Mosque, which represents the earliest waqf initiated during the Prophet Muhammad's era (Kasdi et al., 2022). The second category, philanthropic waqf, is directed toward enhancing social welfare and is intended to benefit a broader population. This includes the establishment of public utilities and facilities in areas such as education, health services, agriculture, environmental stewardship, and infrastructure—ranging from roads and bridges to dams, markets, and libraries. Notably, one of the earliest examples of philanthropic waqf was initiated by Uthman ibn Affan, who donated a well during a period of famine in Medina to provide free access to clean water for the Muslim community (Dewi & Ferdian, 2021).

B. The Relationship between Waqf and Sustainable Development Goals (SDGs)

Waqf, as an instrument of Islamic philanthropy, plays a strategic role in supporting the achievement of the Sustainable Development Goals (SDGs) (Abdullah, 2018; Hadyantari, 2022; Karimah et al., 2023). Productive waqf assets, for example, provide public services that are distributed more equitably to vulnerable communities (Shaikh et al., 2017). This aligns with the spirit of the SDGs, which emphasize equal access, inclusive development, and long-term resource management (Dallh, 2023; Jafar et al., 2025). Thus, waqf, as part of Islamic philanthropy, functions not only as a spiritual donation but also as a socio-economic development mechanism that supports the creation of a sustainable civilization (Zafar & Jafar, 2025).

The contribution of waqf in the context of sustainable development is no longer limited to the social and economic spheres but also encompasses the ecological dimension (Ali, Beik, et al., 2021). Environmental waqf initiatives serve as a strategic approach to preserving natural resources, a crucial element in achieving sustainable development goals (Saifuddin & Aghsari, 2022). By optimizing waqf assets in the form of forest establishment, waqf can achieve SDG 15, namely preserving, restoring, and sustainably utilizing terrestrial and freshwater ecosystems. The implementation of the forest waqf model not only provides ecological protection but also generates economic benefits for surrounding communities through sustainable and empowerment-based management practices (Ali, 2022). This principle also strengthens the ethical and spiritual foundations for waqf institutions in driving the transformation towards an ethical green economy (Amelia & Hery, 2025).

C. Environmental Fiqh

The environmental theme is repeatedly emphasized throughout the Qur'an, which presents verses relating to the main components of nature—water, water, and land—along with explicit prohibitions against damaging or involving in destructive behavior. For example, Allah SWT mentions water in Surah Al-Kahf [18]:45, water in Surah Sad [38]:36, and land in Surah Al-Kahf [18]:8, while condemnation of corruption and environmental damage is expressed in Surah Al-Baqarah [2]:11. The Qur'an further underscores the principle of justice, asserting that every living creature in the universe has inherent rights that must be safeguarded. Within this ethical paradigm, humans—especially Muslims—are positioned as bearers of a divine trust (*amānah*), tasked with safeguarding the earth because no other creature has the capacity to fulfill this responsibility (Islam, 2012). The Qur'an and hadith are the primary sources in shaping Islamic jurisprudence, also known as *fiqh*. Therefore, the environmental theme in Islamic jurisprudence is called environmental *fiqh* or *fiqh al-bi'ah*.

Environmental *fiqh* is a school of Islamic legal thought that interprets the teachings of the Qur'an and the Prophet in relation to environmental responsibility and ecological awareness (Yafie, 2006). Conceptually, the emergence of this discipline represents an intellectual effort to integrating “naturalist intelligence” in managing natural resources (Zuhdi, 2015). Environmental *fiqh* is framed as a religious obligation encompassing environmentally conscious development and the prevention of ecological degradation (Kurniawan, 2016). As such, it advances the idea that ecological balance is integral not only to environmental well-being but also to the spiritual well-being of humanity (Kim, 2021). Therefore, the fundamental principles of *fiqh al-bi'ah* can serve as a normative foundation in the conceptualization and implementation of waqf forest initiatives (Umam et al., 2024). By referring to this Islamic ethical framework, forest-based waqf practices are ensured to be in line with religious injunctions regarding environmental protection, while also encouraging a sustainable forest governance model (Al-Qaradhawi, 2002).

