

## Factors Influencing Society's Decision to Donate Waqf in the Bogor Waqf Forest: A Qualitative Study

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ARTICLE HISTORY	ABSTRACT (English)
<p>Submit: 16 September 2025 Accepted: 2 October 2025 Publish: 6 October 2025</p> <p>Article Type: Research Paper</p>	<p><b>Introduction/Main Objectives:</b> Muslims have varying tendencies when it comes to donating their wealth. Generally, Indonesians donate to mosques, schools, and cemeteries. However, over the past ten years, there has been an increasing trend of donating to nature conservation. This phenomenon raises several questions because it falls outside the "common" use of waqf. This study aims to investigate the motives for funding and how waqifs are involved in supporting Bogor Waqf Forests. <b>Research Methods:</b> A qualitative research design was applied as the data analysis method with the aim of gaining in-depth insight into the rationale behind the motives for waqf behavior. Respondents were selected using purposive sampling techniques. Specific criteria were established based on the research objectives: Muslim men and women who had donated a waqf (endowment) of at least Rp 200,000 to the Bogor Waqf Forest. After selecting respondents who met the criteria, open-ended interviews were conducted. The quality of the information provided was the primary objective, ensuring that it could address the research questions. Triangulation techniques were applied to validate the data. <b>Finding/Results:</b> Basically, the decision of all respondents to donate their assets to the forestry sector is a form of implementation of a certain motivation. The results explain that the motives to donate waqf in Bogor Waqf Forest are driven by spiritual values, ecological wisdom, empowerment space, and nazhir credibility. <b>Conclusion:</b> Waqif motives serve as a basis for fundraising for waqf in the forestry sector. Nazhir can use the motive data to maximize the role of waqif to make a more significant contribution to the development of the Bogor Waqf Forest.</p>
KEYWORD:	ABSTRAK (Indonesia)
<p>Waqf Behavior; Waqf Forest; Nature Conservation; Environmental Fiqh; Ecological Wisdom;</p>	<p><b>Introduction/Main Objectives:</b> Umat Muslim memiliki beragam kecenderungan dalam hal menyumbangkan harta mereka. Umumnya, masyarakat Indonesia berdonasi untuk masjid, madrasah, dan makam. Namun, selama sepuluh tahun terakhir, terdapat tren peningkatan donasi untuk konservasi alam. Fenomena ini menimbulkan beberapa pertanyaan karena berada di luar penggunaan wakaf yang "umum". Penelitian ini bertujuan untuk menyelidiki motif pendanaan dan bagaimana wakif terlibat dalam mendukung Hutan Wakaf Bogor. <b>Research Methods:</b> Desain penelitian kualitatif diterapkan sebagai metode analisis data dengan tujuan untuk mendapatkan wawasan mendalam tentang alasan di balik motif perilaku wakaf. Responden dipilih menggunakan teknik purposive sampling. Kriteria-kriteria khusus ditetapkan sesuai tujuan penelitian adalah Muslim/Muslimah dan pernah berwakaf minimal senilai Rp 200.000 di Hutan Wakaf Bogor. Setelah memilih responden yang sesuai kriteria, kemudian wawancara terbuka dilakukan. Kualitas informasi yang disampaikan merupakan tujuan utamanya supaya dapat menjawab permasalahan penelitian. Teknik triangulasi diterapkan untuk memvalidasi data <b>Finding/Results:</b> Pada dasarnya keputusan seluruh responden untuk mewakafkan hartanya di di sektor perhutanan merupakan bentuk implementasi dari suatu motivasi tertentu. Hasil penelitian menjelaskan bahwa motif berwakaf di Hutan Wakaf Bogor didorong oleh nilai-nilai spiritual, kearifan ekologis, ruang pemberdayaan, dan kredibilitas nazhir. <b>Conclusion:</b> Motif wakaf menjadi dasar dalam penghimpunan dana wakaf di sektor kehutanan. Nazhir dapat menggunakan data motif tersebut dalam memaksimalkan peran waqif supaya memberikan kontribusi yang lebih signifikan terhadap pengembangan Hutan Wakaf Bogor.</p>

## 1. Introduction

Waqf (Islamic endowment) has played a crucial role in supporting the civilization of Muslim societies. Waqf assets are transferred from private to public ownership (Al-Anzi & Al-Duaij, 2004), thereby continuing to support the accessibility of public services (Çizakça, 1997; Doumani, 1998; Kahf, 1999). This model is similar to a social endowment fund (from a conventional economic perspective) by generating income to be distributed to various sectors of societal needs.

