

## Implementation of Prophetic Leadership in Green Waqf Management: A Comparative Case Study of Two Green Waqf Institutions in Indonesia

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**Abstract.** *This research explores green waqf management, prophetic leadership implementation, and challenges faced by green waqf institutions in Indonesia, focusing on Hutan Wakaf Bogor and Greenwaqf. Using a qualitative descriptive case study approach, the findings reveal that Greenwaqf prioritizes renewable energy, while Hutan Wakaf Bogor emphasizes forest management. Both institutions have applied prophetic leadership values, though loyalty, exemplary behavior, accountability, transparency, and effective communication require further improvement. Key challenges include funding, regulatory frameworks, and nazhir resource development. The study recommends that stakeholders, particularly regulators, address these challenges by formulating supportive policies and enhancing nazhir guidance through prophetic leadership principles, fostering a stronger green waqf ecosystem.*

**Keywords:** *Prophetic Leadership, Green Waqf*

**Abstrak.** *Penelitian ini mengeksplorasi manajemen wakaf hijau, implementasi kepemimpinan profetik, dan tantangan yang dihadapi oleh lembaga wakaf hijau di Indonesia dengan fokus pada Hutan Wakaf Bogor dan Greenwaqf. Menggunakan pendekatan studi kasus deskriptif kualitatif, temuan penelitian menunjukkan bahwa Greenwaqf berfokus pada sektor renewable energy, sementara Hutan Wakaf Bogor lebih menekankan pada pengelolaan hutan. Kedua lembaga telah menerapkan nilai-nilai kepemimpinan profetik meskipun loyalitas, perilaku teladan, akuntabilitas, transparansi, dan komunikasi yang efektif masih perlu perbaikan lebih lanjut. Tantangan utama yang dihadapi meliputi pendanaan, kerangka regulasi, dan pengembangan sumber daya nazhir. Penelitian ini merekomendasikan agar pemangku kepentingan, khususnya regulator, menangani tantangan-tantangan tersebut dengan merumuskan kebijakan yang mendukung dan meningkatkan pembinaan nazhir melalui prinsip-prinsip kepemimpinan profetik, guna memperkuat ekosistem wakaf hijau.*

**Kata Kunci :** *Prophetic Leadership, Green Waqf*

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## Introduction

Climate change has become a serious issue since the industrial revolution. According to data from the Scripps Institution of Oceanography in 2023, the carbon dioxide level reached 421.00 ppm and continues to rise. Indonesia itself ranks 9th among G20 countries as the most vulnerable to climate change (Climate Transparency, 2021). Climate change poses a potential threat to the national food supply. Furthermore, addressing environmental and land degradation, as well as the increasing global demand for food by 2050, requires a transformation towards sustainable land use (United Nations Environment Programme, 2018).

According to Stewart and Mok (2022), it has been evidenced that many countries are currently seeking creative financial solutions to address three dilemmas: extraordinary climate change, environmental losses, and rising debt. To combat climate change, Moghul and Safar-Aly (2014) have argued that many prominent environmental activists have proposed the potential role of religion, or at least a philosophically rooted approach to religion, in addressing the environmental crisis. In Islamic finance, some instruments focus on this agenda, one of which is green waqf. Green waqf is considered an innovative, potential, and sustainable Islamic philanthropic instrument for the terrestrial ecosystem in Indonesia. The concept of green waqf was introduced in 2021 (Ningsih et al., 2022). Green waqf aims to reduce the impact of climate change by preserving and safeguarding natural ecosystems such as forests, wetlands, and farmland. These efforts can help in carbon sequestration from the atmosphere and maintaining ecosystems that play a role in regulating the global climate. Green waqf can serve as a fiscal funding source to combat climate change, which is currently a priority on the development agenda due to the increasing intensity of extreme weather conditions (Musari, 2022).