D. Previous Studies

Ali et al. (2021) proposed several models utilizing zakat and waqf instruments to develop social forestry programs. This study finds that zakat and waqf can be effectively utilized to finance social forestry programs aimed at alleviating poverty and inequality while enhancing the welfare of vulnerable communities living in and around forest areas, which represent some of the poorest regions in Indonesia. Through these models, zakat and waqf institutions can direct their distribution programs to forest-dependent communities, generating both economic and environmental benefits. Umam et al. (2024) exploring a number of Productive Waqf Forest models using the *fiqh al-bi'ah* approach. The Hima model promotes sustainable forest management through active community participation grounded in Islamic principles, aiming to secure long-term benefits while reducing environmental damage. By integrating local knowledge with Islamic eco-theological values, the model has proven effective in conserving natural ecosystems. As a traditional conservation system, Hima demonstrates continued relevance today by encouraging responsible resource use in accordance with Islamic legal and ethical frameworks.

Jannah et al. (2021) conducted agroforestry practices in the Bogor Waqf Forest. Agroforestry can be adopted as a strategy to enhance the sustainability of waqf forests

through practices such as agrosilvicultural, agrosilvopastoral, and agrosilvofishery systems. In addition, agroforestry in waqf forests is anticipated to generate lasting social and economic benefits for surrounding communities in line with the long-term sustainability of the forest. Restiyani et al. (2023) also conducted research in the Bogor Waqf Forest. The waqf assets consist of perpetually endowed land formalized through Waqf Pledge Deeds, ensuring their permanent status as waqf property for the benefit of the surrounding Cibunian Village community. To sustain forest management, the foundation collects zakat, infaq, sadaqah, and waqf funds, including waqf through money to acquire land and support activities such as planting, infrastructure development, maintenance, and community empowerment.

Method

A. Data

Data for this study were obtained from a range of secondary sources, including books, academic journals, scholarly articles, and institutional reports relevant to the research objectives. These pre-existing materials informed the development of the preliminary draft and guided the construction of the interview questionnaire. Secondary data were primarily drawn from written sources such as official reports, documents, and reputable websites in order to enrich and contextualize the analysis.

In addition, the study employed primary data collected through in-depth interviews with relevant stakeholders. A semi-structured interview approach was adopted, involving one-to-one interactions conducted either face-to-face or via telephone and online platforms. The interview questions were designed to elicit detailed responses while minimizing the risk of leading participants toward predetermined answers. Participants were selected based on their expertise and direct involvement in waqf forests, ensuring the relevance and credibility of the primary data.

B. Method

In the phase 1, this research used a literature review approach. Library research is a research approach that utilizes documents to analyze previous and current studies. The data sources used were texts from journals, reports, official documents, books, and print media. Phase 2 employed in-depth interviews with experts to obtain a comprehensive understanding of the identified schemes. This approach served as a key instrument for generating valuable insights, and the interview data were regarded as a valid basis for analysis (Ullah & Khanam, 2018). The respondents showed substantial flexibility in responding to open-ended questions, and all collected documents were subsequently analyzed inductively using content analysis.

This study involved seven respondents drawn from both academic and practitioner backgrounds. Interviews with academics were conducted to confirm and validate Sharia compliance in the use of waqf funds and Islamic philanthropy, as well as to ensure that the conceptual foundations of the proposed model align with waqf forest management practices as a Sharia-compliant innovation and contribute to the development of knowledge on waqf institutions and their innovative products. In addition, insights from practitioners—namely waqf forest managers (serving as Nazhir) and staff or consultants from government institutions—were sought to verify

the legal feasibility of the model, particularly regulations governing the allocation of agricultural production management and the prevention of forest destruction.

