

## Islamic Philanthropic Institutions in the Development of Education and Economic Empowerment

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### Abstract

*The challenges faced by the nation in the current era are increasingly diverse, both in the fields of education and the economy. The basic needs needed for the development of both the economic and educational sectors rest on adequate financial support and a strong mentality from the actors involved. This research aims to present an analysis of empowerment programs in the fields of education and the economy carried out by Islamic philanthropic institutions of Daarul Quran. The method used in this discussion is qualitative, with data sources from informants involved in fundraising programs for Islamic philanthropic institutions, Daarul Quran in particular. Some of the findings of this study are first, Daarul Quran institutional empowerment program focuses on developing productive economic activities for the community, consolidating education to prepare the generation of the Qur'an, and then prioritizing religious values and moral culture for every individual in society. Second, effective management of philanthropic institutions is achieved through professional and integrated management. Third, as philanthropic institutions, they face challenges in community empowerment, especially in the economic and educational fields are heavily influenced by public trust, and well-managed philanthropic institutions.*

**Keywords:** Islamic Philanthropy, Institutions, Education, Economic Development.

### Abstrak

Tantangan yang dihadapi bangsa pada era saat ini semakin beragam, baik dalam bidang pendidikan maupun ekonomi. Kebutuhan dasar yang dibutuhkan untuk pembangunan sektor ekonomi maupun pendidikan bertumpu pada dukungan finansial yang memadai serta mentalitas yang kuat dari para pelaku yang terlibat. Penelitian ini bertujuan menyajikan analisis program pemberdayaan di bidang pendidikan dan ekonomi yang dilakukan oleh lembaga filantropi Islam Daarul Quran. Metode yang digunakan adalah pendekatan kualitatif dengan sumber data dari informan yang terlibat dalam program penggalangan dana lembaga filantropi Islam, khususnya Daarul Quran. Beberapa temuan penelitian ini adalah *pertama*, program pemberdayaan kelembagaan Daarul Quran menitikberatkan pada pengembangan kegiatan ekonomi produktif bagi masyarakat, pemantapan pendidikan untuk mempersiapkan generasi al-Qur'an, kemudian mengedepankan nilai-nilai agama dan budaya akhlak bagi setiap individu dalam masyarakat. *Kedua*,

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pengelolaan lembaga filantropi yang efektif dicapai melalui pengelolaan yang profesional dan terpadu. *Ketiga*, lembaga filantropi Islam menghadapi tantangan dalam pemberdayaan masyarakat terutama di bidang ekonomi dan pendidikan, banyak dipengaruhi oleh kepercayaan masyarakat dan manajemen lembaga filantropi yang baik.

**Kata Kunci:** Filantropi Islam; Pengembangan Pendidikan; Pemberdayaan Ekonomi

## Introduction

The prosperity of a society is the main goal of Islamic philanthropic institutions. These institutions are one of the media regulating the governance of the increasing potential for altruism among the Muslim community. The fact of the altruistic movement is also strengthened by changes in governance that tend to be traditionally normative towards more integrated and progressive development. The empowering Islamic philanthropic movement is evident from the active participation of philanthropic institutions and the spirit of donation from the community to share and build social sensitivity towards empowering together.<sup>1</sup>

On a more global stage, the Islamic movement is not only focused on fundraising activities that revolve around *zakat, infaq, and sedekah*, but the pattern of management and distribution is more oriented towards the principles of equality and sustainability.<sup>2</sup> The potential of the community in building prosperity together with society is very necessary, especially in Indonesia where the potential of Islamic philanthropy can be maximized in empowering various aspects of life, both in material and non-material aspects of building mentality.

In terms of public facilities, Islamic philanthropy is not only used to provide goods, but also to strengthen skills and soft skills, so that the community can be more empowered in global competition.<sup>3</sup> At this stage, the desired target is not only individuals but also the overall welfare of the community. Islamic institutions channel available funds from a consumptive nature towards productive programs, making them sustainable capital for long-term prosperity.<sup>4</sup> Research by IDEA states that there is a significant role played by Islamic philanthropic institutions in Indonesia. In alleviating poverty, as noted by the BPJS that the number of people

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<sup>1</sup> Khairul Anwar Mohd Nor et al., "Islamic Philanthropy Adaptation Towards Financial Social Exclusion Among Independen Oil Palm Smallholder," *Etikonomi* 21, no. 2 (2022): 369–82, <https://doi.org/10.15408/etk.v21i2.18677>.