Waqf, as an Islamic philanthropic institution, has the potential to be used as a significant instrument for environmental preservation. Waqf for environmental protection has a long history. For example, in 1885, Ismail

Zuhdu Pasa from Istanbul donated agricultural land, grasslands, forests, forestry, and grassy plains totaling 5,550,000 square meters (Foundations, 2014). The potential of waqf for environmental preservation has been discussed by researchers, such as Akhtar (1996), who emphasized the substantial role of waqf as the third sector in the past and how this institution can be revitalized so that land resources can be used for afforestation, watershed management, and wildlife conservation.

Furthermore, Begader, El-Sabbagh, Al-Glayand, Samarraï, and Llewellyn (1994) have shown that waqf can take the form of perpetual trusts used to support charitable purposes such as agricultural research and exploration, wildlife propagation, public reservoirs, and gardens, or in the form of funds to finance such projects. Llewellyn (2003) supports this view by showing the numerous personal contributions in the form of land and money as conservation instruments worldwide. In connection with this, the Kuwait Awqaf Public Foundation (2002) established an environmental fund with the mission of protecting and preserving the environment. KAPF developed projects to treat water in mosque drains to use it for irrigating mosque gardens. Additionally, KAPF is responsible for greening its premises and constructing and maintaining mosques.

The optimization of waqf utilization for the mitigation of land ecosystem preservation and climate change is promising (Budiman, 2011; Ningsih et al., 2022). This is evident from the substantial potential and development of waqf in Indonesia. According to the Ministry of Religious Affairs' Wakaf Information System, waqf land in Indonesia is spread across 440.5 thousand locations with a total land area of 57.2 thousand hectares (Kementerian Agama, 2022). Furthermore, the significant potential of waqf in Indonesia lies in cash waqf, which is estimated to generate approximately 180 trillion Indonesian rupiahs annually. The Indonesian Waqf Agency (Badan Wakaf Indonesia or BWI) also reported that cash waqf had accumulated 1.4 trillion rupiahs as of March 2022.

This value increased compared to the cash waqf collection from 2018 to 2021, totaling 855 billion rupiahs.

The Indonesian population contributes to the development of waqf, as Indonesia accounts for 12.7% of the total Muslim population worldwide (World Population Report, 2023). As the largest Muslim-majority country globally, Indonesia has the potential to become a significant and economically strong Islamic nation (Junaidi & Al-Asyhar, 2005). However, the development of waqf in Indonesia still faces significant obstacles and challenges. Ningsih, Irfany, Rusydiana, and Hasanah (2022) mentioned that the lack of socialization and the shortage of professionally trained nazhirs (waqf managers) are the primary obstacles to waqf development. According to data provided by BWI as of October 2021, only 303 out of 400 thousand nazhirs scattered across Indonesia have been officially certified by BWI. This indicates that traditional nazhirs still dominate waqf management in Indonesia (Badan Wakaf Indonesia, 2021).

A factor that often becomes an obstacle in attracting people's interest in waqf is the low level of individual and community trust in the quality of nazhir (Azman & Ali, 2016; Huda et al., 2017). If quality management certification is obtained carefully by waqf institutions, then public trust and authority can be achieved (Karim, 2010).

Low quality of Leadership and management are reflected in the crisis of role models, the blurred vision of orientalists, and the nearsightedness of Muslims today. Management and leadership have been highlighted and discussed for over 2000 years. Even when creating humans, Allah used the term "khalifah" as the purpose of creation (Antonio, 2009). Therefore, good leadership and role models are needed to guide individuals or groups in the right direction. Leaders have strategic functions and tasks in designing patterns and movements (Dewi, 2019). Prophetic leadership is the leadership in Islam exemplified as a role model by the Prophets and Messengers sent as Khalifahs with the task of guiding the community to obey Allah's message (Noor, 2011). In this regard, the role of the nazhir (waqf manager) also becomes crucial in

how they lead in managing waqf assets, to work professionally in managing productive waqf, especially in the relatively new instrument of green waqf.

