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Designing Waqf As an Alternative Public Finance for Green Infrastructure Development: A Case of Urban Forest Planning in Singaparna, Indonesia

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ABSTRACT

The COVID-19 pandemic has brought to the forefront the need for sustainable financing mechanisms that can withstand economic shocks and ensure the provision of essential services. This research aims to shed light on the significant potential of waqf as an alternative source of financing for local governments in Indonesia in the post-pandemic era. It locates Singaparna, the capital of Tasikmalaya Regency, which has officially declared Islamic-religious values as its developing vision, and urban forest planning as the study object. The objectives are to 1) elaborate the role of Waqf in participatory development, 2) conceive technical steps actualizing Waqf for the Urban Forests, and 3) formulate the road maps. By utilizing the Desk Study method, this paper offers a design of Waqf on participatory city planning in the form of two road maps. The policy innovation can also be adopted in other identical characteristics regions in Indonesia.

1. Introduction

In the wake of the global COVID-19 pandemic, governments worldwide, including those in Indonesia, have faced unprecedented challenges in managing public finances. The pandemic has severely strained government budgets, leading to increased deficits and a heightened need for alternative sources of funding. As the world adapts to the post-pandemic era, it becomes crucial to explore innovative avenues for financing public initiatives, and one such potential lies in the utilization of waqf (Othman et al., 2022).

Waqf, a traditional Islamic concept, refers to the endowment of assets for religious, educational, or charitable purposes. Historically, waqf has played a vital role in supporting social welfare programs, educational institutions, and healthcare facilities in Muslim- majority countries (Ismail Abdel Mohsin, 2013). However, its potential as an alternative public finance mechanism for local governments in Indonesia remains largely untapped. According to Faradis et al. (2019), Waqf in Indonesia tends to be predominantly initiated and utilized individually or through philanthropic organizations but still undersupply Government engagement.

Based on this background, efforts to encourage the Government, especially local Governments, to increase their role in optimizing the functions of Waqf are urgently needed. This paper contributes to designing collaborative urban planning with Waqf institutions. It is located in Singaparna, the capital of Tasikmalaya Regency, well known as “Kota Santri” (The City of Islamic Scholars), and urban forest planning is the study object. The aims are 1) to discuss the role of Waqf in participatory development, 2) to conceive technical steps actualizing Waqf for the Urban Forest, and 3) to formulate road maps.

This paper can be useful as an initiative for Waqf-based urban infrastructure development. In addition, the road maps can also be applied in other infrastructure procurement in Tasikmalaya Regency or adopted in other identical characteristics regions in Indonesia.

2. Literature Review

2.1 Waqf and Regional Development

Waqf means to stop. Statutorily means to stop holding property ownership status, usually fixed assets, and preserving them under a definite authority (Nazir), for certain benefits with specific terms and conditions in use (Abdullah et al., 2020).

In Indonesia, the role of Waqf in social welfare has been widely studied (Kusumaningtias, 2019). Waqf has significant roles in many development sectors, including economic empowerment (U. Hasanah, 2011), housing (Lita & Utama, 2016), and environmental conservation (Savitri et al., 2021).

The Waqf institution in Indonesia has been regulated since 2004 by-law number 41 (Republik Indonesia, 2004). In 2007, the Indonesian Waqf Board (BWI) was established through Presidential Regulation number 75/M/2007, and recently BWI has representative offices in all 43 provinces in Indonesia. After years, the Board performance was studied by academics (U. Hasanah, 2014).

However, the National Waqf Index (IWN) in 2021 was still 0.139 or categorized as "Low" (Badan Wakaf Indonesia, 2022). In Indonesia, Waqf is generally charities in the form of land for three primary purposes (known as 3Ms Waqf), namely Masjid (Mosque including Mushola), Madrasah (Madrasahs including schools and Pesantren), and Makam (grave or cemeteries).

Based on the Waqf Information System Website administered by the Ministry of Religion Affairs, there are 440,512 locations of Waqf Land in Indonesia covering 57,263.69 hectares. Most of them are used for mosques and smaller mosques (mushola), with a proportion of 43.51 percent and 27.90 percent, respectively. Less than ten percent are used for other social purposes (Figure-1).