In Islamic teachings, individuals or organizations are permitted to donate their wealth in the name of Allah, for the welfare of humanity (Barakat, 2014). The waqif (waqf donor) has the prerogative to choose which segment of society to use wealth for, but it is also recommended that waqf asset be managed independently by the nazhir (waqf manager). The waqif consciously wants to distribute it to the beneficiaries, whether individuals or organizations, that correlate with his/her interests.

Data from the Ministry of Religious Affairs (accessed on 2023) shows that waqf generally serves three basic needs: mosques, schools, and cemeteries. However, towards the end of the Ottoman Caliphate, a form of waqf emerged that deviated from the mainstream trend and was specifically intended for nature conservation. The Ottoman Caliphate used waqf land to establish forests in the early 20th century in Turkey (Dursun, 2007) and Bosnia (Trakic, 2012). Waqf forests became a social financial product aimed at maintaining the sustainability of the ecosystem within.

In Indonesia, the first recorded movement to establish a waqf forest was in Aceh in 2012, called "Hutan Wakaf Jantho." The Hutan Tersisa (Remaining Forest) community encouraged the public to donate cash waqf to purchase critical land and convert it into a waqf forest (Hutan-Tersisa, 2018). Second, a waqf forest was also established in Bandung Regency in 2013, called "Hutan Wakaf Leuwueng Sabilulungan" (BWI, 2013). Third, academics and environmental activists have been pioneering the "Bogor Waqf Forest" since 2018, expanding with the establishment of the Bogor Waqf Forest Foundation deed to further establish its organizational and legal standing (YHWP, 2022). Fourth, the waqf forest initiative, located on the slopes of Mount Anjasmoro in Mojokerto, was initiated in 2020 by a collaboration between managers and teachers at the Sepanjang Education and Social Foundation.

In the various projects mentioned above, waqf forests are managed using various methods and approaches. Each waqf forest manager has its own unique approach to building public trust. The nazhir aims to attract a wider audience of prospective waqif to donate their assets to waqf forest. In addition, the waqf forest managers also receive funding from donations and zakat, although the amounts are not as large as the waqf funds. All of these funds are used to carry out ecological activities and other programs they manage.

This phenomenon raises many questions because the waqf forest program is outside the "common" scope of waqf asset distribution. Furthermore, environmental fiqh (Islamic jurisprudence) in general has not yet been established as a separate topic (Yafie, 2006), and regulations regarding waqf forests have not yet been issued by the Indonesian Ulama Council (MUI). The context of Muslims who make waqf in the form of waqf forests is certainly because they have interrelated concerns and detailed exploration is needed to find out this knowledge gap. This is where this study gains academic urgency and novelty. The reasons why some individuals choose to channel waqf for nature conservation purposes, particularly waqf forest

management, remain a matter of debate in the academic literature. Therefore, in-depth exploration through qualitative research in the Bogor Waqf Forest will yield data that can be used to attract more people to become waqf donors.

## 2. Literature Review

### 2.1. The Concept of Waqf

The word waqf is a transliteration of the Arabic word وقف, which literally translates as "to stop" (Che & Rahman, 2018). The Indonesian Ulema Council (2002) defines waqf as "retaining assets that can be utilized without losing the object or its principal, by refraining from taking legal action against the object (selling, giving, or bequeathing it), to be distributed (the proceeds) to something permissible (not forbidden) in existence."

