



doi 10.35905/pattolasyaraq.vxxix.xxxx

ARTICLE

Green Waqf as an Islamic Ecotheological Instrument for Water Security and Sustainable Environmental Conservation

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Keywords: Green Waqf,
Islamic Ecotheology, Water
Security, Environmental
Conservation, Thematic
Analysis.

Background: The global ecological crisis requires Islamic philanthropy to move beyond conventional economic empowerment toward systemic environmental conservation. In Indonesia, water scarcity, ecosystem degradation, and climate vulnerability demand a framework linking Islamic ethics, ecological responsibility, and sustainable development. Although waqf is widely examined in education, health, poverty alleviation, and economic empowerment, its ecological role remains insufficiently synthesized.

Purpose: This study maps and synthesizes thematic patterns of green waqf as an Islamic ecotheological instrument for strengthening water security and sustainable environmental conservation in Indonesia.

Methods: This study employs qualitative library research using thematic analysis. Data were drawn from journal articles, academic books, waqf regulations, and institutional reports on Islamic economics, waqf governance, Islamic ecotheology, water security, and environmental sustainability. The analysis involved meaning-unit identification, initial coding, category formation, theme development, and conceptual synthesis.

Results: The findings reveal four dominant themes. Islamic ecotheology provides the normative foundation of green waqf by framing environmental protection as religious responsibility. Water waqf functions as a strategic instrument for clean water provision and community resilience. Green land conservation extends waqf into forest protection, watershed preservation, and ecosystem restoration. Institutional governance is essential through professional nazir, legal certainty, transparent asset management, ecological impact measurement, and cross-sector collaboration.

Implication: Green waqf should be developed as an Islamic ecological governance model integrating social finance, environmental ethics, institutional accountability, and sustainable development policy.

Originality: This study strengthens *hifz al-bi'ah* in contemporary waqf scholarship by positioning green waqf as an instrument that translates spiritual values into measurable conservation practices.

INTRODUCTION

The current ecological crisis, characterized by clean water scarcity, deforestation, extreme climate change, and ecosystem degradation, has reached a critical point in





Indonesia. This crisis is not merely a technical or managerial issue, but a multidimensional problem that requires a comprehensive response through ethical, spiritual, social, and institutional approaches (Bere & Tibo, 2026; Ghazali, 2026). Data indicates that environmental degradation threatens the sustainability of natural resources, where the water crisis is predicted to trigger future conflicts if not managed through innovative philanthropic approaches (Amanah et al., 2026; Anwar et al., 2025). Given that ongoing natural exploitation has caused ecosystem damage, a fundamental reorientation in interpreting the human-nature relationship is needed (Han et al., 2024; Sadowski, 2026), and the integration of a spiritual-ethical lens to drive tangible and sustainable conservation actions.

The importance of mapping themes in the waqf literature in Indonesia is crucial for identifying the paradigm shift from traditional models toward more adaptive waqf. This mapping is vital to see the extent to which Islamic philanthropy responds to current issues, such as water security and forest preservation, rather than just focusing on economic empowerment (Aqila & Ramdani, 2026; Judijanto, 2026), although the economic potential of waqf is significant, its realization in promoting ecological sustainability is still minimal and often overlooked in national policies (Muntaqo, 2015; Wibowo et al., 2025). Without a strong understanding of literature patterns, green waqf initiatives tend to be sporadic and lack theoretical foundations (Angelina et al., 2026). Thematic analysis is a strategic step to transform waqf assets into independent empowerment instruments without ignoring natural balance. Overall, the urgency of reading these thematic patterns lies in their ability to provide a roadmap for developing more holistic and responsive waqf models for environmental crises.

This research stems from the fundamental issue of the lack of systematic mapping of themes, conceptual categories, and literary trends regarding green waqf as an instrument of ecotheology. While the discourse on productive waqf has developed rapidly, there is a significant research gap regarding the functional relationship between waqf management and water security as well as environmental conservation (Pasoon, 2025; Puspita, 2026). Consequently, the issue of environmental waqf is often viewed as a fragmented peripheral idea that has not been fully integrated into the framework of maqasid al-shari'ah (Amanah et al., 2026; Anwar et al., 2025). This conceptual ambiguity makes it difficult to measure the real impact of green waqf initiatives on environmental quality improvement and climate change mitigation (Noor et al., 2025; Saleh & Soualhi, 2025). The absence of comprehensive thematic mapping acts as a major obstacle in developing an operational framework that synchronizes philanthropic goals with ecological conservation agendas (Rois et al., 2026). This conceptual integration is urgently needed to ensure that waqf functions as an effective and measurable ecotheological instrument.

