



## Islamic Philanthropy in Modern Context

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### Abstract

This study aims to determine Islamic philanthropy in a modern context. Islamic philanthropy is taken from the religious doctrine of the Qur'an and hadith as a human and religious commitment so that Islamic charity appears as zakat, infaq, alms, and endowments. This type of research is qualitative with a literature study method. Data collection techniques in literature study are through books, articles, journals, and research reports related to the problem being researched. The results of the study found that in Indonesia, practices in zakat, waqf, infaq, and sadaqah (Ziswaf) are seen as economic symbols of justice and democracy, being able to place economic resources in their proper place. In conclusion, Islamic philanthropy in the modern context is a stylish way of managing one's social generosity in the context of carrying out muamalah activities among fellow human beings.

### Kata Kunci:

*Filantropi Islam;  
ZISWAF; Konteks  
Modern*

### Abstrak

Penelitian ini bertujuan untuk mengetahui filantropi Islam dalam konteks modern. Filantropi Islam diambil dari doktrin agama Al-Qur'an dan hadits sebagai komitmen manusia dan agama sehingga amal Islam muncul sebagai zakat, infaq, sedekah, dan wakaf. Jenis penelitian ini bersifat kualitatif dengan metode studi kepustakaan. Teknik pengumpulan data dalam studi pustaka adalah melalui buku, artikel, jurnal, dan laporan penelitian terkait masalah yang sedang diteliti. Hasil penelitian menemukan bahwa di Indonesia, praktik zakat, wakaf, infaq, dan sedekah (Ziswaf) dipandang sebagai simbol ekonomi keadilan dan demokrasi, mampu menempatkan sumber daya ekonomi pada tempatnya. Kesimpulannya, filantropi Islam dalam konteks modern adalah cara yang stylish dalam mengelola kedermawanan sosial seseorang dalam konteks melakukan kegiatan muamalah di antara sesama manusia.

## INTRODUCTION

Islam as a religion that is Shamil and Kamil and rahmatan lil'ālamīn presents itself as a religion that has a generous face.<sup>1</sup> Many forms of Islamic philanthropy are drawn from religious doctrines such as the Qur'an and hadith. Philanthropy in Islam is known as zakat, infaq, sadaqah, and waqf.<sup>2</sup> The main concept in Islamic philanthropy the concept of religious obligations, religious ethics, and the last concept, which is the core of the goals of charity and religion itself, namely social balance. The practice of Islamic philanthropy is not something new. Islamic philanthropy existed before Islam because concern for fellow human beings was also found in ancient times.<sup>3</sup>

Zakat, infaq, sadaqah, and waqf (ZISWAF) are Islamic teachings that invite humans to care for each other.<sup>4</sup> The purpose of ziswaf are merely to add value to worship and foster solidarity among people.<sup>5</sup> In addition, ziswaf has an important role in community empowerment.<sup>6</sup> Through ziswaf, charitable funds can be used to reduce economic inequality in society, alleviate poverty, and reduce unemployment, destabilizing the social community.<sup>7</sup> Thus, ziswaf can help the community to be more peaceful and prosperous.<sup>8</sup> There are still many obstacles in collecting ziswaf due to the lack of awareness in the Muslim community in Indonesia. So that socialization and consultation are still needed about zakat, infaq, sadaqah, and waqf.<sup>9</sup>

Islamic philanthropy in the context of human resource development in Indonesia is a moral value based on the spirit of humanism.<sup>10</sup> The management of ziswaf, which is carried out entirely by the state, is also not necessarily successful because the effectiveness of ziswaf management by the state is highly dependent on the level of public trust in the government, not by state enforcement.<sup>11</sup> Management of zakat by the state is only an

<sup>1</sup> Hisam Ahyani and Memet Slamet, "Building the Values of Rahmatan Lil'Alamin for Indonesian Economic Development at 4.0 Era from the Perspective of Philosophy and Islamic Economic Law," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 16, no. 1 (2021): 111–36.

<sup>2</sup> Hisam Ahyani et al., "Management of Zakat at the National Amil Zakat Agency (BAZNAS) Banjar City, West Java through Data-Based Digitalization in Era 4.0," *Jurnal Pengabdian Dan Pemberdayaan Masyarakat Indonesia* 2, no. 1 (2022): 17–25.

<sup>3</sup> Udin Saripudin, "Filantropi Islam dan Pemberdayaan Ekonomi," *BISNIS: Jurnal Bisnis dan Manajemen Islam* 4, no. 2 (December 9, 2016): 165, <https://doi.org/10.21043/bisnis.v4i2.2697>.

