

Eco green development through the oxygen waqf program of Lazismu Bandongan

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Abstract

The Indonesian Waqf Board stated that in Indonesia, 23% of waqf land is used for worship facilities, education, funerals, and orphanages, and the remaining 73% of land has not been utilized. Therefore, LAZISMU Bandongan offers the concept of oxygen waqf as an effort to empower waqf land as well as eco green development as an alternative solution to environmental problems such as floods, landslides, global warming, and so on. This research is a qualitative descriptive study through field research on the oxygen waqf program at LAZISMU Bandongan. This study focuses more intensively on providing a comprehensive description and analyzing the oxygen waqf program as a form of eco-green development for the improvement of environmental ecosystems. The various benefits of the program include contributing to oxygen and water levels in the surroundings, wood being used for development and economic value, grass being used for animal feed, then sustainably for environmental education tours. This program starts from the wakif handing over his land to the Bandongan waqf assembly, and the management is handed over to LAZISMU Bandongan. Then the use of the vacant land is planted with trees productively. The result of this research is that the oxygen waqf program implemented by LAZISMU Bandongan provides benefits and positive impacts for the community and the surrounding environment, including the 1) ecology, 2) social, 3) economic, 4) hydrological, 5) religiosity, and 6) ecotourism.

Keywords

Eco green, Oxygen waqf, Environmental problems

Introduction

Waqf is a *muamalah* activity that has spiritual, social, and economic dimensions [1]. Waqf means to hold or stop. In general, we can distinguish waqf into two, namely productive waqf and consumptive waqf. Productive waqf is waqf which in its operations does not only provide benefits that can only be felt in the long term but is also oriented towards long-term benefits. Whereas consumptive waqf is waqf whose usefulness orientation is not extended again, for example, waqf land built as educational facilities, mosques, or cemeteries [2].

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Most of the waqf lands are used for places of worship, education, funerals and orphanages, which account for 23%. The remaining 77% of the waqf land has not been utilized. The abandonment of waqf land is inseparable from the understanding of the waqf manager (*Nazhir*) and the public regarding the management of waqf assets. So far, many of them still think that waqf land can only be used for religious purposes. For example, the construction of mosques, burial complexes, orphanages, and education. As a result, waqf land is still managed consumptively [3].

Zakat management in Indonesia is carried out by two bodies, one of which is the Amil Zakat Institution (LAZ), which is an institution formed by the community to assist the collection, distribution, and utilization of zakat formed by the private sector or outside the government [4]. LAZISMU is a national level zakat institution owned by Muhammadiyah as one of LAZNAS which is dedicated to community empowerment through productive utilization of zakat, *infaq*, *sadaqah*, waqf and other philanthropic funds [5].

LAZISMU Bandongan, Magelang Regency, Central Java offers the concept of oxygen waqf as one of the waqf land empowerment programs. The concept of this program is motivated by the condition of empowering waqf land which has not been used productively as well as an alternative solution to current environmental damage such as landslides, global warming, floods and so on. The concept of oxygen waqf is an alternative solution for empowering Eco green programs for existing environmental problems. Eco green is a concept that puts forward more care for the environment or can be called a concept that is friendly to the environment [6].

Method

This research is non-empirical research that uses field research (Field Research) with a case study approach. The stages in this research are starting with the collection of literature studies and observations to research sites then making interview instruments after that conducting interviews for data collection, after the data is obtained then data analysis is carried out and conclusions are drawn. Primary data sources used include Chairman of LAZISMU Bandongan, Admin of LAZISMU Bandongan and Majelis Waqf of LAZISMU Bandongan. The secondary data used includes previous journals related to waqf and Eco green. Data collection techniques using direct interviews, observation, and documentation. Data analysis used qualitative analysis with data collection, data reduction and conclusion.

Results and Discussion

Overview of the oxygen waqf program

Waqf is one part of the Muhammadiyah movement whose management is centralized through the Muhammadiyah Waqf Council. Then for empowerment, the waqf assembly can work together with LAZISMU and other AUM (Muhammadiyah Charity) to maximize

the empowerment of the waqf. LAZISMU Bandungan is a Muhammadiyah Zakat, Infaq, and Sadaqah organization located in Bandungan District, Magelang Regency. LAZISMU Bandungan has one of the main programs, namely oxygen waqf. This program has been implemented since 2019, which aims to improve natural ecosystems. LAZISMU Bandungan thought and tried hard to multiply the benefits of the waqf land, which was later named oxygen waqf. Oxygen waqf provides many benefits from all sides of life for the community and has a sustainable function.

The main objective of the Oxygen Waqf program is for the benefit of the people where the Oxygen Waqf program does not only invite people to plant trees to take advantage of vacant land. However, it also invites the community to instill religious values in it. In addition, oxygen waqf can also be used as ecotourism for the surrounding community in the future.

Oxygen waqf program implementation mechanism

There are several people involved in implementing the oxygen waqf program, including the Wakif, the Waqf Council, LAZISMU Bandungan, then the surrounding community. In the implementation of this program there are several stages which are generally as follows [Figure 1](#).



