
Green Waqf Education and Literacy for Worshippers of the Pekanbaru Mughadah Mosque to Facilitate Sustainable Development

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ABSTRACT

The objective of this community service initiative is to enhance the comprehension and awareness of the worshippers at the Pekanbaru Mughadah Mosque regarding the concept of green waqf as a mechanism of Islamic social finance that is instrumental in promoting sustainable development. The execution of this initiative is necessitated by the observed deficiencies in the literacy concerning productive waqf and the inadequate application of waqf for the purposes of environmental enhancement and economic empowerment of the community. The methodology employed in conducting this community service comprises four principal stages, namely: (1) the preparatory stage, which encompasses coordination with the mosque, the development of educational materials, and the preliminary assessment of the worshippers' level of waqf literacy; (2) the implementation stage, which involves socialization efforts, interactive training sessions, and group discussions focused on the concepts, advantages, and practical applications of green waqf; (3) the evaluation and reporting stage, which includes the assessment of participants' knowledge advancement and the compilation of reports detailing the outcomes of the activities; and (4) the Sustainability Evaluation Results Stage, which examines the sustainability impact of the program through the engagement of worshippers in green waqf initiatives and the potential for its realization at the mosque level. The findings from the activities indicated a substantial enhancement in the worshippers' grasp of the green waqf concept, with an increase from an average of 55.4% prior to the initiative to 87.8% subsequent to the initiative. Participants also demonstrated considerable enthusiasm for the execution of environmentally-focused green waqf initiatives, such as waqf-based reforestation and waste management programs. Furthermore, small groups of worshippers have been established, demonstrating commitment to advance the green waqf program within the mosque community. Consequently, this initiative significantly contributes to the enhancement of sharia financial literacy, the broadening of the productive waqf function, and the promotion of sustainable principles of Islamic social finance at the community level of the mosque.

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INTRODUCTION

Sustainable development necessitates the creation of synergies among economic, social, and environmental objectives; within the Indonesian milieu, Islamic financial instruments such as waqf are increasingly being recognized as viable long-term financing mechanisms that can effectively support the targets of the Sustainable Development Goals (SDGs), particularly in the realms of environmental conservation and natural resource management (IPB, 2025).

The notion of green waqf directs the management of waqf towards environmentally sustainable initiatives—such as land restoration, forest conservation, and renewable energy—ensuring that waqf functions not merely as a social asset but also as a significant instrument for climate change mitigation and adaptation. The formulation of a green waqf model is pertinent to environmental objectives and possesses the potential for integration into local policy frameworks (Kholiq, 2025).

The prospects for waqf in Indonesia are substantial; however, the effective utilization of waqf assets—including both cash and productive waqf—is frequently impeded by the public's inadequate understanding (literacy) of the mechanisms, advantages, and governance associated with waqf; such a deficiency in waqf literacy obstructs the optimal utilization and allocation of waqf resources for sustainable initiatives. Consequently, advancing waqf literacy education is imperative (Dariyanto, 2025).

Investigations into waqf literacy in Indonesia reveal significant disparities in knowledge across different demographic groups (age, education, location), suggesting that community-based educational interventions (for example, via mosques) are more efficacious in enhancing interest in waqf and encouraging participation among wakif. Mosque-centered interventions capitalize on the mosque's role as a social and religious hub, which is in close proximity to congregants (Nugraha et al., 2022).

The mosque possesses the potential to act as a center for economic empowerment and a catalyst for the implementation of productive waqf programs—including green waqf—due to its status as a trusted local institution; the mosque-based empowerment model has demonstrated efficacy in augmenting the utilization of zakat, infaq, alms, and waqf for local economic endeavors. Thus, prioritizing mosque congregants as a strategic focus for educational initiatives is warranted (Md Radzi et al., 2024).

The case study examining the development of green waqf in Indonesia illustrates a variety of implementation models (such as waqf forests, agroforestry projects, and renewable energy initiatives), while also highlighting challenges related to management, technical capabilities, and asset ownership—issues that necessitate governance capacity, transparency, and accountability from waqf administrators. Education for worshippers must encompass the technical dimensions of management and governance to ensure the sustainability of green waqf projects (Murtadha & Maulida, 2025). In numerous regions, administrative obstacles and a deficiency in innovative funding models (for instance, a combination of cash waqf with sharia crowdfunding or regulation-compliant decentralized finance integration) constrain the scale of green waqf projects; therefore, it is essential to incorporate digital literacy and an understanding of alternative funding mechanisms into waqf education for younger congregants.

