WAQF FOREST: CONCEPT, MODEL, DEVELOPMENT, AND COMMUNITY DEVELOPMENT IN INDONESIA

BY

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ABSTRACT

This study's main objective is to investigate the concept and development of waqf forest to achieve productive and sustainable waqf-based forest management. This study aims to achieve five specific objectives: to explore the waqf forest concept, to formulate a model of a productive waqf forest, to explore the viability of the proposed model (as in objective 2) by getting the perspectives of selected stakeholders, including professionals, regulators, and academics; to identify the strategy for developing a sustainable and productive waqf forest, and to analyze the public's perception regarding the proposed waqf forest model and identify factors influencing them to participate in the program. The first, second, and third objectives are answered by using descriptive analysis and interpretive analysis. Meanwhile, the fourth and fifth objectives are responded to using the modified Analytic Network Process (ANP) and Structural Equation Modeling (SEM). There are five findings in this study. First, the waqf forest is a land waqf that is used as a forest. Second, A productive waqf forest means that some of the waqf forest's tangible benefits should be utilized for the *waqf* development, managed by the *nazir* (waqf managers). The rest of the services, tangible and intangible, are allocated for the *mauquf'alaihi* (waqf beneficiaries). Third, there are several notes or differences between the waqf forest management model developed from literature studies and the field's actual waqf forest model. In practice, the parties who play most of the field are Wakif, Nazir, partner institutions, and *mauquf'alaihi*. However, BWI still plays a role in the legality and control aspects of the waqf manager. Fourth, the Bogor Waqf Forest Foundation needs to carry out an aggressive strategy. It maximizes its strengths to seize available opportunities by optimizing the existing legal institution and well-educated human resources to educate the public about the concept of waqf in Islam and its application in the waqf forest. Fifth, respondents have excellent perceptions of the waqf forest program. All variables (attitude, subjective norm, perceived behavioral control, environmental concern, religiosity, and trust in waqf institutions) tested in this study significantly affect community interest in participating in the waqf forest program. This study suggests that the waqf forest should be socialized widely. It is hoped that the waqf forest can become one of the Islamic solutions to overcoming forest destruction. Waqf forest managers should prioritize legality to become an official nazir in line with applicable regulations. Nazir should focus on the six factors influencing people to participate in the waqf forest program so that more people can join in the development of the waqf-based forest program. This study is one of Indonesia's pioneering studies on developing waqf forests. The results of this study provide comprehensive knowledge of waqf forest, starting from the concept, model, and development strategy to the community's intention to participate in the waqf forest program. Therefore, the authors hope this study can become one of the primary references for researchers who will study the waqf forest in the future.

خلاصة البحث

تهدف هذه الدراسة إلى التحقيق في مفهوم وقف الغابات وتطوره لتحقيق إدارة غابات منتجة . هنالك خمسة أهداف محددة لهذه الدراسة: استكشاف مفهوم وقف الغابة، وصياغة مخطط للغابات الوقفية المنتجة ، واستكشاف جدوى المخطط المقترح (كما في الهدف 2) من خلال الحصول على وجهات نظر الخبراء المختارين ، بما في ذلك المهنيين ، المنظمين والأكاديميين لتحديد الاستراتيجية في تطوير غابة وقفية مستدامة ومنتجة ، وتحليل تصور الجمهور فيما يتعلق بنموذج غابة الوقف المقترح وتحديد العوامل التي تؤثر عليهم للمشاركة في البرنامج. تتم الإجابة على الأهداف الأولى والثانية والثالثة باستخدام التحليل الوصفي والتحليل التفسيري. وفي الوقت نفسه، يتم الاستجابة للهدفين الرابع والخامس باستخدام عملية التحليل الشبكي للقرارات (ANP) ونمذجة المعادلة الهيكلية (SEM). هناك خمس نتائج لهذه الدراسة. أولاً ، غابة الوقف هي وقف أرضي يستخدم كغابة. ثانيًا ، تعني الغابة الوقفية المنتجة أنه يجب استخدام بعض المنافع الملموسة لغابة الوقف في تطوير الوقف الذي يديره الناظر (مديرو الوقف). أما باقي الخدمات ، الملموسة وغير الملموسة ، فتخصص للموقوف عليه. ثالثًا ، تم تطوير العديد من الملاحظات بين مخطط إدارة غابات الوقف من دراسات أدبية مع مخطط غابات الوقف الحقيقي. رابعًا ، يجب تنفيذ استراتيجية عدوانية من قبل مؤسسة غابة بوجور الوقفية. وتتمثل في تعظيم نقاط قوتها لاغتنام الفرص المتاحة من خلال تحسين المؤسسة القانونية القائمة والموارد البشرية المتعلمة جيدًا لتثقيف الجمهور حول مفهوم الوقف في الإسلام وتطبيقه في غابة الوقف. خامساً ، لدى العينة البحثية تصورات ممتازة عن برنامج غابات الوقف. جميع العوامل (الموقف ، المعيار الذاتي ، التحكم السلوكي المدرك ، الاهتمام البيئي ، التدين ، الثقة في مؤسسات الوقف) التي تم اختبارها في هذه الدراسة لها تأثير إيجابي كبير على اهتمام المجتمع بالمشاركة في برنامج غابة الوقف . تقترح هذه الدراسة أنه يجب تدريس وقف الغابات على نطاق واسع. يمكن أن تصبح غابة الوقف أحد الحلول الإسلامية للتغلب على تدمير الغابات. يجب على مديري غابات الوقف إعطاء الأولوية للجانب القانوني ليصبح ناظراً رسمياً بما يتماشى مع القانون. يجب أن يركز الناظر على العوامل الستة التي تؤثر على الناس للمشاركة في برنامج غابة الوقف، حتى يتمكن المزيد من الناس من المشاركة في تطوير برنامج الغابات القائم على الوقف. هذه الدراسة من الدراسات الرائدة في مجال تنمية غابات الوقف في إندونيسيا وتوفر نتائج هذه الدراسة معرفة شاملة بغابة الوقف، بدءًا من المفهوم والمخطط واستراتيجية التنمية إلى نية المجتمع للمشاركة في هذا البرنامج. لذلك ، يأمل الباحث أن تصبح هذه الدراسة واحدة من المراجع الأساسية للباحثين الذين سيدرسون غابة الوقف في المستقبل .

