



Productive Waqf Management Model

(A Systematic Method of Literature Review)

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Abstract

Productive waqf has emerged as a promising financial instrument for socio-economic development in Muslim-majority countries. However, existing studies are fragmented and lack a comprehensive synthesis of models and practices. This study aims to bridge this gap by conducting a Systematic Literature Review (SLR) on productive waqf management models published between 2019 and 2024. Using the PRISMA protocol, 51 eligible articles were selected from Scopus, Google Scholar, and SciSpace via Publish or Perish (PoP), and analyzed through VOSviewer for bibliometric mapping. The findings reveal that while productive waqf practices in Indonesia are evolving beyond the traditional 3M (Mosques, Madrasahs, and Tombs) model, they remain predominantly focused on cash-based waqf and business units. The utilization of waqf land for productive purposes is still significantly underexplored. Keyword mapping indicates emerging research trends around digitalization, governance, and nazir professionalism. This study contributes a synthesized framework of productive waqf models and highlights the need for standardization, certification of nazir, and innovation in land-based waqf development. The implications offer strategic insights for waqf stakeholders to align Islamic philanthropy with the Sustainable Development Goals (SDGs).

Keywords: SLR; Waqf; Productive Waqf

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Introduction

Waqf is a concept of endowment in Islam. In essence, research on Waqf has experienced encouraging development. Some research results show significant potential for socio-economic development. Other studies have also provided models or methods for implementing waqf although the implementation still varies greatly in various regions. In Indonesia, waqf management is no longer centered on 3M as before, namely Mosques, Tombs, and Madrasahs, but has begun to shift towards productive areas.^{1,2} With contemporary innovations, productive waqf management often faces challenges and obstacles such as lack of public understanding, lack of trust in nazir institutions, and weak political will, resulting in suboptimal utilization.^{3,4}

On the other hand, there have been successful productive waqf management practices; for example, the Walisongo Foundation of Pecangaan Jepara has effectively managed waqf assets to support educational institutions and community economic development, providing scholarships, welfare for educators, and funding for educational infrastructure.⁵ Similarly, Roemah Wakaf in Surabaya transformed traditional waqf assets into socio-economic value through meticulous planning, organizing, and controlling waqf programs, thereby improving the welfare of the community.⁶ Al-Hidayah Mosque in Semarang has also demonstrated the potential of productive waqf through community empowerment projects such as goat management, despite facing logistical challenges.⁷ In addition, although the Azizi Mosque in Jambi City, still generally uses the management of waqf proceeds for religious activities, it has also begun to seek a shift towards more economically productive uses.⁸

On a broader scale, waqf has been instrumental in funding traditional educational institutions, healthcare, and affordable housing in the Menap Africa region; with varying degrees of success.⁹ The legal framework in Indonesia, reinforced by laws and regulations, supports the implementation of productive waqf; however, practical applications remain limited.¹⁰ The potential of waqf in Indonesia is huge, with predictions reaching 71.8 trillion

¹ Yasniwati Yasniwati, "Efektifitas Pengelolaan Wakaf Produktif Bagi Kesejahteraan Sosial Di Indonesia," *UNES Law Review* 5, no. 4 (2023): 1919–29, <https://doi.org/10.31933/unesrev.v5i4.578>.

² Nuradi, Nurul Huda, and Husnul Khatimah, "Inovasi Wakaf Di Era Digital Dalam Mengoptimalkan Potensi Untuk Pembangunan Berkelanjutan Di Negeri Berkembang," *El-Mal: Jurnal Kajian Ekonomi & Bisnis Islam* 5, no. 6 (2024): 3546–59, <https://doi.org/DOI:https://doi.org/10.47467/elmal.v5i6.2773>.

³ Nur Nazima Ulfa and Muhammad Isa Mustafa, "Finding Solutions for Productive Waqf Management in Indonesia," *Fara'id and Wealth Management* 3, no. 2 (2023): 1–12, <https://doi.org/https://doi.org/10.58968/fwm.v3i2.389>.

⁴ Nur Nazima Ulfa, "The Problems of Productive Waqf Management in Indonesia Using ISM Delphi," *International Journal of Waqf* 3, no. 2 (2023): 1–15, <https://doi.org/https://doi.org/10.58968/ijw.v3i2.388>.

⁵ Moh Nasuka, "Development Model of Productive Islamic Endowment Fund (Waqf) Management at Walisongo Pecangaan Jepara Foundation," *Ijtima'iyah: Journal of Muslim Society Research* 4, no. 1 (2020): 90–101, <https://doi.org/https://doi.org/10.24090/ijtimaiyya.v8i1.5917>.

⁶ Amirul Haqem Bin Abd. Ghani and Muhammad Fikri Bin Aziz, "Productive Waqf Asset Management Based on Primary Scale and Implications for Community Welfare," *Management of Zakat and Waqf Journal (MAZAWA)* 5, no. 1 (2023): 85–104, <https://doi.org/10.15642/mzw.2023.5.1.85-104>.

⁷ Fuad Hasyim et al., "Memperkuat Ekonomi Berbasis Wakaf Produktif Pada Takmir Dan Jamaah Masjid Al Hidayah Wonogiri Dengan Pendekatan 'ABCD,'" *Abdi Makarti Vol. 2*, no. 2 (2023): 83–94.

⁸ Youdhi Prayogo, Jevi Saputra, and Sapaat Ramadan, "Analisis Pengelolaan Wakaf Produktif Dimasjid Azizi Kecamatan Jelutung Kota Jambi," *Journal Economic Excellence Ibnu Sina* 2, no. 1 (2024): 285–305, <https://doi.org/10.59841/excellence.v2i1.1026>.

⁹ Mohammad Hariri, "Economic Potential of Waqf for Social Welfare: Patterns and Contrasts in Menap and Countries in Sub-Saharan Africa," *International Journal of Sukuk and Waqf Research* 4, no. 1 (2023): 1–14, <https://doi.org/10.46281/ijswr.v4i1.2079>.