An evaluation of the existing literature indicates that effective waqf education programs amalgamate religious (explanations of waqf law and intent), technical (waqf project business models), and practical (methods of donation, reporting mechanisms) approaches, thereby enabling worshippers to make informed decisions regarding waqf and to contribute to the sustainability of green initiatives. Consequently, the educational content must be comprehensive (Dariyanto, 2025).

The specific local conditions in Pekanbaru (an urban center grappling with air quality issues, spatial organization, and a deficit of green spaces) position green waqf as a locally pertinent adaptive solution; implementation at the mosque level could yield trial sites (pilot projects) for restoration efforts, community parks, or clean energy initiatives involving congregants (IPB, 2025). This underscores the pertinence of the program within the context of the Pekanbaru Mujahadah Mosque.

National investigations into the levels of waqf literacy and the dynamics of conscious waqf movements underscore the necessity for continuous interventions rather than singular, episodic programs, alongside the imperative for the establishment of monitoring, reporting, and sustainability indicators (Sustainability Evaluation) to evaluate the socio-environmental ramifications of green waqfs administered by mosque communities. Educational initiatives must be complemented by a framework for assessing outcomes (Setiawan et al., 2025).

Another commonly cited impediment pertains to the deficiency of community leadership and prophetic leadership practices essential for ensuring that green waqf projects remain focused on social and environmental advantages; thus, it is imperative to bolster the capabilities of mosque administrators and volunteer congregants through comprehensive training and mentorship (Murtadha & Maulida, 2025).

The execution of green waqf initiatives is inextricably linked to the multifaceted challenges associated with the management of waqf assets, which encompass administrative and institutional hurdles, as well as a lack of innovative methodologies. For instance, empirical research indicates that the potential for waqf in Indonesia is significantly substantial yet remains suboptimal owing to factors such as insufficient regulation, limited governance (nazhir), and inadequate literacy levels (Anggraini et al., 2024).

In the environmental domain, the green waqf model has been examined as a strategic approach to the preservation of terrestrial ecosystems in Indonesia, employing a structural framework that demonstrates that waqf can effectively contribute to the category of environmental projects, contingent upon the clarity of strategy and governance (Irfany et al., 2023). This finding further substantiates the pertinence of the green waqf concept in fostering sustainable development through the integration of socio-religious and environmental dimensions.

Digital technology and crowdfunding platforms have begun to assume a pivotal role in the evolution of waqf, encompassing green waqf initiatives. For example, research has revealed that the assimilation of green waqf through digital crowdfunding platforms can effectively mobilize communities and enhance socio-environmental outcomes (Alfarisi & Huda, 2023). Consequently, waqf literacy, in conjunction with digital literacy, emerges as a crucial component for worshippers or community members to leverage green waqf instruments effectively.

The rate of waqf literacy among Indonesian society, particularly, remains categorically low. For instance, the literacy index among the millennial demographic in DKI Jakarta was determined to be merely 36.71% out of 100 respondents, indicating substantial opportunities for the enhancement of waqf knowledge (Rahmah Ghanny & Fatwa, 2021). This scenario highlights the urgency for targeted educational initiatives directed at local communities, particularly mosque congregants.

In addition to the dimensions of knowledge and intention, the environmental considerations in urban areas such as Pekanbaru warrant significant attention, as metropolitan regions confront challenges concerning green open spaces, air quality, and overall environmental health. In this context, green waqf

projects overseen by the mosque community can serve as a tangible local solution to reinforce sustainable development at the micro-level of the region (Kemenag, 2025).

Considering the aforementioned circumstances—the substantial potential of green waqf instruments, the prevailing deficiencies in waqf literacy and digital literacy, the complexities inherent in waqf management, and the localized needs of Pekanbaru—the implementation of a green waqf education and literacy program specifically targeted at the worshippers of the Pekanbaru Mujahadah Mosque emerges as exceedingly relevant and strategic within the broader framework of initiatives aimed at propelling sustainable development at the microdistrict level.

METHOD

Preparatory Stage

The preparatory phase is designed to guarantee that the service activities are executed efficiently and in alignment with the requirements of the target community. The steps undertaken include, but are not limited to:

- a. Needs Assessment; The implementation team performed an initial survey and conducted brief interviews with the administrators of Mujahadah Mosque and its congregants to ascertain their comprehension of the concepts surrounding green waqf, sustainability, and the role of mosques in the preservation of the environment.
- b. Coordination and Licensing; The service team engages in coordination with the mosque administration, the Mosque Prosperity Council (DKM), as well as local community leaders to secure their support and obtain the necessary permissions for the execution of the activities.
- c. Preparation of Modules and Educational Materials; Training modules were developed focusing on green waqf literacy, which encompass: fundamental concepts of productive waqf and green waqf, the relationship between waqf and sustainable development (SDGs), initiatives related to green waqf, and the role of mosque congregants within the green economic ecosystem.
- d. Preparation of Schedules and Division of Assignments; The team establishes the schedule for activities, identifies the location for implementation (the main hall of the Mujahadah Mosque), and delineates the roles among the speakers, moderators, and technical committee members.