<sup>2</sup> Yuliana Rahmawati, "E-Filantropi: Studi Media Pergeseran Altruisme Islam Tradisional Menuju Filantropi Online Integratif Pendahuluan," *Jurnal Dakwah Dan Komunikasi* 13, no. 2 (2019): 167–86.

<sup>3</sup> Abdul Hamid Mar Iman and Mohammad Tahir Sabit Haji Mohammad, "Waqf as a Framework for Entrepreneurship," *Humanomics* 33, no. 4 (2017): 419–40, <https://doi.org/10.1108/H-01-2017-0015>.

<sup>4</sup> Ari Murti, "Peran Lembaga Filantropi Islam Dalam Proses Distribusi ZISWAF (Zakat, Infak, Sodaqoh, Dan Wakaf) Sebagai Pemberdayaan Ekonomi Umat," *LABATTLA: Jurnal Ilmu Ekonomi Islam* 1, no. 1 (2017): 89–97.

categorized as poor in September 2012 was 7.53% or 26.36 million people in Indonesia. In the previous year, September 2021, there was a decrease of 0.14 million people, indicating that philanthropic institutions or OPZs played a very significant role in reducing poverty rates.

This data is in line with the spirit of Islamic philanthropy, as explained in the Quran and the Hadiths of the Prophet, which teach us to be charitable to others. This spirit is a manifestation of philanthropy in its purest form, as described in the Quran, Surah Al-Ma'un, verses 1-7, which state that those who deny the truth of religion are those who worship but refuse to give charity and care for the poor and orphans.<sup>5</sup> This concept is the foundation of the religious social movement, which is the essence of Islamic philanthropy. Therefore, the essence of the philanthropic movement is the harmony between financial and social worship in the realm of worship, as well as the distribution of wealth to promote and empower the welfare of the people.<sup>6</sup>

In the context of Indonesia, "Data from the field shows an increase in the National Zakat Agency as a large OPZ (Zakat collection organization) in Indonesia, which has grown by 29.6%, as well as several fundraising movements that have increased by 527.6 billion from 2012 to 2021. Likewise, supporting institutions have also experienced an increase of 7.9%, resulting in a total increase in usage of 413.7 billion in 2021. Such great potential is also held by the Daarul Quran Nusantara institution<sup>7</sup>, which has various branches in Indonesia, with a focus on empowering various aspects of life. This discussion will further analyze the social and religious empowerment programs, productive economic programs, and education.

From previous studies, various problems and challenges of the role of Islamic philanthropic institutions in Indonesia have been identified. One of these studies was conducted by Endhar Priyo Utomo, with the title "*Work Values of Philanthropy Institution Employees (Ethnography on Islamic Philanthropy Institutions in Semarang)*" which discussed the results of the study providing analysis and work values of employees in Islamic institutions, especially in the city of Semarang, which has a strong correlation with the concept of performance in Islam. There are differences in work values in the same industry carried out by employees. The results of the study indicate that there are five values, including instrumental values in the cognitive field, because in social altruistic contexts, prestige aspects, and also the

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<sup>5</sup> Nanang Naisabur et al., "Islamic Philanthropy in Modern Context" 10, no. 1 (2023): 24–35.

<sup>6</sup> Deden Gandana Madjakusumah and Udin Saripudin, "Pengelolaan Dana Lembaga Filantropi Islam Dalam Pengembangan Ekonomi Umat," *SERAMBI: Jurnal Ekonomi Manajemen Dan Bisnis Islam* 2, no. 1 (2020): 41–50, <https://doi.org/10.36407/serambi.v2i1.151>.

<sup>7</sup> Interviews and observations at the implementing units of the Daarul Quran institution which is located at Tangerang, in Yogyakarta, Malang and Semarang city of the coastal areas of Central Java, 2021-2022.

realm of spiritual motivation at work. The dominant factor for these work values is religious motivation.<sup>8</sup>

The research by Deden and Saripudin, titled "*The Management of Islamic Philanthropy Funds in the Development of the Community's Economy*," discusses how many Islamic philanthropy movements focus primarily on social activities within institutions such as madrasas and other organizations, but have not fully directed their efforts towards the interests of the community, such as advocating for public policies or empowering women and protecting children. These programs, which aim to utilize the community's funds, have contributed more towards alleviating poverty and supporting the underprivileged. The success of managing the trust of community funds lies in the improvement of human resource capacity, the application of technology, and institutional transparency and accountability. These aspects serve as indicators of the success of the institution in managing the trust of community funds.<sup>9</sup>

## Methods

In this study, a qualitative approach is used. Several methods can be used to understand the research focus being conducted.<sup>10</sup> This research focuses on Islamic philanthropic institutions and their development programs for the community in areas such as the economy and education for society. The study's area is to look Islamic philanthropy for empowering the community that implemented by *amil zakat* and *nazhir waqf*, who are the stewards of these institutions.

