



From Charity to Environmental Action:

How the Green Waqf Movement is Articulated and Expressed

Mansur Efendi¹, Reni Rosari², Akhmad Akbar Susamto³, Heru Kurnianto Tjahjono⁴,
Claudius Budi Santoso⁵

*¹Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia,
mansur.efendi@staff.uinsaid.ac.id

²Universitas Gadjah Mada Yogyakarta, Indonesia, rrosari@ugm.ac.id

³Universitas Gadjah Mada Yogyakarta, Indonesia, akhmad.susamto@ugm.ac.id

⁴Universitas Muhammadiyah Yogyakarta, Indonesia, herukurnianto@umy.ac.id

⁵Universitas Gadjah Mada Yogyakarta, Indonesia, bsantoso@ugm.ac.id

Abstract. Green waqf represents an innovative philanthropic model with strategic potential for advancing both economic development and environmental sustainability. However, its growth remains limited, and existing scholarship tends to approach it primarily through economic theory and the paradigm of Islamic studies. This study addresses this gap by interpreting green waqf through the lens of social movement theory. The green waqf movement in Indonesia manifests in unique and distinctive articulations and expressions. To deeply analyze the articulation and expression of green waqf movements, the author conducted a qualitative study using a single-case study approach, namely the Bogor Waqf Forest. The research informant for this study is the founder and manager of the Bogor Waqf Forest Foundation, who is a millennial. Thus, in this study, the author will provide space for millennials to reveal the articulation and expression of the green waqf movement in Indonesia. Thru hybrid thematic analysis, it was found that the green waqf movement, thru the Bogor Waqf Forest, is articulated as a manifestation of Islamic universalism within an ecological framework. With that articulation, it gives rise to religious and humanitarian impulses, which become the motivation for millennial involvement in waqf forest practices. Meanwhile, the planned waqf movement is openly expressed in the form of innovative, participatory, and sustainable waqf. Further research could expand the study location to other forms of productive waqf or use a quantitative approach to measure the relationship between digital literacy and waqf participation among young people.

Keywords: Green Waqf, Articulation, Expression, Millennials, Indonesia, Social Movement.

*Corresponding Author

INTRODUCTION

The environmental crisis, which is a global issue today, is at an alarming level. Wayan Marianta (2011) warned that the ecological impact of humans on the environment (human ecological

signatures) is becoming deeper and more massive. Water and air quality are declining, ecosystems are unbalanced, and flora and fauna are beginning to experience extinction (Fatoni, 2024). The Indonesian Forum for the Environment (WALHI) notes that since mid-2025, the environmental crisis in Indonesia has become increasingly impactful, ranging from ecological disasters to a decline in ecosystem quality (Dian Iryanti, 2025). In fact, since 2022, rainwater in Jakarta has contained microplastic particles that can cause oxidative stress, hormonal disruption, and tissue damage in humans (Purwiyanto et al., 2022). Therefore, the environmental crisis deserves the attention and handling of all parties.

Islamic philanthropy, particularly green waqf, is an alternative for addressing the ecological crisis. Thru the green waqf scheme, waqf assets are managed and developed for sustainable environmental preservation (Fikri & Andrean, 2023; Rusydiana et al., 2023). In fact, (Ali & Kassim, 2021) state that green waqf has great potential in addressing environmental crises. This potential is evident in its ability to curb deforestation (Rohmaningtyas, 2022), meet clean water needs (Fathurrahman, 2023), and be effective in environmental conservation (Firdaus & Prasetyo, 2024). In Indonesia itself, according to (Redaksi bwi.go.id, 2025), the potential for waqf reaches 400 trillion per year, with waqf land spread across 451 locations. Thus, the availability of waqf assets and various other resources becomes a strategic potential and opportunity in the development of the green waqf movement in Indonesia.

Beside green waqf, Indonesia also has demographic potential in the form of the millennial generation, which can be involved in addressing the environmental crisis. According to the Central Bureau of Statistics, Indonesia's productive population (aged 15 to 64) will reach 179.1 million people in 2020, with millennials (aged 21-36) contributing approximately 63.5 million people. Based on this data, millennials are poised to become a significant engine of economic growth. Indonesian millennials can be divided into two groups: junior millennials, born between 1992 and 1999, and senior millennials, those born between 1984 and 1991 (Utomo & Noormega, 2020). Thus, millennials will hold an important position in the development of the green waqf movement, especially as waqif (donors) and nadzir (managers).