This study uses thematic analysis (thematic analysis) to identify, code, and synthesize the main themes in academic literature. This approach was chosen because it is able to reveal latent meaning patterns and inter-theme relationships that are often overlooked in conventional literature reviews (Ahmed et al., 2025). The process of identifying meaning units and forming strict conceptual categories, thematic analysis unites various research findings regarding green waqf and ecotheology into a coherent academic narrative (Amanah et al., 2026; Anwar et al., 2025). This method is effective in evaluating the effectiveness of previous environmental waqf implementation strategies, thus enabling the formulation of objective conclusions regarding future challenges and opportunities (Tohir et al., 2026). Thus, this approach provides a methodological foundation for systematically



evaluating public policies and institutional practices as well as bridging the gap between theological theory and managerial reality in environmental-based waqf management.

Literature on productive waqf still predominantly focuses on economic empowerment, education, and health, leaving the role of waqf as an instrument for water and environmental conservation often overlooked by nazhir (Salin & Ali, 2025). A review of various scientific publications confirms that the optimization of waqf assets is generally directed toward achieving financial surplus without considering ecological impacts (Muntaqo, 2015; Syamsuri et al., 2021). This priority imbalance reflects a limited vision in positioning waqf as a pillar of the Islamic economy aligned with principles of environmental preservation (Angelina et al., 2026). Consequently, a paradigm reorientation in the study and management of waqf is required to integrate environmental sustainability dimensions, enabling waqf to function not just as a tool for economic growth, but also as an instrument for protecting degraded ecosystems.

Although the literature is still dominated by economic issues, Islamic philanthropy is now beginning to adopt concepts oriented toward mitigating ecological crises, such as green waqf, water waqf, and blue waqf. This indicates increasing academic attention toward the role of Islamic philanthropy in climate change mitigation and biodiversity conservation (Judijanto, 2026). For instance, blue waqf exists as an innovation in coastal ecosystem and mangrove forest conservation to support carbon sequestration (Qurrata et al., 2024). Waqf forests serve as a conservation model aligned with the principles of maqasid al-shari'ah in maintaining life through environmental preservation (Jannah et al., 2025; Mutmainah et al., 2021). However, these concepts remain fragmented, necessitating an integrative synthesis to establish a robust national waqf policy framework (Yunus, 2026). Integrating ecology-based waqf models is crucial to achieving a more systematic and extensive conservation impact. Theoretically, this development has the potential to strengthen Islamic ecotheology in Indonesia.

The literature review indicates a dichotomy in the literature, where research focus tends to be divided between the development of conventional productive waqf and Islamic ecotheological discourse, which still lacks exploration of managerial aspects. The research gap lies in the absence of thematic integration that connects issues of water security, forest conservation, and green waqf governance within a single comprehensive analytical framework. Various studies on green zakat and green waqf are generally limited to the conceptual-normative level, and thus have not yet mapped structural barriers that can be mitigated through policy synchronization (Angelina et al., 2026; Fahrurrozi, 2026). This fragmentation hinders a holistic understanding of the role of waqf as an ecotheological instrument in simultaneously addressing water crises and deforestation (Sarno, 2026). Research capable of bridging these thematic clusters is needed to generate applicable solutions for environmental problems. Without strong thematic integration, preservation efforts through Islamic philanthropy risk losing their momentum and practical effectiveness.

This study systematically maps fundamental themes in green waqf literature as an instrument of Islamic ecotheology focusing on water security and environmental conservation. Through thematic analysis, this article synthesizes various hitherto partial concepts, such as blue waqf, forest waqf, and water waqf, into an integrated ecotheology framework that contributes to the achievement of Sustainable Development Goals. The main contribution of this study lies in providing a conceptual roadmap for policymakers, nazhir, and academics to design conservation programs that integrate religious legitimacy with managerial effectiveness (Amanah et al., 2026; Fahrurrozi, 2026). By limiting the scope

of analysis to the last decade of literature in Indonesia, this research serves as a foundation for developing national strategies in realizing water security and ecological justice. Ultimately, this study emphasizes that environmental sustainability is highly dependent on the integration of spiritual values into professional resource management systems.