The research will utilize management approaches to observe management forms and investigate institutional actions for the results of Islamic philanthropy. The necessary data for the research will include information about fundraising and maximizing the management of funds for community empowerment programs. Other data needed will come from the philanthropic activists themselves and will serve as complementary information to the observations of the beneficiaries of the Islamic philanthropy programs.

The primary sources of data for the research focuses on *nazhir* and *amil* of Daarul Quran Nusantara as philanthropic institutions that manage the funds and assets of the community. The main data sources include *asnaf* who receive services from the distribution of funds or social, economic, and educational programs.<sup>11</sup>

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<sup>8</sup> Sholeh Utomo, M. Fauzan, and Afif Anshori, "Pesantren's Kyai and the Fragmentation of Religious Authority in a Muslim Peripheral Territory," *Proceedings of the 1st Raden Intan International Conference on Muslim Societies and Social Sciences (RIICMuSSS 2019)* 492, no. RIICMuSSS 2019 (2020): 56–59, <https://doi.org/10.2991/assehr.k.201113.011>.

<sup>9</sup> Madjakusumah and Saripudin, "Pengelolaan Dana Lembaga Filantropi Islam Dalam Pengembangan Ekonomi Umat."

<sup>10</sup> Denzin & Lincoln, *The SAGE Handbook of Qualitatif Research* (Thousand Oaks: SAGE Publications Inc., 2011).

<sup>11</sup> Harvey Russell Bernard, *Research Methods in Antropology: Qualitative and Qualitative Approaches*, 2nd Editio (Thousand Oaks: SAGE Publications Inc., n.d.).

The secondary data sources include written documents such as scientific journals, historical books, newspapers, laws, and regulations related to the research focus. The data collection techniques used in this research are interviews, observations, and document analysis. In the interview method, in-depth interviews are conducted to obtain information on the management of Islamic philanthropic funds carried out by *nazhir* and *amil* in these institutions.<sup>12</sup>

The data analysis in this research is carried out through data analysis stage, and theoretical data analysis. All data obtained from the field is then analysed descriptively and qualitatively. The next stage is data reduction, presenting data, and drawing conclusions so that the data collected from this process is summarized and selected categorically to achieve the targeted results.<sup>13</sup>

## Result and Discussion

### History and Development of Daarul Qur'an

Daarul Qur'an was initiated by ustadz Yusuf Mansur as an Islamic educational institution, which focused on encouraging muslims to love the Qur'an more and to become charitable, in the year 2000. He started by memorizing the Qur'an personally and then invited his relatives to do the same. Eventually, it was incorporated into Islamic studies and was accepted by the community.

He became popularly known as the "*tahfidz* teacher" who enjoys giving charity. To organize his da'wah (Islamic preaching) efforts, he created a community called *Wisatabati*. He also wrote a book titled "Searching for the Lost God", which was published in 2006 and was made into a film titled "*Kun Faa Yaa Kun*." Along with his on going da'wah programs, ustadz Yusuf, through *WisataHati*, began to establish a Tahfidz Pesantren aimed at educating future *tahfiz* (Qur'an memorizers) throughout the Indonesian archipelago.

Ustadz Yusuf Mansur also had a guest named H. Ahmad who needed financial assistance in 2003. On July 5, 2003, ustadz Yusuf Mansur invited some students to his house, and at that time, male and female students were still mixed. The Daarul Quran preaching movement began with the movement of giving alms and memorizing the Koran. Yusuf Mansur was motivated by memorizing Quran and the opportunity for *muraja'ah*, to be saved in this world and the hereafter by diligently helping people and giving alms. This became a means of being helped and facilitated by Allah. Initially, there were eight children, which became the beginning of the Daarul Qur'an and Wisata Hati boarding school.

Initially, Ustadz Yusuf Mansur had a concept of a thousand Pesantrens for the Quranic Memorization Education Program (PPPA). They also rented a house and hired a hafiz teacher to teach the children. They gave the children full freedom

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<sup>12</sup> Babbie, *Survey Research Methods* (Machacuset: Chengange Learning, 1998).