Table 1. List of Respondent

No	Work Institution	Respondent Code	Positions
1	Waqf Forest Institution, University	R1	Head of the Institution, Lecturer in Islamic Economics
2	Waqf Forest Institution	R2	Practitioner and Researcher
3	University/Association of Islamic Economists	R3	Senior Lecturer in Islamic Economics/Chairman 1 of the Jakarta Region
4	University	R4	Senior Lecturer in Silviculture
5	University	R5	Senior Lecturer in Plant Breeding and Biotechnology
6	National Agency for Disaster Countermeasure	R6	Consultant
7	Forest Management Unit	R7	Forestry Extension Officers

Results

A. The Waqf Forest Model Structure

Waqf forests are an initiative to address the ongoing deterioration of Indonesia's forests by providing solutions through waqf instruments for nature conservation. To strengthen the legality of waqf forests, they are generally managed by waqf institutions. These institutions have the authority to accept waqf and Islamic philanthropy for environmental conservation. In addition to acquiring land for waqf forest development, waqf forest institutions can also collaborate with various relevant parties to develop the potential of waqf forests.

Waqf forest institutions strive to manage waqf forests professionally to ensure their sustainability, providing ecological, socio-economic, and religious benefits to surrounding communities. Efforts are being made to ensure productive management of waqf forests, ensuring that waqf forests not only provide ecological benefits, such as preventing natural disasters, but also provide socio-economic and religious benefits to the community. Forest waqf, like waqf in general, involves four stakeholders: the waqf donor (waqif), the waqf manager (nazhir), the beneficiaries (mauquf 'alaihi), and the regulator (qadi).

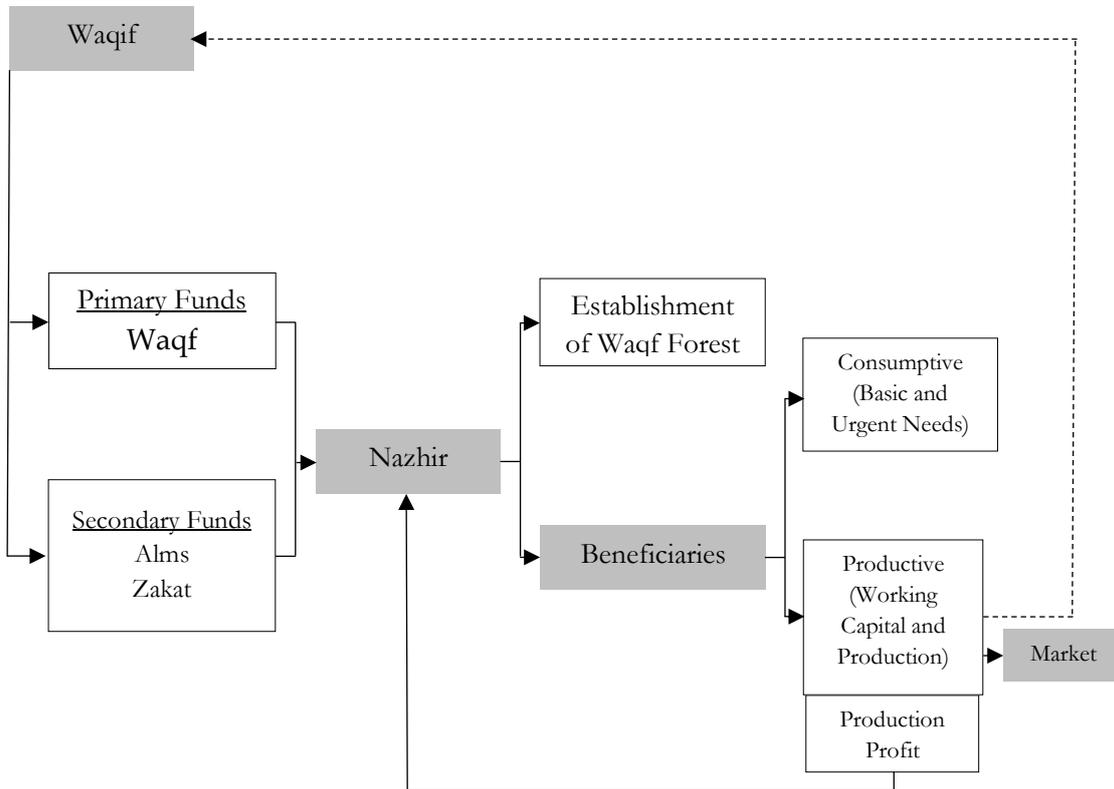
- 1) Waqif is the person who donates his or her assets. The waqf appoints a nazhir to manage the waqf assets for the establishment of a waqf forest. The waqf can channel Islamic philanthropy in two forms: waqf for forest establishment and cash distribution of Islamic social funds.
- 2) Nazhir is the party entrusted with the responsibility of managing waqf assets. Nazhir can be divided into three types: individual nazhir, organizational nazhir, and

legal entity nazhir. In this waqf forest concept, nazhir organizations are suitable for those with expertise in agricultural empowerment in the development of waqf land assets.

