
Law and Innovation of Productive Waqf Management to Support the Sustainable Development Goals (SDGs)

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Abstract

Objective: The objective of this study is to analyze the legal and innovative aspects of productive waqf management and explore its role in promoting the achievement of Sustainable Development Goals (SDGs). By examining the framework and implementation of productive waqf, this research seeks to understand its potential impact on economic, educational, and environmental outcomes. **Theoretical framework:** The study is based on Islamic law, specifically Law No. 41 of 2004 on Waqf and Government Regulation No. 42 of 2006 (amended in 2018). It also draws from the Compilation of Islamic Law (KHI), focusing on the management of productive waqf for investment and service production. **Literature review:** The review examines existing research on productive waqf's legal framework and its potential impact on SDGs, especially in sectors like MSMEs, education, and the environment. **Methods:** A qualitative approach is used, utilizing a literature review to collect and analyze data from relevant legal texts and academic sources. **Results:** The study finds that productive waqf in Indonesia is governed by specific laws and has significant potential to support SDGs. It can empower MSMEs, contribute to education, and promote sustainable environmental practices. **Implications:** The findings suggest that productive waqf can be a key tool in advancing SDGs, particularly in economic development, education, and environmental sustainability. **Novelty:** This research highlights the innovative role of productive waqf in achieving SDGs, focusing on sustainable practices like eco-friendly agriculture and renewable energy, areas not extensively explored in previous studies.

Keywords: law, innovation, management, productive waqf, sdfs.

INTRODUCTION

Sustainable development has become a major concern for countries around the world in this era of globalization. To achieve socially, economically, and environmentally sustainable development, the United Nations (UN) endorsed the Sustainable Development Goals (SDGs) in 2015. TPB or *Sustainable Development Goals (SDGs)* cover a wide range of goals, including environmental conservation, food security, gender equality, poverty alleviation, and access to high-quality education [1]. Waqf is one of the important customs and instruments to improve the welfare of the community, according to the historical records of Islamic civilization. Land waqf for the Quba Mosque, Bairoha garden waqf by Abu Talhah, Khaibar garden waqf by Umar, and well waqf by Uthman are examples of waqf practices that

originated from the Prophet Muhammad. This practice then continued until the time of the Ottoman, Abbasid, and Umayyad Dynasties. Until now, waqf has still been practiced in the modern world. For example, waqf emerged among Muslims in Indonesia along with the entry of Islam [2].

Waqf is one of the financial options available to support Indonesia's economic growth. Waqf is a form of Islamic social investment that helps various aspects, ranging from infrastructure development to socio-economic development of the community [3]. Most of the waqf land in Indonesia is still not used effectively. There are about 440,512 waqf land locations with a total area of 57,263.69 hectares, which covers only about 0.03% of Indonesia's land area, according to statistics from siwak.kemenag.go.id. Most of this waqf land is still used for customary purposes such as mosques, prayer rooms, schools, Islamic boarding schools, and cemeteries, although most of them have been certified. However, the potential of this land can be maximized for various beneficial activities that have an impact on the welfare of the community [4].

Although the potential of Indonesia's waqf is enormous, various obstacles, including low public literacy, incompetent management, and a lack of skilled human resources, hinder its full realization. Data from the Socio-Economic Survey (Susenas) of the Central Statistics Agency (BPS) shows that in March 2021, Indonesia's poverty rate increased by 10.14%, or around 1.12 million out of 27.54 million people [5]. The Covid-19 pandemic has caused an increase in the price of necessities, which has resulted in an increase in the number and percentage of the poor population. The prolonged economic crisis has also contributed to the continued increase in poverty. Many people do not realize how much of an impact this problem has on society at large, so a solution is needed [6].