Research related to prophetic leadership in the management of green waqf is still very limited. However, the author found relevant research, such as Musaddad (2021) who studied the management of productive waqf at the UNISMA Foundation's Waqf Institution from the perspective of Kuntowijoyo's prophetic leadership. Maskur, Basamalah, Laekkeng, and Kamase (2022) analyzed the influence of prophetic leadership in the management of cash waqf in the development of educational institutions in South Sulawesi. Ridwan (2012) in his research examined the role of nazhirs that align with the exemplary qualities of the Prophets and Messengers in managing productive waqf. Based on the above research, there is still no study that focuses on prophetic leadership in the management of green waqf using Syafi'i Antonio's prophetic leadership model, and it focuses on the agricultural and livestock businesses of Greenwaqf and Hutan Wakaf Bogor. This research attempts to answer how the implementation of green waqf management, obstacles, and challenges in the perspective of prophetic leadership with the target objects being Greenwaqf and Hutan Wakaf Bogor.

## **Literature Review**

### **Green Waqf Management**

Management is the process of achieving organizational goals through planning, organizing, directing, and controlling resources (Hasibuan, 2006; Manullang, 2005; Nickels, et al., 2019). Waqf, rooted in Arabic, means dedicating property to Allah for religious or humanitarian purposes. It has key characteristics: perpetuity, irrevocability, and inalienability (Osman & Agyemang, 2019; UNDP, 2022). Islam emphasizes environmental preservation, as reflected in 759 Quranic verses, including Surah Ar-Rum (41), which highlights the consequences of human actions on nature (Duh, 2010). Green waqf is defined as the utilization of waqf assets to support ecological balance

and sustainability while also impacting the social and economic aspects of society (UNDP, 2022). Green waqf management involves planning, organizing, and directing resources to utilize waqf assets for ecological balance and community benefit. It ensures organizational objectives align with environmental and societal goals.

### **Prophetic Leadership**

Prophetic leadership is rooted in the qualities exemplified by Prophets, particularly Prophet Muhammad SAW, and emphasizes truth, justice, and societal well-being. It balances the relationship with God, humanity, and the environment, promoting social and economic justice (Muhammadiyah, 2015). Prophet Muhammad SAW, recognized as the most influential figure in history (Hart, 1978), demonstrated leadership principles aligned with modern theories, such as vision, empowerment, and being a role model (Covey, 1991). His achievements spanned self-development, business, family, social, political, educational, and military domains (Antonio, 2009), showcasing his ability to lead with integrity, trust, accountability, and intelligence. It is well-documented in many studies that the fundamental qualities of prophetic leadership, which are also considered commendable traits, include Shiddîq (truthful), Amânah (trustworthy), Tablîgh (conveying the truth), and Fathânah (wise) (Karim, 2010; Patoni, 2017; Raharjo, 2011; Waryono, 2005). Prophetic leadership remains a timeless and effective model for fostering ethical and impactful leadership.

### **Previous Research**

Previous research provides the foundation for this study and reveals diverse approaches to the topic. For example, Asyikin (2020) used a juridical-normative method to explore the prophetic concept in governance, finding that corruption stems more from a lack of internalizing prophetic values than weak legal frameworks. Similarly, ZTF (2011) introduced Prophetic Social Science (PSS) as a transformative Islamic-based framework bridging secular and Islamic social sciences. Musaddad (2021) applied Kuntowijoyo's prophetic

social theory to productive waqf management, highlighting elements like humanization, liberation, and transcendence using triangulation methods including interviews, observations, and documentation. While Dewi (2019) examined prophetic values in modern leadership within Islamic higher education, focusing on leadership functions like pathfinding and empowerment also using triangulation methods.

Other studies, such as Mansyur (2014), using an experimental approach involving 31 employees showed the positive effects of prophetic leadership training on work productivity, and Rasiam (2023) demonstrated the role of prophetic communication via modern media in enhancing donations at BMI through qualitative field studies. Mustopa and Supardi (2021) emphasized the need for visionary and ethical leaders using a qualitative descriptive method, with empirical data and library studies, while studies by Rachmandhani Maruti, and Fitriliyah (2023) explored the varied applications of prophetic leadership in educational institutions. However, no research has specifically examined the implementation of prophetic leadership values in green waqf management. This study addresses this gap by focusing on two institutions—Hutan Wakaf Bogor and Greenwaqf—highlighting their potential for environmental sustainability and resource management.