LITERATURE REVIEW

1. Theoretical and Methodological Foundation of Thematic Analysis

Thematic analysis is a highly relevant method for deeply dissecting the implicit meaning patterns in various academic literature regarding Islamic philanthropy. This approach allows researchers to systematically identify meaning units from regulatory texts and institutional reports through a rigorous coding process (Amanah et al., 2026; Anwar et al., 2025). Through the conceptual categories formed, thematic synthesis is capable of mapping the relationship between social finance instruments and the contemporary ecological challenges faced by global society (Fahrurrozi, 2026). Thus, this method is not merely a descriptive technique, but a way to uncover the essence of the burgeoning academic discourse in a humanistic manner.

In this article, thematic analysis is used to uncover recurring conceptual patterns regarding the integration of waqf and environmental preservation. This analysis process not only compiles the opinions of authors but also explores the fundamental relationship between Islamic ecotheology and concrete conservation actions in the field (Anwar, Sarasi, Ubaidillah, Masnu'ah, & Wahidah, 2025; Fahrurrozi, 2026). Literature findings indicate a strong correlation between water security and Islamic social finance instruments as a solution to the biological resource crisis (Amanah, Khasanah, Chaq, Tajudin, & Hidayati, 2026; Qurrata, et al., 2024). These patterns serve as a foundation for building a framework of thought that connects spiritual values with the holistic sustainability of human life in the future.

2. Main Concepts, Meaning Units, and Initial Categories

This study focuses on four interrelated main concepts: green waqf, Islamic ecotheology, water security, and sustainable environmental conservation. The definition of green waqf is interpreted as a philanthropic innovation that directs productive assets toward biodiversity protection and global climate change mitigation (Anwar, Sarasi, Ubaidillah, Masnu'ah, & Wahidah, 2025; Amanah, Khasanah, Chaq, Tajudin, & Hidayati, 2026). The meaning unit regarding water security encompasses waqf initiatives for wells and the provision of clean water for marginalized communities affected by extreme drought (Anwar, Sarasi, Ubaidillah, Masnu'ah, & Wahidah, 2025; Angelina, Qhisoli, Alfiansyah, Fiqri, & Hidayati, 2026). Mapping these concepts is crucial for delimiting the study's scope, ensuring a sustained focus on the humanistic dimensions of ecological sustainability.

No.	Meaning Unit	Initial Code	Initial Category
1	Waqf for nature protection	<i>Green waqf</i>	Ecological waqf
2	Waqf for wells and clean water provision	<i>Water waqf</i>	Water security
3	Islam and ecological responsibility	<i>Amanah, khalifah, mizan</i>	Islamic ecotheology

4	Waqf for forests and conservation land	Waqf forest, green land	Environmental conservation
5	Nazir and green asset management	Professionalization of nazir	Waqf governance
6	Regulation and asset legality	Certification, asset protection	Legal institutional

Source: Author's Analysis, 2026.

The mapping of the meaning units above demonstrates that governance and legality remain the primary foundation for the operationalization of environment-based waqf. Issues concerning nazhir competence and land certification are key variables determining the success of green asset management in various regions of Indonesia (Safitri, Hasan, & Oktaviany, 2021; Arief, Mahfudz, Fasa, Wibisono, & Afifah, 2024). Furthermore, the integration of waqf regulations with sustainable development goals is emerging as a dominant theme in contemporary academic discourse (Hafizd, Saumantri, & Mustopa, 2022; Islamiyati, 2023). These categories assist the researcher in constructing a more comprehensive analytical framework regarding the potential of green waqf as a solution to the environmental crisis.

3. Thematic Patterns and Trends in Previous Studies

The escalation of cybercrime in the form of cyberbullying and doxxing has become one of The literature trend regarding productive waqf has so far shown a very strong emphasis on aspects of economic productivity and the material empowerment of the *ummmah*. The majority of studies examine how the optimization of waqf assets can strengthen social institutions and serve as an effective instrument for national poverty alleviation (Wibowo, Al-Fadillah, Hariyono, Pradana, & Rohim, 2025; Muntaqo, 2015). On the other hand, studies on Islamic ecotheology place more emphasis on human ethical responsibility toward nature as a form of divine trust (*amanah*) (Fahrurrozi, 2026; Nur & M.H., 2025). However, these two groups of studies often run in parallel without deep integration efforts within a unified operational framework.