The following are the numbers and percentages of poor people in 2013-2024 as follows:

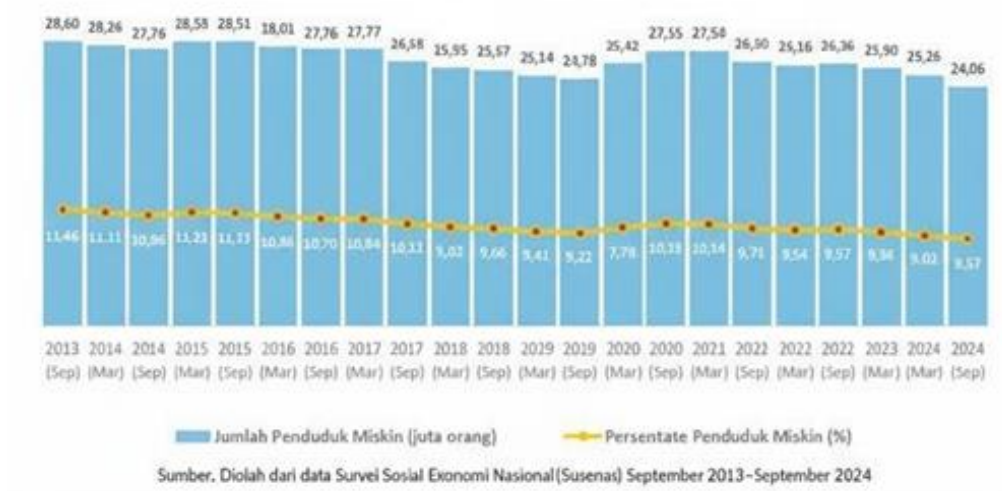


Figure 1. Number and Percentage of Poor Population 2013–2024

Source: Central Statistics Agency (BPS)

Through the productive management of waqf assets such as land, buildings, or capital, the benefits can be directed to create jobs, provide access to education, and support the economic empowerment of the poor. The results of this sustainable waqf management can be a long-term source of funding for social programs, such as skills training or subsidies for basic needs. With transparent and professional management, a productive waqf can also build public trust and increase its impact on poverty alleviation [7]. In Indonesian history, waqf is not a new practice. Law Number 41 of 2004 stipulates waqf in Indonesia, which encourages the management of state waqf and brings it closer to a more professional and better path. Due to the financial resources needed for waqf management, many waqf assets in Indonesia are still not managed optimally. As a result, waqf assets cannot be cultivated and used for the

common good or for noble purposes. In Indonesia, waqf is not intended to improve the local economy [8].

Productive waqf has the potential to exert great economic influence through investments in various industries, including trade, industry, and agriculture, according to various studies. The utilization of the results of waqf asset management allows the benefits obtained, both from the value of the waqf and the net profit generated from the development of these assets. In this case, the achievement of several Sustainable Development Goals (SDGs), especially those related to health, education, and community economic empowerment, can be assisted through effective waqf management. Based on the background that has been explained above, the main problems in this study are as follows: What is the law and innovation in productive waqf management? What is the role of productive waqf in encouraging the Sustainable Development Goals (SDGs)? Meanwhile, the purpose of this study is to investigate the law and innovation in productive waqf management and the role of productive waqf in driving the Sustainable Development Goals (SDGs) [9].

LITERATURE REVIEW

The existing literature on productive waqf management in Indonesia highlights its evolving legal foundations, managerial practices, and developmental implications. Central to the discourse is the regulatory framework established through national laws, including the Waqf Law and its implementing regulations, which emphasize structured governance, accountability, and the institutional role of waqf authorities. These legal instruments underscore the responsibilities of nazhir as professional managers mandated to preserve, develop, and optimize waqf assets for long-term community benefit. Within this framework, productive waqf is understood as a mechanism that transforms static assets into revenue-generating resources capable of supporting various socio-economic initiatives [10].

Scholarly discussions consistently point to the vast potential of productive waqf in Indonesia, especially considering the abundance of unused or underutilized waqf land. Many studies underline that although the potential is substantial, challenges related to human resource capacity, literacy, managerial professionalism, and institutional coordination often impede optimal utilization. These constraints highlight the need for increased competency development, digital transformation, and better regulatory adaptation to emerging models such as cash waqf, digital waqf, and investment-based waqf instruments [10].

Another dominant theme in the literature concerns the alignment of productive waqf with the Sustainable Development Goals (SDGs). Researchers note that productive waqf can significantly contribute to poverty alleviation, economic empowerment, education, and environmental sustainability. Waqf-based financing models have shown promise in supporting MSME development, expanding educational access, and promoting community welfare programs. The capacity of productive waqf to generate continuous income positions it as a strategic tool for sustainable development, particularly for SDG 1, SDG 4, and SDG 8 [11].

