

Institutional Transformation of Traditional Muslim Philanthropy in Ponorogo

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Abstract

Introduction: Nahdlatul Ulama (NU) is one of the largest Islamic organizations in Indonesia that plays a strategic role in philanthropic activities through various social programs for the community. However, studies on the institutional transformation of philanthropy in traditional Muslim communities at the local level are still limited in the literature. This study aims to fill this gap by exploring (1) the ideas and concepts behind the institutional transformation of philanthropy in traditional Muslim communities in Ponorogo, and (2) the dynamics of the transformation process. **Research Methods:** This study uses a qualitative approach with a descriptive-analytical design, involving informants from NU administrators, philanthropic institution managers, and Nahdliyin community leaders. Data analysis was conducted through a thematic coding model to interpret patterns of ideas, values, and institutional innovation. **Results:** The results show that the institutional transformation of philanthropy is influenced by immanent changes in religious values and external contact with modern

	institutions. Conclusion: These dynamics are reflected in institutional innovations, particularly the establishment of <i>Lazisnu</i> and its rebranding as <i>NU Care–Lazisnu</i> , with the involvement of religious leaders as strategic communication channels.
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INTRODUCTION

Philanthropic activities are a manifestation of collective social awareness to achieve community welfare and independence. In the context of Islam (Alam et al., 2022; Hariyanto et al., 2020; Lita, 2021; Widiastuti et al., 2022), play an important role in promoting philanthropic activities with various dynamics, inspirations, and implications. Local traditions passed down through generations in acts of generosity also influence the philanthropic models implemented and create distinct patterns among practitioners. Traditional Muslim communities represented by Nahdliyin members and affiliated with the Nahdlatul Ulama (NU) organization demonstrate an outstanding track record in philanthropic activities (Sofuan Jauhari, 2024; Taufiqurrochman, 2020; Kasanah, 2021; Bastomi & Kasdi, 2022; Hoerul, 2021) marked by the establishment of the Zakat Management Institution, Infaq, and Shadaqah Nahdlatul Ulama (Lazisnu) which underwent a rebranding to become NU-Care Lazisnu yang MANTAP (Modern, Accountable, Transparent, Trustworthy, and Professional) through the “Decision of the Minister of Religion of the Republic of Indonesia Number 255 of 2016.”

This transformation marked a shift in the paradigm of Islamic philanthropy from a traditional model to a modern institutional model that is Modern, Accountable, Transparent, Trustworthy, and Professional (MANTAP). A similar phenomenon occurred in various regions, including Ponorogo, which since the establishment of NU in 1927 has been a strong base for socio-religious development. At the local level, thousands of Zakat, Infaq, and Sedekah Management Units (UPZIS) have emerged, along with philanthropic networks in Islamic boarding schools and Maarif NU educational institutions, demonstrating the revitalization of community-based philanthropy.

The presence of NU-Care Lazisnu at the central level down to the district level and the Zakat, Infaq, and Sedekah Management Units (UPZIS) of NU at the sub-district and village levels, as well as the Zakat, Infaq, and Sedekah Management Network (JPZIS) comprising thousands of units in mosques, musholas, pesantren, NU autonomous bodies, and Maarif NU educational institutions, signifies the emergence of philanthropic activity within NU, marked by a significant increase in the accumulation of ZIS funds (Annual Report 2023_NU Care-LAZISNU_Full.Pdf). This increase could be evidence of growing awareness among NU members to transform their charitable practices in philanthropic activities through LAZ with

more professional management. This awareness is also evident among NU members in Ponorogo, a small town with a rich cultural heritage. The established network of ulama in Ponorogo enabled the swift establishment of NU in the region. In 1927, a year after Nahdlatul Ulama was founded by Hadratussyaikh KH. Muhammad Hasyim Asy'ari Tebuireng, the NU organization was established in Ponorogo District. Over time, the NU organization in Ponorogo has played a significant role in shaping the lives of Ponorogo residents and demonstrated its contributions across various aspects of life, including social, economic, educational, and organizational spheres.

