JURISTA: Jurnal Hukum dan Keadilan
Vol.8, No. 2, December 2024
ISSN: 2549-8274 (ONLINE)
DOI: https://doi.org/10.22373/jurista.v8i2.168

The Islamic Philanthropy Movement in Indonesia: A Contribution to Nation Building and World Society

Armiadi Musa*
Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia
Email: armiadi@.ar-raniry.ac.id

Mustafa Omar Mohammed
International Islamic University Malaysia
Email: mustafa@iium.edu.my

*Corresponding author

Abstract
This study tries to unravel the contribution of the philanthropic movement in Indonesia in various sectors that have been carried out, both by government, private and voluntary institutions. The method used is to use a juridical normative approach, where data is obtained from secondary data, namely from previous research relevant to this research, as well as a number of fatwas of scholars in the field of muamalah fiqh. The results show that Islamic philanthropy in Indonesia is experiencing significant development, marked by the increasing enthusiasm of the ummah in philanthropy and influenced by the revitalisation of the world vision of Islamic philanthropy, which tries to transform the old paradigm of philanthropy with a new paradigm that is more creative and innovative. A number of *solidarity and faith-based* national philanthropic institutions have been born, both government-owned, privately-owned and even individually to make a real contribution to strengthening the vision of national development and contributing to the world community.
KEYWORDS: Aceh, Philanthropy, Fikih Muamalah, and Indonesia

© 2024 Authors. This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International (CC BY-SA 4.0) licence. All articles published in this journal reflect the personal views of the authors and do not represent the views of this journal or the authors' affiliated institutions.

Introduction

Seeing that Indonesia's zakat potential reaches Rp. 327 trillion per year,[1] the potential for waqf is more than 180 trillion and not including other types of charity such as infaq, sadaqah, qurban and other forms of generosity, I see that in the last two decades, especially after the tsunami disaster, there have been interesting developments in the philanthropic movement in the country that are not just periodic. Moreover, the province of Aceh, which implements Islamic law and has an amil zakat agency as one of its specialised institutions, has made zakat and infaq a special revenue source.[2]

Many philanthropic institutions, both government-owned Baznas (specifically in Aceh called Baitul Mal Aceh and Baitul Mal Kabupaten/Kota), and privately-owned amil zakat institutions try to fulfil basic needs (*subsistence*), such as material assistance, not only food and clothing, but also education services, health and so on.[3]

The Islamic philanthropy movement in Indonesia today has shown high development potential following the strengthening of the spirit of the philanthropy movement based on the basis of Islamic teachings, the creativity of the practice of empowerment programmes, government support and the fulfilment of social justice philanthropy criteria. This can be found in various philanthropic practices at the individual and institutional levels that have grown rapidly in the last two decades.

This trend can be seen from a number of indicators, such as the increase in the number of organisations both community-based and government, the amount of donations issued in the form of alms, zakat, and waqf and the distribution of assistance to the community, even assistance channeled to targets outside Indonesia. From the institutional

---

[1] https://baznas.go.id/new-show/Optimalkan_Potensi_Zakat_Nasional

[2] Chairul Fahmi, "Revitalising Implementation of Law Sharia in Aceh (theLaw No. A11/2006)," *Tsaqafah: Journal* ***of Civilisation*** *Islamic* 8, no. 2 (May 3, 2016): 295–309, https://doi.org/10.21111/tsaqafah.v8i2.27.

[3] A number of *solidarity and faith-based* national philanthropic institutions are Rumah Zakat, Lazismu, Lazisnu, Dompet Dhuafa, Darut Tauhid, or Pos Keadilan Peduli Umat. All of these institutions play a role in reducing poverty, treating illnesses, strengthening education, and empowering and developing the potential of vulnerable groups. See Furqani, H., Mulyany, R., & Yunus, F., *Zakat for economic empowerment of the poor in Indonesia: Models and implications, Journal of Islamic Economics and Business*, 11(2), pp. 392, http://dx.doi.org/10.21043/iqtishadia. VIII. 2 (2018).

aspect, the number of officially registered amil zakat institutions continues to increase, currently the Ministry of Religious Affairs has released a list of private amil zakat institutions (LAZ) reaching 170 licensed institutions.[4] Likewise, waqf has recorded an increase in the value of assets and benefits, whether managed by individual nazdir, organisational nadzir or legal entity nadzir.