Muslim millennials have an important role and opportunity in driving and developing the green waqf movement in Indonesia. This aligns with Pahdepie's thinking, which states that Muslim millennials, particularly in Indonesia, have a different perspective on the articulation and expression of religiosity. This generation enjoys placing religious identity in the public sphere, not just as a matter of personal spiritual dominance (Rahman et al., 2021). Beside having good

abilities and knowledge in accessing and using technology (Alam et al., 2022), millennials also have excellent religious commitment that influences their behavior (Saeed & Binti Abdul Ghani Azmi, 2019).

Although millennials are already involved in the green waqf movement in Indonesia, the movement is still sporadic and not yet systemic. Culturally, society still understands waqf only as an act of charity, not as an instrument for ecological change (Rusydiana et al., 2023). While structurally, a legal framework that explicitly encourages the development of environmentally conscious waqf is not yet available (Murtadha & Maulida, 2025).

Is it relevant to include millennials in the green waqf movement in Indonesia? A study conducted by Aldeen et al. (2022) indicates that the level of awareness among millennials in Indonesia regarding waqf (particularly cash waqf) is very high. Meanwhile, Saputra & Hutajulu (2020) stated that managing millennials is important to increase their participation. Furthermore, the millennials' ability to use technology makes managing waqf more effective (Bustami et al., 2020).

The important role of millennials in addressing the ecological crisis is evident in their involvement in the green waqf movement. The Wakaf Bogor Forest Foundation, a green waqf movement driven by millennials, is rarely found in Indonesia. The Wakaf Forest in Bogor, located in Cibunian Village, Pamijahan District, Bogor Regency, is a unique case study for research. Ecologically, it serves as an innovative and adaptive waqf-based agroforestry model (Restiyani et al., 2023). Socially, this movement is community-based, thus empowering the economy (Fathurrahman, 2023) and meeting living needs more effectively and efficiently (Firdaus & Prasetyo, 2024). Religiously, it serves as empirical evidence for the concept of Islamic deep ecology (Ali & Jannah, 2024).

The development of the Bogor Waqf Forest is one of the new and fresh expressions of the millennial green waqf movement. While many parties hadn't yet considered solutions to environmental damage, they presented an environmentally friendly and sustainable waqf movement. Therefore, this research was conducted to answer the following questions: (1) How do millennial Muslims interpret and articulate the green waqf movement? (2) What motivates them to participate in the green waqf movement? and (3) How is the green waqf movement model developed?

Several studies on green waqf have made significant contributions to understanding the management of waqf forests as a model for environmental conservation (Fakhri et al., 2023;

Restiyani et al., 2023). Additionally, it provides a religious framework for addressing modern environmental challenges (Mangunjaya, 2023). Furthermore, green waqf studies also contribute by providing an alternative source of green financing derived from Islamic social financial instruments (Ali et al., 2021; Faizi et al., 2024).

While the theories developed in previous studies more often used legal and fatwa theories (Afifullah & Triadi, 2024; Burhanudin, 2023; Gumansari & Hannase, 2023; Najemi & Rapik, 2024; Sup, 2021), as well as economic theories (Alfarisi & Huda, 2023; Anam & Fauzi, 2021; Fauzin et al., 2022; Hardiansyah et al., 2023; Irfany et al., 2023). Thus, social movement theory in the study of green waqf needs to be given attention.

Conversely, social movement theory is more commonly used to explain how a social movement is born and develops, such as resistance to renewable energy projects (Thiri & Borsi, 2024; Velasco-Herrejón & Bauwens, 2024). Although studies on social innovation processes have been conducted (Ashikuzzaman et al., 2025), an analysis of religious-based and generational social movements is not yet available. Thus, it opens up new avenues of research that place social movement theory within a socio-religious framework.