¹⁰ Sabdo Sabdo and Mokhammad Samson Fajar, "Wakaf Produktif Dan Peningkatan Taraf Hidup Umat (Studi Kasus Wakaf Produktif Di Pimpinan Daerah Muhammadiyah Metro)," *Jurnal Kemuhimmadiyahan Dan Integrasi Ilmu* 1, no. 1 (2023): 1–24, <https://doi.org/10.24853/jkii.1.1.1-24>.

by 2024, but realization remains low due to the inexperience of nazirs and lack of professional certification.¹¹

Efforts to optimize waqf are aligned with the Sustainable Development Goals (SDGs) particularly SDG 1 (No Poverty), SDG 4 (Quality Education), SDG 8 (Decent Work and Economic Growth), and SDG 11 (Sustainable Cities and Communities). SDG 1 (No Poverty) is addressed through the provision of sustainable income for underprivileged communities via waqf-funded micro-enterprises and social assistance programs. SDG 4 (Quality Education) is supported through the financing of Islamic educational institutions, scholarships, and teacher incentives, particularly in The funds from the business will later be used as the Islamic Boarding School's operational funds of the Islamic Boarding School that operate using the returns from productive waqf assets. SDG 8 (Decent Work and Economic Growth) is realized by empowering local economies through job creation and entrepreneurship, especially in waqf-based business units that utilize Islamic financing contracts such as mudarabah and musyarakah. Lastly, SDG 11 (Sustainable Cities and Communities) is advanced through urban waqf projects that provide essential services such as affordable housing, health clinics, and community development programs. These efforts demonstrate the potential of productive waqf to serve as a sustainable Islamic social finance instrument aligned with global development objectives.

These goals aim to reduce economic disparities, combat unemployment, and promote environmental sustainability through inclusive and strategic development.¹² When effectively managed, productive waqf can generate sustainable returns that contribute to poverty alleviation, economic empowerment, and equitable income distribution. Evidence from various regional initiatives demonstrates that productive waqf has the potential to support community welfare through funding educational programs, healthcare services, and small-scale enterprises.¹³ In this context, strengthening public awareness, fostering trust in nazir institutions, and ensuring robust political and regulatory support are essential to maximizing the role of waqf in advancing national and global development agendas, particularly within Indonesia and other Muslim-majority countries.^{14,15}

There is still little research on productive waqfs. In general, the literature research that has been published still discusses waqf in general; waqf management, productive waqf, and

¹¹ Salawat Fatih Ibrahim et al., "Certification of Pondok Pesantren as Professional Nazhir to Develop Productive Waqf," *Jurnal of Middle East and Islamic Studies* 10, no. 1 (2023): 1–19, <https://doi.org/10.7454/meis.v10i1.156>.

¹² Faizatu Almas Hadyantari, "Realizing SDGs in Indonesia Through Productive Waqf," *Journal of Middle East and Islamic Studies* 9, no. 2 (2022): 1–22, <https://doi.org/10.7454/meis.v9i2.148>.

¹³ Hadyantari.

¹⁴ Ulfa and Mustafa, "Finding Solutions for Productive Waqf Management in Indonesia."

¹⁵ Ulfa, "The Problems of Productive Waqf Management in Indonesia Using ISM Delphi."

productive waqf,^{16,17,18,19,20,21} family economic resilience with expert waqf,²² the waqf accounting system,²³ the relationship between literacy and interest in waqf,^{24,25} Cash waqf,^{26,27} The development of waqf in the Middle East,²⁸ Contemporary cash waqf issues.^{29,30} In general, there is very limited literature on productive waqf models and their investment return distribution models, published either in national articles or in reputable journals. Therefore, this literature review provides a comprehensive overview of an effective productive waqf model and its return distribution model. It is hoped that it will provide insights for waqf stakeholders and practitioners, especially productive waqf. This research was conducted to answer several research questions: How are the forms of productive waqf carried out by Nazir? Does it focus on 3M (Mosque, Tomb and Madrasah)? Which regions have practiced productive waqfs? Which areas are publications on productive waqfs published? What is the

¹⁶ Muhammad Nur Kholis and Dwi Harmoyo, "SWOT Analysis In Productive Management Of Cash Waqf Funding At Micro Waqf Bank Of Almuna Berkah Mandiri Krapyak Yogyakarta," *Jurnal Asy-Syukriyyah* 25, no. 1 (2024): 18–32, <https://doi.org/https://doi.org/10.36769/asy.v25i1.427> SWOT.

¹⁷ Fawait Syaiful Rahman, "Manajemen Wakaf Produktif Dan Kontribusinya Terhadap Penguatan Pondasi Ekonomi Masyarakat," *Tafaqquh: Jurnal Penelitian Dan Kajian Keislaman* 7, no. 2 (2019): 17–34, <https://doi.org/https://doi.org/10.52431/tafaqquh.v7i2.208>.

¹⁸ Nasrun Mohamad Ghazali and Norazlina Mamat, "Discrepancy of Cash Waqf Meaning: A Critical Review with Special Focus on Selected Shariah Resolutions," *International Journal of Academic Research in Business and Social Sciences* 13, no. 7 (2023): 19–38, <https://doi.org/10.6007/ijarbss/v13-i7/17670>.

¹⁹ Arridha Harahap, Ririn Tri Ratnasari, and Moh Nurul Qomar, "Waqf Management: A Bibliometric Review," *ZISWAF: Jurnal Zakat Dan Wakaf* 9, no. 1 (2022): 59–72, <https://doi.org/DOI:http://dx.doi.org/10.21043/ziswaf.v9i1.14909>.

²⁰ Dera Permaisela, "Analysis of Productive Waqf Practice and Management: Using Swot Analysis Method," *Al-Uqud: Journal of Islamic Economics* 3, no. 1 (2019): 85–97, <https://doi.org/10.26740/al-uqud.v3n1.p85-97>.

²¹ Nor Tasik Misbahrudin, "Evaluating Efficiency of Waqf Institutions: An Intermediation Approach Using Data Envelopment Analysis (DEA)," *Journal of Accounting Research, Organization and Economics* 2, no. 2 (2019): 82–89, <https://doi.org/10.24815/jaroe.v2i2.14430>.

²² Mohamad Nor Asiah, "A Study on the Socio-Economic Roles of Waqf Ahli (Family Waqf) in Promoting Family Security and a Sustainable Family Economy," *IJUM Law Journal* 26, no. 1 (2018): 141–60, <https://doi.org/https://doi.org/10.31436/iiumlj.v26i1.383>.

²³ Ikhyanuddin et al., "Waqf Accountability Around the World: A Mini-Review," *International Journal of Islamic Business Ethics* 7, no. 2 (2022): 100–107, <https://doi.org/10.30659/ijibe.7.2.100-107>.

²⁴ Didik Heri Kuswanto, Yayuk Ngesti Rahayu, and Taufik Noor Rohman, "The Role of Waqf Literacy on Interest in Cash Waqf: Scooping Review," *Journal of Finance and Business Digital* 3, no. 1 (2024): 29–52, <https://doi.org/10.55927/jfbd.v3i1.7785>.

²⁵ Nurlaila Mahdiah, Neneng Hasanah, and Tita Nursyamsiah, "Factors Effecting Waqif's Decision in Selecting Productive Waqf (Case Study at Dompot Dhuafa Republika)," *Al-Muzara'ah* 7, no. 2 (2020): 27–39, <https://doi.org/10.29244/jam.7.2.27-39>.