Furthermore, recent discourse highlights innovation as a key determinant of waqf effectiveness. The introduction of digital platforms, blockchain-based waqf management, and integrated philanthropic models demonstrates the sector's transition toward more transparent and efficient systems. These innovations not only enhance public trust but also broaden participation and fundraising capacity. Additionally, studies emphasize the importance of maqasid al-shariah as a guiding principle in ensuring that waqf development aligns with Islamic ethical frameworks while addressing contemporary socio-economic challenges. Overall, the literature portrays productive waqf as a dynamic Islamic economic instrument with increasing relevance in modern development contexts. To maximize its impact, scholars stress the necessity of strengthening governance, fostering innovation, and promoting multi-sector collaboration so that productive waqf can function as a sustainable driver of national welfare [12].

METHODOLOGY

This study employs a qualitative literature research methodology designed to explore the legal framework, managerial practices, and innovative dimensions of productive waqf in relation to the Sustainable Development Goals (SDGs). Qualitative literature research is particularly suitable for topics that require conceptual interpretation, normative analysis, and synthesis of theoretical perspectives. Through this method, the study systematically gathers, reviews, and interprets information from a range of textual sources, including books, scholarly journals, scientific reports, conference papers, government regulations, and digital publications relevant to waqf management and sustainable development [12].

The research process consists of three main stages: data collection, data evaluation, and data interpretation. In the data collection stage, the researchers identify reputable sources that discuss productive waqf, Islamic legal frameworks, institutional governance, economic empowerment, and SDG integration. These sources are selected based on relevance, credibility, and their contribution to understanding how waqf functions as an Islamic socio-economic institution. Particular attention is given to literature highlighting innovations such as digital waqf, cash waqf schemes, and waqf-linked investment instruments that directly support SDG-oriented development [12].

The second stage involves evaluating the collected sources to extract key themes, conceptual relationships, and practical models. The researchers analyze how existing studies define productive waqf, articulate its management principles, and explain obstacles faced by nazhir in optimizing waqf assets. Additionally, the evaluation process reviews literature that links productive waqf with SDG targets, such as poverty reduction (SDG 1), quality education (SDG 4), decent work and economic growth (SDG 8), reduced inequalities (SDG 10), and sustainable communities (SDG 11). This ensures that the study not only addresses the legal and managerial aspects of waqf but also situates its relevance within global development frameworks.

Table 1. Research Methodology

Component	Brief Description
Research Method	Qualitative research using a literature-based approach.
Purpose of the Method	To examine the legal framework, managerial practices, and innovative dimensions of productive waqf in relation to the SDGs.
Data Sources	Books, scholarly journals, research reports, conference proceedings, government regulations, and digital publications related to waqf management and sustainable development.
Research Stages	<ol style="list-style-type: none">1. Data Collection: Identifying credible literature on productive waqf, Islamic legal frameworks, institutional governance, economic empowerment, digital waqf innovations, cash waqf schemes, and waqf-linked investment instruments.2. Data Evaluation: Analyzing themes, conceptual relationships, practical models, challenges faced by nazhir, and reviewing studies connecting productive waqf to SDG 1, 4, 8, 10, and 11.3. Data Interpretation: Synthesizing findings through comparative and thematic analysis; identifying management patterns, productivity-enhancing innovations, and governance reforms.
Analytical Focus	Definitions of productive waqf, management principles, challenges in optimization, and integration with sustainable development goals.
Methodological Output	A comprehensive understanding of how productive waqf supports sustainable development, providing both theoretical and practical insights for improving waqf governance and innovation.

The final stage, data interpretation, synthesizes the findings to produce a coherent understanding of how productive waqf contributes to sustainable development. Through comparative and thematic analysis, the study identifies patterns in waqf management models, innovations that enhance waqf productivity, and governance reforms that support transparency and accountability. The integration of SDG-related literature further allows the researchers to interpret productive waqf as a multidimensional instrument capable of addressing economic, social, and environmental challenges. In summary, this qualitative literature methodology enables a comprehensive examination of productive waqf by drawing from diverse academic and regulatory sources. It provides a structured approach to understanding the intersection between Islamic philanthropic practices and sustainable development, thereby offering insights that are both theoretically grounded and practically relevant [13].