- 3) Mauquf 'alaihi can be demonstrated for beneficiaries directly impacted by the establishment of waqf forests. Furthermore, there are indirect beneficiaries of waqf forests, such as local residents who feel safe from natural disasters and who enjoy a healthy environment.
- 4) Qadi is an Islamic judge who understands the jurisprudence of waqf. In the current context, this can be likened to a regulator or Indonesian government agency dealing with waqf, such as the Ministry of Religious Affairs, the Indonesian Ulema Council (MUI), and the Indonesian Waqf Board (BWT). These stakeholders are tasked with regulating and overseeing the use of waqf to ensure it does not violate the law.

B. The Funding Scheme of Productive Waqf Forest

The implementation of the productive waqf forest funding scheme is shown in the following figure:



Source: Author Analysis (2025)

Figure 1. Collaborative Funding Model between Waqif and Nazhir in Sustainable Waqf Forest

Figure 1 shows that waqif can help fund waqf forest management in two forms: primary funds and secondary funds. Primary funds are aligned with the contract between the waqif and the nazhir to purchase land for the waqf forest, while secondary funding sources from

other Islamic philanthropy sources (specifically alms and zakat) are used to finance beneficiary empowerment activities.

The nazhir-driven value chain serves to strengthen the empowerment mechanism in waqf forests. The following describes the stages:

- 1) The waqf appoints a credible nazhir to manage the waqf assets for the establishment of the waqf forest. The waqf can distribute waqf in two forms: land waqf or cash waqf for the purchase of forest land.
- 2) The nazhir is responsible for carrying out technical functions related to processing the waqf pledge to the Ministry of Religious Affairs, managing the waqf forest, and empowering beneficiaries.
- 3) In the initial phase, the nazhir only receives funds according to the agreement specifically for the acquisition of waqf land. The nazhir then collaborates with external parties to obtain other funding sources to finance operational and empowerment activities.
- 4) The nazhir empowers beneficiaries by forming farmer groups that utilize waqf forest land in the outer zone for productive activities without damaging the trees within. The farmer groups also assist the nazhir in maintaining and securing the waqf forest to ensure its sustainability.
- 5) In this case, the nazhir can help manage and distribute Islamic social funds to beneficiaries. The distribution of alms and zakat takes into account the welfare of the beneficiaries and can therefore be classified into two types:
 - a. Consumptive: Distribution of alms funds in cash to meet the basic needs of beneficiaries. Most beneficiaries are considered poor and therefore eligible to receive zakat. Furthermore, alms distribution can be made in urgent situations, including when affected by natural disasters and health emergencies.
 - b. Productive: The beneficiaries of productive activities are the farmer groups assisted in the waqf forest, so the distribution of alms and zakat funds is used to finance production activities. Cash funds can be used as capital to develop micro and small businesses, or can also be provided in the form of production equipment to assist in business processes.
- 6) The nazhir assists in finding markets for the farmer groups' produce. Profits are shared between the nazhir and the farmers based on an agreed-upon agreement. These profits are used to finance the nazhir's operations. There are two options available:
 - a. The first option is to sell the commodities directly to the market, and then the beneficiaries report the sales proceeds to the nazhir.
 - b. The second option is to use an intermediary, the nazhir, to sell the commodities to the waqf. For example, a waqf needs sacrificial animals for Eid al-Adha, so the nazhir can offer them sheep produced by the beneficiaries.
- 7) The nazhir regularly reports project progress and financial reports to the waqf to maintain a positive relationship. The waqf feels the positive impact of his waqf. Therefore, the waqf will recommend others, usually family and close friends, to donate to the waqf forest.