APPROVAL PAGE

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DECLARATION

I hereby declare that this thesis is the result of my own investigation, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

Khalifah Muhamad Ali

15th February 2022

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Jazakumullah khair and thank you to

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LIST OF ABBREVIATIONS

AIW	Akta Ikrar Wakaf (Waqf Pledge Deed)
ANP	Analytical Network Process
APBN	Anggaran Pendapatan dan Belanja Negara (State Budget)
BAZNAS	Badan Amil Zakat Nasional (National Zakat Board)
BPN	Badan Pertanahan Nasional (National Land Agency)
BPS	Badan Pusat Statistik (Central Bureau of Statistics)
BWI	Badan Wakaf Indonesia (Indonesian Waqf Board)
CWFP	Cash Waqf for Forest Participation
DSN-MUI	Dewan Syariah Nasional-Majelis Ulama Indonesia (National Sharia Board – Indonesian Ulema Council)
GCF	Green Climate Fund
KLHK	Kementerian Lingkungan Hidup dan Kehutanan (Ministry of Environment and Forestry)
MUI	Majelis Ulama Indonesia (Indonesian Ulema Council)
PLS	Partial Least Squares
PPAIW	Pejabat Pembuat Akta Ikrar Wakaf (Waqf Pledge Deed Making Official)
REDD+	Reducing Emissions from Deforestation and Forest Degradation
SDGs	Sustainable Development Goals
SEM	Structural Equation Modelling
SF	Social Forestry
SWOT	Strength, Weakness, Opportunity, Threat
TNGHS	Taman Nasional Gunung Halimun-Salak (Halimun-Salak National Park)
TPB	Theory of Planned Behavior
UMR	Upah Minimun Regional (Regional Minimum Wage)
ZISWAF	Zakat, Infaq, Sedekah, dan Wakaf (Zakah, Infaq, Shadaqa, and Waqf)
ZVI	Zakat Village Index

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF STUDY

Indonesia's forests are the third-largest globally, after Brazil and Congo (Margono et al., 2016). Although it is not as large as the two countries, Indonesia's forests' biodiversity is the highest in the world. Its rainforests contain 10 percent of the world's flowering plant species, 12 percent of its mammal species, 16 percent of all reptile and amphibian species, and 17 percent of its bird species. Indonesia ranks first in the world for species richness for mammals (515 species with 36 percent classified as endemic) and early in the world for swallowtail butterflies (121 species with 44 percent classified as endemic) (Keong, 2015).

This evidence shows that Indonesia's forests play an essential role in maintaining the ecosystem's balance on the planet. Birds and bats in the forest, for example, can help cocoa farmers control pests and increase productivity by nearly half (Maas et al., 2013). For some Indonesians, forests are also a source of food and income. Forests provide clean air and freshwater. Consequently, forests in Indonesia play a critical role in achieving the Sustainable Development Goals (SDGs).

As shown in Figure 1.1, in the Sustainable Development Goals (SDGs) context, a forest, one of the most crucial ecosystems on the planet, has many benefits. It can generate income for the people, provide food and medicine, deliver freshwater and maintain the temperature of the earth, and protect sources of biodiversity (Seymour & Busch, 2016).

Forest destruction occurs in state forests and community forests, mainly due to massive logging. In the context of the SDGs, it causes an increase in poverty due to climate change, starvation due to loss of sources of water and insects, respiratory problems due to smoke from forest fires, and destruction of infrastructure due to floods and landslides. All of that can interfere with the SDGs goals (Seymour & Busch, 2016).

Figure 1.1 Role of Forest Ecosystems for Supporting SDGs Goals

Source: Seymour & Busch (2016)

Unfortunately, forest in Indonesia is under threat from deforestation. Indonesia's forests were shrinking by about 507,486 hectares annually between 1990 and 2012, causing loss of biodiversity, climate emissions, and posing a danger to 48,8 million people in Indonesia who depend on forests for their livelihood (UNPDF, 2018).