<sup>4</sup> Sheila Nu Nu Htay, Syed Ahmed Salman, and Soe Myint @ Haji Ilyas, "Integrating Zakat, Waqf and Sadaqah: Myint Myat Phu Zin Clinic Model in Myanmar," *Tazkia Islamic Finance and Business Review* 8, no. 2 (2013), <https://doi.org/10.30993/tifbr.v8i2.68>.

<sup>5</sup> Kakah Mudrikah, A. Jajang w Mahri, and Aas Nurasyiah, "The Role of Islamic Philanthropy in the Orphans' Socio-Economic Development Based on Maqashid Sharia (Case Study in the Gerakan Infaq Beras Bandung)," *Review of Islamic Economics and Finance* 3, no. 2 (December 31, 2020): 117–44, <https://doi.org/10.17509/rief.v3i2.30572>.

<sup>6</sup> Muhammad Izzat Mohamed and Muhammad Hakimi Mohd Shafai, "Islamic Agricultural Economic Financing Based On Zakat, Infaq, Alms And Waqf In Empowering The Farming Community," *IQTISHADUNA: Jurnal Ilmiah Ekonomi Kita* 10, no. 1 (June 29, 2021): 144–61, <https://doi.org/10.46367/iqtishaduna.v10i1.334>.

<sup>7</sup> M Jaenudin and Sri Herianingrum, "Zakat, Infaq, Sadaqah on Mustahik Income to Realize No Poverty in Indonesian Zakat Institution," *Jurnal Ekonomi Dan Bisnis Islam (Journal of Islamic Economics and Business)* 8, no. 1 (June 30, 2022): 134–52, <https://doi.org/10.20473/jebis.v8i1.36360>.

<sup>8</sup> Muhammad Farhan Razzack et al., "Analysis of the Utilization of Zakat, Infaq, and Alms during the Covid-19 Pandemic: CIBEEEST Model Approach," *Review of Islamic Social Finance and Entrepreneurship* 1, no. 1 (September 2, 2022): 36–49, <https://doi.org/10.20885/RISFE.vol1.iss1.art3>.

<sup>9</sup> Qurratul Uyun, "Zakat, Infaq, Shadaqah, dan Wakaf Sebagai Konfigurasi Filantropi Islam," *Islamuna: Jurnal Studi Islam* 2, no. 2 (December 5, 2015): 218, <https://doi.org/10.19105/islamuna.v2i2.663>.

<sup>10</sup> Sulkifli Sulkifli, "Filantropi Islam Dalam Konteks Pembangunan Sumber Daya Manusia Di Indonesia," *Palita: Journal of Social Religion Research* 3, no. 1 (August 27, 2018): 1–12, <https://doi.org/10.24256/pal.v3i1.190>.

<sup>11</sup> Mohammad Adnan and Badrah Uyuni, "Optimizing The Role of The Sharia Supervisory Council (DPS) at The Ziswaf Institution," *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam* 14, no. 1 (January 4, 2023): 134–53, <https://doi.org/10.34005/alrisalah.v14i1.2250>.

instrument, not an end in itself. The ultimate goal of zakat is to distribute it to those who are entitled to it with optimal benefits.<sup>12</sup>

Cash waqf, which is currently being developed in the community, also has great potential for the welfare of the Indonesian people, but it needs to continue to be developed massively.<sup>13</sup> With the Rahmatan lil-alamin concept in Islamic Economics, as well as the Sharia Economic Brand and Cash Waqf,<sup>14</sup> there is a need for fair distribution for people in need in Indonesia.<sup>15</sup> That is because this concept contains the meaning of Islamic philanthropic fiqh, especially in the modern context as the embodiment of the real concept of Islamic economics.

Other Islamic philanthropic fiqh sectors, such as Zakat, are monetary worship and are considered the main source and distribution of the state in dealing with social problems, especially those related to poverty and its types.<sup>16</sup> Establishing zakat institutions in private companies has marked the latest trend of philanthropic practice in Indonesia.<sup>17</sup> Thus Islamic philanthropic jurisprudence in a modern context cannot be separated from legal sources or Islamic teachings, namely the Koran and al-hadith. Still, it is necessary to use reason to make it more perfect,<sup>18</sup> especially with the proliferation of recent studies related to the role of Islamic philanthropy in overcoming socio-economic problems in Indonesia, which have confirmed its important role in overcoming this problem.<sup>19</sup> Therefore, the author is interested in discussing philanthropic fiqh in a modern context.