Discussion

This study expands the literature on the extent to which waqifs are involved in the development of their waqf projects. Generally, respondents were not involved in empowerment activities/programs organized by the waqf forest management. Two

primary reasons why waqif could not directly contribute to waqf forest management were time constraints and long distances. Therefore, the scope of questions was expanded to include their contributions outside of the regular programs organized by the nazhir and their influence on waqf forest development.

A nazhir serves as a professional manager responsible for the technical implementation of waqf forest programs. This role requires direct engagement with beneficiaries to disseminate program information, provide guidance, ensure transparent and effective fund management, and oversee that empowerment initiatives achieve their intended targets. The empowerment program is allocated exclusively to beneficiaries who belong to assisted farmer groups and who also function as guarantors for members accessing funds from zakat and alms. The funds received are utilized as business capital during the productive cycle. Since the sustainability and circulation of community funds rely heavily on the successful sale of commodities, optimizing the role of the nazhir is essential.

The funding scheme model above expands the role of waqif, who is not only a donor, but is also involved in economic activities in empowering waqf forests. Waqif play a significant role in supporting the economic well-being of beneficiaries in waqf forests. For example, waqifs distribute zakat to beneficiaries and also make cash donations for social assistance. All aid disbursed by waqifs is given to beneficiaries mentored by the waqf forest management. Furthermore, some waqifs engage in commercial transactions by purchasing commodities from beneficiary production. This indicates that waqifs can play a greater role in the development of waqf forests.

Conclusion

Based on various research findings, a model was then explored to determine the extent of the waqif's contribution. Waqif appoints a credible nazhir to manage waqf forest (Faza, 2025). The distribution of alms and zakat from the waqif for productive activities and beneficiary empowerment can become a new source of funding (Jannah et al., 2021). If the commodity production generates a profit, the funds can increase the economic capacity of the beneficiaries and finance the nazhir's operational activities (Ali & Kassim, 2021). Integrating certain conservation areas into productive waqf forest management can further improve sustainability outcomes (Umam et al., 2024).

This model of waqf forest implementation within an empowerment scheme aims to bridge sustainability and Islamic philanthropy. The Islamic philanthropic instruments used in this scheme utilize waqf forest land and Islamic social funds in cash, managed by a nazhir (Islamic trustee) and distributed to beneficiaries in the form of assisted farmer groups. This model is expected to bridge the scope of Islamic finance, aimed at sustainability through inclusive product innovation. However, this study is limited in access to data/reports on the results of the distribution of benefits from waqf forest land management in the practical aspects of economic empowerment of assisted farmer groups.

Recommendation

- 1) Solid collaboration between waqif and nazhir is key to addressing the various challenges of waqf forest development. Effective communication strengthens support for the management and sustainability of waqf forests in the long term. The waqf demonstrates full trust in the nazhir for their management, including involving beneficiaries and other parties, such as BAZNAS, to optimize the potential of waqf

forests. This reflects that Muslim religious practices are not only spiritual but also encourage an active role in environmental protection through waqf instruments.

- 2) The nazhir, as waqf forest managers, can utilize research findings, particularly regarding motivations for waqf in the forestry sector, as promotional material to attract more waqf donors. The superior ecological function of waqf forests can be highlighted and linked to the values of ongoing charity and community empowerment. Furthermore, the nazhir can involve the waqf in financing programs for beneficiaries, particularly assisted farmer groups, to help alleviate poverty caused by limited capital and land. Nazhir can also form discussion groups involving waqifs who have experience in the fields of waqf and forestry to share ideas, provide input, and participate in evaluating waqf forest management.