Studies on water security and environmental sustainability are generally still widely found in sustainable development literature that is secular and technical in nature. Ecosystem sustainability issues are often not explicitly linked to waqf as an Islamic institutional instrument that possesses strong religious legitimacy (Anwar, Sarasi, Ubaidillah, Masnu'ah, & Wahidah, 2025; Nur & M.H., 2025). Through this article, green waqf is positioned as a strategic meeting point between the Islamic social finance system and the global environmental preservation agenda (Amanah, Khasanah, Chaq, Tajudin, & Hidayati, 2026). This unification of perspectives is expected to provide a new dimension to the academic discourse regarding Islamic philanthropy that is more humanistic and adaptive.

4. Research Gaps and Position of the Study

The main gap in current literature lies in the absence of a thematic synthesis that specifically connects green waqf with Islamic ecotheology and water security. Although many experts discuss productive waqf, studies that map waqf as a structured ecological instrument are still very rare (Angelina, Qhisoli, Alfiansyah, Fiqri, & Hidayati, 2026;

Islamiyati, 2023). This lack of integration results in environmental waqf initiatives often being viewed as supplementary programs without a strong theoretical basis in policy (Amanah, Khasanah, Chaq, Tajudin, & Hidayati, 2026; Fahrurrozi, 2026). This academic gap requires serious efforts to unify various dimensions of green philanthropy into a coherent framework for the well-being of the ummah.

The position of this article is to offer a thematic framework that views green waqf not merely as a practical innovation, but as a fundamental ecotheological model. The researcher positions waqf as an ecological trust (amanah) that transcends the value limits of traditional economic assets for the sake of future generations and environmental sustainability (Amanah, Khasanah, Chaq, Tajudin, & Hidayati, 2026; Fahrurrozi, 2026). This approach supports the idea that nature conservation is part of a religious obligation that must be supported by a professional management system (Anwar, Sarasi, Ubaidillah, Masnu'ah, & Wahidah, 2025; Amanah, Khasanah, Chaq, Tajudin, & Hidayati, 2026). By positioning itself at the intersection of theology and ecosystem management, this article provides a new, more humanistic reading of Islamic philanthropy instruments.

RESEARCH METHOD

This study employs a qualitative approach using library research to explore the literature in depth. This approach was chosen because the focus of the study is directed toward reading, coding, and synthesizing various literature regarding green waqf and Islamic ecotheology (Amanah, Khasanah, Chaq, Tajudin, & Hidayati, 2026; Anwar, Sarasi, Ubaidillah, Masnu'ah, & Wahidah, 2025). Through this method, the researcher can map the conceptual relationship between Islamic philanthropic instruments and issues of water security and environmental conservation theoretically (Fahrurrozi, 2026; Nur & M.H., 2025). The use of library research allows for the creation of a holistic understanding of the dynamics of ecological asset governance without requiring primary field data. This aims to produce a solid construction of thought regarding the role of waqf in maintaining the sustainability of the global ecosystem.

Data sources in this study include a variety of academic texts, official regulations, and institutional reports relevant to the theme of waqf. Data were collected from reputable journal articles, textbooks, and reports from the Indonesian Waqf Board discussing green waqf and water security (Angelina, Qhisoli, Alfiansyah, Fiqri, & Hidayati, 2026; Anwar, Sarasi, Ubaidillah, Masnu'ah, & Wahidah, 2025). The researcher also refers to policy documents and publications from philanthropic institutions that examine the relationship between Islamic economics and sustainable development (Wibowo, Al-Fadillah, Hariyono, Pradana, & Rohim, 2025; Muntaqo, 2015). The focus of data searching was on literature from the last decade to ensure the timeliness of information and the latest research trends (Islamiyati, 2023; Arief, Mahfudz, Fasa, Wibisono, & Afifah, 2024). This diversity of data sources ensures that the resulting analysis has a strong and credible reference foundation.