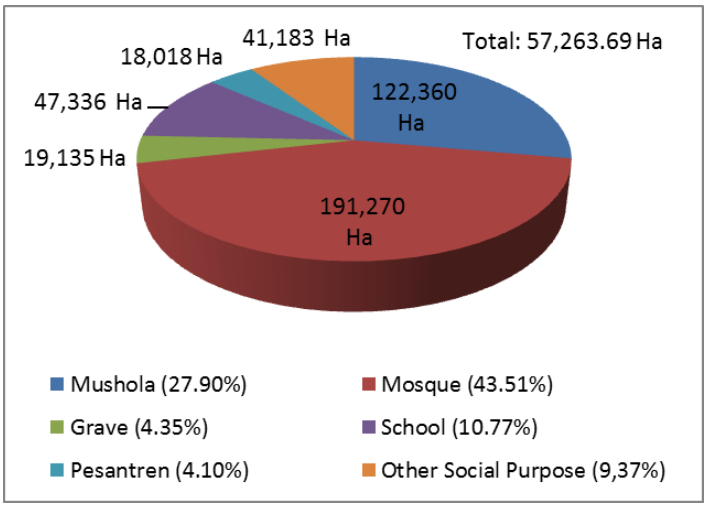

Fig.1. Land Waqf distribution by purpose in Indonesia (in Hectares)
Source: Proceed from: Kementerian Agama (2023)

From the spatial distribution point of view, the area of Waqf land in a province can be a proxy indicator of the Muslim-majority territory. Waqf plays a significant role in its society. Figure-2 illustrates that Aceh province is the largest (16.6%), and West Java province ranks third (11.37%).

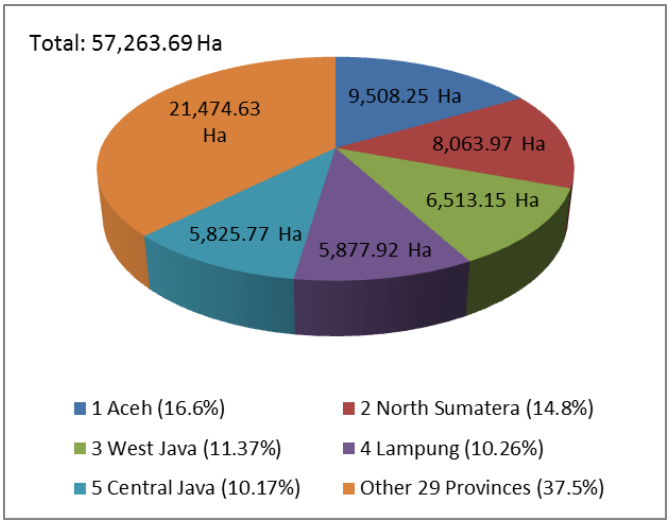

Fig.2. the big-five of Land Waqf distribution by provinces in Indonesia (in Hectares) Source: Proceed from: Kementerian Agama (2023)

Of the area of 6,513.15 hectares of Waqf land in the West Java province, 579.35 hectares (8.9 percent) located in Tasikmalaya Regency, the second largest after Karawang (Figure-3).