## RESEARCH METHODS

This type of research is qualitative research with a descriptive method. Qualitative descriptive research methods are carried out to describe and provide an overview of existing phenomena, both natural and engineered by humans, with more attention to characteristics, interrelationships between activities, and quality.<sup>20</sup> The author describes, describes, and explains the phenomenon of Islamic philanthropy in a modern context. The author also explains data or objects naturally, objectively, and as they are (factual). The descriptive method used to research discourse generally begins with classifying the object of research

<sup>12</sup> Yusuf Wibisono, "State Authority and Public Trust in National Zakāh Management: Historical Lessons, Fiqh Discourse, and International Comparison," *AFEBI Islamic Finance and Economic Review* 3, no. 02 (September 3, 2021): 1–18, <https://doi.org/10.47312/aifer.v3i2.170>.

<sup>13</sup> Hisam Ahyani, "Sharia's Economic Law Perspective About Cash Waqf in The Era of The Industrial Revolution Four Points Zero," *Al-Mawarid: JSYH* 3, no. 1 (October 8, 2021), <https://journal.uui.ac.id/JSYH/article/view/18588>.

<sup>14</sup> Hisam Ahyani et al., "Implementasi Rahmatan Lil-Alamin Dalam Ekonomi Islam (Analisis Alokasi Dan Distribusi Pendapatan Negara Tentang Eksistensi (Brand Ekonomi Syariah Dan Wakaf Tunai) Di Indonesia)," *Jurnal BAABU AL-ILMI: Ekonomi Dan Perbankan Syariah* 7, no. 1 (April 30, 2022): 28–46, <https://doi.org/10.29300/ba.v7i1.6238>.

<sup>15</sup> Farid Septian, "Recontextualization of Islamic Philanthropy Funds in Indonesia," 2021, 12.

<sup>16</sup> Mohamed Fathy Eletrebi, Hassan Suleiman, and Mohammad Najmuddin Abdul Aziz, "The Developmental Objectives (Maqāṣid) of Zakāh," *International Journal of Zakat and Islamic Philanthropy* 1, no. 2 (2019), [http://journal.zakatkedah.com.my/wp-content/uploads/2019/10/Vol1\\_16\\_9\\_19.pdf](http://journal.zakatkedah.com.my/wp-content/uploads/2019/10/Vol1_16_9_19.pdf).

<sup>17</sup> Hilman Latief, "Islamic Philanthropy and the Private Sector in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 3, no. 2 (December 1, 2013): 175–201, <https://doi.org/10.18326/ijims.v3i2.175-201>.

<sup>18</sup> Ade Dedi Rohayana and Muhammad Jauhari Sofi, "Critique of Radical Religious Paradigm: An Epistemological Analysis from Principles of Islamic Thought," *Indonesian Journal of Islam and Muslim Societies* 11, no. 1 (June 21, 2021): 163–84, <https://doi.org/10.18326/ijims.v11i1.163-184>.

<sup>19</sup> Azwar Iskandar et al., "Islamic Philanthropy and Poverty Reduction in Indonesia: The Role of Integrated Islamic Social and Commercial Finance Institutions," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 16, no. 2 (December 31, 2021): 274–301, <https://doi.org/10.19105/al-lhkam.v16i2.5026>.

<sup>20</sup> Fitria Widiyani Roosinda et al., *Metode Penelitian Kualitatif* (Yogyakarta: Zahir Publishing, 2021), 40.

and analyzing it descriptively.<sup>21</sup>

## RESULTS AND DISCUSSION

### Zakat, Infaq, Sadaqah, and Waqf in Indonesia

The organization and implementation of systematic zakat management based on modern management only occurred after Law no. 38 promulgated in 1999 concerning the administration of zakat, then modified by the law of numbers. 23 of 2011 relating to the management of zakat. In law, it is stipulated that organizations that manage zakat include: The Amil Zakat Foundation was established by the central, provincial, regency/city to district level governments. The Amil Zakat Foundation is an organization that already exists in the community, usually in the form of a foundation or organization that is managed personally, professionally, and independently. However, currently, the Amil Zakat Foundation must be certified by the government so that muzaki are free to choose an amil zakat organization that is trusted to manage their zakat.<sup>22</sup>