Inclusion and exclusion criteria were strictly established to ensure the relevance and academic quality of the analyzed literature. Inclusion criteria include scientific works discussing productive waqf, the principle of hifdz al-bi'ah, and waqf water innovations for public welfare (Fahrurrozi, 2026; Amanah, Khasanah, Chaq, Tajudin, & Hidayati, 2026). Conversely, exclusion criteria were applied to literature that lacked a strong academic basis or did not touch upon the ecological dimension in its discussion (Angelina, Qhisoli, Alfiansyah, Fiqri, & Hidayati, 2026; Islamiyati, 2023). The researcher also prioritized studies discussing the managerial capacity of nazhirs in managing assets based on environmental conservation (Safitri, Hasan, & Oktaviany, 2021; Arief, Mahfudz, Fasa, Wibisono, & Afifah,

2024). This strict selection serves to maintain the research focus on the integration between theology and conservation practices. This process is crucial so that the resulting thematic synthesis truly answers the challenges of the water and environmental crisis.

Data collection techniques were carried out through a series of stages of identification, in-depth reading, and recording of significant meaning units. Each piece of literature was reviewed to find recurring terms, ideas, and arguments regarding the operationalization of green waqf in Indonesia (Anwar, Sarasi, Ubaidillah, Masnu'ah, & Wahidah, 2025; Amanah, Khasanah, Chaq, Tajudin, & Hidayati, 2026). The researcher recorded meaning units related to ecotheological values as well as forest and wetland conservation practices (Fahrurrozi, 2026; Nur & M.H., 2025). Materials were organized based on predefined initial categories to facilitate the synthesis process in the next stage (Qurrata, et al., 2024). The entire recording process was carried out meticulously to avoid losing important information from each literature source. This stage serves as the foundation for the formation of thematic patterns to be discussed in the results and discussion section.

The data analysis technique in this study uses thematic analysis which includes the stages of familiarization, coding, and conceptual interpretation. The analysis is directed at finding patterns of relationships between Islamic ecotheological values and the effectiveness of waqf instruments in maintaining environmental functions (Amanah, Khasanah, Chaq, Tajudin, & Hidayati, 2026; Fahrurrozi, 2026). The review and theme naming stages were carried out to ensure that the thematic synthesis reflects the reality of green asset management and water security (Anwar, Sarasi, Ubaidillah, Masnu'ah, & Wahidah, 2025; Qurrata, et al., 2024). Conceptual interpretation was then developed to see to what extent regulations and institutional practices support the sustainable development agenda (Islamiyati, 2023; Angelina, Qhisoli, Alfiansyah, Fiqri, & Hidayati, 2026). Through this systematic analysis procedure, the researcher can produce structured findings regarding the strategic potential of green waqf. The conclusion of this analysis is expected to make a tangible contribution to the development of ecology-based Islamic philanthropy theory.

RESULTS

1. Coding, Categorization, and Main Theme Mapping

Literature mapping produced a systematic grouping of meaning units to understand the conceptual structure of green waqf in Indonesia. Initial codes such as amanah (trust) and khalifah (stewardship) were synthesized into the category of ecological values within the theological foundation of waqf (Amanah, Khasanah, Chaq, Tajudin, & Hidayati, 2026; Fahrurrozi, 2026). The categories of water waqf and environmental conservation emerged as concrete implementations of these ecotheological principles in maintaining natural resources (Anwar, Sarasi, Ubaidillah, Masnu'ah, & Wahidah, 2025; Qurrata, et al., 2024). Institutional governance became a supporting category that ensures the operational sustainability of ecological assets in the field through the professionalism of nazirs (Safitri, Hasan, & Oktaviany, 2021; Arief, Mahfudz, Fasa, Wibisono, & Afifah, 2024). This entire mapping provides a comprehensive overview of the waqf paradigm transformation toward inclusive nature conservation.

No.	Initial Code	Category	Main Theme
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1	Amanah, khalifah, mizan, rahmah	Islamic ecological values	Islamic ecotheology as the foundation of green waqf
2	Waqf wells, clean water, irrigation	Water waqf	Green waqf for water security
3	Waqf forests, mangroves, conservation land	Ecological waqf	Green waqf for environmental conservation
4	Nazir, regulation, certification, collaboration	Governance	Sustainable green waqf institutionality

Source: Analysis by the Author, 2026.