²⁶ Khaled Nour Aldeen, Inayah Swasti Ratih, and Risa Sari Pertiwi, "Cash Waqf from the Millennials' Perspective: A Case of Indonesia," *ISRA International Journal of Islamic Finance* 14, no. 1 (2022): 20–37, <https://doi.org/10.1108/IJIF-10-2020-0223>.

²⁷ Magfirah Maulidia Putri, Hendri Tanjung, and Hilman Hakiem, "Strategi Implementasi Pengelolaan Cash Waqf Linked Sukuk Dalam Mendukung Pembangunan Ekonomi Umat: Pendekatan Analytic Network Process (ANP)," *Al-Infraq: Jurnal Ekonomi Islam* 11, no. 2 (2020): 204–25, <https://doi.org/https://doi.org/10.32507/ajei.v11i2.836>.

²⁸ Abdurrohman Kasdi et al., "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, no. 1 (2022): 186–98, <https://doi.org/10.32350/jitc.121.10>.

²⁹ Khaled Nour Aldeen, Inayah Swasti Ratih, and Sri Herianingrum, "Contemporary Issues on Cash Waqf: A Thematic Literature Review," *International Journal of Islamic Economics and Finance (IJIEF)* 3, no. 3 (2020): 119–44, <https://doi.org/10.18196/ijief.3236>.

³⁰ Jaidil Kamal, Andri Soemitra, and Zuhri M. Nawawi, "Cash Waqf Investment Management in Indonesia: Study of Literature," *International Journal of Economic, Business, Accounting, Agriculture Management and Sbaria Administration (IJEBAAS)* 2, no. 1 (2022): 103–14, <https://doi.org/10.54443/ijebas.v2i1.175>.

model of productive waqf result distribution? What lessons can be learned from literature on productive waqf models?

This research was conducted using a qualitative approach. This method was chosen this type of implementation research is well suited to answer complex questions, such as how and why best practices should be implemented.³¹ The screening process of articles that will be used as research sources uses a process from Prisma, which is carried out in three stages; first the identification process, screening, and finally determining the data base to be reviewed, briefly stated in Diagram 1 below:

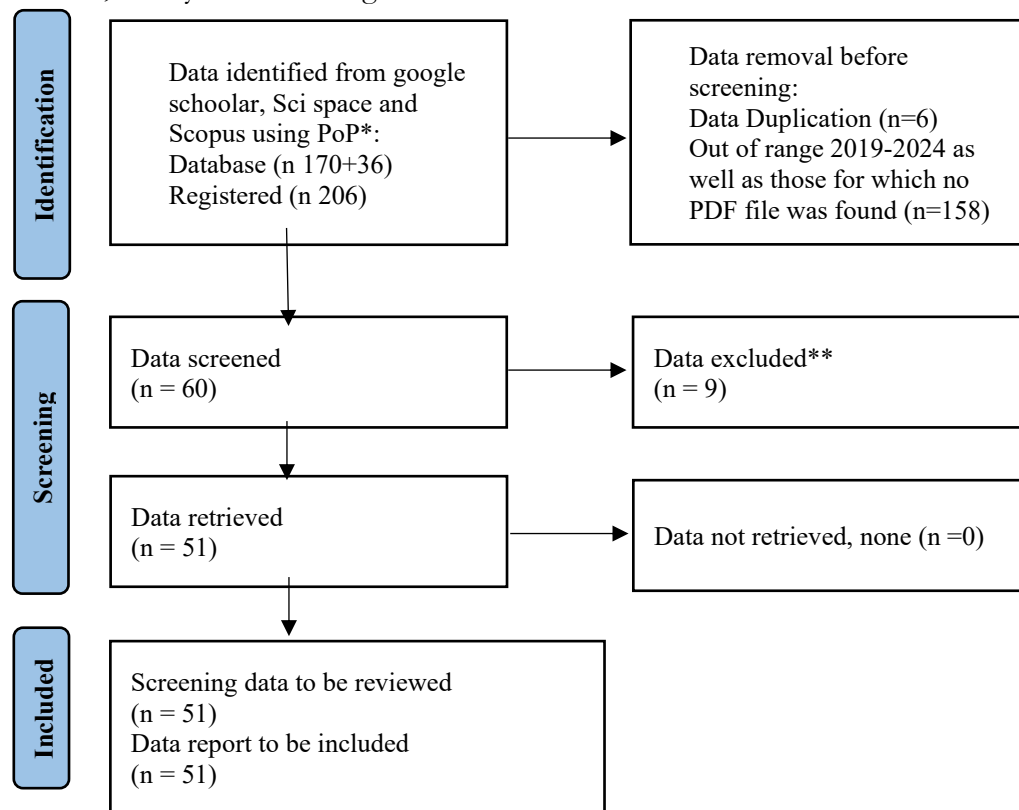


Diagram 1. Stages of Article Retrieval with PRISMA

This study uses a qualitative approach that begins with a Systematic Literature Review (SLR). SLR is a systematic method used to collect, critically evaluate, integrate, and present findings from various studies on research questions or topics of interest.³² In addition, this method is commonly known as the evidence-based review method.³³ To ensure methodological rigor in this Systematic Literature Review (SLR), the study adopted the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) protocol. The inclusion criteria consisted of articles published between 2019 and 2024, written in English or Bahasa Indonesia, accessible in full-text PDF format, and thematically focused on productive waqf or its practical models. Exclusion criteria included duplicate entries, non-research content such as opinion pieces or editorials, and articles unrelated to the socio-economic function of

³¹ Sugiyono, *Metode Penelitian Bisnis: Pendekatan Kuantitatif, Kualitatif, Kombinasi, Dan R&D* (Bandung: CV. Alfabeta, 2017).

³² Debajyoti Pati and Lesa N. Lorusso, "How to Write a Systematic Review of the Literature," *Health Environments Research and Design Journal* 11, no. 1 (2018): 15–30, <https://doi.org/10.1177/1937586717747384>.

³³ Ahmed Al-Zubidy and Jeffrey C. Carver, *Identification and Prioritization of SLR Search Tool Requirements: An SLR and a Survey*, *Empirical Software Engineering*, vol. 24 (Empirical Software Engineering, 2019), <https://doi.org/10.1007/s10664-018-9626-5>.

productive waqf. The PRISMA flow diagram (Figure 1) illustrates the multi-stage screening process, which included identification, screening, eligibility assessment, and inclusion. Each phase was carefully documented to enhance transparency and reproducibility.

The article search was conducted using the Publish or Perish (PoP) software across three platforms: Scopus, Google Scholar, and SciSpace AI. Scopus was chosen for its high-quality, peer-reviewed academic content, ensuring scholarly depth. Meanwhile, Google Scholar and SciSpace AI were selected to capture grey literature and locally relevant studies that may not be indexed by Scopus but are significant in the context of Islamic philanthropy and Indonesian waqf practices. From an initial pool of 206 articles, 51 were retained for final analysis. To strengthen validity, 20% of the selected articles underwent independent review by a second researcher. Any discrepancies in selection were discussed and resolved by consensus, ensuring consistency in the inclusion process. The screened data were then entered into the Mendeley program, which was then analyzed using Vos viewer version 1.6.20.