As we know, Islamic philanthropy in Indonesia consists of Zakat, Infak, Alms, and Waqf.<sup>23</sup> Islamic philanthropy is an object of study that is widely studied in the social and economic fields.<sup>24</sup> Islamic philanthropy is a topic that economists and researchers, both Muslims and non-Muslims, widely discussed.<sup>25</sup> That is because Islamic philanthropy is the most realistic way to reduce poverty and social inequality today. However, the management of the potential for Islamic philanthropic funds has not been optimal, hindering the achievement of this goal.<sup>26</sup>

The author will dissect one - Islamic philanthropy, and the first is Zakat. Zakat aims to increase economic growth and community prosperity.<sup>27</sup> However, the role of Zakat in improving people's welfare needs to be analyzed further.<sup>28</sup> Zakat still has an insignificant correlation to welfare, and benevolent funds correlate significantly to welfare. A strengthening strategy is needed to increase the allocation of zakat funds by Amil Zakat Institutions in Indonesia.<sup>29</sup>

Several zakat systems are also used in dealing with the Covid-19 pandemic.<sup>30</sup> The system consists of a one-way management system in managing zakat.<sup>31</sup> In this system,

<sup>21</sup> Roosinda et al., *Metode Penelitian Kualitatif*.

<sup>22</sup> Ahmad Syafiq, "Prospek Zakat dalam Perekonomian Modern," *Jurnal Zakat dan Wakaf* 1, no. 1 (2014): 26.

<sup>23</sup> Nisa Rachmah Nur Anganthi, "Spirituality as a Resource of Family Virtue and Well-Being: Religion Diversity Perspectives," August 1, 2016, <http://publikasiilmiah.ums.ac.id/handle/11617/7465>.

<sup>24</sup> Aris Puji Purwatiningsih and Muchlis Yahya, "Literature Review Filantropi Islam antara Tahun 2008 hingga 2018," *AL-MUZARA'AH* 6, no. 2 (2018): 129–38, <https://doi.org/10.29244/jam.6.2.129-138>.

<sup>25</sup> Samiul Hasan, "Philanthropy and Religion, Islam," in *International Encyclopedia of Civil Society*, ed. Helmut K. Anheier and Stefan Toepler (New York, NY: Springer US, 2010), 1172–75, [https://doi.org/10.1007/978-0-387-93996-4\\_574](https://doi.org/10.1007/978-0-387-93996-4_574).

<sup>26</sup> Purwatiningsih and Yahya, "Literature Review Filantropi Islam antara Tahun 2008 hingga 2018."

<sup>27</sup> Salman Ahmed Shaikh and Abdul Ghafar Ismail, "Role of Zakat in Sustainable Development Goals," *International Journal of Zakat* 2, no. 2 (November 25, 2017): 1–9, <https://doi.org/10.37706/ijaz.v2i2.21>.

<sup>28</sup> Eko Gondo Saputro and Sahabudin Sidiq, "The Role of Zakat, Infaq and Shadaqah (ZIS) in Reducing Poverty in Aceh Province," *International Journal of Islamic Economics and Finance (IJIEF)* 3, no. 3 (2020), <https://doi.org/10.18196/ijief.3234>.

<sup>29</sup> Binti Nur Asiyah, M. Ridlwan Nasir, and Muhamad Ahsan, "Philanthropy of Islamic Banking: A Strategy in Strengthening the Economic Growth and Prosperity," *Share: Jurnal Ekonomi Dan Keuangan Islam* 8, no. 2 (December 31, 2019): 162–80, <https://doi.org/10.22373/share.v8i2.4842>.

<sup>30</sup> Sri Yayu Ninglasari and Mumuh Muhammad, "Zakat Digitalization: Effectiveness of Zakat Management in the Covid-19 Pandemic Era," *Journal of Islamic Economic Laws* 4, no. 1 (January 30, 2021), <https://doi.org/10.23917/jisel.v4i1.12442>.

community funds received are channeled simultaneously to the community on a micro-economic priority scale. Second, the feedback management system, namely the distribution feedback management system with *mudharabah muqayyadah* (financing products entrusted by entrepreneurs to manage funds with a profit-sharing system to increase the benefits received by mustahik).<sup>32</sup>

The next Islamic philanthropy is infaq. Suppose infaq is configured with alms, zakat, and endowments to encourage the realization of the independence of the people. In that case, this is an integrative model to build Islamic philanthropy in the contemporary Indonesian era.<sup>33</sup> Moreover, philanthropic institutions such as BAZNAS are a forum for utilizing zakat, infaq, and alms more optimally.<sup>34</sup> The distribution of zakat, infaq, and zakat by an institution must gain the trust of the local area. An important component of a reliable institution is the responsibility it demonstrates.<sup>35</sup>