On the other hand, the study of Islamic philanthropy has become a hot topic of discussion in the current era, because recently there have been many practices in society that are considered inappropriate. In further development, researchers have also recently conducted research on the pattern of Islamic philanthropy from various perspectives.[5]

A number of challenges must be faced in accommodating the movement and the development of philanthropic practices, both from the level of government regulations and policies to formal religious foundations. Among other things, government regulations and policies that are not well integrated and synergised make the encouragement of philanthropy not so optimal. Likewise, the demand for a more accommodating contemporary fiqh of philanthropy, especially the interpretation of the concept of *ashnaf tsamaniyah* (beneficiaries), *Mal al-zakawy* (new zakat sources), and pregnancy management are urgent issues that need serious attention.[6]

This study tries to unravel the contribution of the philanthropic movement in Indonesia in various sectors that have been carried out, both by government-formed, private and voluntary institutions, both engaged in the education sector, dahwah, health, social and so on which aim to

---

[4] https://Kemenag.go.id/nasional/bingung want-to-donate-here are 170 amil institutions. See also http://money.kompas.com/read/2024/02/23/051500126/dafta...

[5]See Udin Saripudi, "Islamic Philanthropy and Economic Empowerment", *Journal of Islamic Business and Management* 4, no. 2, pp. 166. Fitra Rizal, "Islamic Philanthropy Solutions to Poverty Problems Due to the Covid-19 Pandemic", *Al-Manhaj: Journal of Law and Social Institutions* 3, no. 1 (2021), p. 35. See: Nur Kholis, "A Portrait of Islamic Philanthropy in the Special Province of Yogyakarta", *La_Riba: Journal of Islamic Economics* 7, no. 1 (2013), pp. 61

[6] Chairul Fahmi and Syarifah Riyani, "ISLAMIC ECONOMIC ANALYSIS OF THE ACEH SPECIAL AUTONOMY FUND MANAGEMENT," *Wahana Akademika: Jurnal Studi Islam Dan Sosial* 11, no. 1 (July 17, 2024): 89–104, https://doi.org/10.21580/wa.v11i1.20007.

improve the vision of the development of the nation and the world community.

This research is qualitative research using an empirical legal approach. The main data is obtained from secondary data derived from Baznas Indonesia reports, related research findings and a number of other secondary data relevant to this research.[7] The data obtained will then be analysed using a descriptive analysis approach, where the data is described, then interpreted and analysed, as well as using content analysis in relation to the development of philanthropy in contemporary Indonesia.

History of Philanthropy

The word philanthropy (philanthropy: English), was an unknown term in early Islam, although in recent times a number of Arabic terms have been used as its equivalent.[8] Philanthropy is sometimes called *al-'atha' al-ijtima'i* (social giving), sometimes called *al-takaful al-insani* (humanitarian solidarity) or *'atha khayri* (giving for good). Sometimes it is also referred to as *al-birr* (good deeds) or *al-shadaqah* (*alms*). [9]

The term Islamic philanthropy is a term that emerged in modern times (the result of word adoption). It comes from the Greek word philanthropia, philo (love) and anthrophos (human). Philanthropy generally means love for, or of, one's fellow human beings. Given the breadth of love contained in the term, philanthropy is very close in meaning to charity (Latin: caritas) which also means *unconditional love*.[10]

The practice of philanthropy actually predates Islam as the discourse of social justice has also developed. In Indonesian, the term that is quite equivalent to philanthropy is social generosity, which includes zakat, infaq,

---

[7] Muhammad Siddiq Armia, *Penentuan Metode Pendekatan Penelitian Hukum* (Banda Aceh: Lembaga Kajian Konstitusi Indonesia (LKKI), 2022), https://repository.ar-raniry.ac.id/id/eprint/22862/.

[8] Amelia Fauzia*, Islamic Philanthropy in Indonesia: Modernisation, Islamisation, and Social Justice,* ASEAS: Austrian journal of South-East Asian Studies 10, No. 2 (2017), pp. 37.

[9] Ibrahim Barbara, From Charity to Social Change: Trends in Arab Philanthropy (Cairo: American University in Cairo Press, (2008), pp. 214.

[10] Anheier Helmut K and List Regina *A, A Dictionary of Civil Society, Philanthropy and the Non-Profit Sector* (New York: Routledge, (2005), p. 21.

sadaqah and waqf.[11] Islamic philanthropy is social generosity that is programmed and aimed at alleviating social problems (such as poverty).[12] Islamic philanthropy is orientated towards poverty alleviation in the short term and long term, short term for example providing assistance that is consumptive once used up. As for the long-term by providing assistance that can be utilised for a long time to increase income or the concept of giving hooks instead of giving fish, namely giving hooks and access and justice to obtain the economy.[13]

In Muslim societies, the worship of zakat, waqf, sadaqah, infaq has always been practised. But in Indonesia, before independence the Dutch rulers in some places restricted Muslims from using zakat for their political purposes.[14] This was due to the fear of social conflict with the public policies of the Dutch government. Historical evidence shows very little institutionalisation of zakat during the Dutch era around the 17th century onwards. The practice of zakat was not officially included in the taxation system of the Islamic kingdoms although it functioned as a taxation system in Islam throughout its history outside Indonesia.[15]

The practice of philanthropy is also carried out by social organisations in Indonesia in an effort to strengthen society. Muhammadiyah and Nahdlatul Ulama (NU) as part of the largest Islamic organisations in the world conduct philanthropy by combining normative religious perspectives

---

[11]Abdiansyah Linge*, Islamic Philanthropy as an Instrument of Economic Justice,* Journal of Darussalam Economic Perspectives 1, no. 2 (2015), pp. 31.

