



Green Waqf as Social Movement: Millennial Participation and Islamic Ecological Activism in Indonesia

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Abstract. Green waqf offers an innovative philanthropic model that bridges economic development with environmental sustainability. Despite its potential, most existing literature frames it within economic or traditional Islamic paradigms, leaving a gap in understanding its sociocultural dynamics. This study addresses that gap by analyzing the green waqf movement through the lens of social movement theory, focusing on the millennial-driven Bogor Waqf Forest in Indonesia. Employing a qualitative single-case study and hybrid thematic analysis, the research reveals that the green waqf is articulated as an embodiment of Islamic universalism integrated with ecological ethics. This articulation fosters religious and humanitarian motivations that drive millennial engagement. The movement is expressed through participatory, innovative, and digitally mediated waqf practices. These findings highlight a shift from conventional charity to ecologically conscious Islamic philanthropy. Future studies could explore comparative cases or apply quantitative methods to examine the influence of digital literacy on youth participation in green waqf initiatives.

Keywords: Green Waqf, Social Movement, Millennials, Islamic Ecology, Digital Expression.

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INTRODUCTION

The global environmental crisis has reached alarming proportions, marked by declining air and water quality, ecosystem degradation, and species extinction. In Indonesia, this crisis is

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particularly acute, with the Indonesian Forum for the Environment (WALHI) reporting increasing ecological disasters and deteriorating ecosystems since mid-2025 (Iryanti, 2025). Scientific findings show that even rainwater in Jakarta contains microplastics with harmful effects on human health (Purwiyanto et al., 2022). Such conditions call for urgent and systemic responses from diverse sectors of society.

Among the responses emerging from Islamic communities is the concept of *green waqf*, a model of Islamic philanthropy designed to preserve the environment by managing waqf (Islamic endowment) assets sustainably (Fikri & Andrean, 2023; Rusydiana et al., 2023). Scholars argue that green waqf holds significant promise in addressing deforestation, securing clean water access, and conserving natural ecosystems (Ali & Kassim, 2021; Fathurrahman, 2023; Firdaus & Prasetyo, 2024; Rohmaningtyas, 2022). With an estimated potential of IDR 400 trillion per year and waqf land across 451 locations in Indonesia (Redaksi BWI.go.id, 2025), waqf offers a strategic opportunity to integrate faith-based philanthropy with ecological sustainability.

Concurrently, Indonesia's *millennial generation* - comprising over 63 million individuals aged 21–36 - is increasingly recognized as a force for social transformation. This cohort exhibits strong technological fluency, a desire for public religious expression, and a commitment to ethical action (Alam et al., 2022; Rahman et al., 2021). Research confirms their high awareness of Islamic giving practices, particularly cash waqf, though active participation remains limited (Aldeen et al., 2022). Nonetheless, their digital engagement and value-driven behavior offer untapped potential for reinvigorating waqf as a tool for ecological action (Bustami et al., 2020).

Despite this potential, current public understanding of waqf largely remains confined to traditional charity, with minimal recognition of its capacity for *systemic ecological transformation* (Rusydiana et al., 2023). Moreover, Indonesia lacks an explicit legal framework to support environmentally conscious waqf practices (Murtadha & Maulida, 2025). To bridge this gap, the *Bogor Waqf Forest*, established and managed by Muslim millennials, serves as a compelling case study. Located in Cibunian Village, Bogor, it represents a novel agroforestry initiative that integrates economic empowerment, ecological restoration, and Islamic spirituality (Ali & Jannah, 2024; Fathurrahman, 2023; Restiyani et al., 2023).

While previous studies have advanced green waqf through frameworks in Islamic finance, jurisprudence, or environmental policy (Afifullah & Triadi, 2024; Alfarisi & Huda, 2023), few have examined it as a *social movement*, especially one rooted in *generational religiosity*. In

contrast, social movement theory—commonly used to study activism around renewable energy and digital resistance (Ashikuzzaman et al., 2025; Thiri & Borsi, 2024)—has yet to be meaningfully applied to Islamic philanthropic ecology. This study seeks to fill that gap.

This study aims to analyze how millennial Muslims in Indonesia articulate, motivate, and express the green waqf movement through the lens of social movement theory. Specifically, it addresses the following research questions:

- 1) How do millennial Muslims articulate the green waqf movement as a religious and ecological practice?
- 2) What motivates their participation in green waqf initiatives?
- 3) How is the green waqf movement expressed in practice, particularly through digital platforms and institutional models?