Result and Discussion

Number of Publications by Year

In this systematic literature review, the initial stage was to search for articles based on predetermined criteria, namely, entering the keyword "Productive Waqf". The search was conducted using Google Scholar, Scispace ai, and Publish or Perish (PoP). The article titles, authors, abstracts, and years of publication were collected. To make it easier and more convincing for the selected articles, this writing limits it to articles whose Pdfs can be accessed. Finally, the selected articles were analyzed and synthesized. In the last five years, it was found that there were 51 studies with the theme 'Productive Waqf' that could be accessed in the Pdf file, consisting of 43 sourced from Google Scholar and Scispace Ai and 8 from Scopus, data accessed on July 15, 2024.

Years	Number of Publications	Percentage
2024	7	13.73
2023	7	13.73
2022	19	37.25
2021	5	9.80
2020	6	11.76
2019	7	13.73
Total	51	100

Table 1. Number of Publications by Year

The trend publication of productive waqf over the past five years (2019-2024) shows inconsistency. The peak in 2022 may reflect post-pandemic interest in Islamic social finance, but the subsequent decline in 2023 and 2024 reveals a potential stagnation. This irregularity needs to be understood not merely as data but as indicative of systemic gaps—such as low prioritization of waqf in research agendas, funding constraints, and weak integration with national development planning.

The notable surge in productive waqf publications in 2022, as shown in Table 1, can be attributed to several contextual factors. This year marked a transitional period from the COVID-19 pandemic, prompting increased scholarly interest in Islamic social finance as a tool for economic recovery. Government initiatives in Indonesia—such as the National Movement for Cash Waqf (GNWU) and the promotion of Cash Waqf Linked Sukuk—

further amplified academic attention toward wakaf as a strategic financial instrument. Additionally, advancements in research tools and growing access to bibliometric analysis contributed to a rise in systematic literature reviews during this period. Collectively, these developments positioned 2022 as a peak year for academic discourse on productive waqf. Moreover, despite a growing number of publications, few works critically engage with the theoretical underpinnings of Islamic economics. For example, maqasid al-shariah principles (protection of wealth, religion, life, intellect, and progeny) are rarely used to assess the effectiveness of productive waqf models. This shows a gap between empirical practice and normative Islamic economic frameworks.^{34,35}

Contradictions and Thematic Divergences

A comparative lens reveals contradictions. Some studies report success in cash waqf applications, especially when integrated with microfinance mechanisms (e.g., mudarabah, musharakah). Others indicate underperformance, especially in land-based waqf initiatives due to bureaucratic rigidity and low public literacy. Yet, these contradictions are often stated without interrogation. Why do similar models yield different outcomes? Factors such as regulatory readiness, institutional trust, professional capacity of nazir, and local socio-economic context must be synthesized to explain these divergences.^{36,37}

Critical Synthesis of Findings

We identified several key typologies of productive waqf:

- a. Cash waqf with microfinance integration: Common in urban areas, effective when nazir are certified and work with Islamic microfinance.³⁸
- b. Educational-based productive waqf: Found in The funds from the business will later be used as the Islamic Boarding School's operational funds of the Islamic Boarding School like Gontor or Al-Mubarak, where waqf assets are channeled into sustainable education-business ecosystems.³⁹
- c. Infrastructure-based productive waqf: Still limited and often focused on consumptive use; in dire need of innovation and integration with Islamic contracts.⁴⁰
- d. Instead of listing, we critically compared the institutional setups, contract structures, and socio-economic returns of each model. For instance, The funds from the business will later be used as the Islamic Boarding School's operational funds of the Islamic Boarding School -based models exhibit greater sustainability due to internal governance and value-based leadership.

³⁴ Muhammad Umer Chapra, *The Future of Economics: An Islamic Perspective* (Leicester: The Islamic Foundation, 2000),

https://books.google.co.id/books?id=0NGpDAAAQBAJ&printsec=frontcover&hl=id&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false.

³⁵ Asyraf Wajdi Dusuki and Said Bouheraoua, "The Framework of Maqasid Al-Shariah (Objectives of the Shariah) and Its Implications for Islamic Finance," *ICR Journal* 2, no. 2 (2011): 316–36, <https://doi.org/10.52282/icr.v2i2.651>.

³⁶ Ghazali and Mamat, "Discrepancy of Cash Waqf Meaning: A Critical Review with Special Focus on Selected Shariah Resolutions."

³⁷ Harahap, Ratnasari, and Qomar, "Waqf Management: A Bibliometric Review."

³⁸ Aldeen, Ratih, and Herianingrum, "Contemporary Issues on Cash Waqf: A Thematic Literature Review."

³⁹ Mujiyanto Muhammad Jumain, Nagina Gul, and Mir Hassan, "The Productive Waqf Impact upon Pesantrens' Self-Sufficiency: A Comparative Study of Pondok Modern Tazakka Batang and Pondok Pesantren Modern Sulthon Auliya Jakarta," *Global Legal Studies Review* VII, no. II (2022): 1–15, [https://doi.org/10.31703/glsr.2022\(vii-ii\).01](https://doi.org/10.31703/glsr.2022(vii-ii).01).

⁴⁰ Muhammad Faiz Andez Fawwaz et al., "Waqf as Alternative Financing Resource for Infrastructure Development in Indonesia: Analytical Hierarchy Process Approach," *Jurnal Kajian Peradaban Islam* 3, no. 2 (2021): 50–58, <https://doi.org/10.47076/jkpi.v3i2.53>.

Integration with Islamic Economic Theory

Islamic economic theories such as the concept of *maslahah* (public interest), *ijtima'iyah* (social cohesion), and *al-falah* (success in both worlds) must inform productive waqf evaluation. The reviewed studies often overlook this. Our synthesis proposes that waqf should not be evaluated solely based on profit-generation or utilization rates, but also on its alignment with *maqasid al-shariah* and distributive justice.⁴¹

Dialog with Previous Literature

In contrast to studies by Fawwaz et al.⁴² which highlight infrastructure financing via waqf, many current models remain micro-scale. Aldeen et al.⁴³ emphasize the millennial engagement with cash waqf through digital platforms, yet only a few studies explore actual digital waqf governance frameworks. This discrepancy between opportunity and implementation must be addressed in future research.

Implications

The findings underscore the need for standardized frameworks that combine Shariah compliance, professional management, digital tools, and community engagement. Future research must integrate empirical insights with robust Islamic economic theory, enabling productive waqf to move beyond isolated success stories to become an integral part of national development strategies.