Implementation Phase

This phase encompasses the execution of community service initiatives utilizing a participatory methodology.

1. Education and Literacy Activities
 - Session 1: An introduction to the principles of Green Waqf and an exploration of sustainability values within the context of Islam.
 - Session 2: A practical examination of implementing Green Waqf within the mosque environment, alongside exemplary best practices from various regions.

- Session 3: An interactive workshop focusing on the simulation of project planning for worker-oriented green waqf initiatives (e.g., waqf garden, waqf waste management bank, or mosque waqf garden).
2. Method of Implementation
 - Engagement through interactive lectures and focus group discussions (FGD)
 - Presentation of an educational video pertaining to green waqf Simulation and role-playing exercises centered around green waqf management
 - Distribution of informational booklets and educational modules on green waqf literacy
 3. Execution Stage Output
 - Enhanced comprehension among worshippers regarding the concept of green waqf
 - Establishment of a commitment among worshippers to advocate for environmentally sustainable waqf initiatives
 - Development of a preliminary action plan for the green waqf program at Mujahadah Mosque

Evaluation and Reporting Phase

This phase is conducted to assess the efficacy of the undertaken activity while concurrently documenting the resultant outcomes.

1. Evaluation of Process and Results
 - Process Evaluation: An examination of participant involvement, active engagement in discourse, and the degree of enthusiasm exhibited.
 - Evaluation of Results: A straightforward pre-test and post-test methodology to assess the enhancement of knowledge regarding green waqf among worshippers.
 - Collection of feedback through participant satisfaction questionnaires.
2. Activity Reporting
 - The aggregation of activity reports that encompass background information, objectives, stages of implementation, resultant outcomes, photographic documentation, and subsequent action plans.
 - The report was submitted to the university and the administrator of the Mujahadah Mosque.

Sustainability Evaluation Results Phase

This phase aims to ensure the sustainability of the impact of community service activities and to monitor the progress of green waqf initiatives in mosques.

1. Post-Activity Monitoring and Support
 - Conducting periodic visits to oversee the implementation of green waqf ideas proposed by the congregation.
 - Providing technical support and consultation to the Mosque Prosperity Board (DKM) in designing environmentally friendly waqf programs (such as management of green waqf land, renewable energy for mosques, or waqf waste management).
2. Sustainability Impact Assessment
 - Evaluates the degree to which literacy initiatives facilitate modifications in the behaviors of waqf-related participants and environmentally-conscious worshippers.

- Ascertain prospective partnerships with zakat organizations, BWI, or private entities to bolster the implementation of environmentally sustainable waqf in mosques.
3. Advance Recommendations and Plans
- Formulating strategic propositions for mosques aimed at the establishment of a Green Waqf Action Plan.
 - Creating a supplementary proposal in the format of a “Green Waqf-Based Environmentally Sustainable Mosque” initiative.

RESULTS AND DISCUSSIONS

1. Results of the Execution of Activities

Community service initiatives were conducted at the Pekanbaru Mujahadah Mosque over a span of two days, showcasing the enthusiastic involvement of congregants and mosque administrators. A cumulative total of 48 participants were in attendance, comprising:

- 10 members of the Mosque Prosperity Council
- 15 youth volunteers affiliated with the mosque and social outreach
- 13 male congregants 10 female attendees of the Taklim assembly

The execution of the activities progressed in accordance with a structured plan comprising four primary sessions: foundational education regarding green waqf, literacy pertaining to productive waqf, a workshop focused on the planning of green waqf, and the presentation of a strategic action plan for worshippers.

a. Green Waqf Education and Literacy Session

Participants acquire a comprehensive understanding of the fundamental principles underlying green waqf, which is oriented towards the dual objectives of environmental conservation and sustainable economic empowerment. The detailed outline of the activities is as follows:

Day One — Foundational Education on Green Waqf

- 1) Session 1 — Fundamental Concepts and Philosophical Underpinnings of Green Waqf
 - An examination of the definition of waqf alongside its evolution into productive waqf and green waqf.
 - An exploration of the principles of sustainability as articulated within Islamic teachings.
 - An analysis of the mosque's role as a pivotal center for both economic and environmental initiatives.
 - A case study: practices of green waqf in Indonesia.
- 2) Session 2 — Green Waqf and Sustainable Development Goals (SDGs)
 - The interplay between the concept of green waqf and the quintet of pillars constituting the Sustainable Development Goals (economic, social, environmental, spiritual, institutional).
 - The significance of community engagement in furthering the initiative of the “Green Mosque for Sustainable Development.”