The next philanthropy is Alms, which has started to enter educational institutions. Instilling philanthropic values in educational institutions is through various activities such as Friday morning charity, fundraising for Palestine, and fundraising for victims of natural disasters.<sup>36</sup> An example is the zakat institution (BAZNAS) in Indonesia as a media and means of distributing aid to communities affected by Covid-19 through a socio-economic emergency program whose distribution is right on target.<sup>37</sup> Another example is the presence of the Alms Courier Community at least being able to answer the problems of temporary government programs. Furthermore, its existence can also increase public awareness to keep sharing during a pandemic.<sup>38</sup>

The Islamic economic system does not justify accumulating wealth only to certain people who are the basis for the capitalist economic system.<sup>39</sup> The government and the bureaucratic system must support the distribution policy so everything can run well. The government has a very important position in creating these policies. One of the interventions the government can carry out is establishing an Islamic philanthropic institution.

<sup>31</sup> Silma Lafifa Sunarya and Sabiq Al Qital, "Digital Management on Zakat Institutions: Mapping Using Biblioshiny R," *Review of Islamic Social Finance and Entrepreneurship*, December 9, 2022, 97–108, <https://doi.org/10.20885/RISFE.vol1.iss2.art2>.

<sup>32</sup> Syarifuddin Syarifuddin et al., "Islamic Philanthropic Solution In Handling The Economy During Pandemic Covid-19 Indonesia," *Jurnal Iqtisaduna*, November 14, 2020, 149–58, <https://doi.org/10.24252/iqtisaduna.v1i1.25399>.

<sup>33</sup> Miftahul Huda, "Konfigurasi Infak Sedekah, Zakat, dan Wakaf Untuk Kemandirian Umat: Sebuah Model Integratif Membangun Filantropi Islam di Era Indonesia Kontemporer," *Justicia Islamica* 8, no. 2 (August 31, 2016), <https://doi.org/10.21154/justicia.v8i2.536>.

<sup>34</sup> Farkhah Farkhah, "Analysis of Strategies Zakat, Infaq, and Alms Collection at BAZNAS Semarang Regency," *Indonesian Journal of Islamic Economics Research* 2, no. 1 (August 26, 2020): 35–45, <https://doi.org/10.18326/ijer.v2i1.4214>.

<sup>35</sup> Siti Harnia, "The Role of Islamic Philanthropic Institutions in Distribution of ZIS During Ramadhan to the Community in Deme 2 Village North Gorontalo, Indonesia," *Talaa: Journal of Islamic Finance* 1, no. 1 (June 30, 2021): 34–45, <https://doi.org/10.54045/talaa.v1i1.247>.

<sup>36</sup> Suherman Suherman, "Penanaman Nilai Filantropi Islam Di Lembaga Pendidikan (studi Kasus Sdi Surya Buana Kota Malang)," *Al-Asasiyya: Journal of Basic Education* 3, no. 2 (June 17, 2019): 140–51, <https://doi.org/10.24269/ajbe.v3i2.1824>.

<sup>37</sup> Nada Shofiya Nabila et al., "Peran Baznas Sebagai Filantropi Islam Dalam Menopang Ekonomi Masyarakat Ditengah Pandemi Covid-19," *Ekonomi Islam* 12, no. 2 (November 30, 2021): 19, <https://doi.org/10.22236/jei.v12i2.5374>.

<sup>38</sup> Mansur Efendi, "Pengelolaan Filantropi Islam Di Tengah Pandemi Covid-19 (Studi Pada Komunitas Kurir Sedekah)," *Filantropi: Jurnal Manajemen Zakat Dan Wakaf* 2, no. 1 (February 24, 2021): 1–19, <https://doi.org/10.22515/finalmazawa.v2i1.2734>.

<sup>39</sup> Havis Aravik, Achmad Irwan Hamzani, and Nur Khasanah, "The Role of The State in The Islamic Economic System: A Review of Abbas Mirakhor's Thought," *Islamic Banking: Jurnal Pemikiran Dan Pengembangan Perbankan Syariah* 7, no. 1 (August 16, 2021): 1–22, <https://doi.org/10.36908/isbank.v7i1.271>.

