

DETERMINANTS OF GENERATION Z WEST JAVA'S INTENTION TO ENDOW WAQF IN THE WAQF FOREST SECTOR: A THEORY OF REASONED ACTION (TRA) APPROACH

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Abstract

Indonesia has the second highest deforestation rate in the world, causing many environmental problems. In addition, green waqf as an instrument of Islamic philanthropy has the concept of waqf forest, which is a forest utilization that cannot be converted. In addition, Indonesia has a huge waqf potential, but the collection is still very small. This study aims to identify the factors that influence West Java Generation Z's intention to donate to the waqf forest sector using the Theory of Reasoned Action (TRA) approach. The object of this research is generation Z in West Java who have never donated waqf in the waqf forest sector. This research method uses a quantitative method with a descriptive approach. The result is the interest of generation Z in Java Island in making waqf in the waqf forest sector is still relatively low, although the figures obtained almost touch the figures with a moderate category, but the figures are still far from expectations. Thus, strategic steps can be developed to maximize the collection of waqf through money in the waqf forest sector in maintaining the existence of forests as the lungs of the world while contributing to realizing the Sustainable Development Goals (SGDs), especially on point 13, climate change; and point 15, life on land.

Keywords : *Generation Z; Intention; Waqf Forest; Waqf Through Money*

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BACKGROUND

Indonesia is ranked second with the highest deforestation in the world based on data published by the Forest Declaration Assessment in a report entitled Forest Under Fire, Tracking Progress in 2023 Forest Goals (Pristiandaru, 2024). The area of deforestation in Indonesia reached 1.18 million hectares, which even made Indonesia contribute 65% of the total deforestation in tropical Asia. In addition, forest conversion is also used as an object of corruption. A case that occurred in Riau Province in 2014 regarding the inclusion of changes in forest areas into forest areas in the revision of the Minister of Forestry Decree to become privatized wealth (Ramadhan, dkk., 2020).

Table 1. Forest Deforestation Rate

Countries	Deforestation Area (Mha)
Brazil	1.94
Indonesia	1.18
Bolivia	0.66
Democratic Republic of the Congo	0.53
Malaysia	0.24
Peru	0.16
Paraguay	0.16
Laos	0.14
Argentina	0.14
Cameroon	0.1

Source: Forest Declaration Assessment, 2023

Deforestation is often the cause of hydrometeorological disasters such as flash floods, landslides, and other climate crises (Susetyo, 2023). In fact, in 2024, Indonesia recorded the hottest monthly temperature, precisely in September with an average monthly temperature of 24°C, deviating +0.9°C from the normal temperature 1991-2020 (VOA, 2024). One of the causes of climate crisis mentioned by the United Nations (UN) in (Laily, 2022) is deforestation. Then, it continued that the impacts include decreasing water quantity and quality, habitat changes, extinction of species, increasing disease outbreaks, sinking coastal areas and small islands. In fact, the Minister of Health in (Ulya, dkk., 2023) said that acute respiratory diseases in Jakarta rose to 200,000 cases, and 90% of the world's population breathed air with poor air quality.

Islamic philanthropy instruments can be the answer to deforestation through waqf policies because waqf assets cannot be transferred. This is stated in pasal 40 UU of the Waqf Law which specifically regulates changes in the status of waqf property and there are seven legal actions that are prohibited, namely being used as collateral, confiscated, donated, sold, inherited, exchanged, or transferred in other forms of transfer (BWI, 2020). Moreover, nowadays there is waqf through money, which makes it easier for people to donate. In addition, the potential of waqf in Indonesia is enormous, estimated at IDR 180 trillion per year. However, the accumulated value of waqf has only reached around IDR 2.23 trillion as of February 2024 (BWI, 2024).

Currently, waqf for environmental preservation is developing or commonly referred to as green waqf. The program that is usually carried out is tree alms. However, waqf specifically for forest utilization is still rare, even though waqf forest is one of the new steps in maintaining the usefulness of forests as the lungs of the world. Waqf forests have the main function as an intangible ecology, and to overcome critical land. In addition, it can provide benefits to the community by empowering the land to cultivate plant species and plants, some of which are medicinal, it is not impossible that there are rare plant species or plants that should be preserved. Despite the development of waqf forests, the term forest waqf has not yet been included in Indonesian forestry regulations. This regulation is needed because it can serve as a legal basis for the status of waqf forests (Ali & Kassim, 2021). Therefore, the role of the community is needed to disseminate information about waqf forests, and there needs to be synergy between the

government, the community, and religious actors; because waqf forests have great potential as an alternative to forest restoration activities.