Based on previous studies, it appears that there is not much research examining the participation of millennials in green waqf management, using a social movement theory approach within a socio-religious framework. As a study of green waqf, this research aims to analyze the articulation, motivation, and expression of the green waqf movement by millennials thru a case study of the Bogor Waqf Forest. Theoretically, this research will enrich the literature on generation-based Islamic philanthropy studies. Practically, providing input on the design of a millennial participation program in the development of green waqf.

LITERATURE REVIEW

Studies on green waqf have been conducted by several researchers. Some of the topics researched include green strategies in educational institutions in Malaysia (Anas et al., 2020). This study aims to propose a sustainable model for educational institutions, particularly tahfidz, thru green strategies to enhance sustainability. The research methods used are the development of a conceptual framework and a case study approach. Although this research is limited to educational institutions (tahfidz) in Malaysia, it has contributed to the literature by providing a new innovation thru the concept called "tahfidzpreneurship," which is the integration of green technology and entrepreneurship for sustainability in educational institutions.

Research on green waqf was also conducted by (Restiyani et al., 2023), focusing on a study of developing a waqf-based forest management model in Bogor. Thru exploratory qualitative research, this study has contributed to the literature with the concept of waqf forest management as an environmental conservation model. This study, limited to waqf forests in Bogor, shows that the developed model is capable of addressing environmental issues and providing benefits to the community. To optimize the development of waqf forests, this study recommends increasing financial resources thru collaboration with Islamic philanthropic institutions (BAZNAS).

As if responding to the recommendations put forward by Restiyani et al. (2023), Faizi et al. (2024) conducted a study to map the potential and alternative green financing based on the sharia concept in Indonesia. Using an interpretive qualitative approach, this study demonstrates that the development of Islamic green financing can be achieved thru green sukuk, zakat, and waqf instruments for environmentally friendly projects. Despite facing data limitations, this study has at least confirmed that Islamic financial principles and models can be integrated into green financing to accelerate sustainability.

Meanwhile, a more specific study on millennials and waqf was conducted by Aldeen et al. (2022). The study found that Muslim millennials in Indonesia have a high awareness of cash waqf practices. However, their participation is still low because the management of cash waqf is considered not yet transparent and does not meet public expectations. Thru a review of these studies, no research specifically addresses how Muslim millennials in Indonesia express and interpret green waqf thru field case studies. Meanwhile, studies on social movement theory are more commonly used to explain the formation of social movement narratives (Thiri & Borsi, 2024; Velasco-Herrejón & Bauwens, 2024), the use of resources in social movements (Ashikuzzaman et al., 2025; Etim et al., 2025), forms of collective action in demanding change (Hill Cummings et al., 2025), and the life cycle of social movements (López-García et al., 2025). Previous studies have also linked innovation diffusion to educational topics (Verona et al., 2023), work culture (Rusmiarti, 2015), and health (Darmisa, 2023).

Social movement theory is more often used to explain how a social movement is born and develops, but there is no analysis of religious environmental social movements available. Thru a review of these studies, no research specifically addresses how Muslim millennials in Indonesia articulate green waqf thru field case studies.

METHOD

This research is qualitative, using a case study approach. Qualitative research was chosen because this study will deeply explore and understand green waqf practices (Creswell & Creswell, 2018). Thru a case study approach, the researcher will develop an in-depth analysis of a case, which could be a program, event, activity, process, or one or more individuals within the green waqf movement in Indonesia (Creswell & Creswell, 2018).

The Bogor Waqf Forest Foundation was chosen for this study because it was identified as a potential green waqf movement developed by Muslim millennials in Indonesia, making it the most representative phenomenon to investigate. The predetermined data will be obtained thru various methods, including semi-structured in-depth interviews, observation, and documentation. The informants selected for this study are the Founder and Manager of the Bogor Waqf Forest. Data collection will be conducted in September 2024, in Bogor.

The data analysis method used in this study is hybrid thematic analysis. This method combines deductive and inductive techniques in qualitative research. In the dual case study approach, this method was chosen to help identify patterns in the data while still considering existing theories and empirical findings emerging from the data (Vohra, 2014). The data analysis procedures used were initial coding, categorization, cross-case analysis, and refinement of the conceptual model (Fereday & Muir-Cochrane, 2006). To ensure data validity, the researcher employed triangulation strategies, peer debriefing, member checking, and researcher reflexivity (Creswell & Creswell, 2018).