By addressing these questions, the study contributes to an emerging literature on generation-based Islamic philanthropy and offers practical insights for designing participatory green waqf programs responsive to youth engagement and ecological imperatives.

LITERATURE REVIEW

The concept of green waqf has emerged as an innovative model within Islamic philanthropy, aiming to address environmental degradation through sustainable asset management. Various studies have explored different dimensions of this model. Anas et al. (2020), for example, developed a conceptual framework for integrating green strategies in Islamic educational institutions in Malaysia through the concept of *tahfidzpreneurship*, which merges green technology and entrepreneurship. Though geographically and institutionally limited, this study illustrates the flexibility of green waqf principles in educational contexts.

In the Indonesian setting, Restiyani et al. (2023) contributed a pioneering waqf-based forest management model in Bogor, showing how such forests can be leveraged for both environmental conservation and community development. Firdaus & Prasetyo (2024) further contextualized this model through the lens of social innovation, while Fathurrahman (2023) underscored its alignment with the Sustainable Development Goals. These works collectively highlight the practical benefits of waqf-based environmental initiatives.

Building on this, Faizi et al. (2024) mapped out green financing potentials in Indonesia using Islamic financial instruments—such as green sukuk, zakat, and waqf—despite facing data

limitations. Additional studies (Ali & Kassim, 2021; Fikri & Andrian, 2023; Rohmaningtyas, 2022) affirm the role of green waqf in combating deforestation, securing clean water access, and enhancing ecosystem resilience.

However, much of this literature remains centered on technical, legal, or economic aspects. Studies such as those by Afifullah & Triadi (2024), Burhanudin (2023), Najemi & Rapik (2024), Gumansari & Hannase (2023), and Sup (2021) emphasize regulatory frameworks and Islamic jurisprudence. Economic approaches dominate works by Alfarisi & Huda (2023), Anam & Fauzi (2021), and Fauzin et al. (2022), who explore digital waqf crowdfunding and its social impacts. While these perspectives are valuable, they often overlook the sociocultural articulation of green waqf—especially by younger generations.

In parallel, a growing body of research focuses on millennial participation in Islamic social finance. Aldeen et al. (2022) found high awareness of cash waqf among Indonesian millennials but low engagement due to concerns over trust and alignment with values. Other studies emphasize the influence of digital platforms and identity formation. Bustami et al. (2020) and Saputra & Hutajulu (2020) argue for digital and emotional strategies to engage millennials. Rahman et al. (2021), Zaid et al. (2022), and Alam et al. (2022) explore how young Muslims reframe religious authority and expression through social media, particularly Instagram. Saeed & Azmi (2019) confirm the behavioral impact of religious commitment among Muslim youth. However, none of these studies examine how millennial religiosity, digital engagement, and environmental concern intersect through the lens of waqf activism.

Meanwhile, social movement theory provides a valuable framework for understanding collective action and grassroots transformation. Foundationally rooted in resource mobilization (Mccarthy & Zald, 1977), the theory has been extended to explore anti-energy protests (Thiri & Borsi, 2024; Velasco-Herrejón & Bauwens, 2024), urban activism (Ashikuzzaman et al., 2025), and digital resistance (Etim et al., 2025). It also informs research on collective identity (Hill Cummings et al., 2025), innovation diffusion (Verona et al., 2023), workplace culture (Rusmiarti, 2015), and public health campaigns (Darmisa, 2023). However, its application in religiously grounded ecological movements—particularly those led by millennials—remains largely unexplored.

Complementing this is the growing discourse on Islamic ecology. This literature emphasizes theological principles such as *tawhid* (oneness), *khalifah* (stewardship), *amanah* (trust), and *maslahah* (public benefit) as ethical bases for ecological responsibility (Abdullah, 2010;

Mangunjaya, 2023). Ali & Jannah (2024) provide a rare empirical bridge between these principles and practice by documenting how the Bogor Waqf Forest mobilizes Islamic policy and financial instruments to drive ecological change. Yet, the literature lacks a unified framework connecting Islamic ecology, millennial agency, and social movement theory.

Taken together, these studies show increasing attention to green waqf, Islamic social finance, and generational religiosity. However, they remain siloed in disciplinary approaches. No existing research examines how millennial Muslims in Indonesia articulate and express green waqf as a socio-religious movement embedded in ecological activism. This study seeks to fill that gap by applying social movement theory to the Bogor Waqf Forest, offering an integrated view of faith, environment, and generational agency.