## Method

This research will be conducted at waqf institutions that implement the concept of green waqf, namely Hutan Wakaf Bogor and Greenwaqf. The selection of research objects is based on screening criteria; waqf institutions that focus on managing green waqf and have legal status in managing waqf. This research was conducted for three months from July to August 2023, with participants from the trustees/ managers of these institutions. The research was conducted in a hybrid manner, involving direct observation of waqf institutions and interviews with relevant parties (respondents) both offline and online through Google Meetings.

This research uses a qualitative descriptive research method with a case study approach. The case study approach is employed to provide a detailed description of the implementation of prophetic leadership in green waqf management. Qualitative research is a research procedure that generates descriptive data in the form of written or spoken words and the behaviors of people under observation. Qualitative research is a type of research that seeks to understand and explore the meaning among individuals or a group of people related to a social issue. This case can take the form of events, activities, processes, and programs (Creswell, 2016). According to Sugiyono (2015), the definition of qualitative research is an examination based on the post-positivism philosophy, used to study the natural conditions of the object, the researcher acts as a key instrument, sampling from data sources is done purposefully and through snowballing, data collection is done through triangulation (combination), data analysis has an inductive or qualitative nature, and the results of qualitative research emphasize meaning rather than generalization.

This research uses primary and secondary data. Primary data is collected through participant observation, in-depth interviews, and documentation with purposively selected informants based on specific characteristics related to the research focus, such as green waqf management in Hutan Wakaf Bogor and Greenwaqf. Secondary data, obtained from literature sources, complements and strengthens field observations and interviews.

Table 1. Types of Data

No.	Types of Data	Method	Source
1.	Primary Data:	Unstructured	Nazhir of Waqf
	a. The opinions of waqf administrators (nazhir) regarding the management and implementation of prophetic leadership in green waqf management.	Open-ended Interviews	
	b. The opinions of waqf administrators	Unstructured	Nazhir of Waqf



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(nazhir) regarding the obstacles and challenges in the management and implementation of prophetic leadership in green waqf management.	Open-ended Interviews
2. Secondary Data:	
a. Supporting Research Theories.	Literature Review Journals
b. Economic Development Data	Literature Review Reports
c. Data Analysis Methods.	Literature Review Reports

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In its implementation, this research employs three data collection methods:

1. Observation

This technique involves the researcher visiting the research site and examining and observing activities related to the research object. It can involve both direct and indirect participation. In this study, direct observation is used, where the researcher personally observes the management, implementation, challenges, and obstacles in managing green waqf at the Hutan Wakaf Bogor and Greenwaqf.

2. Interview (In-depth Interview)

Interviews are structured meetings between two or more individuals aimed at obtaining information and ideas through a question-and-answer format to discover the necessary information or data. In this context, Meleong (2018) defines interviews as goal-oriented communication between two or more individuals: the interviewer (researcher) and the interviewee (respondent). The researcher conducted interviews with relevant informants to gather accurate data.

3. Documentation

According to the Indonesian dictionary, documentation involves managing and storing information like documents, archives, books, and images to support research. The author collected reports, profiles, organizational structures, programs, and development strategies to ensure accurate data.

Data analysis and processing are conducted once all the data is complete, including the results of observations, interviews, and documentation, to draw easily understandable conclusions from the research findings. The data analysis technique adopted the concept of (Miles et al., 2014), which involves data reduction, data presentation, and verification.

1. Data Reduction. Simplifies and selects data using techniques namely selection, summarization, and categorization based on observations, interviews, and documentation. This process ensures focus on accurate data relevant to the research.
2. Data Presentation. Organizes data into structured formats like tables, diagrams, or descriptions, highlighting patterns and relationships for better understanding and effective analysis.
3. Conclusions and Verification. Involves connecting field data with theories to identify patterns and relationships. Conclusions are drawn once data is confirmed as complete and accurate, providing insights into prophetic leadership in green waqf management.