Waqf is valuable because it plays a crucial role as a means of wealth distribution to promote economic development and social equality. Waqf is a form of self-reliance for Islamic communities and strengthens social solidarity within them. The benefits of waqf assets continue to be enjoyed by the rightful beneficiaries, from previous generations to the next (Syakur et al., 2018).

Waqf can be divided into two types, in terms of its benefits. First, religious waqf is intended for worship and religious purposes. The Kaaba is considered the first waqf given to humans, and then the Quba Mosque was the first waqf during the time of the Prophet Muhammad (Kasdi et al., 2022). Second, philanthropic waqf aims to improve social welfare and can be enjoyed by the wider community. Philanthropic waqf includes public utilities such as education, healthcare, agriculture, animal and environmental care, roads, bridges, dams, markets, and libraries. The first philanthropic waqf was given by Uthman ibn Affan during a famine in Medina to provide free water for all Muslims (Dewi & Ferdian, 2021).

The practice of waqf preceded the establishment of its conceptual and theoretical framework. Most early waqf were implemented even before the establishment of waqf, with its characteristic jurisprudence (Abdullah, 2015). For example, the garden waqf by Abu Talhah and the well waqf by Uthman ibn Affan were established before the establishment of waqf law. It was only during the development of fiqh that a more established waqf jurisprudence began to evolve. Interestingly, in the context of determining the conditions of waqf, the resolution of these waqf cases sometimes led to debate among jurists (Abbasi, 2012).

### 2.2. The Role and Benefit of Waqf

According to the Indonesian Government (1999), forests are defined as a unified ecosystem in the form of an expanse of land containing biological natural resources dominated by trees in a natural environment, inseparable from one another. Meanwhile, the Food and Agriculture Organization (2000) defines forests in more detail as land covering more than 0.5 hectares with trees taller than 5 meters and a canopy cover of more than 10 percent. However, this does not include land primarily used for agricultural production or plantations.

Forests have played a vital role in supporting the livelihoods of Indonesian communities since their inception. According to Law No. 41 of 1999 concerning Forestry, forests have three functions: conservation, protection, and production. Established forest

regulations are crucial for maintaining sustainability while also ensuring the benefits for the Indonesian people. Statistics Indonesia (BPS) (2022) reports that the total forest and water area of 125,817.02 thousand hectares can be divided into five management types: protected forests (23.51%), permanent production forests (23.22%), nature reserves and conservation areas (21.78%), limited production forests (21.28%), and convertible production forests (10.21%).

Forests are a key component of every community's natural resource base and are used for their socio-economic well-being as producers of timber and non-timber products. Sustainable forests provide opportunities to meet development and conservation goals (Sunderlin & Huynh, 2005) and are beneficial in maintaining ecosystem balance (Lawes et al., 2004). Productive forest land is where trees grow or stand, or can be produced, in sufficient quantity and quality for economically viable commercial harvest (Arnold & Ruiz-Perez, 2001). High forest productivity will positively impact local residents as a source of non-timber resources and the wider community by providing green spaces for ecosystem health.

There are three main benefits of the role of forests in Indonesian society: economic, social, and ecological. Economic benefits include the harvesting of non-timber forest products and the marketing of forest environmental services (Khan et al., 2004). Social benefits, particularly for those in need, include providing food, fuel for cooking and heating, medicine, shelter, and clothing, and serving as a safety net in crises or emergencies (Asteria et al., 2022). Employment and income are also generated through the harvesting, processing, and sale of forest products, and environmental services are crucial in many rural areas (Satyatama et al., 2020). Furthermore, some forests are designated specifically for religious and cultural purposes (Yanti et al., 2018). Ecological benefits include assisting in climate change mitigation and adaptation, biodiversity conservation, and soil and water conservation (Al Kautsar & Mulyono, 2021).