[12]Mohammaed Obaidullah*, Behavioural Dimensions of Islamic Philanthropy: The Case of Zakat,* Financial Inclusion and Poverty Alleviation 7, no. 2 (2017), pp. 219

[13]Jasem Almarri*, Social entrepreneurship and Islamic philanthropy,* international journal of Business and Globalisation 15, no. 3 (2015), p. 405

[14]Colonisation can be seen as one of the causes of the decline of the zakat system in Indonesia which led to the reluctance of local governments to collect zakat. See: Amelia Fauzia, *Faith and the state: A history of Islamic philanthropy in Indonesia*. (2013). Brill. See also Salim, A. *The shift in zakat practice in Indonesia from piety to an Islamic socio-political-economic system*. Silkworm Books (2008).

[15]Alshech, E. Islamic law, practice, and legal doctrine: Exempting the poor from the *jizya* under the Ayyubids, *Islamic Law and Society*, *10* (3), (2003), p.348. see also: Hourani, *A. A history of the Arab people*. Belknap Press.Indonesia Magnificence of Zakat, *An empirical study of the role of zakat in poverty alleviation.* IMZ: See Kuran, T. (2003). Islamic redistribution through *zakat*: Historical record and modern realities. in M. Bonner, M. Ener, &A. Singer (eds.), *Poverty and charity in Middle Eastern context* (pp. 275-293). State University of New York Press: See also Lapidus, I. M., *A history of Islamic societies*. Cambridge University Press, (2022)

and community empowerment in an effort to create social justice.[16] The two organisations work together with non-governmental organisations (NGO's) to create a civil society with education and health services accessible to more elements.[17]

Islamic philanthropy as a social activity cannot be separated from the context of the social system that surrounds it. The dynamics that occur in interaction with the complexity of the system will have an interdependent impact on system elements, including Islamic philanthropy. [18] Developments that occur in the social, economic, cultural, political and technological dimensions contribute to the formation of philanthropic patterns. One of the most dynamic developments is the presence of information and communication technology (ICT). Entering the era of disruption 4.0 as a form of the fourth generation industrial revolution is accompanied by the presence of new media hybridity. The mainstreaming of standards in the economic, social, and cultural domains shifts from regional and demographic affiliations to be more dialectical.[19]

Today, philanthropic institutions play an essential role in bridging the *rift* left by tradition and a less established and partial society due to operationally limited government bodies. These institutions help fulfil the needs of the poor, such as orphans, widows, and the *mustaz'afin*, by *managing the* welfare system. They act as a major social safety net for the disadvantaged. [20]

Many charities are innovating conventional methods to help the poor as Indonesian Muslims have the potential to magnify the value of philanthropy, including the utilisation of social media and the use of the

---

[16] Muhammad Munadi, and Muslimah Susilayati. *Performance of Zakat Institutions in Ummat empowerment (Study on Dompet Dhuafa Web, Lazis NU and Lazis Muhammadiyah,* INFERENSI: Journal of Social and Religious Research 10, no. 2, (2016), pp. 289

[17] Barton, *Current perspectives and the future of domestication studies.* Proceedings of the national Academy of Sciences 111, no.17 (2014), p., 6139

[18]Fuadah Johari, Factors That Influence Repeat Contributionof Cash Waqfin Islamic Philanthropy, Management Accounting Review 14, no. 2 (2015), p., 55

[19] Rakhmawati, Rosida, *Culture-based mathematics activities in Lampung community,* Al-Jabar: Journal of Mathematics Education, 7 no. 2 (2016), pp. 221.

[20] Munawar, Z. *Islamic philanthropy and the Muslim middle class in Jatinom city: Rumah Sabilillah SDIT An-Najah.* Unpublished thesis. Postgraduate Programme UIN Sunan Yogyakarta. http://digilib.uin-suka.ac.id/33729/2018.

internet. Although the ability to raise funds is low compared to the potential available.[21]

The Development of Philanthropic Institutions in Indonesia

The development of Islamic philanthropy in Indonesia is increasing. Moreover, there are now many Islamic philanthropy institutions, which not only receive ZIS, but also waqf and CSR from certain companies. Islamic philanthropy institutions in Indonesia are divided into 4 groups, namely: *First*, agencies or institutions that collect Zakat, Infaq and Sadakah funds. *Second,* waqf agency foundations. *Third,* Baitul Maal wat Tamwil (BMT). *Fourth*, the non-permanent ZIS collection committee model, usually formed by certain mass organisations or mosques with a pattern of operation usually during the month of Ramadan.[22]