## **Results and Discussion**

### **Management of Green Waqf Management**

Green waqf is crucial as a breakthrough to utilize waqf assets for sustainable development and addressing climate change. These programs should deliver socio-economic benefits and positive environmental impacts. Both Green Waqf and Hutan Wakaf Bogor run projects focused on these goals, as detailed below.

#### **Greenwaqf**

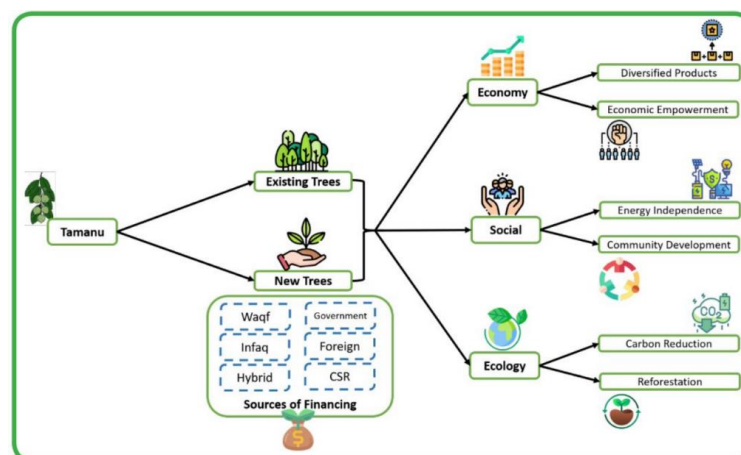
Greenwaqf, founded by Ir. Muhaimin Iqbal and launched on August 22, 2021, by the Indonesian Wakaf Fund Foundation and WACIDS, focuses on reducing environmental damage from global warming and carbon emissions. With the slogan “plant tree, save life,” it promotes sustainable development through Islamic philanthropy. Inspired by the Prophet's teachings on shared

resources like pasture, water, and fire, Greenwaqf integrates waqf and technology to address urgent environmental and energy issues. Its initiatives, such as the tamanu tree project, aim to protect the environment and support economic growth, serving as models for replication in Indonesia and beyond.

Greenwaqf is a green waqf movement aimed at addressing contemporary global challenges, including climate change, urban waste accumulation, economics, and energy. Greenwaqf has a significant mission that encompasses tree planting, technological research, waqf-based education, and the development of technology despite various limitations. In addition, Greenwaqf has named its place “WastoE” (Waste to Energy) and focuses on converting various types of waste into energy.

Currently, Greenwaqf is primarily focused on researching and endowing *Calophyllum inophyllum*, also known as Tamanu. Tamanu has potential land restoration applications and is an alternative biodiesel source. Besides its use in biofuel, Tamanu fruits can be further processed for the pharmaceutical, healthcare, paint, coating, and chemical industries. The potential use of its leaves is yet to be explored. Tamanu can be grown in barren and critical lands.

Figure 1. Tamanu Greenwaqf Project



The funding for planting Tamanu trees at Greenwaqf comes from various sources, including waqf, infaq, hybrids, government, foreign funds, and CSR. Greenwaqf implements several waqf schemes:

1. Cash waqf: Invested, with returns used for planting.
2. Money waqf: Direct purchase of seedlings via a takaful scheme.
3. Bundling waqf and infaq: Planting on provided land starting from Rp. 100,000 (Rp. 50,000 each for waqf and seedlings).
4. Infaq/donation: Fully allocated to seedlings on waqf land.

These initiatives align with SDGs 7 (clean energy) and 13 (climate action), addressing deforestation, restoring degraded land, and creating jobs. Greenwaqf measures success across economic, social, and ecological dimensions. Economic indicators include profits from Tamanu products, renewable energy, and NDC contributions. Social impact is gauged by program beneficiaries and biofuel access. Ecological success is measured by trees planted, reforestation, land restoration, and carbon reduction efforts.