### 2.3. Environmental Fiqh

Environmental fiqh, also known as fiqh al-bi'ah, elaborates the values of the Qur'an and Hadith on the development of environmental awareness (Yafie, 2006). Theoretically, this formulation emerged as a new attempt to articulate the essential justification for Islam's obligation to preserve the environment (Ahmad, 2005), or more precisely, environmentally conscious development and the prevention of environmental degradation (Kurniawan, 2016). Fiqh al-bi'ah establishes principles that guide responsible human interaction with nature based on an Islamic worldview (Islam, 2012), and promotes the concept of ecological balance for spiritual well-being (Kim, 2021).

Environmental verses appear frequently in the Qur'an. Some verses summarize the three components (water, air, and land) and prohibit causing damage. For example, in the environmental verse about water, Allah Almighty states in QS. Al-Kahf [18] verse 45, environmental verse about air, Allah ﷻ says in QS. Shad [38] verse 36, environmental verse about land, Allah ﷻ says in QS. Al-Kahf [18] verse 8, and Aayat regarding the prohibition of doing damage, Allah ﷻ says in QS. Al-Baqarah [2] verse 11.

The Qur'an guarantees justice for the rights of every creature in the universe. In this paradigm, humans (especially Muslims) are expected to protect the environment because no other creature is capable of carrying out this task (Islam, 2012). Humans have been

trusted by Allah as caliphs who are responsible for protecting the earth. Thus, the principles of *fiqh al-bi'ah* can be a guide in the development of waqf forest to ensure alignment with Islamic values regarding environmental management and encourage sustainable forest management practices (Al-Qaradhawi, 2002; Noor, 2018).

### 3. Method

#### 3.1. Research Design

This research design employs qualitative methods to answer the research questions. This study seeks to explain the motives and methods individuals use to fund a waqf forest. Using data from waqf donors' experiences will reveal in-depth facts on the ground. Therefore, this study aims to identify the rationale and challenges in Bogor Waqf Forest.

#### 3.2. Data Collection

##### 1) Primary Data

This study used a semi-structured interview technique with one-to-one interactions with respondents in person or via telephone or the internet (Mason, 2002). Interview questions were open-ended and attempted to avoid leading to specific statements. This was done to allow for in-depth interviews, allowing for a deeper exploration of respondents' thoughts and feelings about their experiences. The respondents in this study were waqif who had donated their assets to Bogor Waqf Forest. Sampling attempted to be representative to maximize the range of information to be investigated. Therefore, purposive sampling was appropriate for selecting respondents.

Observation is a data collection method through a series of systematic observations and recordings. Direct observations conducted during field visits, including other data collection opportunities (Yin, 2013), included informal conversations both before and after semi-structured interviews. Many informal conversations took place during field observations/surveys, particularly with organizational managers. Furthermore, conversations with key respondents continued through social media. This protocol served to provide researchers with greater contextual awareness of respondents' mindsets.

##### 2) Secondary Data

Secondary data was collected through books, journals, articles, the internet, and references that correlated with the research objectives. Pre-existing information facilitated the development of the initial draft and interview questionnaire. In this study, secondary data was taken from written texts in the form of reports, documents, and websites to enrich the information.

#### 3.3. Data Validation

This study employed triangulation techniques to demonstrate scientific reliability. Researchers utilized sources other than the primary data as comparison tools (Moleong, 2006). Two techniques were used in this study: source triangulation and technical triangulation.

First, source triangulation was conducted by verifying the validity of data obtained from various relevant sources. In this study, this involved comparing the

amount of funds donated by waqif with the amount of funding received by the foundation. The data must be described and categorized, as is typical of qualitative research, to identify specific differences and similarities. The data was then returned to the respondents for verification with other sources.

Second, technical triangulation utilized different data collection methods. Interview data was compared with observational findings and documentation reports to determine whether the information was consistent. If discrepancies were found between the three data sources, the researcher must verify the data through further discussions with the correct data sources and determine which data was correct.