References

- Abbasi, Z. (2012). The classical Islamic law of waqf: A concise introduction. *Arab Law Quarterly*, 26(2), 121–153. <https://doi.org/10.1163/157302512X629124>
- Abdullah, M. (2015). A new framework of corporate governance of waqf: A preliminary proposal. *Islam and Civilisational Renewal*, 6(3), 353–370. <https://doi.org/10.52282/icr.v6i3.316>.
- Abdullah, M. (2018). Waqf, Sustainable Development Goals (SDGs) and Maqasid Al-Shariah. *International Journal of Social Economics*, 45(1), 158–172. <https://doi.org/10.1108/IJSE-10-2016-0295>
- Al-Qaradhawi, Y. (2002). *Islam Agama Ramah Lingkungan* (Terjemahan). Pustaka Al-Kautsar.
- Ali, K. M. (2022). *Waqf Forest: Concept, Model, Development, And Community Perception in Indonesia*. International Islamic University Malaysia.
- Ali, K. M., Beik, I. S., Jannah, M., & Kassim, S. (2021). *The Role of Waqf Forests in the Prevention of Natural Disasters in Indonesia* (BWPS No 2/PKTD/BWI/IV/2021; 2, Issue 2).
- Ali, K. M., & Kassim, S. (2020). Waqf Forest: How waqf can play a role in forest preservation and SDGs achievement? *Etikonomi: Jurnal Ekonomi*, 19(2), 349–364. <https://doi.org/10.15408/etk.v19i2.16310>
- Ali, K. M., & Kassim, S. (2021). Development of waqf forest in Indonesia: The SWOT-ANP analysis of bogor waqf forest program by Bogor Waqf Forest Foundation. *Jurnal Manajemen Hutan Tropika*, 27(2), 89–99. <https://doi.org/10.7226/jtfm.27.2.89>
- Ali, K. M., Kassim, S., Jannah, M., & Ali, Z. M. (2021). Enhancing the role of zakat and waqf on social forestry program in Indonesia. *Economica: Jurnal Ekonomi Islam*, 12(1), 1–26. <https://doi.org/10.21580/economica.2021.12.1.6657>
- Amelia, N., & Hery, M. K. A. P. P. (2025). Ziswaf Futurescape: Between The Spirit Of Islamic Philanthropy And Digital Resilience In The Green Economy. *AJIEB (Asian Journal of Islamic Economics and Business)*, 3(1).
- Che, S. N. A. H., & Rahman, A. A. (2018). The potential of cash waqf in the socio-economic development of society in Kelantan: a stakeholder's perspective. *New Developments in Islamic Economics: Examples from Southeast Asia*, 67–82. <https://doi.org/10.1108/978-1-78756-283-720181005>

- Dallh, M. (2023). Accumulate but Distribute: Islamic Emphasis on the Establishment of Waqf (Pious Endowment). *Religion and Development*, 2(1), 21–40. <https://doi.org/10.30965/27507955-20230014>
- Dewi, M. K., & Ferdian, I. R. (2021). *Waqf and Sustainable Humanitarian Financing* (BWPS No.5/PKTD/BWI/VII/2021).
- Faisal, A., Azis, I. N., & Hussain, T. (2024). *Unveiling Waqf's Role and Impact on Society Welfare: Deep Study from Indonesia*. 02(01), 19–47. <https://doi.org/10.14421/ijif.v2i1.2240>
- Faza, F. T. (2025). Factors Influencing Society's Decision to Donate Waqf in the Bogor Waqf Forest: A Qualitative Study. *Musyarakah: Journal of Sharia Economic*, 5(2). <https://doi.org/10.24269/mjse.v5i2.12427>
- Hadyantari, F. A. (2022). Realizing SDGs in Indonesia through Productive Waqf. *Journal of Middle East and Islamic Studies*, 9(2). <https://doi.org/10.7454/meis.v9i2.148>
- Islam, M. S. (2012). Old philosophy, new movement: The rise of the Islamic ecological paradigm in the discourse of environmentalism. *Nature and Culture*, 7(1), 72–94. <https://doi.org/10.3167/nc.2012.070105>
- Jafar, A., Ibrahim, H., & Malik, R. (2025). Waqf: From Classical Charitable System to Modern Financial Tool. *International Journal of Ethics and Systems*. <https://doi.org/IJOES-10-2024-0354>
- Jannah, M., Ali, K. M., Fatria, B. L., Sarkawi, A. A., & Othman, J. (2021). Enhancing waqf forest sustainability through agroforestry: Case study from bogor waqf forest, Bogor, Indonesia. *Islam Realitas: Journal of Islamic & Social Studies*, 7(1), 57–71. https://doi.org/https://dx.doi.org/10.30983/islam_realitas.v7i1.4454
- Jannah, M., Kholish, M. A., & Tohari, I. (2020). Legalization of waqf forests in Indonesia: The registration process. *Indonesia Law Review*, 10(3), article 2. <https://doi.org/10.15742/ilrev.v10n3.629>
- Karimah, D. A., Pamuncak, M. B., & Mubin, M. K. (2023). The Role of Waqf in Supporting Sustainable Development Goals: Linking theory and its practices. *Suhuf: International Journal of Islamic Studies*, 35(2). <https://doi.org/10.23917/suhuf.v35i2.23018>
- Kasdi, A., Karim, A., Farida, U., & Huda, M. (2022). Development of Waqf in the Middle East and its Role in Pioneering Contemporary Islamic Civilization: A Historical Approach. *Journal of Islamic Thought and Civilization*, 12(1), 186–198. <https://doi.org/10.32350/jitc.121.10>
- Kim, Y. (2021). Deforestation and Islamic Ethics: A Search Forthe Eco-Religious Links between Islam and Sustainable Development in Indonesia. *SUVANNABHUMI*, 13(2), 109–134.
- Kurniawan, H. (2016). Rekonstruksi dan Reaktualisasi Literasi Ekologi Sosial Islam. *Jurnal Penelitian*, 4, 201.
- Lamido, A. A., & Haneef, M. A. (2021). Shifting the Paradigms in Waqf Economics: Towards Renewed Focus on Socioeconomic Development. *Islamic Economic Studies*, 29(1), 18–32. <https://doi.org/10.1108/IES-04-2021-0014>
- MUI. (2002). *Wakaf Uang*. <https://mui.or.id/wp-content/uploads/files/fatwa/29.-Wakaf-Uang.pdf>