RESULTS AND DISCUSSION

Law and Innovation in Productive Waqf Management

In Indonesia, Law No. 41 of 2004 concerning Waqf and Government Regulation No. 42 of 2006 concerning the Implementation of Law No. 41 of 2004, which was later amended into Government Regulation No. 25 of 2018, are some of the laws that regulate waqf. In addition, Law No. 41 of 2004 was inspired by Book III of the Compilation of Islamic Law (KHI). According to the regulations, Nazhir is responsible for managing, supervising, and managing waqf property, as well as communicating and reporting to the Indonesian Waqf Agency (BWI) [14].

In general, management is the process of hiring others to achieve predetermined goals. Planning, organizing, implementing, and controlling are the stages that make up management, according to George R. Terry. These stages are used to set and achieve pre-set goals by utilizing human and other resources [15]. Productive waqf is a waqf that is carried out for investment and the creation of commodities and services that are allowed by Islamic law. Capital (waqf property) is invested in this way, and the beneficiaries receive the results [16]. A type of waqf known as "productive waqf" seeks to manage and utilize waqf assets in a way that will provide benefits to the community in the long run. The main asset (land, buildings, or cash) remains intact in this waqf, but is used to generate income or profits, which are then given to the recipient (mauquf 'alaih). Productive waqf focuses on asset management to provide long-term benefits, in contrast to consumptive waqf, whose benefits are usually used directly [17].

A method of managing waqf assets to optimize their benefits for the community is called productive waqf management. Waqf assets are collected, developed, utilized, and reported as part of this process. In this case, the nazhir, or waqf manager, plays an important role in ensuring that waqf assets are not only preserved but also managed effectively, resulting in surpluses for various purposes, including social welfare, health services, and education. Principles of productive waqf management:

- a. **Transparency:** To foster public trust, information on the management and utilization of waqf assets must be available to the public. According to research, fostering public trust in waqf institutions requires openness in financial management and reporting practices.
- b. **Accountability:** Waqf managers (nazhir) are required to provide transparent reports on their performance and are responsible for the utilization of waqf assets and funds. Detailed annual reporting on the allocation of funds and the results achieved is part of this accountability.

- c. Professionalism: Waqf managers must have the necessary skills and knowledge to manage assets properly and efficiently. Based on research, the competence of nazirs is very important for effective and profitable waqf management [18].

Effective waqf management involves some elements, such as the following:

- a. Collection: Collecting assets or waqf funds from the community. To achieve the desired goals, these activities require a strong fundraising plan.
- b. Development: Includes organizing and implementing initiatives to increase the value of waqf assets, such as maximizing the use of waqf land for agriculture or education.
- c. Utilization: Utilizing funds obtained from waqf management for the benefit of the community, for example, by providing high-quality health and education services.
- d. Development: Includes organizing and implementing initiatives to increase the value of waqf assets, such as maximizing the use of waqf land for agriculture or education.
- e. Utilization: Utilizing funds obtained from waqf management for the benefit of the community, such as providing high-quality health and education services.
- f. Reporting: Provide waqf and the public with comprehensive information on the use and results of waqf assets.
- g. Reporting: Provide clear information on the use and results of waqf assets to waqif (waqf givers) and the community [19].

Productive waqf has great potential to benefit the community. Waqf can be a vehicle for cultural, religious, social, and economic progress. Waqf is feasible because, at its core, the purpose is not just to accumulate wealth; Waqf also requires its utilization, the proceeds of which are then used for the welfare of the community [20]. The benefits of productive waqf management come from net profits that are in line with the purpose of waqf, rather than directly from the object of waqf. Waqf assets or properties can be managed for a variety of purposes, including production in agriculture, industry, trade, and services [21].