### **3.4. Data Analysis**

This study employed qualitative research methods through interviews, observations, informal discussions, and a literature review. In Phase 1, relevant literature was reviewed to identify and classify determinants and challenges. Respondents were then screened for interview criteria. Phase 2 began with preliminary interviews to identify research gaps (Ullah & Khanam, 2018). This was followed by in-depth interviews to gain valuable insights into the identified determinants. Specific criteria were established based on the research objectives: Muslim/Muslimah and having donated a waqf of at least Rp 200,000 to the Bogor Waqf Forest. The Bogor Waqf Forest Foundation assisted in selecting respondents, who had previously contacted them regarding their availability to be interviewed by the researcher. After selecting respondents who met the criteria, open-ended interviews were conducted. Information saturation reached a point when 15 respondents were selected. The data obtained from the interviews were considered a valid reference for the next step. Respondents demonstrated considerable flexibility in answering open-ended questions. Phase 4 consisted of field observations and formal discussions. Both methods complemented the in-depth interview material and enriched the information. Informal discussions allowed for more intuitive and natural conversations. Phase 4, then, involved converting the data using verbatim techniques. Phase 5 involved classifying, analyzing, and synthesizing the data into a report.

## **4. Result and Discussion**

Essentially, all respondents' decisions to donate their assets to the forestry sector reflect a specific motivation. Motivation is a key factor influencing the decision to donate. Motivation is the extent to which an individual is driven to perform a specific action. Understanding motivation is useful because it explains the many factors that drive individuals to donate waqf in the Bogor Waqf Forest.

### **4.1. Spiritual Values**

The general trend toward integrating Islamic philanthropy with forest conservation begins with a common sentiment: a desire to integrate Islamic paradigms and ecological discourse (Islam, 2012). This growing desire to find coherence in the "afterlife investment" within a Muslim's faith can be expressed in waqf activities in the forestry sector. For example, Respondent 2, a waqif who works as a lecturer in Islamic Economics, indicated that she made waqf as a form of charitable savings for his journey home to the afterlife (Kasri & Chaerunnisa, 2022; Rizal & Amin, 2017). This study found support for the hypothesis that religiosity—the doctrine of gaining rewards in the

afterlife—was identified as the strongest predictor and is deeply ingrained in waqf practices.

Other respondents described similar rewards for their waqf. They believe that the true value of wealth lies in what is given in charity, including in the form of waqf, not in what is saved or invested to accumulate wealth. In other words, the best wealth is that which is most beneficial for the public good. Respondent 3, a waqif who works as a lecturer in Forestry and is also active in critical land conservation efforts, explained his desire:

*"I think forest waqf is extraordinary because the benefits to the environment are always flowing every second, especially in the form of oxygen that will be utilized by humans and animals in the surrounding area. So I was moved to become a waqif because the benefits will always flow every second, and insyaallah, this will also be my provision if I suddenly die."*

As Respondent 3's statement suggests, for those who understand forestry, Bogor Waqf Forest actually yield invaluable rewards in a different way. The existence of Bogor Waqf Forest in carrying out their ecological and environmental buffer functions is invaluable. As long as the waqf forest continues to provide benefits such as oxygen and clean water, the waqif will continue to invest in the afterlife. Respondent 11 echoed this same enthusiasm for accumulating rewards for the Day of Judgment. She even stated:

*"Even if we're about to die tomorrow, the only thing we can do is plant the seeds while we can."*

In summary, a Muslim's motive for donating their wealth is generally purely to gain rewards. Waqf has been likened to "water that extinguishes fire," meaning that the continued flow of rewards can erase sins. Respondent 15, for example, also donated his wealth in the name of his parents. The motive for donating is inseparable from the spiritual value inherent in the instrument. Waqf is one of the three eternal deeds in Islam, highlighted by respondents as a means to attain happiness in Paradise. Ultimately, the role of religion is crucial and has been identified as a source of inspiration among Muslim charitable donors (Opoku, 2013).