Through waqf forests, the Indonesian government can realize its promise to the world to reduce the deforestation rate by 56% by 2030 (Ali & Kassim, 2020). The waqf forest scheme will also support the Sustainable Development Goals (SDGs), namely at point number 13, namely climate change, precisely at 13.3.1.(a) Number of formal education units and institutions/communities that care about and cultivate the environment, and at point 15, namely life on land, precisely at 15.1.1 Proportion of forest area to total land area. The real development of the waqf forest will encourage the surrounding community to preserve the waqf forest because the forest is a source of livelihood for the community (Ali et al., 2020). The benefits of waqf forests include oxygen sources, water springs, and life for all creatures on earth (Sup, 2021).

Unfortunately, in Indonesia, waqf forests only exist in four locations, namely Sukabumi, Aceh, Mojokerto, and Bogor (BWI, 2024). In fact, the potential of waqf in Indonesia is huge, estimated at IDR 180 trillion per year. However, the accumulated value of waqf has only reached around IDR 2.23 trillion as of February 2024 (BWI, 2024).

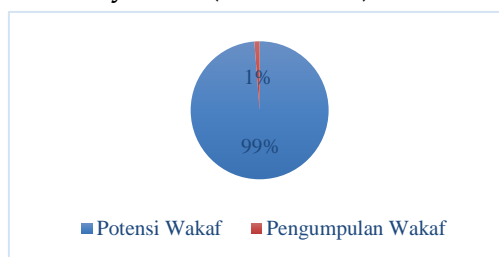


Figure 1. Realization of Waqf Collection

Source: BWI, processed by the author

In addition, Indonesia also ranks second in the ranking of the largest Muslim population, with 236 million people or around 84.35% of the total population (Yashilva, 2024). Moreover, generation Z is the largest generation in Indonesia, reaching 75 million people or equivalent to 28% of Indonesia's total population (Jayani, 2021), and West Java is the province with the largest number of generation Z (BPS, 2020). Thus, the movements made by generation Z will have a big impact.

Attitude, and subjective norms have a significant influence on a person's intention to endow (Nazhif, 2024; Laila et al., 2022; Masrizal et al., 2023; Haron et al., 2023; Dhane, 2023). This indicates that TRA is considered the most frequently used theory to determine a person's intention towards something. Then, one's knowledge is also one of the influences that support the intention of something (Widiastuti et al., 2021; Masrizal et al., 2023; Chaerunnisa, 2018; Dhane, 2023). However, to date, no research has been found that analyzes the intention of generation Z towards waqf forests.

Thus, research is needed regarding the determinants of waqf intention to fill the research gap that researchers get. Therefore, the authors are interested in conducting research with the

title "Determinants of West Java Generation Z's Intention to Donate to the Waqf Forest Sector: A Theory Of Reasoned Action Approach".

LITERATURE REVIEW

Waqf Forest

Waqf forests have a primary function as an intangible ecology, and to overcome critical land. This is stated in Article 40 of the Waqf Law which specifically regulates changes in the status of waqf assets and there are seven legal acts that are prohibited, namely being used as collateral, confiscated, donated, sold, inherited, exchanged, or transferred in other forms of transfer (BWI, 2020). Thus, waqf forests are eternal and can provide benefits to the community by empowering land. Through waqf forests, the Indonesian government can realize its promise to the world to reduce the rate of deforestation by 56% by 2030 (Ali & Kassim, 2020). The waqf forest scheme will also support the Sustainable Development Goals (SDGs) points, namely point number 13, namely climate change, precisely at 13.3.1.(a) Number of formal education units and institutions/communities that care and have an environmental culture, and at point 15, namely life on land, precisely at 15.1.1 Proportion of forest area to total land area. In addition, the command to waqf is conveyed in Q.S Ali Imran verse 92.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

"You will never gain (perfect) virtue until you spend some of the wealth you love. Whatever you spend, Allah is All-Knowing about it."

Theory of Reasoned Action (TRA)

Theory of Reasoned Action (TRA) proposed by Fishbein & Ajzen (1975), is used to determine the intention of generation Z in making waqf through money in the waqf forest sector. Attitude variables (X1), subjective norms (X2), and intentions (Y) are used. The definition of attitude in TRA is interpreted as an individual's positive or negative feelings when doing something. Meanwhile, subjective norms are something related to the influence of the social environment or social pressure on individuals. Meanwhile, intention in this theory is a person's main motivation in doing something (Conner M & Armitage CJ, 1998).