RESULTS

Background and Model of Bogor Waqf Forest

The development of waqf forests in Indonesia is a new model that is rarely found. There are three recorded waqf forests in Indonesia. First, the waqf forest in Jantho, Aceh, which was built by a group of young nature lovers in 2012. Second, the waqf forest in Leuweung, Sabilulungan, Bandung Regency, which was developed by the Bandung Regency Government in 2013. Third, the waqf forest in Cibunian Village, Pamijahan District, Bogor Regency, which was developed by the Yassiru Foundation in 2018 (Firdaus & Prasetyo, 2024). Young people dominate in the initiation and management of waqf forests.

The Wakaf Bogor Forest, located in Cibunian Village, Pamijahan, Bogor, was built and developed due to the frequent ecological disasters in Cibunian Village. Pamijahan District itself is an area prone to landslides. From 2011-2015, there were 17 landslide locations, four of which were in Cibunian Village. Overall, Pamijahan District has a high potential for landslides, with a total area of 10,215 hectares (81.5%) (Ali & Jannah, 2024). Thus, the Bogor Waqf Forest was built to reduce the high incidence of landslides, thereby managing disaster risks. In the development of Bogor Waqf Forest, the trustee is the Bogor Waqf Forest Foundation, which implements social innovation ideas to increase community capacity and improve community welfare. Social innovation in Bogor Waqf Forest is carried out by developing actions that contribute to improving community welfare by increasing their income. The management model for the Bogor Waqf Forest can be illustrated in the following figure 1 (Firdaus & Prasetyo, 2024):

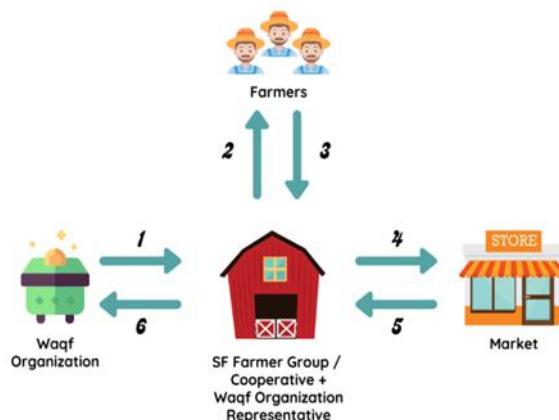


Figure 1. Bogor Waqf Forest Development Model

The development model for the Bogor Waqf Forest in Figure 1 above can be explained as follows: (1) Institutional waqf provides interest-free loans (qardhul hasan) to farmer groups as beneficiaries. (2) Farmer groups use these funds to purchase inputs for the farmers. The waqf institution can send representatives to assist the farmer groups. (3) Farmers send their agricultural products to the farmer groups. (4) Farmer groups, assisted by representatives from the waqf institution, sell the products to the market. (5) Farmer groups receive sales from the market, and (6) Farmer groups repay the interest-free loan to the waqf institution (Ali et al., 2021).

Beside being beneficial for economic well-being, waqf forests can also play an important role in ecological, social, health, educational, and spiritual aspects (a means of proselytization). From a social aspect, waqf forests are very helpful for the livelihoods of people in need,

providing green open spaces that can be used for a variety of social activities. On the other hand, preserving the forests in Cibunian Village can also benefit the people living in Jakarta, as Cibunian Village is one of the villages located downstream of the Cisadane River, which is one of the main rivers flowing into Jakarta (Ali & Kassim, 2021). In the ecology program, the Wakaf Bogor Forest Foundation primarily focuses on raising wakaf funds from the community. The funds were used to purchase private land, which was then converted into waqf land. On the waqf land, vegetation is planted for various purposes, including forest trees with strong roots to prevent landslides and floods. So far, over 1000 forest trees have been planted in the waqf forest. These forest plants are growing, capturing rainwater, creating a microclimate, and reducing greenhouse gas emissions (Ali & Kassim, 2021).