2. First Main Theme: Islamic Ecotheology as the Foundation of Green Waqf

Islamic ecotheology becomes the main normative foundation that provides spiritual direction for the development of all green waqf programs. The concepts of mizan and rahmah position nature as an entity whose balance must be maintained through the moral responsibility of humans as khalifah (Fahrurrozi, 2026; Nur & M.H., 2025). Literature shows that avoiding damage on earth (fasad) is a concrete manifestation of ecological worship within the framework of maqasid syariah (Amanah, Khasanah, Chaq, Tajudin, & Hidayati, 2026; Fahrurrozi, 2026). This understanding expands the meaning of waqf from merely social worship into a form of spiritual responsibility for the sustainability of all biological life. Nature is not viewed merely as an object of material exploitation, but rather as a trust (amanah) that must be bequeathed in good condition to future generations.

3. Second Main Theme: Water Waqf as an Instrument of Water Security

Water is positioned as a strategic object in green waqf due to its highly vital function for human survival and ecosystem balance. Well waqf initiatives and clean water treatment technologies serve as concrete solutions to overcome drought crises in various marginal regions (Anwar, Sarasi, Ubaidillah, Masnu'ah, & Wahidah, 2025; Angelina, Qhisoli, Alfiansyah, Fiqri, & Hidayati, 2026). This program not only provides physical access to water but also ensures social resilience through the sustainable and equitable management of water resources (Amanah, Khasanah, Chaq, Tajudin, & Hidayati, 2026; Anwar, Sarasi, Ubaidillah, Masnu'ah, & Wahidah, 2025). The basic public need for water can be met through the optimization of waqf assets managed professionally for public benefit. Community involvement in maintaining waqf water sources strengthens social cohesion while preserving the hydrological functions of the land at the local level.

4. Third Main Theme: Green Waqf for Environmental Conservation

The expansion of waqf objects from physical structures to conservation land represents a progressive step in the long-term effort to maintain national biodiversity. Forest waqf and the preservation of mangrove ecosystems serve as natural barriers against disasters and increasingly extreme global climate change (Nur & M.H., 2025; Qurrata, et al., 2024). The allocation of green land through waqf instruments creates water catchment areas that are crucial for ecological balance in urban regions (Anwar, Sarasi, Ubaidillah, Masnu'ah, & Wahidah, 2025; Amanah, Khasanah, Chaq, Tajudin, & Hidayati, 2026). Ecological land managed as a waqf asset can prevent flooding while serving as a green open space beneficial to public health. This transformation affirms that every inch of endowed land holds significant potential to support the lives of all creatures on Earth.

5. Fourth Main Theme: Institutional Governance of Green Waqf



The operational effectiveness of green waqf in the field depends heavily on the professionalism of the *nazir* and strong legal guarantees for the assets. The managerial capacity of the administrators to integrate digital technology and accountability systems is key to maintaining public trust (Safitri, Hasan, & Oktaviany, 2021; Arief, Mahfudz, Fasa, Wibisono, & Afifah, 2024). Regulatory support for waqf land certification is essential to protect ecological assets from potential future legal disputes (Islamiyati, 2023; Faujiah, 2024). Furthermore, innovative social business models must be developed so that forest and water management can be financially independent without damaging the ecosystem (Hafizd, Saumantri, & Mustopa, 2022; Arief, Mahfudz, Fasa, Wibisono, & Afifah, 2024). Synergy between the government, Islamic financial institutions, and the wider community serves as a pillar supporting the sustainability of credible green waqf institutions.

6. Inter-theme Relationships and Meaning Patterns

The four themes identified in the literature form a meaning pattern that harmoniously integrates aspects of faith, physical assets, ecology, and institutional governance. The principles of ecotheology provide a spiritual core for the implementation of water waqf, which is then expanded through green land conservation programs in various regions (Amanah, Khasanah, Chaq, Tajudin, & Hidayati, 2026; Anwar, Sarasi, Ubaidillah, Masnu'ah, & Wahidah, 2025). The sustainability of all such initiatives requires the support of transparent and accountable institutional governance so that their benefits can be continuously realized (Safitri, Hasan, & Oktaviany, 2021; Arief, Mahfudz, Fasa, Wibisono, & Afifah, 2024). This pattern of relationships demonstrates that green waqf is a holistic ecosystem that combines divine dimensions with concrete environmental rescue actions. These inter-theme relationships confirm that the success of environmental preservation in Islam demands the integration of theological awareness and managerial competence.