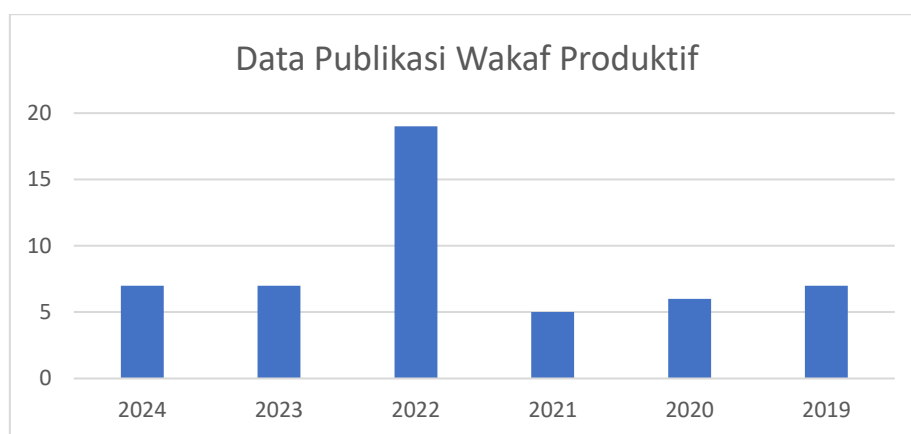


Figure 1. Growth Rate of Productive Waqf Publications by Year

This study also analyzed the countries that contributed the most to waqf publications. Indonesia is still the dominant country in publications on waqf, which can be interpreted as the study of waqf in Indonesia being in great demand by researchers compared to other countries. Figure 1 presents the annual distribution of productive waqf publications from 2019 to 2024. The data indicate a noticeable surge in 2022, with 19 articles published, representing the peak of scholarly interest during the reviewed period. This spike may reflect growing awareness of Islamic social finance following the COVID-19 crisis and an increased institutional push for sustainable economic solutions rooted in Islamic philanthropy. However, the subsequent decline in 2023 and 2024 may point to research fatigue, lack of

⁴¹ Chapra, *The Future of Economics: An Islamic Perspective*.

⁴² Fawwaz et al., "Waqf as Alternative Financing Resource for Infrastructure Development in Indonesia: Analytical Hierarchy Process Approach."

⁴³ Nour Aldeen, Ratih, and Sari Pertiwi, "Cash Waqf from the Millennials' Perspective: A Case of Indonesia."

funding, or publication lag, rather than a true decrease in relevance. Such irregularities highlight the need for more consistent academic engagement with productive waqf issues. More details are, shown in Table 2:

Country	Number of Publications	Percentage Index
Indonesia	41	80.39
USA	2	3.92
Switzerland	2	3.92
Pakistan	2	3.92
India	1	1.96
California	1	1.96
Arab Saudi	1	1.96
Inggris	1	1.96
Total	51	100

Table 2. Countries That Publish Productive Waqf

Table 2 categorizes the types of journals where productive waqf studies were published. It reveals that a majority of studies appeared in national, non-Scopus-indexed journals, with only 8 articles featured in Scopus-indexed publications. This distribution suggests that productive waqf research is still largely grounded in local discourses and has yet to gain global academic traction. It also implies that many existing studies may lack the methodological rigor or theoretical depth demanded by international journals. This gap offers an opportunity for future researchers to elevate the academic quality of waqf studies by employing comparative methods, theory-based evaluations, and robust statistical analysis.

The dominance of Indonesia in productive waqf research, as reflected in Table 2, can be explained by the country's strong historical and institutional engagement with Islamic philanthropy. Indonesia, being the world's largest Muslim-majority nation, has actively integrated waqf into its national development agenda, supported by institutions such as the Indonesian Waqf Board (BWI) and various Islamic educational and financial bodies. In recent years, there has been a notable push for innovation in waqf management, including cash waqf, waqf-based microfinance, and digital waqf initiatives.⁴⁴ This proactive environment has encouraged both practitioners and scholars to explore and publish on the subject extensively. Moreover, the presence of numerous Islamic universities and research centres further sustains the country's academic contribution to the global waqf discourse

Keyword Mapping

The keywords from the 51 data collected were analyzed using VOSviewer software to understand the research areas and research trends in productive waqf. Figure 2 show the results of the cartographic analysis from VOSviewer. The analysis method used was co-occurrence, and two selected keywords were selected as the unit of analysis.

⁴⁴ Rindawati Maulina, Wawan Dhewanto, and Taufik Faturohman, "How to Attract Wealthy Muslims to Contribute to Cash Waqf (Islamic Endowment) Held by the Islamic Banks? Case in Indonesia," *Journal of Islamic Marketing* 15, no. 12 (2021): 3323–56, <https://doi.org/https://doi.org/10.1108/JIMA-11-2022-0312>.

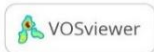
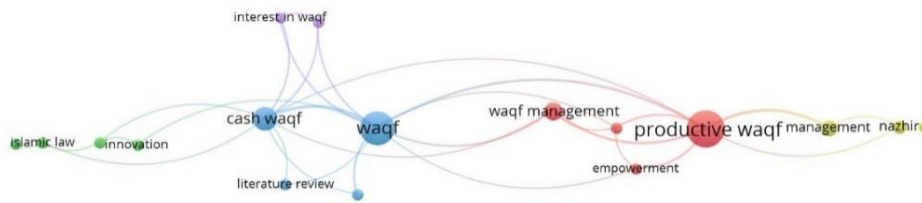


Figure 2. Keyword Mapping on Productive Waqf.

Using the VOSviewer application, the minimum number of keyword occurrences was set to 2; thus, a total of 17 keywords were found to appear. The mapping identified five clusters.