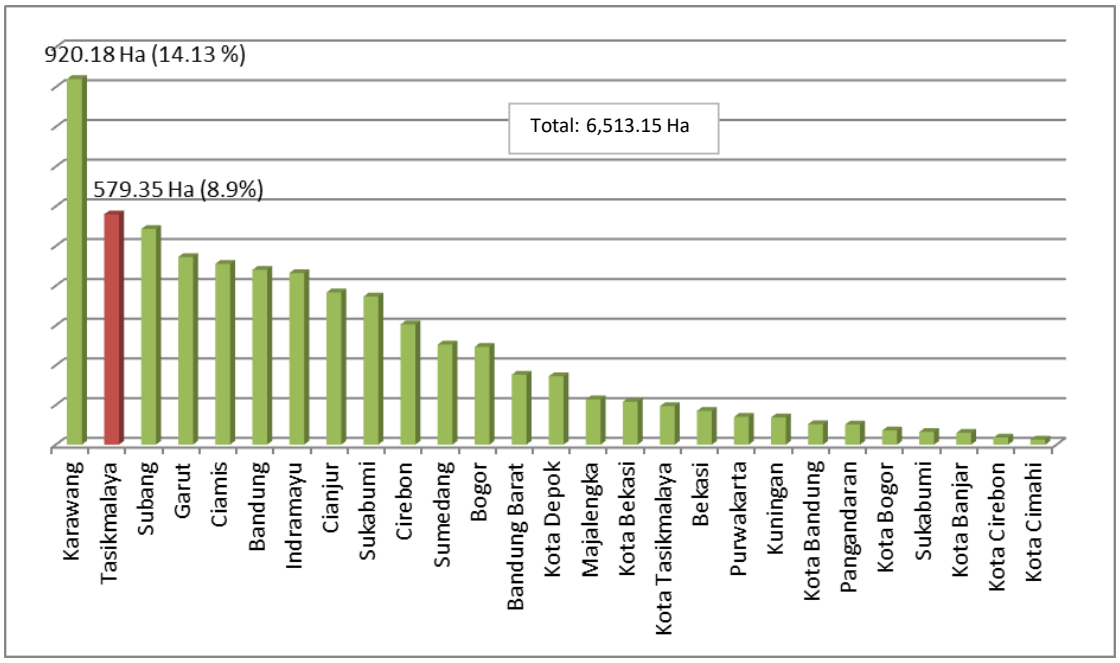

Fig.3. Land Waqf distribution by Regency/Municipality in the West Java Province (in Hectares) Source: Proceed from: Kementerian Agama (2023)

The above statistical data justifies the Regency's long-term development vision. The 2011-2031 Tasikmalaya Regency Long-term Development Plan Document states the development vision: The Islamic Religious Regency, Developed and Prosperous in 2031 (Kabupaten Tasikmalaya, 2010) (Kabupaten Tasikmalaya 2010). However, the empirical data also reveals that more than half of the Waqf land in Tasikmalaya is still uncertified (Figure 4), insinuating that the Waqf administration in the region is not optimal yet.

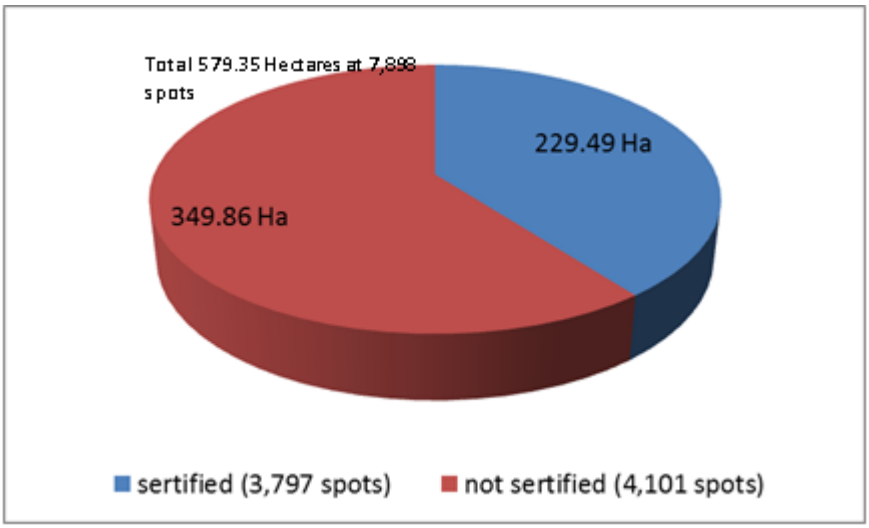

Fig.4. The Proportion of Waqf Land in Tasikmalaya Regency by legal status (in Hectares)
Source: proceed from Kementerian Agama (2023)

Although the noble function of Waqf varies, public perception of Waqf is still limited for the 3Ms. Other necessary social functions are yet the prime concern, one of which is preserving the Environment (Budiman, 2011). The statistics imply that the Waqf shortcomings in Indonesia are in certificate administration and functional diversification.