### **Hutan Wakaf Bogor**

Hutan Wakaf Bogor (HWB), managed by the Hutan Wakaf Bogor Foundation, is a pioneering initiative in waqf-based forest development in Indonesia and globally. Founded on the idea of Dr. Khalifah Muhamad Ali in 2018, it began with a 1,500 m<sup>2</sup> land donation in Bogor, later expanding to include additional waqf forests of 1,200 m<sup>2</sup> and 38,320 m<sup>2</sup> by 2020. Officially established as a foundation in September 2020, HWB focuses on sustainable forest management with ecological, socio-economic, and religious benefits. Collaborating with stakeholders, HWB continues to optimize existing waqf forests and raise funds for future acquisitions.

Waqf forests represent a productive waqf concept with a scheme for developing forests on waqf land. The expansion of waqf forests continues to be pursued to increase their benefits. Therefore, adding land for new waqf forests must be an ongoing effort. Land can be added to waqf forests through two methods: (1) Land donation by the waqif (waqf donor): In this method, the

waqif donates land they own to the nazhir (waqf manager) for management as a waqf forest. (2) Land acquisition by the waqf manager (nazhir): In this method, the waqif donates money to the nazhir with the trust that the money will be used to acquire land for a waqf forest. Many waqifs use this second method. As of now, the Hutan Wakaf Bogor Foundation has been entrusted by waqifs to manage five waqf forests located in Desa Cibunian, Bogor Regency, West Java.

The management of waqf forests cannot be separated from economic aspects. The absence of economic value in forest management can potentially increase the risk of deforestation. Poor communities living inside or near the forest may resort to cutting down trees for their daily survival. To address this issue, the management of waqf forests must play a role in improving the well-being of the community. Economic programs involve the participation of local communities as the main managers of ecotourism in waqf forests and support for community groups, such as sheep farming, Waqf Forest Coffee, and tilapia farming. One of the main activities in waqf forests is tree planting. Hutan Wakaf Bogor has planted more than a thousand tree seedlings in waqf forest locations and their surroundings. These forests are planted with economically and ecologically productive trees such as mango, breadfruit, durian, mangosteen, pine, and agathis. Additionally, nectar-producing plants for bees, such as *Batavia*, *Kaliandra*, *Xanthostemon*, *Dombeya*, and *Air Mata Pengantin*, are also planted.

Hutan Wakaf Bogor is committed to improving the education level of the surrounding population through the provision of early childhood education based on forest conservation. There is also a Quranic reading program. The foundation plans to open a community learning activity center to provide a solution for children who have dropped out of school. Hutan Wakaf Bogor also collaborates with various parties to provide direct assistance to the community, including access to clean water, disaster relief, basic needs, and social assistance. Furthermore, Hutan Wakaf Bogor focuses on research by

regularly conducting academic studies on waqf forests for the future development of waqf forests and is open to research collaborations.

### **Implementation of Prophetic Leadership**

Based on the results of interviews with several participants from the relevant institutions, overall, both institutions appeared to have implemented prophetic values in the management of waqf in their respective organizations. In the interview, Mr. X, the project team of Greenwaqf, stated:

“We highly value integrity and transparency, typically, each member reports what they have worked on.”

Greenwaqf has formed numerous synergies and collaborations, and the involvement of these elements is an ongoing effort by Greenwaqf to optimize prophetic values within the institution. Essentially, synergy and the quality of cooperation among all institutional levels, both horizontally and vertically, need to be the full attention of leaders. Communicative leaders influence the institution members' performance (Dewi, 2019). Furthermore, the participation of external parties is needed in formulating institutional policies to compare them with policies of other institutions, which impacts the optimal quality of leadership. Antonio (2009) also explained effective communication, as Prophet Muhammad SAW had the characteristic that his deeds, approval, and words were absorbed by people through effective communication, making many people follow his teachings in his time. Even the results of effective communication by Prophet Muhammad in the form of hadith or sunnah were accepted by those who had never met him and were far removed from his era, even though they had never heard directly from his mouth.