7. Thematic Synthesis and Initial Implications

The thematic synthesis in this study confirms that green waqf is a transformative instrument for environmental protection and the improvement of social welfare. Shifting the orientation of waqf from the consumptive economic sector to the productive ecological sector is an urgent necessity in addressing contemporary climate crises (Wibowo, Al-Fadillah, Hariyono, Pradana, & Rohim, 2025; Muntaqo, 2015). The policy implications of these findings demand the strengthening of more specific regulations regarding standards for managing waqf assets based on environmental protection (Amanah, Khasanah, Chaq, Tajudin, & Hidayati, 2026; Islamiyati, 2023). Future waqf strategies must be more directed towards the protection of water, land, and forests as irreplaceable ecological trusts. These collective efforts are expected to realize ecological justice grounded in divine values for the sustainability of a dignified human civilization.

DISCUSSION

1. Interpretation of Main Themes

The interpretation of the main themes in this study confirms that green waqf is a tangible manifestation of the expanded meaning of Islamic philanthropy to respond to the global ecological crisis. Waqf is no longer limited to efforts for the physical preservation of assets alone, but now encompasses the responsibility to maintain the sustainability of biological life cycles and ecosystems in their entirety (Amanah, Khasanah, Chaq, Tajudin, & Hidayati, 2026; Anwar, Sarasi, Ubaidillah, Masnu'ah, & Wahidah, 2025). This concept positions the waqf instrument as a spiritual and ecological force that actively contributes to climate change mitigation through wise natural resource management (Fahrurrozi, 2026; Nur &

M.H., 2025). Through this perspective, green waqf functions as a bridge that connects divine values with concrete environmental rescue actions for the benefit of humanity. In conclusion, this transformation of meaning demonstrates that waqf has a much more dynamic role in maintaining the balance of the universe in the future.

2. Inter-theme Relationships and Meaning Construction

The integration of Islamic ecotheological values with institutional governance forms a unified meaning that leads to the creation of measurable and professional ecological action. Normative ideas regarding nature conservation require the support of managerial systems capable of translating religious values into concrete policies for water conservation and forest protection (Anwar, Sarasi, Ubaidillah, Masnu'ah, & Wahidah, 2025; Amanah, Khasanah, Chaq, Tajudin, & Hidayati, 2026). The successful implementation of environmental waqf is highly dependent on the synchronization between the nazir's spiritual intentions and accountability standards in managing strategic assets (Safitri, Hasan, & Oktaviani, 2021; Arief, Mahfudz, Fasa, Wibisono, & Afifah, 2024). These inter-theme relationships demonstrate that without strong institutional support, the ecological vision within the waqf system will struggle to achieve significant social impact. This synergy ultimately creates a transparent green philanthropy model capable of adapting to the challenges of contemporary environmental crises.

3. Relationship of Findings with Previous Studies

The findings in this article significantly strengthen the discourse on productive waqf by expanding the scope of its benefits to broader and more strategic areas of environmental conservation. While previous studies have tended to focus on the education, health, and economic empowerment sectors, this research asserts that water security is a new dimension for waqf productivity (Wibowo, Al-Fadillah, Hariyono, Pradana, & Rohim, 2025; Muntaqo, 2015). This paradigm shift provides a new foundation for the utilization of waqf assets in addressing the challenges of clean water crises and land degradation in various regions of Indonesia (Anwar, Sarasi, Ubaidillah, Masnu'ah, & Wahidah, 2025; Nur & M.H., 2025). The relevance of these findings to classic waqf studies demonstrates an evolution of thought that remains anchored in the principle of public interest (*kemaslahatan umum*), yet utilizes a more adaptive approach. This confirms that the Islamic philanthropy instrument possesses high flexibility in responding to increasingly urgent socio-ecological needs.

4. Social Context and Thematic Meaning

Socially, the development of green waqf is highly relevant to the urgent needs of the community in facing clean water crises and the threat of ecological disasters at the local level. The implementation of well waqf and forest waqf programs provides a tangible solution for communities affected by drought and severe damage to river basins (Anwar, Sarasi, Ubaidillah, Masnu'ah, & Wahidah, 2025; Amanah, Khasanah, Chaq, Tajudin, & Hidayati, 2026). On the other hand, this phenomenon demands a transformation in the role of the nazir (waqf manager) from mere passive asset managers into productive and innovative conservation agents (Safitri, Hasan, & Oktaviani, 2021; Arief, Mahfudz, Fasa, Wibisono, & Afifah, 2024). Social piety in the context of green waqf is now translated as a concrete commitment to restoring environmental carrying capacity to ensure the safety and survival of the wider community. This collective awareness is expected to strengthen community resilience in facing increasingly extreme climate uncertainty.