Of the four groups above, in many cases in the field can still be found institutions or foundations that initiate themselves to manage zakat, ranging from those that are incidental in the month of Ramadan or in certain disaster situations, in addition to institutions that permanently manage zakat and waqf fund[23] So that the management of Islamic philanthropy fund management in the future still needs to get a lot of *support* so that it can grow rapidly through professional, credible, and transparent institutions in its management. In addition, the existence of BMT in collecting zakat funds is eliminated based on Law 23 of 2011 concerning Zakat.[24]

---

[21] Kailani, N., & Slama, M., *Accelerating Islamic charities in Indonesia: Zakat, sadaqah and immediacy of social media*. South East Asia Research, *28* (1), 2019, pp. 70 https://doi.org/10.1080/0967828X.2019.1691939. See Hilman Latief, H., *Addressing unfortunate wayfarers: Islamic philanthropy and Indonesian migrant workers in Hong Kong*. Advances in Southeast Asian Studies, *10*(2), 2017, pp. 237. https://doi.org/10.14764/10.ASEAS-2017.2-7.

[22] Uswatun Hasanah, *Portrait of Islamic Philanthropy in Indonesia*, in the book *Giving for All: The Discourse and Practice of Islamic Philanthropy*. (Jakarta: Ford Foundation and PBB UIN Syarif Hidayatullah, 2003), pp. 206 and see also Kurniawati's (ed.) book, Generosity *of Muslims Potential and Reality of Community Zakat in Indonesia Survey Results in Ten Cities*, (Jakarta: Piramedia. 2004), pp. 25

[23] PIRAC, *Muslim Philanthropy* (Jakarta: PIRAC and Ford Fundation, 2005), 1-5.

[24] Chairul Fahmi, *Hukum dan Fenomena Sosial* (Banda Aceh: Aceh Justice Resource Centre, 2015).

Currently, the management of waqf management has also progressed, namely with the existence of professional management and no longer using conventional patterns that only rely on the principle of trust and its level. With professional management, waqf management will benefit the wider community[25] . Of course, the spirit of collective productivity, both from *waqif* and *nadzir*, must always be maintained as a shared responsibility to build the welfare of the community.

The pattern of professional management of waqf management may also be influenced by the spirit of cash waqf pioneered by M. Abdul Mannan[26] , which provides opportunities for many parties to be involved in welfare development, increasing productivity and playing a role in solving poverty problems.[27] Although in essence, waqf is also related to the welfare and independence of Muslims. Even though this research only discusses Islamic philanthropy sourced from ZIS and does not discuss more about waqf.

Regulative Islamic philanthropy institutions are zakat and waqf. Meanwhile, BMT and non-permanent institutions are based on the internal collection of Islamic philanthropy funds. This is as previously explained which is regulated in Law 38/1999 *junto* Law. 23/2011 on Zakat Management is divided into two institutions, namely the National Amil Zakat Agency (BAZNAS) formed by the government and the Amil Zakat Institution (LAZ) formed independently by the community. Meanwhile, waqf is regulated in Law No. 41/2004 on Waqf.

The existence of Law. 23/2011 on Zakat Management is not without criticism. Some Islamic philanthropic organisations say that the law gives a dual role to BAZNAS, which is a semi-structured institution established by the government. The dual role is that BAZNAS has control and operator functions. BAZNAS can supervise the management of zakat conducted by

---

25 Farid Wadjdy and Mursyid, *Waqf and Public Welfare: The Almost Forgotten Philanthropy of Islam* (Yogyakarta: Pustaka Pelajar, 2007), pp. 174.

26 Wadjdy and Mursyid, *Waqf,* p. 79.

27 Jarmanisa et al., "ANALYSIS OF RISK COVERAGE AGREEMENT BETWEEN PT. J&T AND AN INSURANCE COMPANY FOR DELIVERY OF CONSUMER GOODS IN THE CONTEXT OF KAFALAH CONTRACT," *JURISTA: Jurnal Hukum Dan Keadilan* 5, no. 2 (October 1, 2021): 126–46, https://doi.org/10.22373/jurista.v5i2.11.

LAZ, which is often synonymous with the power of *civil society*.[28] . So, the existence of Law. 23/2011 provides greater opportunities for institutions formed by the government.