However, simply recognizing the desire for reward is not enough to motivate someone to make waqf in the forestry sector. They should begin to understand that waqf in the forestry sector is as important as waqf in the education, economic, and health sectors. The crucial step in establishing a Bogor Waqf Forest is for waqifs to find a resonance between ecological discourse and their religious beliefs (Islam, 2012; Mangunjaya & McKay, 2012). Waqf institutions should enhance religious awareness of the advantages of waqf for Muslims, particularly emphasizing the significance in supporting green initiatives (Kasri & Chaerunnisa, 2022; Rizal & Amin, 2017). Such efforts are expected to promote and expand Muslim involvement in the Bogor Waqf Forest program. This, in turn, fosters a desire to integrate Islamic philanthropic activities, in this case waqf, into forest conservation efforts.

#### **4.2. Ecological Wisdom**

The process by which waqif articulate the integration of forest conservation and their religious beliefs does not end when they realize that Bogor Waqf Forest can function as a savings account for ongoing charitable activities. The description of waqif

perspectives on Bogor Waqf Forest demonstrates that the drive to waqf assets in the forestry sector leads to the assumption that Bogor Waqf Forest are an alternative solution to ecological problems. Respondent 1, the first waqif to initiate the Bogor Waqf Forest project, described her rationale after donating his personal garden, capturing this urgency. Respondent 1's comments suggest that land conservation efforts to prevent flooding and landslides require a permanent area that does not alter its primary function. This means that establishing a forest on waqf land is a suitable option because the waqf retains its principal and cannot be changed based on the agreement (Abdullah, 2018; Al-Anzi & Al-Duaij, 2004).

A similar statement was echoed by Respondent 6, a waqif who works as a postgraduate lecturer at Bogor Agricultural University (IPB), who stated that the conservation function of waqf land would be more sustainable in maintaining forest sustainability. The respondent's motivation for waqf was based on conservation motives to prevent natural disasters. She described the antecedent point in explaining how Bogor Waqf Forest are involved in addressing ecological issues. She emphasized:

*"So far, community forests have been managed under (private) ownership rights. If they are transferred to someone else, their function as forests could be lost. But by managing them as waqf forests, they will be more sustainable."*

The waqif reached a point where they were disappointed with the damage to the forest. The antecedent points described in explaining how this waqf forest is brought into addressing ecological problems. They wanted to contribute to ensuring that the originally green space remained green and was not converted into open land. A waqif who works as a forestry extension worker, Respondent 12, described the growing frustration felt in light of increasing deforestation and environmental degradation:

*"The forest is already damaged, and the largest contributor to carbon emissions comes from the forest. This is the problem now; the forest is dwindling. One alternative solution is to build a forest through waqf."*

Another waqif respondent, Respondent 13, experiences the direct impact of deforestation in the form of annual flooding in his neighborhood. She agrees that certain areas of land should be designated as waqf forests. Respondent 13's experience suggests that communities need to take independent initiative when the government neglects land management systems that serve as water catchment areas. Specifically, the disappointment represents a transitional phase that encourages waqif to find solutions to their concerns about environmental degradation.

At this level, the waqif has internalized the ideas promoted by Bogor Waqf Forest. They affirm the unique concept of establishing forests on waqf land, which is considered more sustainable and can last until the end of time. Just as waqf is land that has been retained, so too is the forest within it. This waqf land will continue to function from generation to generation to prevent ecological problems such as landslides, floods, and the destruction of wildlife habitats.

Thus, the findings suggest that one of the motivations for waqf in the forestry sector is rooted in the belief that Bogor Waqf Forest can be an alternative solution to environmental damage (Ali & Kassim, 2020). Individuals who have environmental awareness and management behavior will be people who appreciate the surrounding ecology more (Abdul Rahim et al., 2021). These findings are expected to reposition

the paradigm regarding efforts to repair ecological damage in Muslim communities and make it a crucial stimulus influencing waqf decision-making.

### 4.3. Empowerment Space

Waqf is closely related to productive activities, and this is one of the reasons why respondents were willing to donate their assets to Bogor Waqf Forest. Based on the waqf contract, the money given by the waqif is specifically for the purchase of waqf land and cannot be used to finance empowerment operations. However, the waqif allows space in the Bogor Waqf Forest to be utilized by the local community. Two key terms identified in the interviews can be categorized as empowerment spaces: economic empowerment and spiritual empowerment.