One of the exciting phenomena in Indonesia regarding the function of Waqf in Environmental preservation is the initiation of the Waqf Forest (Ali et al., 2021). The resolution of ecological threats approached by theological concept first initiated by Environmental activists in Aceh Province, cal ed "Wakaf Hutan Jantho" in 2012. A similar idea formed by a local Government declared by Bandung Regency cal ed "Wakaf Leuweung" in 2013 (Badan Wakaf Indonesia, 2013). Such action has also conducted in Wonosobo, Surabaya, and Bogor. The latest is considered the most sustained and well- managed by a legal organization, namely Bogor Forest Waqf Foundation (https://www.hutanwakaf.org/). The foundation's performance studied by academics (Jannah et al., 2021) and (Ali & Kassim, 2021). The main meaning of the efforts is to sustain the Environment in dealing with global warming issues.

In particular, the Forest Waqf may apply in as an Urban Forest, which benefits citizens directly. The theoretical framework of the Urban Forest Waqf elaborated by I. Hasanah & Hakim, (2017). To contribute a more technical work in specific location, this paper formulates road maps of Urban Forest Waqf planning in Singaparna, Tasikmalaya. Urban Forest is a part of Singaparna city planning stipulated in the Regional Regulation (Perda) of Tasikmalaya Regency 7 of 2017 on Detailed Spatial Plan (RDTR).

2.2 The Singaparna Spatial Plan (RDTR)

The ultimate goal of Singaparna city planning in the RDTR document is to actualize Singaparna as the capital and the sustainable Agropolitan (Kabupaten Tasikmalaya, 2017).One of the space patterns on the Singaparna RDTR is Urban Forest which is a part of the City Green Space (RTH) to support the land-carrying capacity of the city. The infographic of the Singaparna spatial plan is displayed in Figure 5.

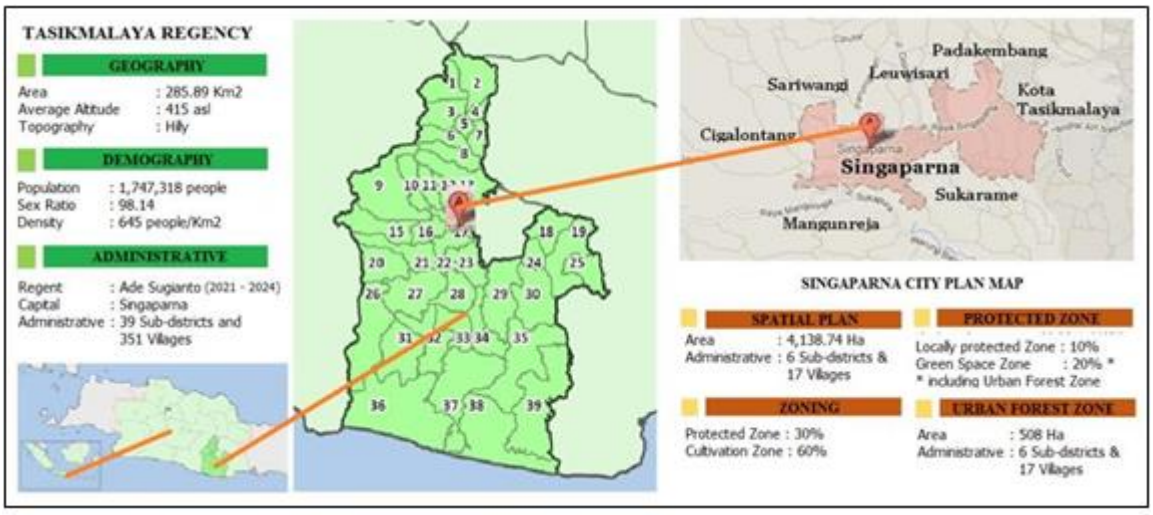

Fig.5. The Infographic of the Singaparna Spatial Plan (RDTR) Source: data proceed from (Bappelitbangda 2020)

The Singaparna RDTR designs urban forest zones in 17 villages with a total area of 508 ha spread over 17 villages and six sub-districts (Table-1).