Cluster 1 Red Colour	Cluster 2 Green Colour	Cluster 3 Blue Colour	Cluster 4 Yellow Colour	Cluster 5 Purple Colour
17 items (5 clusters): Cluster 1 (4 items) empowerment indonesia productive waqf waqf management	Cluster 2 (4 items) innovation islamic law positive law systematic literature review	Cluster 3 (4 items) cash waqf literature review social welfare waqf	Cluster 4 (3 items) accountability management nashir	Cluster 5 (2 items) interest in waqf literacy

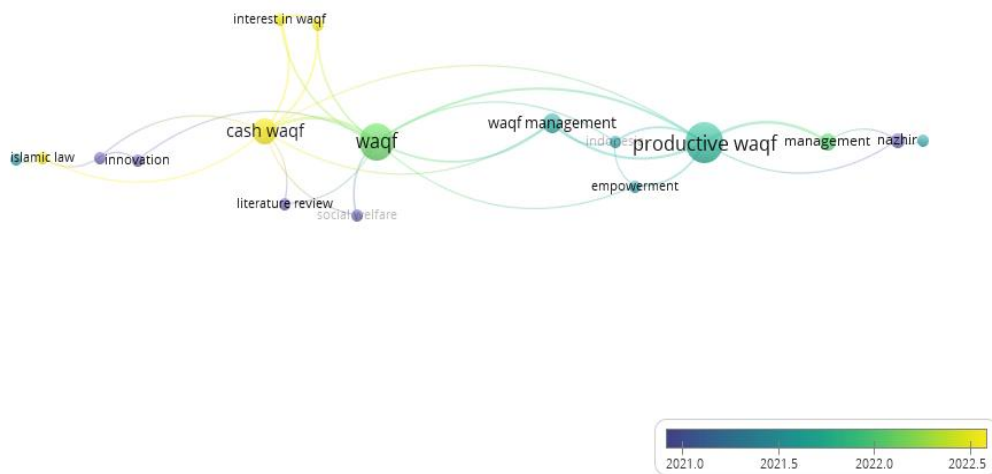
Table 3. Countries that Publicise Productive Waqf

Figure 3 displays the keyword evolution in productive waqf research from 2019 to 2024 using VOSviewer's overlay visualization. The gradient color from dark purple to light yellow indicates the chronological emergence of keywords. Newer research themes such as "blockchain," "digital waqf," and "sustainability" appear in lighter shades, while foundational keywords like "cash waqf" and "Islamic law" are shown in darker tones. This visual development reflects a shift in research interest—from traditional legal discussions to modern, technology-integrated approaches. The figure underscores the growing relevance of digitalization in Islamic philanthropy, encouraging further studies to bridge emerging technologies with Islamic economic objectives.

Year of Publication

Mapping information ranging from dark purple to light yellow reveals the classification of keywords by publication year (figure 2), based on a color gradient from dark purple to light yellow. In this literature review, darker colors represent the initial research year of 2019, whereas lighter colors represent the current publication year. The data (figure 2) illustrates the keywords used between 2019 and 2024.

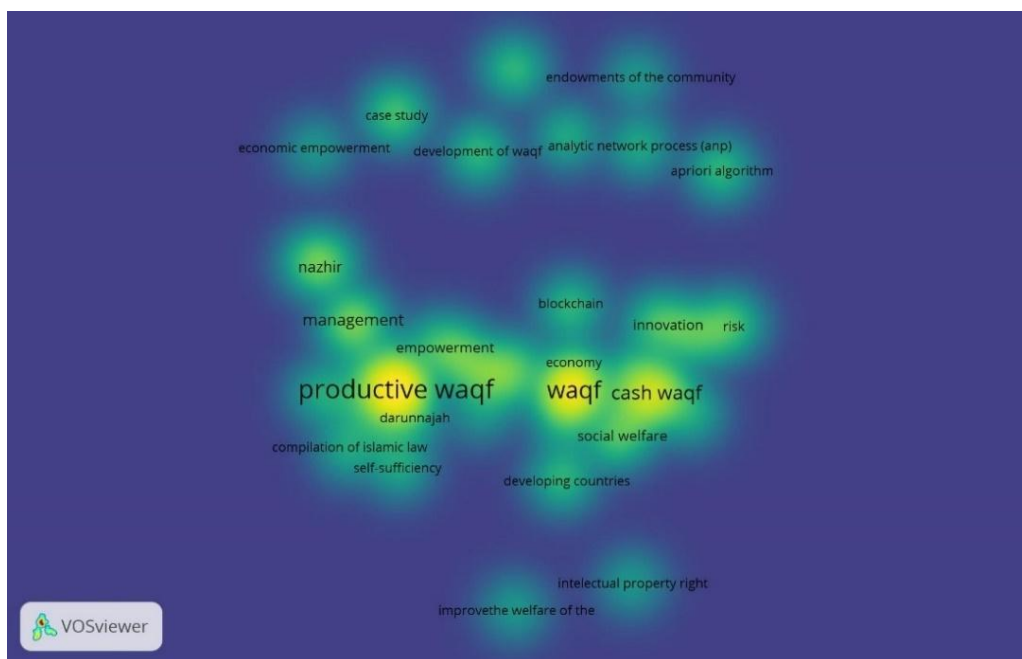
Based on the results of the bibliometric analysis, the most popular Productive Waqf-related keywords in 2019 are Positive Law, Islamic Law, and efficiency. In recent years, the keywords waqf management, accountability, nashir have been frequently used. The largest round shows that Waqf, Innovation, and Indonesia were the most frequently used keywords in the mapping data. The connecting lines show how closely one keyword is related to another.



Picture 3. Keyword on Productive Waqf by Year

Picture 3 presents the overlay visualization of keyword evolution across time in productive waqf research⁴⁵. While visually descriptive, its deeper value lies in identifying research frontiers. The figure reveals five major clusters: (1) Legal and regulatory frameworks (e.g., “Islamic law,” “positive law”), (2) Waqf governance and accountability, (3) Socio-economic empowerment, (4) Financial innovation (e.g., “blockchain,” “cash waqf”), and (5) Institutional roles such as “nazir.” These clusters illustrate the interdisciplinary nature of waqf studies, intersecting law, management, finance, and social development. However, research remains skewed toward traditional themes like cash waqf and mosque-based applications, indicating maturity but also saturation in these topics. Emerging areas, represented by lighter colors (2023–2024), such as blockchain and digital waqf, represent the current research front but remain underexplored. There is limited critical engagement with risk management, institutional digitalization, and impact evaluation within a maqasid al-shariah framework. This bibliometric trend shows a knowledge gap that should be prioritized in future research to advance theory and practice in productive waqf management.

⁴⁵ Khairunnisa et al., “Kontribusi Zakat Terhadap Perekonomian: Systematic Literature Review,” *Jurnal PenKoMi: Kajian Pendidikan & Ekonomi* 7, no. 1 (2024): 192–203, <https://doi.org/10.33627/pk.v7i1.1738>.



Picture 4. Density visualization

Productive Waqf Management Model

Waqf is a potential financial instrument in the Islamic economy. As the country with the largest Muslim population in the world, Indonesia responds positively to the development of waqf models, especially productive waqf. The potential of waqf is predicted to reach 181 trillion by 2024, while the realization of waqf is only 1.8 trillion. From this, it is known that there is a gap of up to 180 trillion between the potential of waqf and its realization, meaning that the realization is still approximately 1%.⁴⁶ Several studies conducted on the theme of productive waqf found obstacles in the management of waqf in Indonesia in general, such as research conducted by ⁴⁷ stated that the general public is still unfamiliar with waqf, the waqf nazir cannot manage waqf assets professionally ⁴⁸, waqf funds are still too focused on consumptive matters, not towards productive ones, and this is also an obstacle to being able to make waqf funds as a source of funds to finance Indonesia's infrastructure ⁴⁹. Another factor is that waqf governance is still traditional, so it is hoped that in the future, it can be towards the digitalization of waqf ⁵⁰.