First, economic empowerment. The large amount of land controlled by a handful of individuals creates unrest. The waqif is concerned about the condition of local residents who cannot access land in their own villages. Much land in the village is purchased by city dwellers as an investment, but is then neglected and becomes unproductive. Eventually, they experience a kind of enlightenment that forests are needed for communal activities. Respondent 12's statement illustrates the potential achievements of Bogor Waqf Forest when observing the concept of Bogor Waqf Forest. She became aware when she saw that local residents were given access to utilize non-timber forest products, particularly honeybee cultivation. Respondent 12 expressed interest in channeling waqf because the economic empowerment program does not damage the forest ecosystem:

*“They don't harvest or cut down wood, but instead focus on non-timber forest products. So they still produce without cutting down wood. This is very good for honeybee cultivation. They can still earn income from honeybee cultivation without having to cut down the forest.”*

In Bogor Waqf Forest, there are generally two zones: an “inner zone” for reforestation and an “outer zone” for production. All waqifs agree that most of the main area of the Bogor Waqf Forest is a conservation zone. However, they are also aware of the livelihood needs of the communities surrounding the Bogor Waqf Forest. For example, Respondent 15 visited the Bogor Waqf Forest twice. During his visits, he had no problem with part of the Bogor Waqf Forest being used for empowerment activities in the form of intercropping. This allows the beneficiaries to utilize part of the Bogor Waqf Forest space, particularly the outer zone, for communal production activities without damaging the trees within it. In Islam, the concept of forests is also acknowledged through “*Hima*”, which refers to the protection of trees, the regulation of livestock grazing, and the provision of socio-economic benefits to nearby communities (Anam et al., 2021). Sustainable utilization of waqf forest products while maintaining ecological components was the most preferred model by most stakeholders (Umam et al., 2024).

Second, spiritual empowerment. Respondent 8 frequently participates in activities with the Bogor Waqf Forest on various occasions. During a visit to the Bogor Waqf Forest, Respondent 8 observed a pavilion within the Bogor Waqf Forest that served as a public facility. Based on his conversation with the beneficiaries, Respondent 8 explained that the pavilion in the Bogor Waqf Forest was used for weekly religious study and local community gatherings:

*“The waqf forest also serves as a means for preaching, which is really good. They said there are many people there who previously couldn't recite the Quran, especially the older ones who seem embarrassed to learn. They (the waqf forest managers) are very open. So they want to learn the Quran, and they prefer to gather together, and the community has become closer, I see.”*

Improving the quality of life of the beneficiaries was also highlighted by other respondents. In addition to empowering the economy, the Bogor Waqf Forest also provides a space for teaching Islamic knowledge. Respondent 7 stated that equipping the people with Islamic knowledge is just as important as economic empowerment. The Bogor Waqf Forest is expected to become spaces for religious instruction that directly contribute to improving the behavior of local communities within the Bogor Waqf Forest.

Finally, the idea of forests being used as public spaces for communal use has been proven to improve the quality of life of surrounding communities (Beck, 2009). The waqifs captured the concerns clearly communicated and narrated by the waqf forest managers. For example, the promotion of purchased land being donated to the community attracted significant reader attention. Equally important, there is evidence that Bogor Waqf Forest can be a promising public space, particularly for community outreach.

#### **4.4. Nazhir Credibility**

Respondents highlighted elements that either strengthened or deterred them from making waqf decisions in the forestry sector. Respondents felt the need to be careful in selecting a nazhir to ensure their endowment was properly targeted. Overall, waqifs' courage in deciding to make waqf decisions in the forestry sector stemmed from trust in the nazhir or waqf forest manager (Abdul Shukor et al., 2019).

Initially, prospective waqifs sought out all available sources of information about Bogor Waqf Forest. They began communicating with the managers to validate and assess potential risks. Respondent 11, a graduate waqif, acknowledged that the track record of the Bogor Waqf Forest manager, who, in addition to being a professional and also known as an ustadz (religious teacher), was a key consideration when deciding to make a waqf for the project. She believed that a nazhir who understood the essence of waqf forests, both through her extensive knowledge of forestry and religious studies, would be more aware of the consequences of misusing waqf funds.