The conditions of poverty and injustice that Muslims feel will cause ongoing problems, so there is a need for strategic and relevant efforts to explore adversity through da'wah activities. This call is not only to spread religion and proclaim the truth. But advocacy is about seeing what we can do for the people around us.<sup>40</sup> Islamic philanthropy is a form of love and care for us as fellow human beings and elevates moral values. The agenda of Islamic da'wah through zakat, spending, sadaqah, and waqf must be able to analyze internal problems. With effective communication channels, targeted advocacy, and support from government agencies and institutions, implementing Islamic philanthropy depends on solutions to address the problems of poverty and injustice in Indonesia.

Islamic philanthropy is an act of charity in Islam, which is an activity that can make other people happy in the form of ZISWAF and other donations.<sup>41</sup> This activity is based on devotion to God Almighty, becomes a charity association for worship besides caring for fellow human beings, and aims to obtain reward and pleasure from God Almighty. Charity activities in Islam in the form of ZISWAF and other donations show that Islam is a religion that cares about the benefit of humanity.<sup>42</sup> Waqf is an Islamic charity with a distinctive character and has the opportunity to become part of the nation's development, so efforts to increase waqf continue to be carried out at this time both by the government and waqf institutions that are currently being formed on land. Large scale. The waqf boom will provide benefits in the future.<sup>43</sup>

### Islamic Philanthropy in a Modern Context

Philanthropy (social philanthropy) is a well-known social service activity among Indonesians. That is evidenced by many scientific studies which show that most of the traditions of people from various ethnic groups scattered throughout Indonesia hundreds of years ago carried out activities from and integrated them into sacred space. Religion provides a moral basis for human beings, and faith gives meaning to service to society. At the same time, good intentions create a spiritual connection between personal drives and public problems, such as poverty, natural disasters, and the degradation of human life and the environment.

Collective awareness in the "charity" movement has experienced a long and dynamic development. In Indonesia, the dynamics of Islamic philanthropy have several historical periods. Since the beginning of the 20th century, the emergence of Islamic mass organizations among modernists and traditionalists has been colored by various social activities. Philanthropy is one of the important elements of Islam.<sup>44</sup> Philanthropy is also included in the form of alms, taken from the Qur'an and Hadith's religious doctrines and

<sup>40</sup> Abrori, "Dakwah Transformatif Melalui Filantropi: Filantropi Islam Dalam Mengentas Kemiskinan Dan Ketidakadilan," *Jurnal Al-Ijtima'iyah* 8, no. 1 (2022), <https://jurnal.ar-raniry.ac.id/index.php/PMI/article/view/13009/>.

<sup>41</sup> Harnia, "The Role of Islamic Phylantropic Institutions in Distribution of ZIS During Ramadhan to the Community in Deme 2 Village North Gorontalo, Indonesia."

<sup>42</sup> Purwanto Purwanto et al., "The Role of Islamic Social Finance Through Ziswaf and BMT During The Covid-19 Pandemic," *MLALA: Journal of Islamic Banking and Finance* 5, no. 2 (October 22, 2021): 81, <https://doi.org/10.21043/malia.v5i2.11911>.

<sup>43</sup> Abd Misno Mohd Djahri, "Wakaf Sebagai Islamic Philanthropy – Institut Agama Islam Sahid," 2021, <https://inais.ac.id/wakaf-sebagai-islamic-philanthropy/>.

<sup>44</sup> Zainal Abidin, "Islamic Philanthropy and Covid-19 Pandemic Crisis: The Socio-Economic Role of Nahdhatul Ulama," *Al-Uqud: Journal of Islamic Economics* 5, no. 1 (2021): 166–83, <https://doi.org/10.26740/al-uqud.v5n1.p166-183>.

modified through the *ijtihad* mechanism so that zakat, infaq, sadaqah, and waqf institutions emerge, are worshiped, and practiced widely.<sup>45</sup>

The life of Muslim society dates back to the early days of Islam and has become one of the customs that emerged along with the development of Islam.<sup>46</sup> such as the digital school library project for the poorest and out-of-school children,<sup>47</sup> fighting social injustice,<sup>48</sup> distributing funds to the poor directly, and empowering human resource development.<sup>49</sup> That is all included in Islamic philanthropy.

An Islamic organization that specifically works on poverty alleviation by providing direct assistance, basic health care, scholarships, and income-generating projects to low-income families.<sup>50</sup> This philanthropic organization seeks to increase equity in social life by utilizing funds collected from the public.<sup>51</sup> Unlike the usual zakat institutions established in mosques throughout Indonesia, this is a new form of Muslim philanthropic organization to make it more visible to the public.