The following is a model of the concept of waqf in achieving the SDGs, shown in Figure:

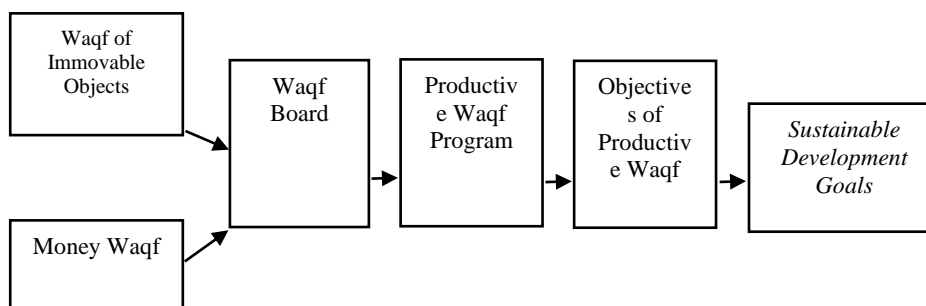


Figure 2. The Following as A Model of the Concept of Waqf in Achieving the Sdgs.

The process of collecting, managing, and allocating productive waqf is illustrated in Figure 2. The collection of waqf assets, including money waqf and immovable property waqf, including buildings and land, is shown in the first section [22]. After that, this waqf is given to waqf organizations to be managed through various beneficial waqf initiatives, including those for livestock, fisheries, agricultural land, and educational advancement. In line with the declared purpose of waqf, all of these operations are effectively managed to generate money that will be used for waqf purposes, such as financing Islamic boarding schools, orphanages, and other initiatives. These goals will help achieve the SDGs, including the first, which is to create a poverty-free society, and the eighth, which is to increase economic growth and provide decent work [23].

The Role of Productive Waqf in Encouraging Sustainable Development Goals (SDGs)

The Sustainable Development Goals, or SDGs, have received a lot of attention. In 2015, 193 countries ratified the treaty. These goals are based on five core ideas that balance social, economic, and environmental factors: 1) People, 2) Earth, 3) Wealth, 4) Harmony, and 5) Collaboration. To improve human life, these five important principles, known as the 5Ps, encompass 17 and 169 goals that cannot be divided, linked, or combined, respectively [24]. The achievement of several Sustainable Development Goals (SDGs) can be greatly influenced by productive waqf. First, by empowering and developing the micro, small, and medium enterprises (MSMEs) sector. In many countries, MSMEs are the backbone of the economy and are important for reducing poverty, creating jobs, and encouraging economic equity [25]. MSMEs can gain market access, training, and business financing through effective, productive waqf management, which will increase their productivity and competitiveness. Second, the fields of research and education can benefit from productive waqf. Educational institutions can improve educational standards and accessibility by using waqf money. Better access and high-quality education can be achieved through waqf-funded research centers, scholarships, and better infrastructure [26].

Furthermore, research and technical development aimed at innovation and solutions to sustainable development problems can be supported by a productive waqf. Third, the environment is influenced by sustainable productive waqf management. Sustainable use of waqf assets, such as forest management, renewable energy, or environmentally friendly farming methods, can go a long way toward preserving biodiversity, lowering greenhouse gas emissions, and advancing environmental sustainability [27]. In addition to getting value from income from productive activities and more waqf, productive waqf is a low-cost or even free asset or fund that can function as a buffer against economic shocks. Waqf, an Islamic philanthropic practice that involves giving one's property to be used, either temporarily or permanently, for the benefit of the ummah so that its benefits continue to increase over time, is one way to carry out national development. Productive waqf is a type of social philanthropy that aims to achieve the same goals as the Sustainable Development Goals (SDGs), which is the definition of sustainable development adopted by the United Nations [28]. The goal of sustainable development is to solve environmental and development problems. Therefore, through various initiatives, productive waqf has the capacity to achieve the Sustainable Development Goals (SDGs). To directly address social and economic problems, including poverty, unemployment, and economic inequality, various efforts are made to utilize waqf for constructive activities. The resilience of waqf assets, which can produce long-term benefits to meet the needs of the community, is what sustainability in waqf means [29].

Supporting the Sustainable Development Goals (SDGs), especially SDG 1 (poverty alleviation), SDG 8 (decent work and economic growth), and SDG 9 (industry, innovation, and infrastructure), productive waqf is needed [30]. An asset-based Islamic philanthropic instrument called productive waqf leverages training, company growth, and access to productive resources to boost the local economy. Its contribution goes beyond the macro level and includes the development of important social facilities such as hospitals and schools, the optimization of unproductive assets, and the creation of jobs. Another approach to address socioeconomic inequality and promote fair and sustainable economic growth based on the principles of justice is productive waqf [31].