Tabe-1 Singaparna Urban Forest Plan Location

No	Subdistrict	Village	Area (Ha)	Area (M^2)
1	Leuwisari	1	30	300,000
2	Mangunreja	2	219	2,190,000
3	Padakembang	1	34	340,000
4	Sariwangi	1	19	190,000
5	Singaparna	11	179	1,790,000
6	Sukarame	1	27	270,000
	Total	17	508	5,080,000

Source: Proceed from Dinas PUPRPP (2017)

The functions of urban forests include improving and maintaining the microclimate and urban aesthetics, absorbing water, creating balance and harmony in the city's environment, and supporting the preservation and protection of the national biodiversity. In addition, urban forests support the Green City concept and the Green Economy movement.

Urban forests are public facilities that can be accessed and enjoyed by all levels of society inclusively. The ecological/economic functions of urban forests include:

a) Conservation (eg, conservation of springs, bamboo forest, protection of biota)
b) Active recreation (eg, fishing, cycling, jogging, outbound)
c) Passive recreation (eg, bird watching, picnic)
d) Education (eg, camping, exploring the forest).

Based on the hierarchy of spatial planning, Urban Forest is a part of city green space (RTH). The constitution requires that the proportion of RTH in a city is a minimum of 20 percent. To achieve and sustain the requirement, the land ownership status of RTH, including Urban Forest, has to be public property (Menteri Pekerjaan Umum, 2008). Whereas, based on preliminary investigation, the locations of Singaparna Urban Forest appointed in the RDTR are private or personal property. So, land acquisition is one of the earliest steps of development. The Public Property status of the location is important to avoid land conversion before the location is developed.

Deeming the regional fiscal capacity and development priority, financing Green Infrastructure development, such as an Urban Forest, may be great but not an urgent need. However, the existence of City Green Space is one of the obvious Government obligations. At the end of the RDTR period in 2037, the Green Space existence in Singaparna may be a moral responsibility of both the Government and the citizens. The benefits and costs of Urban Forest development should be seriously examined for commonsensical public policy.

2.3 Benefits and Costs of the Urban Forest

Urban forests have important environmental services for their residents. According to Tempesta (2015), there are two main benefits of urban forests, namely: 1) Bio-Physical benefits include improving the urban atmosphere and microclimate, reducing air pollution, forming organic compounds, conserving energy, and phytoremediation; and 2) socio-economic benefits include: increasing the beauty of the city; improving the physical, emotional and psychological health of individuals; improving the harmony of community social relations; creating a more child-friendly city; and increasing public space which in the long run can have an impact on reducing crime and violence.

According to Mc Pherson, et al (2005), trees in urban areas have a practical function in preventing local rainstorms and landslides (storm-water runoff reduction), providing cleaner air, reducing carbon dioxide (carbon sequestration), and reducing traffic noise. Surendran & Sekar (2010), revealed that besides producing oxygen, urban forests playing a significant role in nitrogen fixation, the water cycle, and nutrient cycles, and providing environmental services in the form of recreation, tourism, education, and research.

In general, the benefits generated by urban forests are greater than the costs required to build them (Tempesta 2015). A case study in Toronto, Canada, calculated the financial ratio of benefits to costs was 1.35:1 (Pothier and Millward 2013). McPherson et al (2005), who have studied five cities in the United States, calculated that although the cities spent $13 to $65 per tree per year, the benefits generated in monetary terms ranged from $31 to $89 per tree per year.

2.4 The Potential of the Public Participation

Academics have empirically proved that the benefits of Urban Forests overcome the costs. The next discussion is the citizens' wil ingness to pay (WTP) for Urban Forests. A study by Liebe et al. (2011) employs an economic theory approach to understand public behavior toward Urban Forests in Germany. Another, Bernath & Roschewitz (2008) analyzed public WTP for Urban Forests in Zurich employing the theory of Psychology.

Nevertheless, WTP for such green infrastructure in developing countries is portended low due to elementary economic issues. Surendran & Sekar (2010) analyzed that high population growth, a deficit in the Government budget, and excessive foreign debt in developing countries are some obstacles to prioritizing Environmental issues.

The WTP measurement procedure is suitable for measuring the willingness to be a benefactor of Waqf (Muwakif) for the Singaparna Urban Forest. The WTP analysis can be a part of the steps of the Singaparna Urban Forest Waqf program. Before the technical steps, the preliminary study of Urban Forest Waqf should examine as the groundwork.