In addition, the law is to answer the public's concern about the institution's default on Islamic philanthropy funds collected from the public and the inaccuracy of the target of its utilization programme as well as to mediate Islamic philanthropy institutions that have different socio-political ideologies. Whereas in the historical context zakat became state revenue in addition to other revenues, so that its management is mostly carried out by the state or at least a guaranteed agency to channel it for social solidarity.[29]

However, when looking for effective points about government regulation and the role of society in Islamic philanthropy, it can be seen from two aspects, namely: *First,* authority, which is related to policy issues, legality and recognition of a formal institution. *Second*, credibility, which is related to organisational capacity, accountability, competence and recognition from *stakeholders*.[30] . In other words, BAZNAS and LAZ will be effective in its performance, when it can be measured by formal legal authority and credibility of institutions in managing programmes in managing public funds, this is certainly not an easy problem because it requires adequate managerial and human resources and it must be answered by all.

---

[28] In *civil society* the people are not subordinates of the state but equal partners. In Islam, power is civil power (*civil society*), See, Komaruddin Hidayat and Ahmad Gaus AF in the introduction, *State, State and Civil Society Contemporary Islamic Movement and Thought*, (Jakarta: Paramadina, 2005) p. xix. xix. By definition, Dawam Rahardjo by quoting Zbigniew Rau *civil society* is a society that develops from history, which relies on the space where individuals and the associations they join compete with each other to achieve what they believe in. This space arises between the relationships resulting from family commitments and those involving obligations to the state. Civil society is therefore a space free from the influence of the family and the state. see Dawam Rahardjo, "Civil Society in Indonesia; A Preliminary Exploration" *Paramadina Journal of Islamic Thought*, Volume 1 Number 2, 1999, pp. 7-32. 7-32.

[29] Nurul Maghfirah et al., "UNDERSTANDING INTELLECTUAL PROPERTY RIGHTS IN THE INDONESIAN TRADING BUSINESS," *Al-Mudharabah: Jurnal Ekonomi Dan Keuangan Syariah* 3, no. 2 (2022): 89–103, https://doi.org/10.22373/al-mudharabah.v4i2.3384.

[30] Latief, *Politics,* p. 30

Contribution of Philanthropic Institutions

According to an observer of Islamic economics, Dr Irfan Syauqi Beik, [31] there are at least five (5) areas of contribution of Islamic philanthropy institutions in Indonesia. *First*, in the field of da'wah. Islamic philanthropy institutions, both zakat and waqf institutions, have developed da'wah that targets the conditions of Indonesian society, be it in urban, rural or rural areas.

Second, the realm of education. Today, many educational institutions have developed through Islamic philanthropy. The National Amil Zakat Agency (Baznas), for example, has Sekolah Cendekia. Likewise, other institutions have many schools, madrasas, and Islamic boarding schools. These educational institutions made by Islamic philanthropy are funded by waqf. [32] They also provide access to many scholarships, from primary, secondary, to higher education.

Third, social humanitarianism. Irfan sees that Islamic philanthropic institutions have done many things, such as fostering the poor, opening access to basic needs, such as food, clothing and shelter. *Fourth, the* health sector. For example, the Indonesian Waqf Board together with Dompet Dhuafa has managed the Ahmad Wardi Eye Hospital. This hospital has benefited 46,000 patients for outpatient care and 3,000 patients for free eye surgery.

Meanwhile, the *fifth* area is the economic field. There are many models of productive zakat and waqf empowerment for community empowerment. "However, it must be admitted that there is still a gap between potential and realisation. [33] Islamic philanthropy institutions need to optimise the potential, among others, because the potential of zakat (Rp 233 trillion) and cash waqf (Rp 180 trillion) has not been optimised.

---

[31] http://www.republika.id/post/14421/Erdi%20Nasrul. See also Udin Saripudin, Journal IAIN Kudus.ac.id, vol 4. No.2 (2016).

[32] Chairul Fahmi, "The Impact of Regulation on Islamic Financial Institutions Toward the Monopolistic Practices in the Banking Industrial in Aceh, Indonesia," *Jurnal Ilmiah Peuradeun* 11, no. 2 (May 30, 2023): 667–86, https://doi.org/10.26811/peuradeun.v11i2.923.

[33] Vice President Maruf Amin regrets that the realisation of national zakat collection through the Amil Zakat Agency (Baznas) is lower than the potential. See: http://rri.co.id/ekonomi/1016869/realisasi-pengumpulan.

This potential has not been maximised. Therefore, philanthropic institutions must continuously improve the quality of their institutions and human resources so that their role can be significant. In addition, Islamic philanthropy organisations also need to conduct policy advocacy. Hopefully, existing policies can further support the development of Islamic philanthropy in Indonesia. [34]

Philanthropic organisations also need to strengthen the role of education and literacy, as both are fundamental in shaping the perception of public awareness. Another important thing is to collaborate with philanthropic organisations, both at home and abroad. Living in an era of competition requires collaboration, which can be interpreted as synergy, not competition to undermine.