METHOD

This study adopts a qualitative research design with a single-case study approach to explore how green waqf is articulated and expressed by millennial Muslims in Indonesia. A qualitative approach is appropriate for capturing the depth, complexity, and contextual nuances of religiously motivated environmental practices (Creswell & Creswell, 2018). The case study method was selected to enable an in-depth examination of a unique instance of the green waqf movement—namely, the Bogor Waqf Forest—through detailed exploration of its actors, motivations, and expressions within a real-world setting.

The Bogor Waqf Forest was purposefully selected as the unit of analysis due to its distinctiveness as a millennial-led initiative that integrates Islamic ecological values, digital activism, and grassroots mobilization. The study focused on primary data collected through semi-structured in-depth interviews, direct observation, and document analysis. The primary informant was the founder and manager of the Bogor Waqf Forest Foundation, who represents the millennial cohort central to the study's focus. To enrich the data and increase credibility, additional perspectives were gathered from one community beneficiary involved in the waqf forest program.

Data collection was conducted in September 2024 in Cibunian Village, Pamijahan District, Bogor. Interviews were audio-recorded and transcribed verbatim. Field notes from on-site observations and relevant documents (e.g., organizational reports, social media posts) were also integrated into the dataset.

Data were analyzed using a hybrid thematic analysis combining both deductive and inductive coding strategies (Fereday & Muir-Cochrane, 2006). This method allowed for theoretical sensitivity to social movement constructs (e.g., framing, motivation, resource mobilization) while remaining open to emergent themes grounded in participant narratives and local context (Vohra, 2014). The coding process was managed using NVivo software to enhance traceability and analytical rigor. Initial codes were developed based on literature-informed concepts and then refined through iterative reading of the data. Themes were categorized, reviewed across data sources, and synthesized into a conceptual framework.

To ensure methodological credibility and trustworthiness, the study employed multiple validation techniques. Triangulation was achieved by cross-verifying interview data with observation and documentation. Peer debriefing was conducted with two qualitative researchers to review theme development. Member checking was carried out by returning summary interpretations to the primary informant for confirmation. The researcher also maintained reflexive notes throughout the process to account for positionality and potential bias.

Data saturation was confirmed when no new themes or insights emerged from the final round of data coding. At this point, analytical redundancy indicated that the core categories had been sufficiently developed and saturated, meeting qualitative standards for thematic completeness.

RESULTS

Background and Development Model of the Bogor Waqf Forest

The emergence of waqf forests in Indonesia represents a novel environmental philanthropic model, with only three documented cases to date. These include: (1) the Jantho Waqf Forest in Aceh, initiated by a youth environmental group in 2012; (2) the Leuweung Sabilulungan Waqf Forest in Bandung Regency, developed through government initiative in 2013; and (3) the Bogor Waqf Forest in Cibunian Village, Pamijahan District, Bogor Regency, established in 2018 by the Yassiru Foundation (Firdaus & Prasetyo, 2024). Each of these initiatives reflects increasing millennial engagement in faith-based ecological action.

The Bogor Waqf Forest arose in direct response to the region's severe vulnerability to ecological disasters, especially landslides. Between 2011 and 2015, Pamijahan District experienced 17 landslides—four of which occurred in Cibunian Village. Notably, 81.5% (10,215 hectares) of the district is classified as high-risk terrain (Ali & Jannah, 2024). In this

context, the Bogor Waqf Forest serves not only as a disaster mitigation strategy but also as an entry point for community-based ecological stewardship. The initiative is spearheaded by a millennial-led waqf institution, the Bogor Waqf Forest Foundation, which combines Islamic philanthropy with social innovation to address both ecological and socioeconomic vulnerabilities.