5. Theoretical and Conceptual Implications



The theoretical implication of this study is the strengthening of the position of the green waqf concept as an important scientific branch in contemporary, integrated waqf studies. This article expands the *maqasid al-shari'ah* framework through an in-depth emphasis on the idea of *hifdz al-bi'ah* or environmental protection as part of the effort to preserve human life (Fahrurrozi, 2026; Nur & M.H., 2025). Green waqf also serves as a conceptual bridge connecting classical waqf jurisprudence with internationally recognized sustainable development goals (Amanah, Khasanah, Chaq, Tajudin, & Hidayati, 2026; Qurrata, et al., 2024). This construction of thought provides a foundation for the development of Islamic ecotheology, which is not only doctrinal but also possesses strong practical-managerial dimensions. Conceptually, this research enriches the treasury of Islamic thought in viewing the ecological crisis as a theological challenge that requires immediate solutions.

6. Practical Implications, Limitations, and Directions for Future Research

Practically, this article provides strategic recommendations for the Indonesian Waqf Board and relevant ministries to begin formulating standard operating procedures for the management of waqf assets based on environmental protection. The utilization of digital technology and cross-institutional collaboration is highly necessary to ensure the accountability and effectiveness of every conservation program in the field (Maryaningsih, 2026; Faujiah, 2024). Although this study provides a strong theoretical foundation, its limitation lies in the use of literature review methods that have not tested this model in specific field cases. Future research should be directed towards in-depth case studies regarding the effectiveness of forest waqf or mangrove waqf in improving economic welfare while simultaneously preserving nature (Nur & M.H., 2025; Qurrata, et al., 2024). These ongoing efforts are expected to realize a waqf model capable of providing lasting benefits for the environment and human civilization.

CONCLUSION

This research successfully identifies a mapping of the literature regarding green waqf into four functionally integrated central themes. Islamic ecotheology is positioned as the normative foundation underlying all environment-based waqf initiatives for the broader common good. Concrete implementation is found in the theme of water waqf as an instrument for social resilience, as well as conservation waqf for the protection of biological ecosystems as a whole. Institutional governance serves as the main supporting pillar that ensures program sustainability through the professionalism of managers in maintaining ecological assets with integrity. These themes, in their entirety, provide a comprehensive picture of the massive potential of Islamic philanthropy in maintaining the earth's sustainability and the welfare of human civilization in the future.

The main theoretical contribution of this article lies in the expansion of the scope of productive waqf studies, which now significantly extends into the dimension of environmental preservation. The green waqf concept is able to reconcile traditional waqf *fiqh* principles with contemporary Islamic ecotheology discourse harmoniously, which is highly relevant to current challenges. This integration enriches the understanding of the basic goals of sharia through the protection of environmental functions as an integral part of efforts to preserve life and the continuity of descendants. Aligning spiritual values with sustainable development goals creates a new, adaptive framework for the challenges of increasingly extreme global climate crises. Thus, this study offers a more robust conceptual foundation for the development of a green philanthropy model that is more just for all living beings.

Practically, green waqf can be operationalized through the development of well waqf, spring preservation, and the management of waqf forests and mangrove ecosystem conservation in coastal areas. The development of such ecological assets requires clear technical regulatory support and sufficient guarantees of land legality to ensure long-term asset security. Improving manager capacity and innovative financing schemes are absolute prerequisites for the successful management of independent and effective conservation programs in the field. Cross-institutional collaboration between the government, religious institutions, and environmental organizations is highly necessary to expand positive impacts for local communities affected by ecological crises. Transparent institutional readiness will ensure that the benefits of green waqf can be felt evenly and sustainably by all levels of society.

An affirmation regarding the direction of future research is highly necessary to test the effectiveness of the green waqf model in more specific empirical practices in the wider community. Future research is expected to evaluate waqf practices in areas experiencing extreme water crises or land degradation that directly threaten citizens' livelihoods. A focus on community-based empowerment in maintaining ecological assets becomes an important variable to research in order to measure the levels of social and environmental resilience produced. Simultaneous analysis of economic and ecological impacts will provide more accurate data for the development of adaptive sharia philanthropy policies in the future. These sustained academic efforts are the strategic key to realizing ecosystem resilience based on noble divine values for a better future for nature.

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