A number of previous studies, such as Meidina et al. (2023), Jauhari (2024), Taufiqurrahman (2020), Kasanah (2021), Bastomi & Kasdi (2022), and Umam (2021), have highlighted the role of NU philanthropy in social development and strengthening the economy of the Muslim community. However, there has been no research that specifically examines the institutional transformation of philanthropy in traditional Muslim communities at the local level by highlighting the dynamics of ideas, structures, and institutional adaptation. This is the research gap that this study seeks to address.

In terms of novelty, this study offers a new perspective by looking at the process of institutional transformation of philanthropy as a result of the interaction between traditional religious values and the demands of institutional modernization. This study also has global relevance, as the practice of Islamic philanthropic transformation in Indonesia reflects an international trend in which religious institutions are adapting to the principles of modern governance, transparency, and social sustainability, as seen in Islamic philanthropic institutions in the Middle East and South Asia.

Based on this context, this study attempts to answer two main questions: (1) what are the ideas and concepts behind the institutional transformation of philanthropy in traditionalist Muslim communities in Ponorogo, and (2) how does the dynamics of this institutional transformation take place in the socio-religious context of Nahdliyin residents.

RESEARCH METHOD

This study examines the institutional transformation that has occurred among traditional Muslims in Ponorogo. The data required includes the background to the institutional transformation and an overview of the dynamics that accompanied it. The data was sourced from the parties involved and documents on philanthropic activities among traditional Muslims in Ponorogo, as represented by Nahdliyin residents.

The data sources for this study consist of informants, documentation, and events. First, informants are people who provide information to researchers. The data sources or informants are people who provide important information and have in-depth knowledge of the research subject. The data sourced from informants is information obtained directly from the source/informant, namely structural and cultural Nahdliyin residents as representatives of the traditional Muslim community in Ponorogo. Data collection was carried out using purposive and snowball sampling.

Second, documents in the form of various documents or archives obtained from NU Branch Leaders and NU-Care Lazisnu. These documents or archives consist of notes, audio recordings, videos, and other objects related to or describing the research object. The data obtained from these documents can support research activities.

Third, events or activities. In other words, these are phenomena, which are naturally occurring events involving objects that are also sources of data. In this case, researchers observed Nahdliyin residents in Ponorogo and directly witnessed the institutional transformation of philanthropy that was taking place.

The collected data were then analyzed to obtain findings as research results. Following a qualitative research model, data analysis was conducted over a long period of time, starting from the data collection process. In this study, analysis was conducted using the Strauss and Corbin model, as cited by Basrowi and Suwandi (Basrowi & Suwandi, 2008, p. 206), namely open coding, axial coding, and selective coding. Data analysis began with finding and describing as many variations of data as possible regarding the transformation of Islamic philanthropy among Nahdliyin residents in Ponorogo (open coding). The data obtained was then grouped and categorized. In the Miles and Huberman data analysis model, as cited by Sugiyono (Sugiyono, 2005, p. 91), this stage is known as data reduction. Next, the categorized data is organized into propositions by analyzing the relationships between categories (axial coding) (Basrowi & Suwandi, 2008, p. 207). The categorized data was then linked and examined from the perspective of Islamic philanthropy and social transformation and community independence theories, clearly revealing the transformation of philanthropy among traditionalist Muslims in Ponorogo.

RESULT AND DISCUSSION

External Adaptation and Internal Needs: Inspiration for Realizing Professional Lazisnu Institutions

In terms of institutional or organizational aspects, the pattern of Islamic philanthropy activities began to change, led by its more “educated” managers. NU demonstrates its dynamism by establishing a specialized institution to manage philanthropic funds through the Nahdlatul Ulama Zakat Management Institution (Lazisnu), rebranded as NU-Care Lazisnu at the district level (PCNU), and spread across sub-districts (Anak Cabang NU) and villages (Ranting NU), including in the Ponorogo region. This dynamic can be observed by tracing the roots of Islamic philanthropy, which has been deeply embedded in NU's philanthropic tradition and continues to this day.