- Engagement in an interactive discourse: innovative green waqf initiatives that may be implemented within the Mujahadah Mosque.

According to the findings derived from both the pre-test and post-test assessments, a notable enhancement in the comprehension levels of the worshippers was observed:

- Average comprehension score prior to the activity: 55.4%
- Average score subsequent to the activity: 87.8%

This indicated a remarkable increase of 32.4% in the green waqf literacy among worshippers.

b. Green Waqf Planning Workshop Session

The attendees were organized into six smaller cohorts to conceptualize a green waqf initiative tailored to the local requisites of the mosque. Among the proposals that surfaced were:

- Waqf Gardens of the Mujahadah Mosque aimed at promoting sustainable agricultural production.
- Waqf Waste Bank featuring a system for the donation of inorganic waste.
- The Mosque's Energy Conservation Initiative through the implementation of LED lighting and optimized management of ablution water.
- Green Education Waqf intended to finance activities that enhance environmental literacy among children.

The findings of the discourse indicated that adherents possess significant capacity to commence community-oriented waqf initiatives that are congruent with the tenets of sustainable development.

c. Green Mosque Commitment and Declaration Session

At the conclusion of the event, all attendees unanimously concurred on the formal declaration of “Gerakan Jamaah Peduli Waqaf Hijau”, which was supplemented by the establishment of a specialized team referred to as the Green Waqf Mujahadah Community (KWHM). This community is designed to function as a proactive initiative group entrusted with the ongoing oversight of the implementation of the outcomes derived from the service activities.

d. Evaluation and Responses of Participants

According to the findings from the evaluation questionnaire, the participants' satisfaction level regarding the activity attained an impressive 94%. The participants assessed this initiative as advantageous for the following reasons:

- It imparts novel perspectives on the function of waqf in the preservation of the environment.
- It promotes the emergence of a collective ethos aimed at the development of productive waqf.
- It fosters an awareness of the interrelation among worship, social responsibility, and ecological sustainability.

Discussions

Green waqf education and literacy initiatives conducted at the Pekanbaru Mujahadah Mosque have effectively advanced the comprehension and consciousness of worshippers regarding the significance of sustainability-oriented waqf (green waqf). These outcomes align with the primary objectives of the community service endeavor, which seeks to enhance waqf literacy among the populace and foster active engagement in environmentally sustainable Islamic philanthropic endeavors.

Enhancing Waqf Literacy and Ecological Awareness

The elevation in worshippers' literacy scores by 32.4% signifies that the pedagogical approach employing interactive lectures and participatory workshops is efficacious in embedding the principles of ecological awareness rooted in Islamic doctrine. Participants recognize that waqf transcends its role as a mere social worship practice; it is also a pivotal mechanism in furthering the Sustainable Development Goals (SDGs), particularly concerning the foundations of the green economy and sustainable environmental practices.

Emergence of the Community Green Waqf Initiative

Through participation in workshop activities, attendees were able to devise tangible initiatives such as waqf gardens, waste management systems, and energy conservation programs. This illustrates the effectiveness of the Community-Based Empowerment model, wherein worshippers assume the role of proactive agents rather than passive recipients. This methodology embodies the Participatory Action Research (PAR) framework, which emphasizes collaboration, equity, and actionable outcomes post-engagement.

Integrating Islamic Values and Sustainability

Conversations held during literacy sessions reaffirmed that the notion of green waqf is congruent with the principles of maqashid al-shariah, particularly in the preservation of human welfare and ecological integrity (hifz al-bi'ah). Islam positions humanity as stewards of the earth, thus rendering the preservation of nature a component of spiritual obligation. Consequently, green waqf acts as a conduit linking spiritual (worship), socio-economic (muamalah), and ecological (environmental stewardship) dimensions.

Sustainability Impact and Follow-up Plans

The findings from the community service initiative reveal the development of a collective awareness among worshippers aimed at perpetuating the green waqf movement through the establishment of the Mujahadah Green Waqf Community (KWHM).