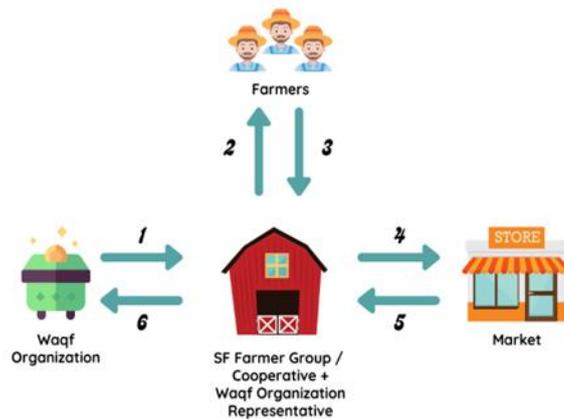


Figure 1. Bogor Waqf Forest Development Model

The development model employed by the foundation integrates waqf-based financing with agroforestry and community empowerment. As illustrated in Figure 1, the model operates on a micro-financing loop rooted in the principles of *qardhul hasan* (interest-free loans):

- 1) The waqf institution extends loans to farmer groups.
- 2) Farmers use the funds for agricultural inputs.
- 3) Harvested produce is returned to the cooperative group.
- 4) The products are marketed collaboratively, with institutional assistance.
- 5) Sales revenue supports both farmers and program sustainability.
- 6) Loan repayments are recycled into new cycles of agricultural support (Ali et al., 2021).

This waqf forest model provides multi-dimensional benefits. Economically, it enhances local livelihoods through increased income and market access. Ecologically, it promotes reforestation and erosion control via strategic planting of deep-rooted tree species. The foundation has already planted over 1,000 trees, contributing to rainwater absorption, microclimate regulation, and carbon sequestration (Ali & Kassim, 2021). Socially and spiritually, the forest doubles as a green communal space and a da'wah (proselytization)

platform that embodies Islamic ecological ethics. Cibunian Village's location in the Cisadane River basin—an upstream source for Jakarta—further amplifies the forest's significance as a downstream water regulator.

In sum, the Bogor Waqf Forest exemplifies a hybrid model of green waqf that blends religious commitment, ecological sustainability, and millennial innovation. It represents a shift from passive charitable giving toward proactive, systemic change embedded in socio-religious values.

Articulation of the Green Waqf Movement

The articulation of the green waqf movement by millennial Muslims involved in the Bogor Waqf Forest reveals a dual-layered understanding of waqf as both a spiritual obligation and a social-environmental mandate. Waqf is interpreted not merely as a charitable act (*ibadah*), but as a comprehensive expression of faith that reflects accountability to God (*mandate ilahiyah*) and responsibility toward fellow humans and the natural world (*mandate insaniyah*). This articulation aligns with the broader theological belief that obedience to Islamic law generates communal benefit (*maslahah*), while neglect fosters societal and ecological degradation (*fasad*), resonating with Mangunjaya's (2023) assertion that Islamic teachings are a catalyst for environmental action.

This theological grounding draws heavily from the framework of Islamic ecology—often referred to as Islamic deep ecology—which constructs a holistic worldview of the human-nature relationship rooted in Islamic ontology and ethics. The green waqf movement incorporates key principles of this framework: *tawhid* (divine unity), *khalifah* (stewardship), *amanah* (trust), *halal-haram* boundaries, environmental balance (*mizan*), and the imperative of *maslahah* (public good). These concepts shape the millennial-led waqf forest initiative as a religiously sanctioned ecological response (Abdullah, 2010; Ali & Jannah, 2024).

Religious articulation is also operationalized through the application of Islamic policy and financial instruments in forest conservation. On the policy side, classical Islamic land ethics—*hima* (protected zones), *harim* (buffer zones), and *ihya' al-mawat* (reviving dead lands)—are invoked to justify the rehabilitation of degraded land and the designation of conservation zones. These concepts legitimize the establishment of waqf forests as collective environmental obligations, particularly in ecologically vulnerable regions such as Pamijahan (Ali & Jannah, 2024).

On the financial side, the articulation of green waqf is supported by both commercial and social Islamic financial instruments. Commercial instruments include al-muzara'ah (profit-sharing between landowner and farmer) and ijarah (leasing contracts), enabling the productive use of waqf land without violating Sharia principles. Meanwhile, the waqf forest initiative is primarily driven by Islamic social finance—zakat, infaq, sadaqah, and waqf—which are mobilized as sustainable sources of funding for land acquisition, tree planting, and community development. These instruments support Faizi et al.'s (2024) assertion that green sukuk, zakat, and waqf are potent tools for Islamic green financing.

Importantly, this articulation finds normative justification in Islamic legal sources. The establishment of waqf forests is grounded in al-Qur'an, Sunnah, and Ijma', and is positioned as a prophetic tradition that promotes ecological consciousness. References to the Prophet Muhammad SAW's guidance on forest preservation further legitimize this form of waqf as a revival of eco-spiritual ethics. In this sense, the green waqf movement becomes not only a financial or environmental initiative but a religious praxis embodying divine trust (*amanah ilahiyah*) and constitutional responsibility (Ali & Jannah, 2024).