[Figure 1](#). Flow of implementation of oxygen waqf

Waqif, endow vacant land to the Waqf Council to manage the land so that it remains productive. The Waqf Council manages the donated land. Then because of LAZISMU Bandungan's considerations it was considered to have more capability in managing land, the waqf assembly gave the rights to manage the land to LAZISMU Bandungan. LAZISMU Bandungan received waqf land from the Majelis Wakaf and took the initiative to manage the land by planting woody trees. LAZISMU Bandungan has creative ideas other than just planting trees where the wood can be used for development or has economic value, it also has a concept that aims to provide benefits for environmental empowerment due to the current global warming. So for this empowerment, LAZISMU Bandungan created the concept of an oxygen waqf program which has various benefits including plants for environmental resistance/source of oxygen and water, wood plants for the construction of mosques or other things, grass plants around to empower breeders, education through ecotourism, and don't forget instill a spirit of religiosity based on environmental fiqh to the surrounding community.

Then in the oxygen waqf program there are several target steps taken by LAZISMU Bandungan which include the following [Figure 2](#). LAZISMU Bandungan received waqf land from the Waqf Council, then took the initiative to manage it by planting sengon trees and teak trees. The management of these plants uses the concept of Agroforestry, which is a combination of forestry and agricultural businesses by considering the environmental, social and economic conditions of the community. The benefit of this

concept is to increase the success of forest plantations while at the same time helping to increase the supply of food/the economy in the surrounding environment. In this oxygen waqf program, forestry plants are planted with sengon trees and teak trees, while agricultural businesses are still planted with grass because there are many cow/goat breeders in the environment, so the grass can be used by breeders. The reason why LAZISMU Bandung planted the Sengon/Teak trees was because of the long-term benefits and the trees are sturdy. Some of the benefits of these trees include: (1) The wood can be used for development or has economic value, (2) The roots can absorb water so that the surrounding water reserves are more stable and can avoid natural disasters, (3) The grass around that can be used by breeders for herbivorous animals such as goats, rabbits, and other animals. (4) Eco-tourism, this oxygen waqf program can also be used as a tourist spot and educating the public about the environment, which will later build an educational area or a gazebo to relax around the trees. Then one of the differentiations of the oxygen waqf program with other efforts to save the environment is the cultivation of religious values. Managers involved in this oxygen waqf are educated so that their enthusiasm is worth worship, namely as one of their efforts as caliphs on earth (Q.S. Al-Baqarah: 30), the missionary movement *amar ma'ruf nahi munkar*, and as an effort to prosper the earth and universe (Q.S. Hud: 61).



Figure 2. Oxygen waqf program target

Benefits of implementing the oxygen waqf program

After nearly three years of operation, the benefits of this oxygen waqf can be felt for the community and the surrounding environment. Of the existing benefits, oxygen waqf has several positive impacts. The following are the benefits and impacts of the oxygen waqf program:

1. Ecology

From an ecological point of view, the benefits of trees used for oxygen endowments are to neutralize carbon dioxide into oxygen which is beneficial for life on earth. In addition, trees are also useful for absorbing water, resisting landslides, and so on.

2. Social

In addition to the ecological benefits described above, oxygen waqf also has social benefits. Around the oxygen waqf area, not only Sengon and Teak trees grow. However, there is grass growing around the tree. Therefore, the grasses that grow can be used by breeders as a source of food for their livestock. Apart from grass being useful for

livestock, the existence of an oxygen waqf program can be a job opportunity for those who need a job.

3. Economy

The economic benefit of the oxygen waqf program is that workers can produce sturdy wood which will later be distributed to schools, Islamic boarding schools, or other AUM (Muhammadiyah Charity). The wood can be used as a material for renovation or repair of buildings. The impact of this oxygen waqf is mutually beneficial between those who manage, or we can call it the production party and those who can utilize the tree which we can call the consumption side where both parties benefit from the transaction. However, the benefits from the economic side will be realized when the tree has grown big between 5-10 years in the future.

4. Hydrological

The hydrological benefit of the oxygen waqf program is that because more trees are planted, more plant roots absorb water, so that the surrounding water reserves are more stable and can prevent natural disasters.

5. Religiosity or environmental *fiqh*

In terms of environmental *fiqh*, the benefits of the oxygen waqf program are as a means of preaching the cultivation of religious moral values through saving the environment, as a manifestation of the responsibility of the caliph on earth (Q.S Al-Baqarah: 30) and efforts to prosper the earth and the universe (Q.S Hud: 61). With the inculcation of religious moral values, the community does not only feel the results of planting the trees but can feel from a religious perspective that we as humans can take good care of the environment around us.

6. Ecotourism

The benefits of this oxygen waqf there are also long-term benefits where one day this oxygen waqf will also be used as ecotourism, initially only tree planting, then it will be made into a grass garden, and in the oxygen waqf land one day small gazebos will be built that can be used for relaxing with family or anyone. Thus, if the results achieved are in accordance with the achievement targets, many things will be felt by the wider community, not only benefiting from the fresh air, and being protected from pollution but also as an educational tool that is suitable for early childhood and millennials.

Conclusion

LAZISMU Bandungan is a Zakat Institution entrusted with managing waqf land and LAZISMU Bandungan seeks to multiply the benefits of the waqf land to improve and preserve natural ecosystems. LAZISMU Bandungan gave the name to the program with OXYGEN WAKAF. Through this program, LAZISMU Bandungan has empowered Eco green in protecting and preserving natural ecosystems. The results of the research show that the Oxygen Waqf program has provided many benefits and positive impacts for

humans and the natural environment. The benefits generated through the program do not only have an ecological and hydrological impact, but the program provides benefits from an economic, social, religious perspective and this program can even be used as ecotourism in the future.

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