Some studies say the progress to maximize productive waqf has begun in some areas, such as research by Anwari et al in Sangatta East Kalimantan,⁵¹ where the Nazir cooperates or partners with institutions that need capital with mudarabah contracts and also partners with

⁴⁶ Imam Teguh Saptono, "Proyeksi Perwakafan Nasional (Optimalisasi Wakaf Produktif Dan Wakaf Uang Di Indonesia)," 2024, <https://www.bwi.go.id/9229/2024/03/20/materi-jawab-wakaf-online-seri-3-2024-proyeksi-wakaf-nasional-2024-optimalisasi-wakaf-produktif-dan-uang-di-indonesia/>.

⁴⁷ Ibrahim et al., "Certification of Pondok Pesantren as Professional Nazhir to Develop Productive Waqf."

⁴⁸ Henik Hari Astuti and Hendri Tanjung, "Analysis of Nazhir Accountability Implementation in Empowerment of Productive Waqf in Indonesia," *Tazkia Islamic Finance and Business Review* 13, no. 1 (2019): 63–80, <https://doi.org/10.30993/tifbr.v13i1.199>.

⁴⁹ Fawwaz et al., "Waqf as Alternative Financing Resource for Infrastructure Development in Indonesia: Analytical Hierarchy Process Approach."

⁵⁰ Muhammad Dandy Alif Wildana and Tsumma Lazuardini Imamia, "Waqf in the 21st Century: The Implementation of Blockchain and Smart Contract Technology," *Journal of International Conference Proceedings* 5, no. 1 (2022): 456–66, <https://doi.org/10.32535/jicp.v5i1.1774>.

⁵¹ Zanu Anwari et al., "Optimalisasi Pengelolaan Wakaf Produktif Untuk Meningkatkan Kesejahteraan Umat," *An-Nafis: Jurnal Ilmiah Keislaman Dan Kemasyarakatan* 2, no. 2 (2022): 99–110, <https://doi.org/10.62196/nfs.v2i2.35>.

investors who want to endow waqf.⁵² Stated that examples of good waqf management can be studied by Gontor, where waqf funds have been managed professionally with the results used for the development of businesses managed by The funds from the business will later be used as the Islamic Boarding School's operational funds of the Islamic Boarding School Darussalam Gontor, for the development of education and teaching.

Modern Islamic Boarding School Tazakka Batang Central Java and Modern Islamic Boarding School Sulthon Auliya East Jakarta collect waqf funds from teachers, staff and the community in the form of money and also business units, then the proceeds of the business are used to finance the The funds from the business will later be used as the Islamic Boarding School's operational funds of the Islamic Boarding School so that it can become an independent Islamic Boarding School, partly to develop existing businesses.⁵³

Islamic Boarding School Al-Ihsan Pekanbaru Riau also does similar things and can even do more than just Islamic Boarding School because they are able to foster more than 30 mosques and musholla around the Islamic Boarding School, provide scholarships to 289 students, collaborate with preachers, utilize waqf infrastructure for various religious, social, and community activities, provide health services to Islamic Boarding School, and carry out economic empowerment through partnerships and consignment patterns with surrounding communities.⁵⁴

The Al-Mubarak Islamic Boarding School in Sibulue Subdistrict, Bone Regency, has made a breakthrough by developing a waqf-based Islamic Boarding School. The management of waqf funds provided by the government is used as productive waqf. The business run at The funds from the business will later be used as the Islamic Boarding School's operational funds of the Islamic Boarding School Al-Mubarak is in the form of mini-markets and chicken farms. The funds from the business will later be used as the Islamic Boarding School's operational funds of the Islamic Boarding School.⁵⁵

The implementation of productive waqf for the Roudhotul Muchlisin Mosque, Kaliwates District, Jember Regency. The waqf management of this mosque uses the idarah system, which includes; management, finance, administration, and secretariat. The waqf funds are used for TPQ education and the establishment and development of food corners for the economic empowerment of the people. In addition, the Roudhotul Muchlisin Mosque takmir will build a health clinic that aims to make the access of the congregation and the surrounding community to health easier and more beneficial for people.⁵⁶

Creating productive waqf designs, such as channelling cash waqf funds to empower small and medium enterprises (SMEs). This has been done by the Global Action Agency for Fast

⁵² M. Zidny Nafi' Hasbi and Ipuk Widayanti, "Optimization Of Management Of Islamic Philanthropy Based On Productive Ownership Efforts For Empowering The Economic Independence," *ISLAMICONOMIC: Jurnal Ekonomi Islam* 12, no. 1 (2021): 91–110, <https://doi.org/10.32678/ije.v13i1.403>.

⁵³ Jumain, Gul, and Hassan, "The Productive Waqf Impact upon Pesantrens' Self-Sufficiency: A Comparative Study of Pondok Modern Tazakka Batang and Pondok Pesantren Modern Sulthon Auliya Jakarta."

⁵⁴ Suyatno and Mukhaer Pakkana, "Management and Development of Productive Waqf for Islamic Boarding Schools in Kampar Regency," *Indonesian Interdisciplinary Journal of Sharia Economics (IIJSE)* 7, no. 1 (2024): 395–422, <https://doi.org/https://doi.org/10.31538/iijs.v7i1.4099>.

⁵⁵ Hardianti Yusuf, "Management and Utilization of Productive Waqf in Empowering Community'S Economy," *Al-Bayyinah: Jurnal of Islamic Law* 4, no. 1 (2020): 36–51, <https://doi.org/10.35673/al-bayyinah.v4i1.646>.

⁵⁶ Ridho Syahbibi and Muhammad Faisal, "Implementasi Wakaf Produktif Masjid Roudhotul Muchlisin Jember Perspektif KHI Dan UU No . 41 Tahun 2004 Indonesia Adalah Negara Hukum , Negara Yang Menerapkan Hukum Dalam Segala," *Rechtenstudent Journal* 1, no. 41 (2020): 121–29, <https://doi.org/https://doi.org/10.35719/rch.v1i2.19>.