Articulation of the Green Waqf Movement

Muslim millennials who founded and developed the Bogor Waqf Forest articulate green waqf as an integral part of Islamic law. This means that waqf is not only a form of a servant's goodness toward God, but also a form of caring for fellow human beings and the environment. It can be said that green waqf has two mandates simultaneously: a divine mandate and a social mandate. These two mandates are an articulation of the waqf that is intended to be fulfilled simultaneously. Millennials have the perspective that adherence to Islamic Sharia will bring about benefit, while every denial brings about corruption. This finding indicates that religious factors (Islam) are a driving force behind environmental action, as suggested by Mangunjaya (2023).

The articulation of green waqf movements is also influenced by the Islamic ecological concept (Islamic Deep Ecology). The term Islamic ecology itself refers to ecological concepts and principles derived from Islamic teachings. Thus, Islam has a holistic view of the relationship between humans and the environment. The concept of Islamic ecology is built upon several main pillars, namely: tawhid (oneness of God), khalifah (stewardship), amanah (trust), halal and haram (permissible and forbidden), balance, and maslahah (public interest) (Ali & Jannah, 2024). This finding suggests the existence of a religious-ecological articulation in the practice of green waqf, as proposed by Abdullah (2010).

The relationship between religion and the development of Bogor Waqf Forest is evident in the instruments used. Islamic instruments used in environmental conservation are based on two aspects: policy and finance. Policy instruments operate in the regulatory domain, while financial instruments involve allocating funds to support conservation programs. Policy

instruments supporting forest conservation consist of the concepts of hima and harim, as well as the concept of *ihya al-mawat*. The concepts of hima and harim are concepts of area management with policies for designating protected and restricted areas, thus ensuring environmental sustainability. Meanwhile, the concept of *ihya al-mawat* is a policy to revive degraded lands so that their ecological functions are restored. The method used was to divide unproductive land (*iqhta*) and impose taxes or contributions on the use of owned land (*kharaj*) (Ali & Jannah, 2024).

Meanwhile, Islamic financial instruments are designed to mobilize Islamic financial resources in promoting the green waqf movement. This instrument is divided into two groups: Islamic commercial finance and Islamic social finance. Islamic commercial financial instruments that can be used in the green waqf movement are *al-muzara'ah* and *ijarah* (Ali & Jannah, 2024). *Al-Muzara'ah* is a profit-sharing agreement between the landowner and the farmer, while *ijarah* is a lease contract between the landowner and the tenant. Beside commercial aspects, the green waqf movement is also supported by Islamic social financial instruments such as *zakat*, *infaq*, *sadaqah*, and *waqf*. This finding aligns with the study conducted by Faizi et al. (2024), which states that Islamic green financing can be done thru green sukuk, *zakat*, and *waqf* instruments for environmentally friendly projects.

The green waqf movement developed thru waqf forests is articulated as one form of waqf development that is highly recommended because it provides great benefits for all of Allah SWT's creatures on planet earth. The legal justification for the practice of waqf forests can be found in the Quran, Sunnah, and *Ijma'*. Therefore, the development of waqf forests is a way to emulate the Prophet Muhammad SAW, who emphasized the importance of preserving forests (Ali & Jannah, 2024). In fact, Ali & Jannah (2024) refer to waqf forests as a trust from the holy verses and the constitution.

Motivation for the Green Waqf Movement by Millennials

The motivation of millennials in initiating and developing the green waqf movement thru waqf forests is influenced by religious factors. Understanding the concept of good religion can reveal the universality and comprehensiveness of Islam. Thus it is evident that religion guides their way of thinking and acting. This analysis aligns with the findings of Saeed & Azmi (2019), who stated that the religious commitment of millennials influences behavior.

Is religious motivation part of the expression of *hijrah*? The *hijrah* referred to is the process of transformation into religious guidance in a holistic manner, resulting in positive change.

Millennial Muslims believe that hijrah will bring salvation and happiness to life. In the context of the green waqf movement, hijrah is a part of social transformation in realizing environmental conservation, so that Islam, as a religion of compassion for the universe (rahmatan lil 'alamin), can be realized. Thus, the spirit of hijrah can give rise to a new model of environmentally conscious waqf. This finding indicates that the Bogor Waqf Forest presents a unique waqf-based agroforestry model, as proposed by Restiyani et al. (2023).