According to Prof Hilman Latief, Ph.D: The Islamic Philanthropy Movement in Indonesia is Increasing and Vibrant. Nowadays, the philanthropy movement is not only a part of the local community, but also a discourse for the middle class and even the upper middle class.[35] The involvement of Indonesians in supporting the Islamic philanthropy movement has recently become very strong. Aside from being framed by better regulations, there is an increasing passion in the community for the success of the Islamic philanthropy movement. The Islamic philanthropy movement is gaining attention from various elements of society, government, and the international community.[36]

There is a passion in Indonesian society, driven by humanitarian actors in general and philanthropic organisations in particular, to contribute to the nation and the international community. Indonesia is no longer just a donor recipient country. Humanitarian organisations in Indonesia have played an active role in changing the face of Indonesia from a donor

---

[34] The 1997 Asian economic crisis has fuelled a new spirit of philanthropy in Indonesia by creating "momentum for a society with a long tradition of charity to abandon spontaneous giving and undertake long-term efforts to help people help themselves". PIRAC, *Investing in Ourselves Giving and Fund Raising in Indonesia*, Jakarta, PIRAC 2000.

[35] http://info.lazismujatim.org/prof-hilman-latief-ph-d-gerakan.

[36] Chairul Fahmi, "The Application of International Cultural Rights in Protecting Indigenous Peoples' Land Property in Indonesia," *AlterNative: An International Journal of Indigenous Peoples* 20, no. 1 (March 1, 2024): 157–66, https://doi.org/10.1177/11771801241235261.

recipient to a donor giver. The solidification of Islamic philanthropic organisations will improve this image. In Indonesia, there are extraordinary humanitarian actors driven by the Islamic philanthropy movement. Such as Muhammadiyah Aid, Humanitarian Initiative, and other organisations that are already internationalising Islamic aid.

This means that the philanthropy movement is not only benefiting Indonesians, but has also begun to be felt by the world community, especially those affected by disasters or facing crisis situations. Both due to natural disasters and conflicts. The hope is that philanthropic actors can continue to work hand in hand, working together towards the future in order to increase the role of Islamic philanthropy as part of the universal humanitarian movement. This is not something utopian but a dream that can be fought for, that the Islamic philanthropy movement is needed by the Indonesian nation and has a greater contribution.[37]

The Islamic philanthropy movement must also be framed in a development perspective.[38] The Islamic philanthropy movement must contribute to strengthening the development vision of the nation and the world community.[39] This is a remarkable progress in Indonesia and we should be proud of it. But what is more important is how Islamic philanthropy actors can frame this movement as part of the development ecosystem in Indonesia. [40]

Actually, most of the nation's problems in this country can be solved by the implementation of philanthropic values. According to Prof Ali Ramdhoni, the chaotic condition of this nation cannot be blamed on the government alone because of the complexity of the problems faced, such as poverty. Under these circumstances, Islamic philanthropic organisations can actually take a real role in helping the government overcome the

---

[37] Iwandi Iwandi, Rustam Efendi, and Chairul Fahmi, "THE CONCEPT OF FRANCHISING IN THE INDONESIAN'S CIVIL LAW AND ISLAM," *Al-Mudharabah: Jurnal Ekonomi Dan Keuangan Syariah* 4, no. 2 (September 29, 2023): 14–39, https://doi.org/10.22373/al-mudharabah.v5i2.3409.

[38] Chairul Fahmi and Wira Afrina, "ANALYSIS OF LEGAL ASPECTS ON DEBT TRANSFER FROM CONVENTIONAL BANK TO SHARIA BANK POST THE APPLICATION OF QANUN ACEH NO. 11 OF 2018," *Al-Mudharabah: Jurnal Ekonomi Dan Keuangan Syariah* 4, no. 1 (July 23, 2023): 28–39.

[39] See Hilman Latief, http://muhammadiyah.or.id/2023/12/hilman-latief.

[40] www.lazismu.org/Yusuf.

problem of poverty and all forms of deterioration, considering that our society is predominantly Muslim. On the other hand, recently, modern philanthropic activities among Muslims have increased significantly. [41]

To realise this, Ramdhoni continued that Islamic philanthropic institutions must have an image and positioning that can be accounted for credibility. In the future, Islamic philanthropic institutions need to build inter-institutional cooperation. In addition, these institutions need to convince the public that Islamic philanthropy institutions can bridge the desire to give in order to participate in building the nation.

Conclusion

In line with the spirit of generosity of Muslims, Islamic philanthropy in Indonesia is experiencing significant development marked by the increasing enthusiasm of the ummah in philanthropy and influenced by the revitalisation of the world vision of Islamic philanthropy, which tries to transform the old paradigm of philanthropy with a new paradigm that is more creative and innovative. A number of *solidarity and faith-based* national philanthropic institutions have been born, both government-owned, privately-owned and even individually to make a real contribution to strengthening the vision of national development and contributing to the world community.