As part of its global commitments, Indonesia has embraced and implemented the Sustainable Development Goals (SDGs) agenda since 2015. This implementation process includes national policy alignment, involvement of various stakeholders, resource mobilization, and systematic monitoring and evaluation [32]. However, there are still a number of obstacles that need to be overcome, such as the coordination of the SDGs with regional and national development goals, increasing stakeholder participation, and strengthening vertical and horizontal coordination. Through outreach, accountability systems,

funding, and institutional efforts, local governments play an important role in achieving the SDGs. Taking all these things into account, significant progress is needed to implement the SDGs in Indonesia and achieve more sustainable and equitable welfare [33].

Indonesia is a developing country that faces a number of problems related to poverty, both absolute and relative. According to the Ministry of Law and Human Rights (2016), poverty is a complex problem that Indonesia continues to face. Furthermore, achieving population welfare requires handling the multifaceted character of poverty. A country's poverty rate can be a barometer of rising or falling economic growth [34]. Based on information obtained on April 23, 2022, from the Waqf Information System (SIWAK) of the Ministry of Religious Affairs, Indonesia has 430,386 potential land waqf locations, or an area of 56,254.19 hectares. The Indonesian Waqf Agency (BWI) estimates that the country's annual waqf potential reaches Rp 180 trillion. This potential shows the large capacity of Indonesia's waqf that can be used for social and economic purposes [35]. The progress of Muslims depends largely on education. A civilization that lacks education will continue to lag behind other countries. On the other hand, a country with a high level of education will perform better than other countries. Improving the quality of education through the wise use of waqf funds is one of the strategies to overcome widespread poverty that contributes to the decline in Muslim education [36].

The welfare of the Indonesian people is clearly influenced by productive waqf. Waqf-funded initiatives make a substantial contribution to the expansion of the local economy. Improving the welfare of the community in general is one of the impacts. In addition to helping individuals, waqf-funded health and education initiatives also improve people's living standards. According to research, by offering scholarships and essential infrastructure, well-managed waqf funds can reduce poverty and improve people's access to education [37]. An alternative strategy to strengthen the economic resilience of Muslims is a productive waqf. In addition, a productive waqf can be a component of philanthropic investment, allowing waqf assets to continue to generate stable income. The production capacity of the waqf to boost the overall economy is an added value. Waqf assets that have not been utilized optimally can be used to create value for the community through these productive waqf items [38].

Some strategies that can be used to increase the effectiveness of productive waqf management in Indonesia are based on Islamic legal theories and current issues. These strategies include:

- a. Improving Nazhir Competence: Waqf managers can gain proficiency in Sharia business and investment through training and certification.
- b. Utilizing Technology in Waqf Management: Digitization of waqf, such as crowdfunding or blockchain-based waqf, can increase accountability and transparency.
- c. More Adaptive Regulatory Support: The government must make room for new and cutting-edge waqf models, such as investment-based money waqf and stock waqf.
- d. Public Education and Outreach: To encourage public involvement in the management of productive waqf and to gain a deeper understanding of its potential [39].

According to Islamic law, waqf is very important for the economic growth and social welfare of the community. Islamic legal doctrine emphasizes the importance of professional, accountable, and sustainable management of waqf. However, its implementation still faces several obstacles, especially in the fields of management, legislation, and public awareness. To maximize its potential for the long-term benefit of the community, waqf management innovations must continue to be improved [40]. One of the goals of the SDGs is as follows:

1. Without Poverty. Eradicate poverty of any kind worldwide.

2. No hunger. Eliminate hunger, achieve food security, improve nutrition, and promote sustainable agriculture.
3. Good Health and Well-Being. Ensuring healthy living and improving well-being for all people of all ages.
4. Quality Education. Ensuring equitable access to quality education and improving learning opportunities for all, ensuring inclusive and equitable education, and fostering lifelong learning opportunities for all.
5. Economic Growth and Decent Jobs. Promote sustainable and inclusive economic development, full and productive employment opportunities, and decent work for all.
6. Clean Water and Sanitation. Ensuring the availability of clean water and sustainable sanitation for all [\[41\]](#).