The implementation of prophetic leadership at Hutan Wakaf Bogor is reflected in several activities, as mentioned by Mr. Y, the fundraising staff at Hutan Wakaf Bogor:

“Mr. Khalifah Ali is known for his honesty and integrity as a leader at HWB. In terms of tabligh (conveying the message), we have collaborated with various parties such as Republika, Alami Fintech, and Wardah to organize

podcasts and seminars as an effort to convey that Hutan Wakaf Bogor is one of the solutions to combat deforestation and climate change.”

The shiddiq indicator holds great importance in all aspects of the organization's activities. HWB has already implemented this element, which is reflected in the openness and honesty exhibited by the chairman and the staff in the management of green waqf activities. This will undoubtedly shape a responsible behavior pattern (*amanah*) in carrying out every work program. Furthermore, the most prominent element is *tabligh*. This value is reflected in the diligent propagation activities carried out by HWB, both through social media platforms such as Instagram, YouTube, TikTok, and the website, as well as direct outreach to the community through discussions and seminars at universities across Indonesia. These activities have had a positive impact on the expansion of waqf forest zones, which has now reached zone 6, with plans to establish a waqf forest boarding school.

Regarding the aspect of *Fathonah*, both academic and spiritual intelligence are evident in the backgrounds of the founders and the staff of the Yayasan Hutan Wakaf Bogor. Furthermore, to accelerate the intelligence aspect, HWB actively provides mentoring and guidance related to green waqf management internally within the Foundation. Additionally, HWB is open to research as an evaluation and improvement tool for green waqf management. HWB has a strong motivation to preserve the environment and restore nature, as commanded by Allah in the Quran, Surah Al-A'raf, verse 56, which translates to: 'Do not cause corruption on the earth after it has been set in order. Pray to Him with fear and hope. Surely, Allah's mercy is close to those who do good.'

Not much different from GreenWaqf, the Hutan Wakaf Bogor Foundation also has prophetic values that have not been optimally implemented, namely the *amanah* (trustworthiness) and *tabligh* (conveying the message) functions. Both functions are considered not yet at their maximum because, until now, the foundation has not released comprehensive financial

reports. Nevertheless, the foundation has started making improvements, such as regularly uploading content containing information about the activities carried out in Hutan Wakaf and other related information. In terms of the amanah function, it is also considered not yet at its maximum because it cannot be denied that the foundation's personnel also have other activities and responsibilities, so they cannot always prioritize the amanah in Hutan Wakaf Bogor. Meanwhile, Chaerudin, Rani, and Alicia (2020) explain that employees or workers are the main and potential elements in producing output in an organization.

As per the interview results from the institutions implementing the green waqf concept, namely Greenwaqf and Hutan Wakaf Bogor (HWB), the summarized table is as follows:

Table 2. The Implementation of Prophetic Leadership Values

Prophetic	The Prophetic Values	GreenWaqf	Hutan Wakaf Bogor
		Explanation	
<i>Shiddiq</i>	Fair, Objective	Implemented	Implemented
	Loyal	Not optimal	Implemented
	Improvement	Implemented	Implemented
	Exemplar	Not optimal	Implemented
	Integrity	Implemented	Implemented
	Honest, spiritually intelligent	Implemented	Implemented
	Not cheating, honor, and trust	Implemented	Implemented
<i>Amânah</i>	Providing rights and justice fairly	Implemented	Implemented
	Responsibility in carrying out their tasks	Not optimal	Not optimal
	Responsibility in his words, Responsibility in his actions	Implemented	Implemented
	Legitimate and accountable	Implemented	Not optimal
<i>Tabligh</i>	Relationship	Implemented	Implemented
	Communicative and consultative	Not optimal	Implemented



	Intellectually astute	Implemented	Implemented
	Information for the community, not for oneself, transparent	Implemented	Not optimal
	Motivation	Implemented	Implemented
	Innovative and creative	Implemented	Implemented
	Legitimacy and accountability	Implemented	Not optimal
	Emotional intelligence	Implemented	Implemented
	Capable of formulating plans and strategies in accordance with its resources	Implemented	Implemented
<i>Fathânah</i>	Capable of classifying problems and their respective solutions	Implemented	Implemented
	Ethics	Implemented	Implemented
	Reasons	Implemented	Implemented
	Innovative and creative	Implemented	Implemented
	Honest, spiritually intelligent	Implemented	Implemented