References

Abdiansyah Linge, (2015), *Islamic Philanthropy as an Instrument of Economic Justice,* Journal of Economic Perspectives Darussalam 1, no. *2*

Ali Romdhoni, (2022), Islamic Philanthropy in Indonesia: Challenges and Potential, Journal of Islamic Bimas 4, no.2, 19 November

[41] Ali Romdhoni, Islamic Philanthropy in Indonesia: Challenges and Potential, Jurnal Bimas Islam 4, no.2 November 19, 2022

Alshech, E. (2003), Islamic law, practice, and legal doctrine: Exempting the poor from the jizya under the Ayyubids (1171-1250), Islamic Law and Society, 10 (3).

Amelia Fauzia, (2013). Faith and the state: A history of Islamic philanthropy in Indonesia. Brill.

Amelia Fauzia, (2017), Islamic Philanthropy in Indonesia: Modernisation, Islamisation, and Social Justice, ASEAS: Austrian journal of South-East Asian Studies 10, No. 2.

Anheier Helmut K and List Regina A, (2005), A Dictionary of Civil Society, Philanthropy and the Non-Profit Sector, New York: Routledge

Barton, (2014), Current perspectives and the future of domestication studies, Proceedings of the National Academy of Sciences 111, no.17

Dawam Rahardjo, "Civil Society in Indonesia; A Preliminary Exploration"

Farid Wadjdy and Mursyid, *Waqf and Public Welfare: The Almost Forgotten Philanthropy of Islam*, Yogyakarta: Student Library, 2007.

Fahmi, Chairul. *Hukum dan Fenomena Sosial*. Banda Aceh: Aceh Justice Resource Centre, 2015. //ruangbaca-fsh.ar-raniry.ac.id%2Findex.php%3Fp%3Dshow_detail%26id%3D3123%26keywords%3D.

———. "Revitalisasi Penerapan Hukum Syariat Di Aceh (Kajian Terhadap UU No.11 Tahun 2006)." *Tsaqafah: Jurnal Peradaban Islam* 8, no. 2 (May 3, 2016): 295–309. https://doi.org/10.21111/tsaqafah.v8i2.27.

———. "The Application of International Cultural Rights in Protecting Indigenous Peoples' Land Property in Indonesia." *AlterNative: An International Journal of Indigenous Peoples* 20, no. 1 (March 1, 2024): 157–66. https://doi.org/10.1177/11771801241235261.

———. "The Impact of Regulation on Islamic Financial Institutions Toward the Monopolistic Practices in the Banking Industrial in Aceh, Indonesia." *Jurnal Ilmiah Peuradeun* 11, no. 2 (May 30, 2023): 667–86. https://doi.org/10.26811/peuradeun.v11i2.923.

Fahmi, Chairul, and Wira Afrina. "ANALYSIS OF LEGAL ASPECTS ON DEBT TRANSFER FROM CONVENTIONAL BANK TO SHARIA BANK POST THE APPLICATION OF QANUN ACEH NO. 11 OF 2018." *Al-Mudharabah: Jurnal Ekonomi Dan Keuangan Syariah* 4, no. 1 (July 23, 2023): 28–39.

Fahmi, Chairul, and Syarifah Riyani. "ISLAMIC ECONOMIC ANALYSIS OF THE ACEH SPECIAL AUTONOMY FUND MANAGEMENT." *Wahana Akademika: Jurnal Studi Islam Dan Sosial*

11, no. 1 (July 17, 2024): 89–104. https://doi.org/10.21580/wa.v11i1.20007.

Fitra Rizal, (2021), *Islamic Philanthropy Solutions to Poverty Problems Due to the Covid-19 Pandemic*, Al-Manhaj: Journal of Law and Social Institutions 3, no. 1

Fuadah Johari, (2015) Factors That Influence Repeat Contributionof Cash Waqfin Islamic Philanthropy, Management Accounting Review 14, no. 2

Furqani, H., Mulyany, R., & Yunus, F. (2018). Zakat for ecnomic empowerment of the poor in Indonesia: Models and implications. *Journal of Islamic Economics and Business*, *11*(2), 392-411. http://dx.doi.org/10.21043/iqtishadia. VIII. 2

Hilman Latief, H. (2017), *Addressing unfortunate wayfarers: Islamic philanthropy and Indonesian migrant workers in Hong Kong*. Advances in Southeast Asian Studies, *10*(2), 237- 255. https://doi.org/10.14764/10.ASEAS-2017.2-7

Hourani, A., (1991). *A history of the Arab people,* Belknap Press, Indonesia.