Muslim philanthropic organizations rent houses or shops in strategic areas where middle-class families will see their offices and advertisements. Banners to attract the Muslim middle class to distribute zakat and sadaqah and participate in various types of social entrepreneurship, including financing poverty alleviation projects, can be seen in many places, such as highways, boulevards, crossroads, shopping centers, airports, and business centers. Likewise, advertisements for Islamic philanthropic projects appear on radio, billboards, television, and in newspapers. That shows that the nature of Islamic philanthropy has changed from its simple form to a new pattern.<sup>52</sup>

The main dimensions of the Islamic economy are to improve social welfare, social security, debt, management, distribution of wealth, consumption, taxation, debt, monetary policy, market exchange, and investment. The subject has received contemporary research attention worldwide, especially in the last few decades. Waqf is considered an effective socio-economic tool part of Islamic ethical values and is included among the financing vehicles that serve Islam and society.<sup>53</sup>

Most Indonesian Muslims hope that infaq, alms, zakat, and even endowments as Islamic social institutions will play an important role in solving other socio-economic problems and differences between people in modern times, especially those related to inequality in the

<sup>45</sup> Trimulato Trimulato, "The Role of Islamic Economic Institutions to Recover Real Sector Of SMEs During COVID-19 Pandemic," *Li Falah: Jurnal Studi Ekonomi Dan Bisnis Islam* 6, no. 1 (June 30, 2021): 78, <https://doi.org/10.31332/lifalah.v6i1.2653>.

<sup>46</sup> Bintang Virgo and Subaidi Subaidi, "Islam Dan Filantropi Dalam Membangun Kemandirian Masyarakat Di Era Pandemi," *Jurnal Inovasi Penelitian* 3, no. 1 (June 1, 2022): 4639–48, <https://doi.org/10.47492/jip.v3i1.1665>.

<sup>47</sup> Md Nasiruddin, "Digital School Libraries in Bangladesh: A Role Model for Changing Lives of the Extreme Poor Children," *International Journal of Library and Information Science* 9, no. 4 (May 31, 2017): 25–36, <https://doi.org/10.5897/IJLIS2016.0747>.

<sup>48</sup> Mohamed A. Satti, "The Passing of a Champ: Newspaper Coverage of Muhammad Alis Death," *Journal of Media and Communication Studies* 9, no. 7 (October 31, 2017): 51–59, <https://doi.org/10.5897/JMCS2017.0587>.

<sup>49</sup> Abdurrohman Kasdi, "Filantropi Islam Untuk Pemberdayaan Ekonomi Umat (Model Pemberdayaan ZISWAF Di BMT Se-Kabupaten Demak)," *IQTISHADIA* 9, no. 2 (November 11, 2016): 227–45, <https://doi.org/10.21043/iqtishadia.v9i2.1729>.

<sup>50</sup> Wan Sulaiman bin Wan Yusoff, "Modern Approach of Zakat as An Economic and Social Instrument for Poverty Alleviation and Stability Of Ummah," *Jurnal Ekonomi & Studi Pembangunan* 9, no. 1 (April 1, 2008): 105–18.

<sup>51</sup> Pelangi Rizqa Widyawati, Iswan Noor, and Dias Satria, "Portrait Of Orsolanila in Islamic Social Fund in Indonesia View from The Macro Economic View of Islam," *International Journal of Business, Economics and Law* 27, no. 1 (2022).

<sup>52</sup> Hilman Latief, "Addressing Unfortunate Wayfarer: Islamic Philanthropy and Indonesian Migrant Workers in Hong Kong," *Austrian Journal of South-East Asian Studies* 10, no. 2 (2017): 20.

<sup>53</sup> Khaled Nour Aldeen, Inayah Swasti Ratih, and Sri Herianingrum, "Contemporary Issues on Cash Waqf: A Thematic Literature Review," *International Journal of Islamic Economics and Finance (IJIEF)* 3, no. 3 (2020), <https://doi.org/10.18196/ijief.3236>.

ownership of economic resources.<sup>54</sup> Infaq, zakat, and waqf are seen as economic symbols of justice and democracy, able to place economic resources properly. Thus, creatively, he will be able to increase the productivity of community members by finding and increasing their income. At the same time, it can be a means of community strengthening that can effectively improve the status of vulnerable groups so that they have the same capacity, potential capabilities, and opportunities as stronger groups to make them prosperous and manage natural resources.<sup>55</sup>