The realization of prophetic values in GreenWaqf and Hutan Wakaf Bogor demonstrates that the human resources in both institutions exhibit a willingness to engage in what is referred to as organizational citizenship behavior. This attitude or behavior of willingness to contribute more positively as *nazhirs* in the management of green waqf is desired to extend beyond formal job obligations, ideally encompassing more than formal duties. Assyofa (2016) emphasizes the importance of this behavior for an employee, especially in non-profit organizations that provide services to the community, where high dedication and a focus on non-formal rewards are desired from human resources. Budiharto and Himam (2006), in their study, revealed that implementing prophetic leadership is straightforward: it involves adhering firmly to the Quran and then applying the leadership pattern of Prophet Muhammad (peace be upon him). The four prophetic elements—*Shiddîq*, *Amânah*, *Tablîgh*, and *Fathânah*—are essential in an institution dedicated to managing waqf. These four aspects strengthen the actualization and perfection

of an individual's potential in running and developing communities and organizations.

### **Challenges and Obstacles**

The research findings indicate the barriers and challenges faced by each waqf institution that was the subject of this study. In the case of Hutan Wakaf Bogor, several obstacles and challenges were identified.

The main management challenges faced by Hutan Wakaf Bogor are related to the dedication of their human resources, which is considered lacking in managing the institution. The current team at the foundation is divided into two divisions: the field division, responsible for supervising fostered farmer groups, and the media and fundraising division. However, the media and fundraising division has stagnated and faced several obstacles due to the absence of full-time staff. To address this issue, the foundation has attempted to recruit volunteers for the media division to create new content about Hutan Wakaf Bogor on social media, particularly on Instagram.

Greenwaqf faces challenges similar to the two aforementioned institutions. One of the primary issues is recruiting waqf advocates and training them. Currently, waqf institutions remain a minority and are not financially strong. Because of this, most highly skilled professionals prefer other job positions over becoming waqf advocates. This approach aligns with the practices of Prophet Muhammad, who trained scholars as successors and experts in delegating authority to their followers (Antonio, 2009). Additionally, public awareness of waqf, especially in the context of green waqf, tamanu, renewable energy, and others, is still low. Waqf has not yet become a common practice among the public, and there is limited research and study on this topic. During the interviews, Iqbal also mentioned that their institutions lack knowledge about waqf. The lack of literacy and waqf education among the human resources of these institutions affects the professionalism and the work system of the nazhirs. In general, in Indonesia, the main challenge in waqf development lies in the lack of professionalism and literacy among nazhirs

(Mardani, 2023). This issue results in many waqf lands being unproductive in their management (Ilyas, 2016).

Developing waqf lands into productive environmentally-focused areas is a positive innovation to overcome dormant land. However, in its implementation, many challenges and obstacles are encountered. The main challenge in implementing green waqf is the need for strong synergy among various stakeholders and layers of society. Stakeholder mapping is crucial for building positive synergy. Additionally, internal improvements are also necessary.

## Conclusion

The management of green waqf differs between Greenwaqf, which focuses on renewable energy, and Hutan Wakaf Bogor, which emphasizes forest management. Both institutions generally apply prophetic leadership values, though some indicators remain underdeveloped. Challenges persist, particularly in funding, regulation, and nazhir capacity building. As waqf represents Islamic philanthropy, effective asset management requires nazhir to embody prophetic values.

### Recommendations:

- Nazhir and waqf institutions should enhance green waqf management by integrating prophetic leadership principles: Shiddîq (honesty), Amânah (trustworthiness), Tablîgh (truthful communication), and Fathânah (intelligence).
- Regulators should improve green waqf-related regulations and provide periodic guidance to develop professional nazhir resources.
- Researchers should expand studies on prophetic leadership in green waqf management and explore alternative methodologies to enrich knowledge and address societal challenges.

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