Ibrahim Barbara, (2008) From Charity to Social Change: Trends in Arab Philanthropy, Cairo: American University in Cairo Press

IMZ, Magnificence of Zakat. (2015). An empirical study of the role of zakat in poverty alleviation.

Iwandi, Iwandi, Rustam Efendi, and Chairul Fahmi. "THE CONCEPT OF FRANCHISING IN THE INDONESIAN'S CIVIL LAW AND ISLAM." *Al-Mudharabah: Jurnal Ekonomi Dan Keuangan Syariah* 4, no. 2 (September 29, 2023): 14–39. https://doi.org/10.22373/al-mudharabah.v5i2.3409.

Jarmanisa, Siti Mawar, Chairul Fahmi, and Azka Amalia Jihad. "ANALYSIS OF RISK COVERAGE AGREEMENT BETWEEN PT. J&T AND AN INSURANCE COMPANY FOR DELIVERY OF CONSUMER GOODS IN THE CONTEXT OF KAFALAH CONTRACT." *JURISTA: Jurnal Hukum Dan Keadilan* 5, no. 2 (October 1, 2021): 126–46. https://doi.org/10.22373/jurista.v5i2.11.

Jasem Almarri, (2015), *Social entrepreneurship and Islamic philanthropy,* International journal of Business and Globalisation 15, no. 3

Kailani, N., & Slama, M. (2019), *Accelerating Islamic charities in Indonesia: Zakat, sadaqah and immediacy of social media*. South East Asia Research, *28*(1), https://doi.org/1 0.1080/0967828X.2019.1691939.

Komaruddin Hidayat and Ahmad Gaus AF 2005, in the introduction, *State, Country and Civil Society Contemporary Islamic Movement and Thought*, Jakarta: Paramadina

Kuran, T. (2003). *Islamic redistribution through zakat: Historical record and modern realities.* in M. Bonner, M. Ener, &A. Singer (eds.), Poverty and charity in Middle Eastern context. State University of New York Press.

Kurniawati (ed.), (2004), Generosity *of Muslims Potential and Reality of Community Zakat in Indonesia Survey Results in Ten Cities*, Jakarta, Piramedia.

Lapidus, I. M. (2002), *A history of Islamic societies,* Cambridge University Press.

Maghfirah, Nurul, Siti Zaviera, Daffa Alghazy, and Chairul Fahmi. "UNDERSTANDING INTELLECTUAL PROPERTY RIGHTS IN THE INDONESIAN TRADING BUSINESS." *Al-Mudharabah: Jurnal Ekonomi Dan Keuangan Syariah* 3, no. 2 (2022): 89–103. https://doi.org/10.22373/al-mudharabah.v4i2.3384.

Mohammaed Obaidullah*,* (2017)*, Behavioural Dimensions of Islamic Philanthropy: The Case of Zakat,* Financial Inclusion and Poverty Alleviation 7, no. 2

Muhammad Munadi, and Muslimah Susilayati, (2016), Performance of Zakat Institutions in Ummat Empowerment (Study on Dompet Dhuafa, Lazis NU and Lazis Muhammadiyah), INFERENSI: *Journal of Social and Religious Research* 10, no. 2

Munawar, Z. (2018). *Islamic philanthropy and the Muslim middle class in Jatinom city: Rumah Sabilillah SDIT An-Najah*. Unpublished thesis. Postgraduate Programme UIN Sunan Yogyakarta. http://digilib.uin-suka.ac.id/33729/

Muhammad Siddiq Armia, 2003037702. *Penentuan Metode Pendekatan Penelitian Hukum*. Banda Aceh: Lembaga Kajian Konstitusi Indonesia (LKKI), 2022. https://repository.ar-raniry.ac.id/id/eprint/22862/.

Nur Kholis, (2013), Portrait of Islamic Philanthropy in Yogyakarta Special Region, *La_Riba: Journal of Islamic Economics* 7, no. 1

PIRAC, (2000), Investing in Ourselves Giving and Fund Raising in Indonesia, Jakarta

PIRAC, *Muslim Philanthropy* (Jakarta: PIRAC and Ford Fundation, 2005), 1-5

Rakhmawati, Rosida, (2016), *Culture-based mathematics activities in Lampung community,* Al-Jabar: Journal of Mathematics Education, 7 no. 2

Salim, A. (2008). The shift in zakat practice in Indonesia from piety to an Islamic socio-political-economic system. Silkworm Books.

Udin Saripudi, (2016) Islamic Philanthropy and Economic Empowerment, *Journal of Islamic Business and Management,* IAIN Kudus 4, no. 2

Uswatun Hasanah, 2003, *Portrait of Islamic Philanthropy in Indonesia*, in the book *Giving for All: The Discourse and Practice of Islamic Philanthropy*, Jakarta: Ford Foundation and PBB UIN Syarif Hidayatullah