METHODOLOGY

This study uses a quantitative method with a descriptive approach. The sampling technique used is non-probability sampling, the type of purposive sampling is precisely using judgment sampling. The sample criteria include, (1) being a Muslim generation Z (9-24 years old), (2) domiciled in West Java, (3) never having made a waqf through money in the waqf forest sector. The population in this study is generation Z in West Java, which is 12 million people (BPS, 2020). The selection of the Muslim community as a population is based on the fact that waqf is part of Islamic teachings, including being ordered through the word of Allah, including in Q.S Ali Imran verse 92; Al-Baqarah verse 267; Al-Baqarah verse 261; Al-Hajj verse 77. Then, there is also a Hadith narrated by Muslim no. 16631; Bukhari no. 2737; Muslim no. 1632. In addition, it is also

mentioned in the Book of Sahih At-Tirmidzi no. 1375. Meanwhile, West Java was chosen because West Java was declared as the province with the largest number of Generation Z compared to other provinces, which is 12 million people (BPS, 2020). The instruments in the study included a questionnaire containing demographic information and TRA approach indicators (Fishbein & Ajzen, 1975) to determine the intention of Generation Z to make waqf through money in the waqf forest sector. The variables used were attitude (X1), subjective norms (X2), and the intention of Generation Z of West Java to make waqf in the waqf forest sector (Y).

RESULTS AND DISCUSSION

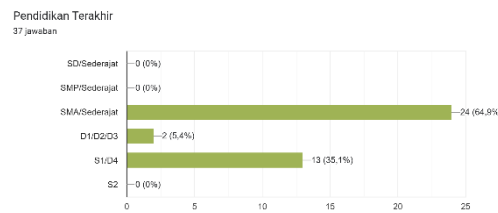


Figure 2. Respondents' Education Data Graph

Based on graph 1, it can be seen that the respondents' last education was at the high school/equivalent, D1/D2/D3, and S1/D4 levels. As many as 64.9% of respondents had a high school/equivalent education, 35.1% of respondents had S1/D4, and the rest had D1/D2/D3.

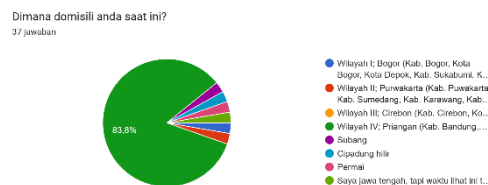


Figure 3. Respondent Domicile Data Diagram

The respondents' domicile is 83.8% from Region IV Priangan. The rest are spread across other regions in West Java.

Table 2. Results of Descriptive Statistics Data Processing

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
x1	37	22	34	29.30	3.711
x2	37	32	64	47.65	7.484
y	37	21	40	31.19	5.492
Valid N (listwise)	37				

Categorization of Attitude Variables

Low	$X < \mu - 1\sigma$	24
Medium	$\mu - 1\sigma \leq X < \mu + 1\sigma$	30
High	$X \geq \mu + 1\sigma$	32

Categorization of Subjective Norm Variables

Low	$X < \mu - 1\sigma$	43
Medium	$\mu - 1\sigma \leq X < \mu + 1\sigma$	50

High $X \geq \mu + 1\sigma$ 53

Categorization of Intention Variables

Low $X < \mu - 1\sigma$ 27

Medium $\mu - 1\sigma \leq X < \mu + 1\sigma$ 32

High $X \geq \mu + 1\sigma$ 34

Of the total 37 respondents, the attitude variable is in the low category because it has an average value of 29.30, which is below the medium limit of 30 and above the low limit of 24. The maximum value of the attitude variable is 34 and the minimum value is 22 with the standard deviation of 3,711. Meanwhile, the subjective norm variable is in the low category with an average value of 47.65, which is below the medium limit of 50 and above the low limit of 43. The maximum value of the subjective norm variable is 64 and the minimum value is 32 with the standard deviation of 7,484. Similarly, the intention variable is in the low category with an average value of 31.19, below the medium limit of 32 and above the lower limit of 27. The number 40 is the maximum value and the number 21 is the minimum value with the standard deviation of 5,492.

CONCLUSION

The interest of generation Z in Java Island in making waqf in the waqf forest sector is still relatively low, although the figures obtained almost touch the figures with a moderate category, but the figures are still far from expectations.

Recommendations for Further Research

1. Add other relevant variables that influence the intention of generation Z to make waqf in the waqf forest sector, such as environmental concern variables, ease of technology, religiosity, and others.
2. Conduct in-depth interviews to find out the real reasons for each influencing variable.
3. Determine other interesting samples to study, starting from cluster objects, geography, etc.

Recommendations for Stakeholders

1. Collaborate with influencers through social media, webinars, and talk shows in the style of generation z to provide education and the urgency of waqf forests.
2. Collaborate with the government to make knowledge of waqf, especially waqf forests, inclusive.
3. Create innovations that involve technology in creating an expansion of literacy regarding practical education of waqf forests.
4. Make discussions about waqf forests familiar.

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