<sup>13</sup> Bernard, *Research Methods in Antropology: Qualitatative and Qualitative Approaches*.

to choose the formal school they wanted. Ustadz Yusuf Mansur's motivation was to give people the opportunity to learn the Quran and have the opportunity to teach them to maintain their memory. He also wanted to receive help from god (Allah) by helping people and giving alms, by Allah's promise. At first, only eight children were placed in the pesantren. However, this became the origin of the establishment of the Daarul Quran and Wisata Hati boarding school.

After searching, Ustadz Yusuf Mansur found Bulak Santri located in Pondok Pucung Village, Karang Tengah District, Ciledug, Tangerang, Banten. This location became even more interesting because it had four local madrasas that had been unused for three years, a large mosque with no activities for over a decade. In 2005, permission was obtained to open the Daarul Quran Islamic Middle School boarding school where children could study inside the boarding school instead of having to go outside. Initially, 20 students were tested and eight were selected in the first year. However, in the second year, 20 students were selected and the PPPA program was launched in the same year to help support the students. Every year since then, around 70 prospective students have been tested and selected.

The main focus of this boarding school is to cultivate and produce memorizers of the Qur'an. The number 70 was chosen as an inspiration from the Battle of Uhud in the time of the Prophet's companions, where around 70 memorizers of the Qur'an died. In its development, this boarding school became the Daarul Quran Nusantara (DQN) and then developed into the center for all Daarul Quran boarding schools in Ketapang Village. Ustadz Yusuf Mansur was referred to this boarding school as Daarul Quran Nusantara (DQN) in 2006 and attracted 52 people.

PPPA Daarul Qur'an was established with the aim of not only cultivating and printing the Qur'an but also managing the *sedekah for jamaah Wisatahati* fund professionally and transparently so that the public has increased trust and the management of Daarul Qur'an and can be equated with professional companies. Due to the increasing awareness of the community to produce Quranic memorizers, a strong and professional institution is needed. The official identity of Daarul Qur'an was introduced on March 29, 2007, at Balai Sarbini, Jakarta, and was established through a notarial deed on May 11, 2007. In the same year, the construction of the Daarul Qur'an Tahfidz Boarding School began in Bulak Santri and Ketapang in Tangerang and spread to various regions in Indonesia.

Daarul Qur'an has developed various business units that aim to support its da'wah movement, as well as promote internal business development through its pesantren and external business development by building and optimizing the potential of Ust. Yusuf Mansur and Daarul Qur'an in the business world. In the social field, Daarul Qur'an has established PPPA Daarul Qur'an, a non-profit

organization that aims to help those in need. Various social and empowerment programs have been launched by PPPA, offering the cultivation and training of Quranic memorizers through education units developed by Daarul Qur'an in the fields of education, business, and social welfare, to create an Indonesian society based on *Tahfidzul Al-Qur'an*.

*Pesantren Tahfizh Daarul Qur'an* was founded by Ust. Yusuf Mansur and is located in Kampung Qur'an, Cipondoh, Tangerang. The area was built by PPPA Daarul Qur'an as a center for Quranic knowledge development, and training, and as a place for cultivating Quranic memorization skills.<sup>14</sup> Daarul Qur'an identifies education, life skills, social awareness, preaching, and religion as its main objectives. The standard qualification for students at Daarul Qur'an is to memorize one verse of the Quran per day. The school has been successful in national Quranic memorization competitions and has international mentors from various countries.

As a legal foundation, *Pesantren Tahfizh Daarul Qur'an* has established various educational programs to produce Quranic memorizers in Indonesia. Currently, the school has branches in Cikarang, Bekasi, Ungaran, Central Java, Cilegon, Banten, and Lampung. Thanks to its student's achievements, the school has received many awards. During a meeting in Malang on February 3-5, 2018, various institutions were established to expand the Quranic preaching movement to five continents.<sup>15</sup>

### **Programs for Educational Development**

In the context of global struggles, Islamic philanthropy has experienced a significant increase. Amidst economic competition and the challenges faced by the education system, including the degradation of moral values among the younger generation, participation from all institutions is required to complement educational facilities and promote economic well-being<sup>16</sup>. In this regard, Islamic philanthropic institutions, such as Darul Quran, have a strong vision for preparing the Quranic generation. With the growing awareness among the community to fulfil their zakat obligations and donate through *infaq or waqf*, it becomes a good challenge for Islamic philanthropic institutions to become more professional and productive in their vision.<sup>17</sup>

From several studies conducted on social and commercial organizations in the coastal areas of Central Java, it appears that there is a strong relationship between spiritual motivation and material motivation. This relationship implies

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<sup>14</sup> Interviews and observations at the implementing units of the Daarul Quran at Tangerang, 2020-2022.