1.1.1 Islam as an Environmental Friendly Religion

Islam, a perfect religion that covers all aspects of life, certainly has a solution to an environmental problem. Islam is not only a ritual religion that regulates the relationship of servants with Allah S.W.T. but also a faith that pays attention to the relationship between humans and other humans and their environment, including forests.

There is a misperception from people who do not explore Islamic literature and civilization about this environmental problem: environmental preservation is not included in the scope of Islamic heritage and knowledge. The fact is that this environment's maintenance is closely related to authentic Islamic sciences, such as the Tawheed knowledge and Islamic jurisprudence (Al-Qaradhawi, 2001).

Allah S.W.T. has ordered humans to protect the environment, including the forests, and has warned humans not to damage it. The word "tree" has been mentioned in the Qur'an 26 times (Ozdemir, 2002).

> In Surah Ibrahim verse 24 – 25: Have you not considered how God presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? (Saheeh, 2010)

> In surah Al-Rahman verse 5 - 9: The sun and the moon [move] by precise calculation, And the stars and trees prostrate. And the heaven He raised and imposed the balance. That you not transgress within the balance. And establish weight in justice and do not make deficient the balance. (Saheeh, 2010)

Rasulullah P.B.U.H. said,

مَنْ قَطَعَ سِدْرَةً صَوَّبَ اللهُ رَأْسَهُ فِي النَّارِ

Whoever cuts down a lote-tree, Allah will put his head in the fire.

> Imam Abu Dawud explained this noble hadith in his book: Whoever cuts down a lote-tree in the wilderness under which wayfarers and animals find shades, for no purpose or unlawfully, Allah will put his head in the Fire. (Abu-Dawud, 2008).

In the Arab tradition, lote-tree (*as-sidrah*) is commonly used to represent all trees. The tree often grows in the middle of the desert, so this tree is very beneficial for travelers to shelter (Al-Qaradhawi, 2001). Therefore, cutting down trees without the right reasons is to disperse the Prophet's orders. Instead, the Prophet P.B.U.H. encouraged his people to plant trees. In a hadith, the Prophet P.B.U.H. said,

> Narrated Anas bin Malik: Allah's Apostle P.B.U.H. said: There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it but is regarded as a charitable gift for him. (Al-Bukhari, 2009)

> If the day of resurrection comes upon any one of you while he has a seedling in hand, let him plant it. (Al-Bukhari, 2009)

Waqf (Islamic Endowment), as one of the main instruments in Islamic social finance, can be a solution to environmental problems and forest destruction. Management of waqf, which was limited to socio-religious activities, began to shift towards maintenance and preservation and the environment.

Indonesia has immovable waqf assets, especially land, which are the most extensive globally, around 440,512.89 ha. If the waqf assets are productively developed,

the potential is enormous, about 19.4 percent of the Gross Domestic Product (GDP) (Nizar, 2017). Similarly, moveable waqf assets, especially cash waqf, from the calculations using 2014 Susenas data, the potential for cash waqf is estimated to range from Rp. 2.36 to Rp. 11.82 trillion per year (Nizar, 2017).

Waqf institutions introduce some pioneering programs. Most of the programs take the form of tree planting or cultivating, making well, and building clean water installation. Even though they still seem sporadic actions, waqf institutions' environmental programs continuously run and increase support from the people (Budiman, 2011).

In 2010, PP Muhammadiyyah, one of Indonesia's most prominent Islamic organizations, initiated to invite the members to join the program called "Gerakan Wakaf dan Tanam Pohon Warga Muhammadiyyah" (Waqf movement for Tree Planting Muhammadiyyah Members). This effort was to overcome the escalating of greenhouse gasses (BWI, 2010).

Tabung Wakaf Indonesia (TWI) 2012 launched a new program named "Wakaf Sengon (fast-growing tree species)" or "Sengon waqf" in West Java Province, Indonesia. (TWI, 2012). Sengon plantation was planned to be carried out in three locations: Jonggol, Sentul, and Sukabumi, West Java. The purpose of the Sengon waqf activity is to increase the productivity of waqf assets owned by the TWI. In 2013, the planting of 8,000 Sengon trees was carried out in Jonggol and Sentul, which collaborated with PT Mitsubishi Electric (Siswanto & Suprapto, 2014).

1.1.2 Waqf Forest

To solve the problem of forest and environmental damage, people in Indonesia have been developing waqf forests. In Indonesia, the first waqf forest was established by Aceh Waqf Forest Community in Aceh Province in 2012 called "Hutan Wakaf Jantho" (Waqf Forest Jantho). The community invites people to donate and support the waqf forest program. The community uses the donation (cash waqf) for buying critical land and converts the land to be a waqf forest (Hutantersisa.org, 2018).

Waqf forests were also have been built in Bandung Regency in 2013 called "Wakaf Leuwueng" (BWI, 2013). “Leuwueng” in Sundanese means “forest.” In Bogor