- Restiyani, D., Hardjanto, & Hasanah, N. (2023). Waqf-based Private Forest Management Model: Case Study in Bogor Regency, Indonesia. *Journal of Natural Resources and Environmental Management*, 13(4), 586–595. <https://doi.org/http://dx.doi.org/10.29244/jpsl.13.4.586-595>
- Saifuddin, M. Y., & Aghsari, D. (2022). Konsep Hutan Wakaf dalam Pelestarian Hutan dan Pencapaian SDGs: Peluang dan Tantangan pada Konservasi Provinsi Barat. *Ekonomi Islam*, 13(2), 127–144. <https://doi.org/10.22236/jei.v13i2.8842>
- Shaikh, S. A., Ismail, A. G., & Mohd Shafai, M. H. (2017). Application of Waqf for Social and Development Finance. *ISRA International Journal of Islamic Finance*, 9(1), 5–14. <https://doi.org/10.1108/IJIF-07-2017-002>
- Sulistiyowati, Sukmana, R., Ratnasari, R. T., Ascarya, & Widiastuti, T. (2022). Issues and Challenges of Waqf in Providing Healthcare Resources. *Islamic Economic Studies*, 30(1), 2–22. <https://doi.org/10.1108/IES-09-2021-0034>
- Ullah, M. H., & Khanam, R. (2018). Whether Shari'ah Compliance Efficiency is A Matter for The Financial Performance: The case of Islami Bank Bangladesh Limited. *Journal of Islamic Accounting and Business Research*, 9(2), 183–200.
- 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>
- Usman, M., & Ab Rahman, A. (2021). Funding Higher Education through Waqf: A Lesson from Pakistan. *International Journal of Islamic and Middle Eastern Finance and Management* 2, 14(2), 409–424. <https://doi.org/10.1108/IMEFM-05-2019-0200>
- Yafie, A. (2006). *Merintis Fiqh Lingkungan Hidup*. Ufuk.
- Zafar, M. B., & Jafar, A. (2025). Waqf Over a Century: Innovation and Tradition in Shaping Social Equity and Sustainable Development. *International Journal of Sociology and Social Policy*, 1–25. <https://doi.org/10.1108/IJSSP-12-2024-0625>
- Zuhdi, M. H. (2015). Fiqh Al-Bi'ah Tawaran Hukum Islam dalam Mengatasi Krisis Ekologi. *Al-Adalah*, 7(4), 771–784.