<sup>15</sup> <https://daqu.id/sejarah-daarul-quran/>

<sup>16</sup> Bilal Ahmad Malik, "Philanthropy in Practice: Role of Zakat in the Realization of Justice and Economic Growth," *International Journal of Zakat* 1, no. 1 (2016): 64–77, <https://doi.org/10.37706/ijaz.v1i1.7>.

<sup>17</sup> Observations at the Daarul Quran Centre Islamic Philanthropy Institute in Tangerang and also at the Jogjakarta branch and Malang branch and Semarang branch 2021-2022.

that material desires can be realized through spiritual obedience. Motivations within the work environment are also applied through various family prosperity stimulation programs, which are essentially related to personal generosity within the family. The spiritual motivation aspect that is formed is strongly influenced by the work values of employees, which are interconnected in all instrumental, cognitive, social or altruistic, and prestige aspects. The dominance is on spiritual motivation that grows within every practitioner in Islamic philanthropy organizations.<sup>18</sup>

Ziswaf in the context of the digital era is very promising, especially in the context of the relationship between the world of education (Pesantrens) and philanthropic organizations, such as PPPA Daarul Quran, which support and empower the community. The process of distributing Ziswaf funds by pesantren is indirectly carried out through a planning process that is allocated from students for the allocation of educational facilities in the pesantren.

According to Khalid<sup>19</sup>, as a *kiai* of *Daarul Quran Pesantren* in Central Java for the period of 2019-2020, there was a program to build a mosque as a place of worship that was allocated from ZISWAF funds, especially from the parents of the students. The mosque serves as the centre of activities for students, in addition to Allah and the classroom or other facilities at the Daarul Qur'an Pesantren in Ungaran, Semarang. Another result of the funds distributed to the surrounding community is an extracurricular program related to the empowerment of the surrounding environment, such as giving to the poor in the vicinity or to other recipients of the poor who are further away from the pesantren. This distribution planning process and organization are well-controlled by the management and supervisors of the pesantren or by the Daarul Quran Nusantara Foundation, which is based in Tangerang.

### **Programs for Community Economic Empowerment**

In addition to institutional improvements in education such as Pesantrens and formal education from kindergarten to university, Daarul Quran institutions also contribute to educational development through Quranic *da'wah* movements based on communities that are located in disaster-prone, or even marginalized areas that are far from access to current civilization. Empowerment programs, both physical and non-physical, are carried out for public facilities, livelihoods, and even comfortable housing for both education activists and disadvantaged

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<sup>18</sup> Endhar Priyo Utomo, "Work Values Karyawan Lembaga Filantropi ( Etnografi Pada Lembaga Filantropi Islam Di Semarang )," *Expose: Jurnal Ilmu Komunikasi* 2, no. 1 (2019): 74, <https://doi.org/10.33021/exp.v2i1.574>.

<sup>19</sup> Interviews and observations at the implementing program for education at Pesantren of Daarul Quran Ungaran of Central Java, Semarang 2021-2022.



communities<sup>20</sup>. In this regard, *da'wah* processes are carried out through the establishment of tahfidz houses with community support through economic, health, and informal education empowerment.<sup>21</sup>

Daqu Agrotechno is a centre for integrated agricultural development and training that prioritizes environmentally friendly technologies. It is also a destination for agro and religious tourism, which includes several programs, including the Integrated Agricultural Cluster (KPT). Currently, Daarul Qur'an has developed independently-managed plantations and rice fields through Daqu Agrotechno. Many hectares of land, including fields, plantations, and rice fields have been managed, and the results have been used for the benefit of the pesantren and Rumah Tahfidz. *The Integrated Agricultural Cluster (KPT)* is a program offered by Daqu Agrotechno that aims to improve the productivity and income of farmers through an integrated and sustainable approach to agriculture.

The KPT program includes the development of agriculture-related infrastructure, such as irrigation systems, access roads, and post-harvest facilities. It also provides farmers with training on modern agricultural practices, such as the use of environmentally friendly technologies, crop diversification, and market access. Through the KPT program, Daqu Agrotechno seeks to create sustainable and profitable agricultural systems that benefit both farmers and the surrounding communities. The program is an example of how technology and innovation can be used to support rural development and economic growth, while also promoting environmental sustainability and social welfare<sup>22</sup>.