Analysis

The document presents a comprehensive exploration of the legal foundations, managerial frameworks, and innovative practices underpinning productive waqf in Indonesia, positioning it as a strategic instrument to advance the Sustainable Development Goals (SDGs). The analysis reveals that Indonesia's regulatory basis—primarily Law No. 41/2004 and Government Regulation No. 42/2006 as amended in 2018—provides a formal structure for waqf governance, emphasizing the roles of nazhir, accountability mechanisms, and alignment with Islamic legal principles. However, despite this robust legal architecture, the text underscores a persistent implementation gap marked by inadequate managerial competence, low public literacy, and suboptimal utilization of waqf assets.

A central theme that emerges is the transformative potential of productive waqf, defined as waqf assets developed to generate sustainable income rather than being consumed directly. The manuscript situates productive waqf as a multi-dimensional driver of development: economically through MSME empowerment, socially through educational financing, and environmentally through green and renewable-focused waqf programs. This multidimensionality aligns productively with SDG targets, particularly SDG 1 (No Poverty), SDG 4 (Quality Education), SDG 8 (Decent Work and Economic Growth), and SDG 15 (Life on Land). The analysis also highlights innovation as a critical success factor, especially technological integration such as digital waqf platforms, blockchain-based transparency systems, and crowdfunding models. These tools are presented as solutions to overcome long-standing issues of trust, data accessibility, and efficiency in waqf management. The literature referenced in the document reinforces that digitization strengthens governance, enhances community participation, and improves monetization of waqf assets [\[41\]](#).

Furthermore, the text emphasizes the strategic role of waqf in national economic resilience, noting that Indonesia holds vast waqf potential—over 430,000 land plots and an estimated Rp 180 trillion in annual waqf value. Yet, much remains untapped. The discussion suggests that transforming unproductive waqf assets into income-generating ventures could significantly bolster social welfare, finance health and education services, and stimulate rural economic growth. Overall, the file portrays productive waqf as a potent Islamic economic instrument whose effectiveness depends on regulatory clarity, managerial professionalism, technological innovation, and strong stakeholder collaboration. When these elements converge, productive waqf becomes a powerful catalyst for achieving equitable and sustainable development in Indonesia.

CONCLUSION

Based on the above description, it can be concluded that in Indonesia, Law No. 41 of 2004 concerning Waqf and Government Regulation No. 42 of 2006 concerning the Implementation of Law No. 41 of 2004, which was later amended into Government Regulation No. 25 of 2018, are some of the laws that regulate waqf. In addition, Law No. 41

of 2004 was inspired by Book III of the Compilation of Islamic Law (KHI). Productive waqf has a strategic role in supporting Islamic economic development and social welfare in Indonesia. Productive waqf is a form of waqf that aims to manage and utilize waqf assets productively to provide sustainable benefits to the community. In this waqf, the principal assets (such as land, buildings, or money) are kept intact, but are used to generate income or profits which are then distributed to the beneficiaries (*mauquf 'alaih*). The achievement of several Sustainable Development Goals (SDGs) can be greatly influenced by productive waqf. First, by empowering and developing the micro, small, and medium enterprises (MSMEs) sector. Second, the fields of research and education can benefit from productive waqf. Third, the environment is influenced by sustainable productive waqf management. Maintaining biodiversity, reducing greenhouse gas emissions, and advancing environmental sustainability can be greatly helped through the sustainable use of waqf assets, such as forests, energy, or environmentally friendly agriculture management.

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Author's Contributions

All authors contributed equally to the conception, design, analysis, and drafting of this research. Each author participated in data interpretation, manuscript preparation, and critical revisions. All authors have read and approved the final version, ensuring accuracy and integrity throughout the research process.

Conflicts of Interest

The authors declare no conflicts of interest regarding the publication of this study. All research activities were conducted independently, without financial or institutional bias. The conclusions presented reflect the authors' academic analysis related to productive waqf and its contribution to advancing the Sustainable Development Goals.

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