These community service activities have yielded positive repercussions in three principal domains:

- Aspect of Knowledge: enhancement of worshippers' literacy pertaining to green waqf.
- Attitude Aspects: an increase in collective cognizance and concern regarding sustainability challenges.
- Action Aspects: the establishment of communities and actionable plans grounded in the principles of green waqf.

Thus, this initiative transcends mere education, embodying a transformational experience by effectively guiding worshippers towards sustainable practices that are anchored in Islamic values.

CONCLUSION

The community service initiative has been effectively executed and has significantly influenced the enhancement of literacy and awareness among the worshippers of Mujahadah Masjid Pekanbaru regarding the concept of green waqf as a mechanism for achieving social, economic, and environmental sustainability. Analyzing the results derived from evaluations and observations conducted during the activity has led to the formulation of several primary conclusions as enumerated: First, Enhanced Literacy and Comprehension among Worshippers; A notable enhancement in the participants' comprehension of green waqf was evidenced by the comparison of pre-test and post-test results, which indicated an average

improvement of 32.4%. Participants increasingly recognized that waqf transcends mere social worship; it can serve as a vital instrument for economic empowerment and the sustainable preservation of the environment. Second, Establishment of Community and Concrete Action Plan; Through the engagement in workshops and group discussions, the worshippers successfully established a novel forum, the Green Waqf Mujahadah Community (KWHM). This community has emerged as a catalyst for advancing green waqf initiatives, including the establishment of mosque waqf gardens, waqf waste management banks, and eco-mosque programs. Third, Augmented Spiritual and Ecological Consciousness; This initiative has engendered a heightened awareness that stewardship of the environment constitutes a religious obligation. The principles of maqashid al-shariah, particularly hifz al-bi'ah (environmental preservation), have underpinned the development of the green waqf concept. Fourth, Support and Enthusiasm from the Mosque Administration; The mosque administration has expressed a positive reception towards this initiative, conveying a commitment to integrating sustainability considerations into the mosque's operational framework, which encompasses energy efficiency, water management, and productive waqf land stewardship. Fifth, Prospective Replication and Scalability of the Initiative; The green waqf educational and literacy framework established through this activity exhibits substantial potential for implementation in other mosques across Pekanbaru and the broader Riau region, particularly within the scope of empowering worshippers through community engagement and green philanthropy.

Based on the findings derived from the activities and evaluations pertaining to sustainability, the service team proposes a series of strategic recommendations aimed at enhancing the efficacy and sustainability of the program: First, Development of Technology-Based Advanced Program; It is advised that the initiative "Digitalization of Green Waqf Management Based on Smart Contract" be pursued at Masjid Mujahadah. This initiative aspires to augment transparency, accountability, and participation among worshippers through the implementation of a secure and efficient digital framework. Second, Continuing Mentoring by Colleges; It is recommended that the University, in its capacity as a service provider, extend its mentoring role for a duration of no less than six months to assess the performance of the Green Waqf Mujahadah Community (KWHM) and to facilitate the formulation of the Green Waqf Roadmap for mosques. Third, Multi-Stakeholder Collaboration; The development of green waqf activities necessitates the involvement of supportive agencies, including: Indonesian Waqf Agency, Baznas and Amil Zakat Institute, Department of Environment and Social Services of the City of Pekanbaru, Sharia financial institutions and environmental communities. This collaborative effort is essential for bolstering the financial support, networking opportunities, and sustainability of the program. Fourth, Integration with Dakwah Curriculum and Mosque Studies; The inclusion of green waqf literacy within regular mosque studies (ta'lim, khutbah, or taklim assemblies) is imperative so that worshippers not only receive spiritual reinforcement but also acquire practical knowledge regarding the significance of waqf in promoting sustainable development. Fifth, Replication of Devotion Models in Other Mosques; The devotional team has proposed that this model of activity be replicated in other mosques throughout Pekanbaru and its environs, with necessary adjustments made to reflect the unique social contexts and potentials of each mosque. This may serve as a foundational step toward the initiative titled "Waqf-Based Green Mosque Movement in Riau." Overall, the initiatives associated with "Green Waqf Education and Literacy" at the Pekanbaru Mujahadah Mosque have successfully fulfilled the primary objective, which is to elevate literacy, participation, and public awareness concerning sustainable waqf management. This program substantiates the premise that

enhancing the capabilities of worshippers through education grounded in Islamic values and principles of sustainability can act as a catalyst for socio-economic development and environmental stewardship at the community level within the mosque. With sustained support from academic institutions, local governments, and sharia financial organizations, it is anticipated that Masjid Mujahadah will evolve into a model exemplar of a “Green Waqf-Based Environmentally Friendly Mosque” in Pekanbaru City.

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