Many economic empowerment programs have also been developed, such as the Oyster Mushroom Development and Training centre (P3JT), Hydroponic Development Program, Ten Thousand Hectare of Oil Palm Program, Ten Thousand Hectare of Jabon Program, Agrotech Logistics, Livestock Program, and Management of Alms and Waqf Lands.<sup>23</sup> The Bridge of Life program aims to build a permanent bridge to replace the emergency bridge that has been used for years. The program will benefit 200 families in the community who have expressed the need for a permanent bridge. With this new bridge, the community will be able to maximize the benefits of their economic activities, such as trading and farming. Additionally, the bridge will provide easier access for the community to travel to school and work.

### **Programs for Humanitarian, Social Empowerment, and Preaching**

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<sup>20</sup> Naisabur et al., "Islamic Philanthropy in Modern Context."

<sup>21</sup> [https://pppa.id/program/kampung\\_quran](https://pppa.id/program/kampung_quran)

<sup>22</sup> Interviews and observations at the implementing units of the Daarul Quran institutions both in the Yogyakarta region and the city of Malang and the coastal areas of Central Java, Semarang 2021-2022.

<sup>23</sup> <https://pppa.id/program/agrotechno>, [https://pppa.id/program/jembatan\\_kehidupan](https://pppa.id/program/jembatan_kehidupan)

The disaster preparedness program that involves Pesantren students is a part of social community programs aimed at helping people affected by disasters, whether they are social, natural, or other forms of distress. The students or *santri* are members of a private community and also a part of a group that comprises diverse professions. In this context, they work together to support humanitarian efforts. Therefore, the program takes various forms<sup>24</sup> such as *Jaringan Relawan*, *Senyum Mustahik*, *Layanan Ambulans Gratis*, *Klinik Daqu Sehat*. These also consist of *Rumah Tahfidz Center*, *Beasiswa yatim piatu*, *Beasiswa Tahfidz Qur'an (BTQ)*, *Pesantren Tahfidz Daarul Qur'an Takbassus*, *Qur'an Call*, *Mobile Qur'an (MOQU)*, giving (Sedekah) to develop Pesantren Tahfidz of Daarul Qur'an, *Simpatik Guru*, *scholarship 1.000 for -graduated program of hafidz Qur'an*, *help for Santri Disabilitas become Penghafal Qur'an*, and *Program Riyadob 40 hari*, PPPA Daarul Quran help for Turki.

These dynamics of philanthropic institutions, specifically Darul Quran, indicate referring to the research conducted by Irfan Syauqi Beik, which relates to the function of zakat philanthropy in poverty alleviation at Dompot Dhuafa institution. It demonstrates evidence towards the direction of the respondents as beneficiaries of the institution, indicating that zakat is capable of reducing poverty for the zakat recipients or mustahik up to 10%.

In the context of the northern coast of Central Java boundary, data from the statistical agency shows that the poverty rate of the coastal communities in Java is still high, at over 70%, and the Islamic community in the region is still largely impoverished. It is therefore highly relevant to optimize philanthropic institutions in helping to alleviate poverty and also to improve education, economic quality, and other areas of life through some strategies, namely social empowering and social advocacy.

### **The Roles and Challenges of Islamic Philanthropy Institutions**

Islamic philanthropy in the context of the Indonesian archipelago has existed since the beginning of Islam's arrival in the region, with the establishment of strong Islamic kingdoms. In terms of institutional governance, the regulation of Islamic philanthropy has been adequate since the post-colonial era. Furthermore, in the post-reform era, the government issued legislation related to philanthropy, including waqf, and *zakat* laws. These philanthropic approaches are dynamic and focus on promoting social justice and community empowerment.

Traditional philanthropic institutions in the region include mosques, pesantren (Pesantrens), and *madrasah*, while more modern philanthropic institutions are managed professionally and progressively.<sup>25</sup> Institutionally,

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<sup>24</sup> <https://www.pppa.id/program>

<sup>25</sup> Rahmawati, "E-Filantropi: Studi Media Pergeseran Altruisme Islam Tradisional Menuju Filantropi Online Integratif Pendahuluan."

professional *pesantren* (Pesantrens) have contributed significant development, including various pesantren located in Mranggen area of Central Java, in Pati and Kudus areas, in Pasuruan, Gresik, and Malang in East Java<sup>26</sup>, with various business networks and retail networks becoming one of the forms of community-based economic empowerment of *pesantren*. *Pesantren* Darul Quran is one of many *pesantren* that develops various economic businesses based on the potential of pesantren education institutions. Such dynamics indicate the religious role of various Islamic institutional institutions in the massive empowerment of community-based economic, educational, and social development.