Thus, the articulation of the Bogor Waqf Forest movement reflects a deeply integrated framework of Islamic theology, ecological ethics, and social movement strategy. It transforms waqf from a static form of charity into a dynamic, faith-based ecological intervention rooted in millennial agency and spiritual commitment.

Motivation for the Green Waqf Movement by Millennials

The motivation driving millennial participation in the green waqf movement is deeply rooted in religious consciousness. For many young Muslims, religion is not merely a belief system but a comprehensive framework that informs ethical action and social responsibility. This aligns with Saeed & Azmi's (2019) findings, which highlight that religious commitment among millennials strongly influences behavioral choices, including those related to environmental stewardship.

Central to this religious motivation is the concept of *hijrah*, understood not as physical migration but as an inner transformation toward greater religious observance. For Indonesian millennials, *hijrah* signifies a holistic return to Islamic guidance, encompassing both personal spiritual development and social engagement. Within the context of the Bogor Waqf Forest, *hijrah* is articulated as a form of eco-spiritual awakening—where environmental activism becomes an expression of faith and compassion (*rahmatan lil 'alamin*). This transformation

inspires millennials to develop a waqf model that embodies sustainability, justice, and divine stewardship.

The role of *hijrah* as a motivational force also reflects a broader socio-religious trend among Indonesian youth. The growing popularity of the *hijrah* movement suggests a generational shift toward integrating religious values into public and professional life. According to a survey cited by Heriyanto in Rahman et al. (2021), 93% of Indonesian youth believe that religion is a central source of happiness. For many, career and lifestyle choices are increasingly aligned with religious ideals, and participation in initiatives like the green waqf movement is seen as a pathway to achieving both spiritual fulfillment and worldly wellbeing.

This fusion of religious identity and environmental commitment results in a unique motivational framework: millennials engage in waqf not simply to give, but to *become*—to actualize a faith-driven, purpose-centered identity. In this sense, the green waqf becomes a form of *spiritual entrepreneurship*, where the pursuit of environmental sustainability is embedded in a quest for moral growth and communal benefit.

Thus, the motivation behind the green waqf movement among millennials is not only altruistic but transformative. It reflects an emerging model of Islamic activism in which *hijrah* fuels the creation of faith-based, environmentally responsible institutions—exemplified by the Bogor Waqf Forest and its agroforestry innovation (Restiyani et al., 2023).

Forms of Digital and Social Expression

The green waqf movement developed through the Bogor Waqf Forest is not only rooted in theological articulation and spiritual motivation but is also actively expressed through digital platforms and academic channels. Social media, particularly Instagram, serves as a critical space for visibility, engagement, and mobilization. The movement's official Instagram page (*hutanwakaforg*) functions as both a promotional tool and a narrative device, enabling the dissemination of testimonials, visual content, and progress updates. These expressions foster public trust and inspire contributions to the waqf initiative (Ali & Jannah, 2024).

The strategic use of social media also reflects broader shifts in millennial religiosity. As Zaid et al. (2022) argue, digital platforms are reshaping the religious practices of Muslim youth, enabling them to renegotiate traditional sources of religious authority. Influencers, peer networks, and content algorithms often hold greater sway than classical scholars in shaping religious engagement. In this context, platforms like Instagram allow millennial Muslims to

curate religious identities that align with values such as ecological responsibility, transparency, and innovation. This aligns with Rahman et al.'s (2021) findings that Instagram is a favored medium among Muslim millennials to perform and share their religious commitments publicly.



Figure 2. Call to Donate on Social Media Platforms

Figure 2 illustrates a call to donate shared via social media, showcasing how the movement translates digital engagement into actionable support. These campaigns are not isolated; they are part of a deliberate branding effort that situates the green waqf as both a religious duty and a lifestyle choice, appealing directly to a digitally native generation.

Beyond digital expression, the Bogor Waqf Forest movement extends its influence into academic and institutional spheres. The founders actively publish articles that narrate the theoretical and practical implications of green waqf. One seminal publication, “Waqf for Sustainable Forest Management,” appeared on sharianews.com in 2018 and directly led to a significant land donation from an IPB alumnus. This event marked the establishment of Bogor Waqf Forest Zone 1 (Ali & Jannah, 2024), illustrating how academic narratives can mobilize material resources.