When waqf assets are donated, waqif want the assets to be secure (Yaacob et al., 2015). The waqif trusts a nazhir because the waqf assets are bound by waqf law. In fact, most waqif interviewed in the study expressed complete trust in the nazhir without requiring strict oversight. A waqif, Respondent 6, described the protection of waqf assets. She explained that forests in the form of waqf assets can no longer be sold or transferred:

*“Waqf, but in the form of forests, is a good thing because waqf cannot be bought or sold and cannot be transferred, so it is safe, especially with regard to maintaining forest sustainability.”*

Other waqf owners echoed this sentiment. For example, Respondent 5 also referred to the security of waqf assets, which are protected by state authorities (Ab Shatar et al., 2021). Initially, he experimented with waqf with a small amount, then ventured into waqf with a larger amount as he processed the waqf pledge. Specifically, he understands how a certified waqf pledge relates to its legal consequences:

*“Because this (waqf forest) is a legal entity, I trust it more. Then, I asked about the waqf pledge, and everything, and they said it was still being processed. Then, some time ago, they sent me a certificate that had already been pledged. The certificate, after the pledge, can be processed at the National Land Agency (BPN), but it has been converted into a waqf certificate and cannot be sold. The certificate is no longer valid for taking to the bank or selling.”*

These statements emphasize that legal security facilitates waqif's willingness to waqf (Rusydia & Devi, 2018). They need certainty about the pledge for the assets/money they donate to purchase land for forestry. Waqif's trust in the nazhir will grow as the waqf pledge, certified by the Ministry of Religious Affairs, is processed. The waqf pledge also alleviates the waqif's concerns about the waqf assets being controlled by a nazhir (Laallam et al., 2020).

Furthermore, waqifs feel valued when they receive regular information about the activities and progress of the Bogor Waqf Forest. This also encourages some respondents to waqf more than once in the same project. Waqifs feel less burdened with closely monitoring their donated assets. Not all waqifs have visited the Bogor Waqf Forest site, and some even have no intention of visiting due to time constraints and the distance from their homes. However, they fully trust the activities carried out by the Bogor Waqf Forest managers.

When waqifs are faced with the choice between waqf forests managed by an institution and individuals, waqifs are more likely to choose institutionalized waqf forests. In the context of green waqf, trust in waqf institutions influences donors' optimistic attitude to participate in waqf (Huda et al., 2025). Waqf forests under the auspices of a foundation have official nazhir certificates issued by state authorities. This is different from the nazhir managing waqf forests, who are individuals without a clear legal entity. Waqf forests with an official waqf pledge have stronger legal force if disturbed by other parties/agencies (Ali & Kassim, 2021).

## 5. Conclusion

This study expands the literature on waqf distribution by providing insight into why waqif choose to invest in the forestry sector. The research findings provide some evidence supporting the reasons waqif choose the specific characteristics of waqf projects and shape their decisions to invest in Bogor Waqf Forest. Based on the analysis, four factors contributing to waqf in the forestry sector were identified in participant statements: 1) spiritual values; 2) ecological wisdom; 3) empowerment space; and 4) nazhir credibility. These four factors did impact respondents' decisions to invest in Bogor Waqf Forest. When respondents commented on the single factor they found most appealing, each attributed it to their personal preferences and experiences, but the most distinctive response was the ecological function of waqf forests.

On the other hand, the reason waqif continues to support the progress of waqf forest projects is to continue receiving blessings from God. This does not mean that the credibility of the nazhir and the space for empowerment are motives that can be ignored. Rather, spiritual values are a drive that arises within the waqif, unaffected by external factors. A Muslim donates his wealth to purify his earnings, reap rewards in the afterlife, and pursue God's promises. Waqif can integrate Islamic beliefs into their efforts to conserve forests and prevent natural disasters.

## 6. References

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