3. Material and Method

This conceptual research utilizes the Desk Study method. It comprehends primary data from relevant bureaucrats, competent Islamic scholars, and local Environmental activists. It also analyzes secondary data collected from relevant Government agencies by downloading from their official websites or applying paper-based data.

Primary data collection was carried out through personal communication interviews with intended informants. The secondary data was collected by downloading datasets, statutes, and

information from: https://siwak.kemenag.go.id, https://bwi.go.id, https://peraturan.bpk.go.id/, https://dinasputrpp.tasikmalayakab.go.id/, and http://bappelitbangda.tasikmalayakab.go.id in addition, this paper also referred to research papers from scientific journal publisher websites and news from online mass media. The data analysis was presented in a deductive narrative to formulate the paper's aims.

4. Results

The interviews and literature study formulate the technical steps for the Singaparna City Forest Waqf. The steps begin by carrying out two types of preparations, namely Technical and Institutional preparations.

The first is the preparation of land by conducting Grounded Research that includes: 1) Conducting land measurements, plotting boundaries, and land price survey; 2) Organizing the Detailed Design, and choosing a theme for each Urban Forest location appointed in the RDTR; 3) Studying Benefit-Cost Analysis (BCA) and arranging Urban Forest Management.

The second is the institutional preparation by conducting a socio-economic study including 1) organizing a social engineering approach; 2) conducting the Memorandum of Understanding (MoU) among stakeholders, and 3) establishing the Nazir Council of Urban Forest.

This study details the social-engineering approach included in the institutional preparation. The approach is as follows:

1. Organizing Seminar and Workshop

The social-engineering approach begins with a seminar on Islamic Jurisprudence (Fiqh) on the Environment. It may use a recommended theme: “Collaborating Sustainable Development with Islamic Religious Values."

This forum conveys the theological basis for the importance of Muslims participating in Environmental preservation. It may invite an Islamic scholar who has mastered the topic to be a keynote speaker. It may invite Prof. Dr. Maman Abdulrahman, M.A. the author of the book entitled "*Islam Agama Peduli Lingkungan*" (Islam The Religion of the Environment Caring). Another speaker from the Tasikmalaya Regency Government is to convey local Government policies regarding planning for Environmentally friendly and sustainable infrastructure development.

Seminar participants should be Islamic religious leaders from sub-districts, including heads of sub-district MUIs, representatives of Islamic boarding schools from each sub- district, and heads of sub-district religious affairs offices. The follow-up to this seminar is a workshop to discuss the framework for developing the Singaparna City Forest Waqf as a join Movement.

Workshop participants are MUI, KUA, BAZDA, Islamic organizations, and Environmental organizations. The Workshop Agenda includes: 1) Programing The Singaparna Urban Forest Waqf; 2) Developing strategies, work plans, personnel, and financial plans for the Urban Forest Waqf Task Force; 3) Concepting a draft of the Memorandum of Understanding (MoU) between the Tasikmalaya Regent and related Community Institutions on the Realization of the Program.

2. Creating Infographic Videos

The Seminar and Workshop then recorded the material of the Urban Forest Waqf Campaign.

3. Holding the Urban Forest Waqf Campaign

The campaigns can be through 1) Displaying news and advertisements in newspapers, radios, and televisions, 2) Disseminating content on social media such as Facebook, Instagram, and Twitter, and 3) Conducting Focus Group Discussions with potential communities.

4. Conducting the Willingness to Pay (WTP) Survey

The WTP survey includes 1) the willingness of land owners to be a muwakif (land Waqf benefactor), 2) the willingness of bureaucrats to administer the program, 3) the willingness of the religious leaders (ulama, ustadz, the leader of pesantren, and scholars) to encourage Muslims to be a Muwakif, and 3) the willingness of personal, communities, and business to be a Muwakif (cash Waqf benefactor).

5. Conducting Comparative Studies

Study comparatives to Bogor, Aceh Besar, Wonosobo, and any other region that conducting the Forest Waqf program may be beneficial in giving important information and sharing valuable experiences on the sustainability, challenges, and public response and public perception of such program.