The movement's academic output has also gained recognition in formal scholarly forums. Papers such as *"Enhancing Waqf Forest Sustainability Thru Agroforestry"* and *"Waqf Forest: A New Way in Islamic Finance to Preserve Forest and Support SDGs"* received Best Paper awards at the 2019 International Seminar and Conference on Islamic Economics (ISCIE). Furthermore, the manuscript *"Integrating Zakat and Waqf in the Development of Waqf Forest"* was shortlisted in the Scopus category at the 2019 Sharia Economic and Financial Research

Forum. These achievements highlight how scholarly engagement serves as a vehicle for legitimizing and expanding the green waqf movement.

Institutional collaboration has further amplified the movement's impact. In 2020, the Bogor Waqf Forest Foundation partnered with BAZNAS through the Zakat Community Development (ZCD) program and engaged with the Directorate of Zakat and Waqf of the Ministry of Religious Affairs. These partnerships yielded tangible infrastructural outcomes, including the provision of clean water, electricity, and religious facilities such as gazebos and Quranic learning spaces (Ali & Jannah, 2024). By presenting the waqf forest in a well-structured, academically grounded narrative, the movement has effectively attracted strategic alliances and facilitated sustainable resource mobilization.

By 2021, the accumulated funds had enabled the acquisition of 3,200 square meters of land across Zones 1 and 3 of the Bogor Waqf Forest, demonstrating how digital presence and academic credibility jointly contribute to the institutionalization and expansion of the green waqf model.

DISCUSSION

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

The articulation of the green waqf movement in the Bogor Waqf Forest case reflects a deep theological and ecological consciousness rooted in Islamic epistemology. This articulation is constructed through the framework of Islamic ecology, wherein environmental stewardship is understood as a religious imperative. Historically, Islam has emphasized ecological balance and responsibility, as reflected in Qur'anic principles such as *khalifah* (stewardship), *amanah* (trust), and *mizan* (balance). The articulation developed by millennial initiators presents green waqf as both an act of devotion to God and a social responsibility to humanity and the environment. These findings reaffirm Abdullah's (2010) view that Islamic legal and ethical doctrines can serve as justifications for ecological activism and conservation.

Moreover, the actualization of this articulation is operationalized through distinctly Islamic instruments. Policy-oriented tools such as *hima*, *harim*, and *ihya al-mawat* provide frameworks for land conservation, while financial instruments such as *waqf*, *zakat*, *muzara'ah*, and *ijarah* enable resource mobilization and economic sustainability. This dual approach — combining normative theology with practical mechanisms — underscores that Islam functions not only as a metaphysical guide but also as a technical-operational system for environmental governance.

Such integration validates the proposition by (Saeed & Azmi, 2019) that millennial behavior, particularly among Muslim youth, is heavily influenced by religious commitment.

The green waqf movement's resonance among millennials also signifies a generational shift in religious expression. Their involvement is not merely philanthropic; it is deeply tied to the *hijrah* ethos — a transformative journey toward greater religiosity and purpose. In this context, green waqf becomes both a spiritual pathway and a vehicle for socio-ecological change. By framing waqf as a tradition of charity aligned with contemporary environmental needs, millennials reclaim and reinterpret Islamic heritage to address climate challenges. This supports Mangunjaya's (2023) argument that Islamic traditions can be powerful agents in climate action and ecological ethics.

Expression plays a critical role in amplifying this movement. Digital platforms like Instagram serve as both ritual spaces and strategic tools. They are not merely communication channels but sites of performative religiosity, where faith, identity, and activism intersect. Social media enables real-time engagement, narrative control, and participatory mobilization — facilitating the growth of what could be called a “digital ummah” around green waqf. This aligns with the insights of Rahman et al. (2021), who observe that Indonesian Muslim millennials tend to project religiosity into the public sphere through digital expression, challenging traditional confines of spiritual privacy.

These findings culminate in a dynamic relational model between three core elements: articulation (religious-ecological worldview), motivation (spiritual transformation and theological impulse), and expression (digital and institutional activism). This triadic framework explains how belief, identity, and action are synthesized in the millennial-driven green waqf movement.