The increasing professionalism and accountability of Islamic philanthropic institutions require the enhancement of resources for their managers who will provide direction in planning, organizing, directing, and evaluating various targets of the institutions, both in management and utilization of the managed assets. Achieving the vision of empowering the community's economy and improving the education level and knowledge of the people is a primary need for philanthropic institutions in enhancing knowledge and skills that can generate effective and sustainable organizational actions.<sup>27</sup>

Philanthropy based on social justice in practice in Indonesia is more towards a reform movement in three directions. The first is a reform of legality, the second is a reform of managerial governance, and the third is a reform of philanthropic programs. From several studies conducted, about 77 Muslim respondents still responded that donations were given to others regardless of their religious identity. This is an indication of the principle of philanthropy for justice that does not discriminate against certain religious or racial groups.

In the context of Indonesia, which has diverse religions, ethnicities, and cultures, Islamic philanthropy has a movement towards social activities that build various interfaith collaborations and are more oriented towards shared prosperity within a global scope. This is because the dynamics within the various complex systems that have formed have an impact on the interdependence of the system and also the Islamic philanthropic institutions.<sup>28</sup>

The establishment of philanthropic institutions can stem from various motives such as religious, social, and other diverse motives.<sup>29</sup> The establishment of philanthropic institutions with Islamic foundations includes organizations such as

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<sup>26</sup> Observations at some institutions of Islamic Philanthropy at Semarang, Kudus, Pati, and Malang branch 2021-2022.

<sup>27</sup> Madjakusumah and Saripudin, "Pengelolaan Dana Lembaga Filantropi Islam Dalam Pengembangan Ekonomi Umat."

<sup>28</sup> Rahmawati, "E-Filantropi: Studi Media Pergeseran Altruisme Islam Tradisional Menuju Filantropi Online Integratif Pendahuluan."

<sup>29</sup> M U H Chusnul Saifudin, "[ Muh Chusnul Saifudin ] UMKM, Kesejahteraan Masyarakat ..... 19" 07, no. 02 (2019): 19-40.

LAZISNU<sup>30</sup>, LAZISMU, Rumah Zakat, PKPU, Dompot Sosial Madani, Dompot Dhuafa, and others. These organizations are based on Islamic principles and aim to promote social welfare and provide assistance to those in need, regardless of their religious affiliations.<sup>31</sup> The activities of these organizations include providing education, healthcare, disaster relief, and other social services to the communities they serve.

The establishment of these institutions reflects the values of compassion, generosity, and social responsibility, which are central to Islamic teachings.<sup>32</sup> In the context of the involvement of Islamic philanthropic institutions in Indonesia that is accessible to the international world<sup>33</sup>, the focus is on humanitarian programs, including logistics assistance in responding to international disasters in 22 countries in Southeast Asia, South Asia, the Middle East, and Africa by sending food logistics assistance, to micro-enterprise assistance or other humanitarian programs abroad.<sup>34</sup>

This includes movements in the world of health such as the establishment of a hospital in a Palestinian state. Indonesian Hospital, Al Rantessi Pediatric Hospital, Al Shifa Medical Complex. Emirates Hospital (*Rafah*), Al Harazeen Obstetric Hospital (*Shijayya*), as well as movements to build housing, waqf wells, food storage waqf stalls, waqf livestock barns, waqf boats, global qurban, global zakat, humanity food trucks for humanitarian disasters.<sup>35</sup>

### **Islamic Philanthropic Institutions Based on Digital; e-Philanthropy**

Social and digital changes within communities continue to occur within the socio-economic, political, and even technological dimensions that impact the institutional dimension of Islamic philanthropy. The improvement on social media has made philanthropic movements a more easy and integrated system. Philanthropy in this case, in terms of governance, sustainability evaluation, and even distribution patterns, can be better ensured with more transparency on the management of funds and accountability for their social responsibilities.<sup>36</sup> Then, it is part of the dynamics that still follow the development of information

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<sup>30</sup> Interviews and observations at the implementing units at LAZISNU, and Muhammadiyah waqf management institution the coastal areas of Central Java, Semarang 2021-2022.