After the two preparations, the next step is the implementation of the Singaparna Urban Forest Waqf program includes: 1) Conducting the campaign of the program, 2) Managing the Waqf collection, 3) Issuing Waqf Certificates, 4) Organizing land acquisition, 5) Developing the Urban Forests, 6) Conducting open bidding to choose the Urban Forests Managing organization. 6) Making sure the steps run smoothly by periodic monitoring and evaluation, 7) Expanding the program. To give a more visual illustration, the technical steps above articulated in Road maps.

The Road map is configurated in two scenarios. The first is an optimistic screenplay guessing that the urban forest program deemed to have sufficient political support. The second scenario is a skeptical scheme assuming that careful technical and social engineering preparations are needed before institutional steps carried out.

In the first scenario, technical stages and institutional preparation occur in parallel. This optimistic scenario is preferred if, in the social engineering stages, the WTP survey is likely positive or the willingness of the community to participate in the Urban Forests Waqf is obvious. The first scenario conceptualized in Figure-6.

Fig.6. The Road map of the Singaparna Urban Forest Waqf – Scenario I
Source: The Desk Study

In the second scenario, the two preparations made in a series. The technical preparations are carried out first, followed by institutional preparations. It assumes that WTP or the willingness to participate of stakeholders in the Urban Waqf program still needs to be studied. In other words, the program still needs to be investigated whether it is feasible.

In this circumstance, there are two possibilities. If the Urban Forest Waqf program is deemed feasible, institutional preparations and subsequent steps will carried out. Meanwhile, if the urban forest Waqf program is deemed not feasible, then the development of the urban forest becomes the full responsibility of the local Government. However, technical preparations in the form of detailed urban forest designs can used as technical planning documents. The second scenario is depicted in

Figure 7. Once a road map is implemented, this paper suggests the Urban Forest Waqf as the forthcoming city branding of Singaparna.

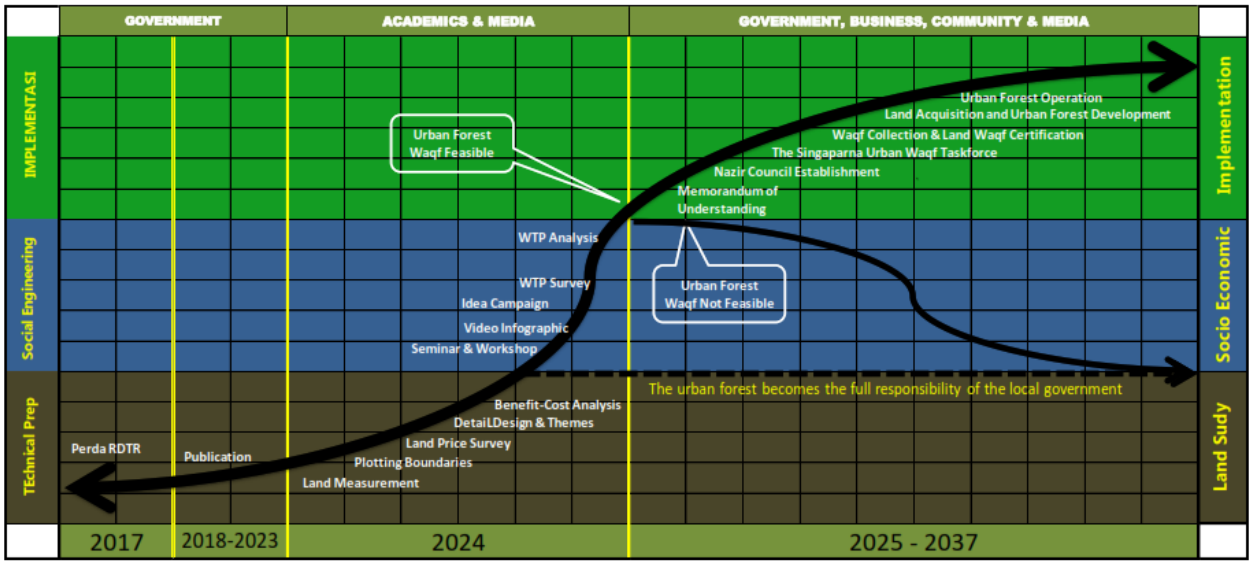

Fig.7. The Roadmap of the Singaparna Urban Forest Waqf – Scenario II
Source: The Desk Study