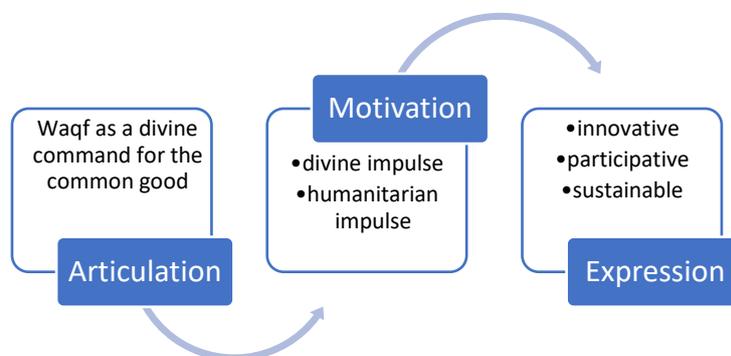


Figure 3. The Relationship Between Articulation, Motivation, and Expression

Environmentally-Based Social Transformation Movement

The establishment and evolution of the Bogor Waqf Forest represents a contemporary form of environmentally-based social transformation driven by Islamic values. This initiative emerged as a rational, organized collective effort to promote ecological and social change — hallmarks of a social movement as defined by Hidayat (2007). The Bogor Waqf Forest began as a grassroots millennial-led community and progressively institutionalized itself through the formation of the Bogor Waqf Forest Foundation. This institutional transition signifies a strategic transformation from spontaneous mobilization to sustained organizational activism, ensuring greater scale, legitimacy, and outreach.

The institutionalization process was not only structural but also epistemic. By integrating academic approaches — including conference participation, scholarly publication, and policy engagement — the movement established intellectual capital that enhances its influence in both local and transnational Islamic philanthropic markets. As Suhartanto et al. (2022) note, Muslim millennials are increasingly shaping not only their internal religious communities but also redefining their influence on broader socio-economic and environmental systems. The Bogor Waqf Forest illustrates how Islamic ecological ethics are transformed into structured, scalable activism.

A core mechanism sustaining this movement is resource mobilization. Resource mobilization theory, pioneered by (Mccarthy & Zald, 1977), emphasizes that social movement success is contingent not merely on shared grievances or ideology, but on the ability to acquire, manage, and deploy critical resources — including financial assets, labor, social networks, and legitimacy. In the case of Bogor Waqf Forest, this manifests in the effective collection of waqf donations, partnerships with national institutions such as BAZNAS, and leveraging digital platforms to access broader donor bases. The foundation's model exemplifies rational planning, organizational competence, and competitive positioning within the philanthropic ecosystem.

Thus, the Bogor Waqf Forest aligns with the main tenets of social movement theory: it is rationally structured, mobilizes diverse resources, fosters innovation through academic legitimacy, and sustains itself through institutional formalization. More importantly, it bridges environmental advocacy with Islamic philanthropy — marking a significant contribution to the emerging field of religious-environmental movements.

CONCLUSION

The green waqf movement, as exemplified by the Bogor Waqf Forest, reflects a transformative articulation of Islamic teachings within an ecological framework. It redefines waqf beyond charity — framing it as an act of environmental stewardship rooted in Islamic universalism. This articulation motivates millennial Muslims to participate in the waqf movement as part of a broader religious transformation (hijrah), linking personal piety with public responsibility. The movement's expression, notably through digital platforms, academic dissemination, and social entrepreneurship, signifies a shift in how waqf is conceptualized and practiced by younger generations. Social media plays a pivotal role not only in disseminating religious-ecological narratives but also in mobilizing support and building networks. The Bogor Waqf Forest thus represents an emergent model of participatory, sustainable, and digitally mediated Islamic philanthropy. By applying social movement theory in a socio-religious context, this study contributes to a deeper understanding of green waqf as both a theological articulation and a civic expression. It bridges a gap in the literature by integrating generational, ecological, and religious dimensions within Islamic social finance.

This study holds several implications. Theoretically, it enriches the green waqf discourse by introducing social movement theory into the analysis of Islamic ecological initiatives. It advances a novel perspective that sees waqf as a site of religious-environmental activism, particularly shaped by millennial identity, digital religiosity, and ecological consciousness. Practically, religious institutions and waqf managers should leverage digital platforms to engage millennial audiences and integrate sustainability narratives into waqf campaigns. Policymakers should consider supporting green waqf initiatives through regulatory incentives, partnerships, and public education, aligning waqf with national sustainability goals. Future studies should explore comparative green waqf models across different sociocultural contexts or adopt mixed methods to examine the link between digital religiosity, environmental awareness, and philanthropic behavior. A longitudinal approach could also provide insights into the durability and evolution of millennial-led green waqf movements.

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