Hijrah itself has become one of the most popular issues among young Muslim generations in Indonesia. Many millennials believe that religion can help them become better and happier people. According to Heriyanto in (Rahman et al., 2021), a survey conducted by the Varkey Foundation showed that 93% of Indonesian youth believe that religion is the key to happiness. Happiness in life is becoming one of the important priorities for millennials in their career preferences. By participating in the green waqf movement, they believe they will achieve a better life.

Forms of Digital and Social Expression

The development of the green waqf movement thru Bogor Waqf Forest is expressed thru various social media. Not only to demonstrate movement activity, but also as a means of promotional campaigning. Thru testimonials and inspiring stories, trust and motivation can be built to contribute to the development of waqf forests (Ali & Jannah, 2024). This finding suggests that social media can influence the religious practices of millennial Muslims, as proposed by Zaid et al. (2022). Social media can lead millennials to renegotiate established religious concepts and authority. The results of this renegotiation place social media influencers as priority references over traditional religious authorities (Zaid et al., 2022).

The social media platform used by Hutan Wakaf Bogor is Instagram, specifically <https://www.instagram.com/hutanwakaforg>. Thru this platform, the managers of the wakaf forest can build the branding of the green wakaf movement and interact directly more effectively. This finding explains that Muslim millennials use Instagram as a medium to showcase their self and religious identity, as proposed by Rahman et al. (2021). Furthermore, social media channels are used to update program information, expand networks, and identify potential donors (Ali & Jannah, 2024).



Figure 2. Call to Donate on Social Media Platforms

The green waqf movement thru waqf forests is expressed academically. The founders of Bogor Waqf Forest are actively writing scientific articles on the theme of waqf forests. Specifically, on November 26, 2018, the founders of Bogor Waqf Forest wrote an article titled "Waqf for Sustainable Forest Management," which was published on the sharianews.com website. The article received a warm response, leading an IPB alumnus to donate 1500m² of land in Kampung Muara, Cibunian Village, Pamijahan District, Bogor Regency. Furthermore, this area is known as the Bogor Waqf Forest Zone 1 (Ali & Jannah, 2024).

Several scientific articles were included in several scientific conferences. The articles "Enhancing Waqf Forest Sustainability Thru Agroforestry: An Approach" and "Waqf Forest: A New Way in Islamic Finance to Preserve Forest and Support SDGs" were awarded Best Paper 1 and 2 at the International Seminar and Conference on Islamic Economics (ISCIE) in August 2019. Additionally, the journal manuscript titled "Integrating Zakat and Waqf in the Development of Waqf Forest" was selected as a finalist in the Scopus category at the Sharia Economic and Financial Research Forum in 2019 (Ali & Jannah, 2024).

In 2020, the Bogor Waqf Forest Foundation partnered with the National Zakat Agency (BAZNAS) thru the Zakat Community Development (ZCD) program. Collaboration was also carried out with the Directorate of Zakat and Waqf of the Ministry of Religious Affairs of the Republic of Indonesia, resulting in the provision of water, electricity, gazebos, and the commencement of Quranic Guidance activities (Ali & Jannah, 2024). Thus, the academically packaged narrative of the Bogor Waqf Forest becomes a pathway for creating collaboration

and synergy with strategic partners. As a result, resource mobilization can be carried out effectively. In 2021, the funds raised for forest waqf can be used to purchase 2,200 m² of land located in Bogor Waqf Forest Zone 1, and 1,000 m² of land in Bogor Waqf Forest Zone 3.

DISCUSSION

The Relationship between Religion and the Actualization of the Green Waqf Movement

The articulation of the green waqf movement is formed thru the concept of Islamic ecology, so environmental preservation is an integral part of Islamic teachings. Since the emergence of Islam, attention to environmental preservation has been an integral part of its teachings. Thus, the epistemological roots of the green waqf movement stem from Islamic teachings. This finding indicates that Islamic law is used as justification for nature conservation actions, as proposed by (Abdullah, 2010).