If it is related to Islam, philanthropy in the modern context is a theological practice of charity, and sharia has a solid legal basis.<sup>56</sup> Therefore, concern for others, compassion for others, and reluctance to help those in need, both material and immaterial, are characteristic and inherent in philanthropic activities. All of this is based not only on religious obligations but also on love and compassion for people. So do it gently, without conditions, and without discriminating against ethnicity, religion, race, or class.<sup>57</sup>

Islamic philanthropy's responsibility is giving, serving, and volunteering to help others and the common good.<sup>58</sup> This responsibility is carried out with the spirit of utilizing and fostering the community related to social and religious issues, welfare, public policy, good governance, and professional management based on ethics and Islamic law.<sup>59</sup> Reading religious books in Islamic law and Sufism provides lessons for business activities and human relations with other humans both socially and economically. Both of these studies identify from an Islamic perspective that business goals are not only pursuing material interests but also oriented toward the afterlife.<sup>60</sup>

How strategic philanthropy is in Islam can be seen in balanced Islamic teachings, namely between faith and good deeds, prayer, and zakat, the world and the hereafter, as well as the prayer itself, which begins with the Takbir raising the hand and ends with greetings.<sup>61</sup> The Qur'an repeats the command to give zakat (*ita` azzakat*) 72 times and combines it with the command to pray (*iqam ash-shalat*). The word infaq, with different origins, appears 71 times, and the word alms appears 24 times, which shows Muslims' meaning and philanthropic activities.<sup>62</sup>

<sup>54</sup> Endang Kartini Panggiarti, "Zakat, Infaq, And Shodaqoh Based on A Normative, and Contextual Approach," *Jurnal Ilmiah Ekonomi Islam* 8, no. 3 (November 2, 2022): 3275–82, <https://doi.org/10.29040/jiei.v8i3.6162>.

<sup>55</sup> Huda, "KONFIGURASI INFAK SEDEKAH, ZAKAT, DAN WAKAF UNTUK KEMANDIRIAN UMAT."

<sup>56</sup> Muchammad Ichsan, "Islamic Philanthropy and Muhammadiyah's Contribution to the Covid-19 Control In Indonesia," *Afkaruna* 16, no. 1 (2020), <https://doi.org/10.18196/AIJIS.2020.0116.114-130>.

<sup>57</sup> Faozan Amar, "Implementasi Filantropi Islam di Indonesia," *Al-Urban: Jurnal Ekonomi Syariah dan Filantropi Islam* 1, no. 1 (June 30, 2017): 1–14, [https://doi.org/10.22236/alurban\\_vol1/is1pp1-14](https://doi.org/10.22236/alurban_vol1/is1pp1-14).

<sup>58</sup> Dani Muhtada, "Islamic Philanthropy and the Third Sector: The Portrait of Zakat Organizations in Indonesia," *Islamika Indonesiana* 1, no. 1 (2014): 106–23.

<sup>59</sup> Helmi Muhammad, "Islamic Corporate Social Responsibility: An Exploratory Study in Islamic Microfinance Institutions," *The Journal of Asian Finance, Economics and Business* 7, no. 12 (December 30, 2020): 773–82, <https://doi.org/10.13106/JAFEB.2020.VOL7.NO12.773>.

<sup>60</sup> Muhammad.

<sup>61</sup> Lukis Alam, Ogi Dani Sakarov, and Aminah, "Economicharity and New Media Authority: The Piety and New Spiritualism of Philanthropists in 21st Century," *IJISH (International Journal of Islamic Studies and Humanities)* 4, no. 2 (October 9, 2021): 22–32, <https://doi.org/10.26555/ijish.v4i2.2320>.

<sup>62</sup> Amar, "Implementasi Filantropi Islam di Indonesia."



## CONCLUSION

Islamic philanthropic fiqh in the modern context can be described as a contemporary way of managing one's social generosity in the context of carrying out muamalah activities among fellow human beings. As in Indonesia, the practices of Zakat, waqf, infaq, and sadaqah (Ziswaf) are seen as economic symbols of justice and democracy, being able to place economic resources in their proper place. Thus, creatively can increase the productivity of community members by finding and increasing their income. At the same time, it can become a means of community strengthening that can effectively improve the status of vulnerable groups in society so that they have the same capacity, potential, abilities, and opportunities as stronger groups to realize prosperity and manage natural resources professionals.

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