<sup>31</sup> Rahmawati, "E-Filantropi: Studi Media Pergeseran Altruisme Islam Tradisional Menuju Filantropi Online Integratif Pendahuluan."

<sup>32</sup> Y R Saputra, *Strategi Komunikasi Aksi Cepat Tanggap (ACT) Dalam Koordinasi Penyaluran Bantuan Kapal Ramadhan*, Repository.Uinjkt.Ac.Id, 2020.

<sup>33</sup> Sudiyo and Fitriani, "Lembaga Ziswaf Sebagai Lembaga Filantropi Islam Dan Pemberdayaan Masyarakat Di Kota Bandar Lampung Ziswaf Institution as Islamic Philanthropy Institute and Community Empowerment in Bandar Lampung City," *Prosiding Seminar Nasional Pengembangan Teknologi Pertanian* no. November (2019): 85–89.

<sup>34</sup> Barkah, Qodariah, Dkk. *Fiqih Zakat, Sedekah, Dan Wakaf* (Jakarta: Prenada Media Group, 2020).

<sup>35</sup> "SINDI," n.d.

<sup>36</sup> Rahmawati, "E-Filantropi: Studi Media Pergeseran Altruisme Islam Tradisional Menuju Filantropi Online Integratif Pendahuluan."

technology. Institutionally, these changes impact to the integration of governance and distribution of both *zakat* and alms, that are based on consumptive movements towards more productive and empowering movements for the community.<sup>37</sup>

Nowadays, the development of philanthropy implemented in various institutions within the Islamic tradition is focused on institutional aspects of service programs, financial transformation, and networking that are carried out together. There are several significant institutions, such as the Pesantren Al-Azhar Pesantren, the zakat initiative organization *Indonesia Yatim Mandiri*, *Daarut Taubid*, *Nurul Hayat LAZISNU*, and *Global Zakat*, each of which has its strengths and movements in empowering the community and society.<sup>38</sup>

On one model implementation, an application developed in Madura connects Pesantrens with various supporting features to serve the wider community. This is one of the innovations in implementing the concept of pentatonix, which is a collaboration of various stakeholders including academics, pesantren, government, media, and society in accelerating philanthropy and the development of the muslim economy.<sup>39</sup> Philanthropy makes various institutions facilitate donation guidelines, donation accounts, donation registration, and collecting donations, including registration and online donation features, which are based on websites. The creativity of philanthropic institutions creatively adds various features within the social media that they develop, so that the community can access it easily and simply, especially millennials through their smartphones.

Digital advancements have also provided more diverse services for philanthropic institutions in the development of platforms such as Facebook, Wikipedia, YouTube, Google, Instagram, Twitter, and other similar platforms<sup>40</sup>. These are utilized by these organizations to provide wider networks and ease of access for donors. Then, professional management is still being conducted by institutions such as the global *zakat and dakwah* council, as well as independent organizations such as *Al Azhar*, *Darut Taubid*, *Muamalat*, and *Lazisnu*, all aiming to develop more transparent and user-friendly institutions.

## Conclusion

The struggle for global economic competition continues to have impacts that do not always bring prosperity to all parties. Islamic philanthropy with great potential in the context of an agrarian country has challenges in institutional

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<sup>37</sup> (Suryanto et al., 2020)

<sup>38</sup> Rahmawati, "E-Filantropi: Studi Media Pergeseran Altruisme Islam Tradisional Menuju Filantropi Online Integratif Pendahuluan."

<sup>39</sup> Firman Ardiansyah et al., "Digitalisasi Filantropi Islam Pada Pesantren Di Pulau Madura Digitalization of Islamic Pillantrophy in Pesantrens on the Island Of," 2019, 225–55.

<sup>40</sup> Iman and Mohammad, "Waqf as a Framework for Entrepreneurship."

development, as well as a vision of empowerment for the prosperity of the people. The presence of the Daarul Quran institution with various community empowerment programs both in the realm of education and productive economic empowerment of the people managed professionally has had a real impact on the prosperity of the surrounding community.

Daarul Quran branches are located in big cities; Semarang, Malang, Yogyakarta, and others big cities. These various programs are run and sourced from zakat, waqf and alms (giving) which are distributed for the benefit of the community. Various challenges are faced in regulating this philanthropic fund, and that is part of the dynamics for institutions managed by nazhir or amil to manage it as good institutional governance.

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