The green waqf movement is developed using Islamic instruments. This emphasizes that Islam is not only a legal justification, but also an instrument that operates in the technical-operational domain. The instruments used are based on two pillars: Islamic policy and Islamic finance. It is evident that the epistemological roots and instruments for developing waqf forests are derived from Islamic teachings. This finding explains that millennial behavior is guided by religion, as proposed by Saeed & Azmi (2019).

That articulation is relatively effective in explaining why the green waqf movement is worthy of support and development. The involvement of millennials in the movement is a form of self-awareness built upon theological reasoning. Because waqf itself is an Islamic social financial instrument that has long grown and developed in Indonesia, making it a tradition of charity. The tradition of sharing to benefit others. This finding suggests that Islamic traditions and teachings contribute to climate change action and nature conservation in Indonesia, as proposed by Mangunjaya (2023).

Millennials express the green waqf movement thru various digital rituals, but rather an invitation to participate. The use of social media platforms will allow the public to learn about the activities and development of waqf forests. Not only a means of sharing information, the media is used as a space for interaction to increase movement participation. This finding aligns with Pahdepie's perspective in (Rahman et al., 2021), which states that Indonesian Muslim millennials have a different perspective, placing religious identity in the public sphere, not just

personal spiritual dominance. Simply put, the relationship pattern between articulation, motivation, and expression can be described in the following framework:

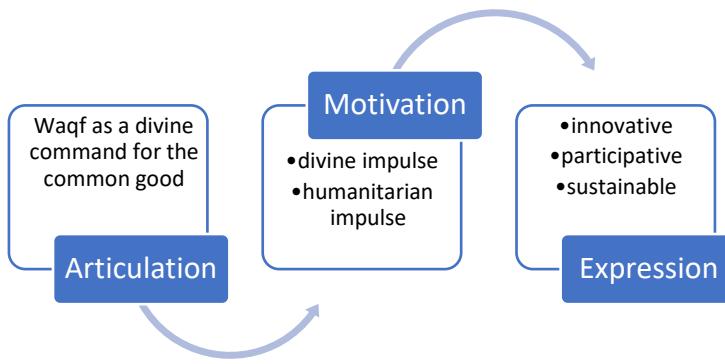


Figure 3. The Relationship Between Articulation, Motivation, and Expression
Environmentally-Based Social Transformation Movement

The development of Bogor Waqf Forest is a form of social movement. Its birth was a conscious effort to fight for social change in the form of nature and social conservation (A. Hidayat, 2007), thru an organized rational collective movement. The expression of the green waqf movement not only resulted in the formation of a community but was also strengthened thru the establishment of the Bogor Waqf Forest Foundation. The institutional transformation of the community into a foundation is an effort to build a larger platform. Meanwhile, the academic approach is becoming a strong influence in the market for Islamic philanthropic resources. This finding suggests that millennial Muslims are not only driving and shaping their internal communities but will also influence the global market (Suhartanto et al., 2022).

As a social movement, the managers are making efforts to mobilize green waqf resources. Resource mobilization allows for the collection, management, and utilization of waqf resources, which will determine the success of the environmentally-based Islamic philanthropic movement. This finding suggests that the success of social movements is determined by their ability to mobilize resources, as proposed by Mccarthy et al. (2016).

Resource mobilization theory was developed by John D. McCarthy and Mayer N. Zald, stating that the success of social movements rests on their ability to gather, manage, and utilize various resources. Therefore, this theory bases its analysis on several important pillars: the rationalization and organization of the movement, resource mobilization and management, and competition in the resource market (Mccarthy & Zald, 1977).

CONCLUSION

The green waqf movement, thru the Bogor Waqf Forest, is articulated as a manifestation of Islamic universalism within an ecological framework. With that articulation, it gives rise to religious and humanitarian impulses, which become the motivation for millennial involvement in waqf forest practices. Meanwhile, the planned waqf movement is openly expressed in innovative, participatory, and sustainable waqf forms. Further research could expand the research location to other forms of productive waqf or use a quantitative approach to measure the relationship between digital literacy and waqf participation among young people.

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