Responses in Madiun, where waqf funds are channelled to community-owned small and medium enterprises using debit and credit mechanisms.⁵⁷

Yayasan Kesejahteraan Nurul Bahar Tomalou Kota Tidore Kepulauan distributes the results of waqf management for the people of Tidore City in general and the people of Tomalou Village in particular; The form of utilization is the construction of mosque fences, making ablution places, erecting two-story buildings for the education of student's, for funerals, and providing compensation to the poor and poor and orphans.⁵⁸

Optimise the potential of waqf, the integration of productive waqf with the tourism sector can be done so that halal tourism can be realised, this can be done between the government and stakeholders in synergy with each other, in addition to improving the quality of human resources in terms of management so that it becomes sustainable.⁵⁹

The utilization of waqf land by Muhammadiyah leaders in Enrekang Regency has not been productive, and is still dominated by mosques at 80%, schools at 7%, tombs at 6%, other social groups at 4%, and finally musala at 3%, but the management has been effective.⁶⁰

Analysis of productive waqf at the Azizi mosque from the management aspects of planning, organizing, leading, and controlling; has not gone well. The utilization of waqf proceeds is mostly consumptive, especially for religious activities such as recitation. The form of productive waqf management is by entering into a lease agreement or ijarah for productive waqf assets managed by the Azizi Jambi mosque and in the implementation of the lease agreement it is in accordance with Sharia law.⁶¹

The above models of the management and utilization of productive waqf assets are generally limited to cash waqf or business units endowed by waqifs. There has been no research that discusses how to make waqf land more productive, even though the potential of land waqf in Indonesia is no less significant than the potential of other waqf. Future research is expected to further examine how to make this land waqf more productive with the muzara'ah, mukhabarah, ijarah, and musaqah schemes. In addition, all of the above studies state that productive waqf, if managed properly and supported by professional human resources, will be able to provide economic prosperity to the people.

This study contributes theoretically by integrating Islamic economic principles—particularly maqasid al-shariah, masalah, and al-falah—into the evaluation of productive waqf models. It advances the discourse by shifting the assessment of waqf from a profit-centric to a purpose-centric framework rooted in Islamic values. The thematic synthesis also offers a typology of waqf practices that can inform future Islamic social finance frameworks.

Practically, the findings propose a three-part policy roadmap:

1. Standardization and Certification – Develop national guidelines for productive waqf governance, including mandatory nazir certification and performance benchmarks.

⁵⁷ Muhammad Irkham Firdaus, Theo Aditya Pradhana, and Zulfikar Yahya Anhar, "Distribution of Cash Waqf with Debt and Receivable Mechanisms Perspective of Islamic Law and Positive Law," *Al-Insiyroh: Jurnal Studi Keislaman* 8, no. 2 (2022): 37–56, <https://doi.org/10.35309/alinsiyroh.v8i2.5682>.

⁵⁸ Fahmi Gunawan, Adnan Mahmud, and Nirwan Umasugi, "Peran Nazhir Dalam Pengelolaan Wakaf Produktif Pada Yayasan Kesejahteraan Nurul Bahar Tomalou Kota Tidore Kepulauan," *Indonesian Journal of Shariab and Justice* 2, no. 2 (2022): 199–228, <https://doi.org/10.46339/ijjs.v2i2.39>.

⁵⁹ Nailul Author et al., "Optimizing Productive Waqf Empowerment on the Development of Sustainable Halal Tourism in Indonesia," *Ekonomi Islam* 14, no. 1 (2023): 32–43, <https://doi.org/10.22236/jei.v14i1.11093>.

⁶⁰ Putriyani et al., "Analysis of Productive Waqf Management in the Context of Empowering the People by Muhammadiyah Regional Leaders, Enrekang Regency," *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* 4, no. 4 (2021): 10612–21, <https://doi.org/https://doi.org/10.33258/birci.v4i4.3112>.

⁶¹ Youdhi Prayogo, Jevi Saputra, and Sapaat Ramadan, "Analisis Pengelolaan Wakaf Produktif Dimasjid Azizi Kecamatan Jelutung Kota Jambi."

2. Digital Integration – Promote the adoption of digital platforms for waqf fundraising, monitoring, and reporting to ensure transparency and reach younger demographics.
3. Land-Based Waqf Utilization – Prioritize development of productive waqf land using Islamic agricultural contracts (e.g., muzara’ah, musaqah) to unlock latent assets.

Research Roadmap

Future research should address the identified knowledge gaps by: Conducting empirical studies on digital waqf governance frameworks and their effectiveness. Exploring risk management mechanisms tailored to productive waqf. Developing impact measurement models aligned with maqasid al-shariah. This research roadmap will allow productive waqf to evolve as a central pillar in both national and global Islamic economic systems.

Study Limitations

This study has several limitations. First, the reliance on a single database (e.g., Google Scholar or Scopus) may introduce selection bias, as not all relevant studies from diverse regions and languages are indexed comprehensively. Second, the Systematic Literature Review (SLR) method employed, while structured, inherently depends on the researcher’s subjectivity in filtering, coding, and synthesizing sources. Third, the temporal scope (2019–2024) may exclude seminal works published before this window, limiting historical context and longitudinal insights. These constraints suggest that future reviews could adopt multi-database approaches, broaden the timeline, and apply mixed-methods meta-analyses to ensure richer academic coverage and interpretation. Future research should address the identified knowledge gaps by: Conducting empirical studies on digital waqf governance frameworks and their effectiveness, Exploring risk management mechanisms tailored to productive waqf, Developing impact measurement models aligned with maqasid al-shariah. This research roadmap will allow productive waqf to evolve as a central pillar in both national and global Islamic economic systems.

Conclusion

The forms of productive waqf carried out by the nazir include partnerships with parties who need capital with mudharabah contracts; looking for capital owners who want to endow; collaborating with the government, in this case the Indonesian Waqf Board; raising funds from the community; and for Islamic boarding schools collecting funds from teachers, staff, and that community that are managed into productive business units.

Some waqf nazirs no longer only focus on 3M in waqf management, but have started to manage productively in the form of business units whose proceeds are used for the operation of mosques, madrasas, and other activities to improve the economic welfare of the people. Almost all of Indonesia has started to implement productive waqf, from the central level to several districts, such as DKI Jakarta, Pekanbaru City Riau, The funds from the business will later be used as the Islamic Boarding School’s operational funds of the Islamic Boarding School Gontor Ponorogo, Batang Regency Central Java, Sangatta Regency East Kalimantan, and Bone Regency South Sulawesi.

Research publications related to productive waqf were still dominated by Indonesia at 80.39% or equivalent to 41 articles, followed by the United States, Switzerland, and Pakistan with two articles each or 3.92%, while India, California, Saudi Arabia, and the United Kingdom had only one article each (1.96%).

The distribution model of productive waqf proceeds is used for the operational activities of prospering mosques, developing madrasas and productive business units, and the Free Eye Hospital funded by BWI.

Productive waqf management in Indonesia still focuses on collecting funds that are used as productive business capital, either in the form of cash waqf or business units, even though waqf in the form of land has enormous potential for management to can transferred in productive forms for agricultural or plantation land, construction of health clinics, hospitals, and other business units. Human resources and nazir management were then developed to create good and sustainable governance.

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