5. Discussion

In Participatory Development studies,public participation in development processes is an interesting topic. According to Platteau & Abraham (2002), citizens will participate if they get well-defined roles and assignments. Beard (2005), a specialist in examining participatory development in Indonesia in the decentralization era, confirmed that public participation in national development is vital. However, decision-makers tend to disregard the potential communities participating in a specific development program. Kyamusugulwa (2013) listed the factors influencing the effectiveness of participation, one of which is a strong identity. He concluded that community participation in small and homogeneous people has a better probability of success than in a heterogenous and large one.

Based on the examination above, Waqf of the Singaparna Urban Forest is theoretically relevant. Moreover, from public administration point of view, the development of Singaparna urban forest through public participation is a solution to three governance challenges in development, namely:

1. The Limited Government Budget

   In 2019, the fiscal independency ratio of the Tasikmalaya Regency, released by Badan Pemeriksa Keuangan (2020), was 0.0752 or categorized as “yet independent.” The index is lower than the regency/municipality average (0.1100). It means that the regional Government budget highly depends on fiscal transfer from the national Government due to the proportion of initial regional income (PAD) less than ten percent of the annual total budget. In the expenditure account, the majority (approximately 75 percent each year) is for the routine administrative costs (personalia cost/salary for bureaucrats). Only around a quarter (25 percent) for developing expenditure. The statistics imply that public finance breakthroughs dealing with low fiscal capacity are urgently needed.

2. National-Regional Development Priority

   Development priority in Indonesia is still predominantly for the education and health sectors. The constitution mandates the allocation of at least twenty percent of the national and regional budget (APBN and APBD) in the education sector. The next priority is the health sector and rudimentary infrastructure such as roads, bridges, and clean water supply.

Morever, In the post-pandemic era governments have to re-orient to stratregic sectors (Laksana 2021). Green infrastructure is not a Government's prime concern so that the participatory development concept could be a solution.

3. Institutional/Bureaucracy Shortage
   Since 2015, the Forestry sector being the provincial Government authority based on Law number 23 of 2014 on Regional Government. Still, the urban forest is the exception as it is the regency/municipal Government authority. However, In Tasikmalaya regency, urban forests yet specifically regulated neither on the Regional Regulation (Perda) concerning Organizational Structure and Work Procedures (SOTK) of the local Government nor in the Regent Regulation (Perbup) concerning Main Tasks and Function of Organizations (Tupoksi SKPD).

Besides the three challenges above, Tasikmalaya Regency has a comparative strength of Social Capital. Tasikmalaya, wel known as “Kota Santri,” indicates an Islamic society. In development studies, such homogenous social characteristics may benefit participatory development. Public participation in an Islamic society can objectified through Waqf. Thus, the Singaparna Urban Forest plan is theoretically relevant to be approached by the Waqf institution.

The technical terminology in use is the Pentahelix Development model. The model customizes the ABCGM concept, collaborating Academics as the researchers, Bussiness and Community as the benefactor of Waqf (Muwaqif), the Government as the regulator, and Media (both mass media and social media) as the accelerator.

6. Conclusion

Based on the discussion, the conclusions are:

1. The collaborative action involving the Waqf institution is potentially became a regional policy innovation in infrastructure development in the post-pandemic era. Such an effort can be a public financing breakthrough in dealing with limited Government budget, development priority abandoning environment preservation, and ambiguous authority administration in a certain sector such as Urban Forest.
2. Before implementing a waqf-based participatory local infrastructure development, technical and institutional preparations are recommended. The first is the preparation of land by conducting Grounded Research, and the latter is the preparation of stakeholders by conducting a social-economic study that includes social engineering. The visualization of the steps is displayed in the form of Road Maps.
3. There are two scenarios for the Singaparna Urban Forest Waqf movement. The first is implemented when the technical and institutional preparations are conducted in parallel. It is preferred when policymakers are confident that public participation in Waqf for the Urban Forests is visible. The latter is applied when the two preparations are organized in series. This scenario opted when the willingness of stakeholders to participate in Waqf needs to be carefully investigated through the public WTP surveys.

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