The tradition of philanthropy or generosity in the Nahdlatul Ulama community clearly did not emerge by chance. Before the establishment of the Nahdlatul Ulama Zakat, Infaq, and Sedekah Institution (Lazisnu), Nahdlatul Ulama (NU) members had a strong tradition of philanthropy, reflected in various zakat, infaq, and sedekah activities. Although there was no official zakat institution like Lazisnu at that time, philanthropic practices among NU members in Ponorogo generally involved zakat collection activities carried out independently or through local religious institutions. NU members are known as a

community with a high level of social concern and involvement in zakat, infaq, and sedekah activities as part of their religious principles. According to an interview with Fathul Aziz, Chairman of the Tanfidziyah Branch Leadership of NU (PCNU) Ponorogo, "NU members are experts in terms of sincerity and willingness to share" (Interview with Fathul Aziz, February 8, 2024) then reinforced with the following explanation:

Zakat from the NU community is an obligation for Muslims, not just a tradition. NU members pay zakat after meeting the nishab criteria, whether they are farmers or traders. Farmers usually pay agricultural zakat after the harvest, while traders pay once a year. Payments can be made directly to eligible recipients, such as the poor, or through zakat collectors. Many pay zakat together with zakat fitrah at the nearest mosque or prayer hall (Interview with Achmat Heriyanto, January 8, 2024).

Based on the above explanation, NU members are actively involved in the practice of zakat, infaq, and sedekah. They set aside a portion of their income from agriculture and trade to help those in need, such as the poor and the weak in their community. The obligation of zakat is fulfilled through the payment of zakat on wealth, infaq is given as voluntary contributions, while sedekah is an unconditional gift. Residents collectively participate in the collection and distribution of zakat at the local level. Zakat committees are formed at the village or city level to identify zakat recipients and distribute it to those in need.

Although there were no official zakat institutions such as Lazisnu at that time, this tradition of philanthropy reflected the NU community's awareness of their social and humanitarian responsibilities. The practices of zakat collection, infaq, and sedekah became an integral part of the religious and social life of the NU community before the establishment of formal institutions to manage them. This tradition of generosity has existed for a long time and has evolved into the Nahdlatul Ulama Zakat, Infaq, and Sedekah Management Institution (Lazisnu) on a national and even international scale.

The establishment of Lazisnu in Ponorogo can be traced back to its inception, as recounted by Fathul Azis below:

During the 2004-2009 leadership period at the PCNU Ponorogo, financial issues arose, disrupting electricity payments and facility repairs. To address this, a monthly contribution (ianah syahriyah) was implemented for board members as a form of infaq. Additionally, the PCNU also sought to raise infaq funds from Nahdliyin community members to support the organization's finances (Interview with Fathul Aziz, February 8, 2024).

Internal fundraising through contributions from administrators and external fundraising from non-administrators was the beginning of the establishment of the Zakat Institution (LAZ) in NU. Ianah syahriyah administrators joined Lazisnu, which was then used to meet the needs of the PCNU office facilities, in addition to other sources such as infaq funds. In addition, PCNU officials also collaborated with several businesspeople in the NU struggle, as expressed in the following statement: "The establishment of NU in Ponorogo was based on four pillars, but the Nahdhatu Tujar aspect had not yet been realized:

The idea emerged to collaborate with businessmen, successfully gathering 15-20 people, taking into account their needs for existence. Subsequently, NU Ponorogo organized the structure by placing religious figures, businessmen, activists, and academics according to their respective capacities (Interview with Fathul Aziz, February 8, 2024).

With this arrangement, financial problems that had previously been an obstacle to the organization's progress could gradually be met through several programs, such as the implementation of *ianah syahriyah* (contributions) from the management and raising *infaq* funds from other sources. In order for these funds to be managed properly and professionally, an institution is needed to accommodate them and an organizational structure to manage them. The ZIS fund management institution in the form of the Zakat Management Institution (LAZ) is important to establish and is a necessity to complement the organizational structure of NU, which consists of the *Syuriah*, *Tanfidziyah*, institutions, and autonomous bodies. Meanwhile, Hamim, Chairman of *Lazisnu Ponorogo 2014-2019*, stated that *Nahdliyin* members are willing to give donations, both material and non-material, based on the principle of sincerity. These contributions constitute significant charitable activities. Since no such institution existed, the NU Regional Chapter (PCNU) took the initiative to establish the NU Zakat Management Institution (LAZ) to harness the potential for charitable giving and complete the organizational structure, which lacked an LAZ, while other institutions and autonomous bodies (*Banom*) had already been established (Interview with Hamim Winawan, January 19, 2024).

Ultimately, the organization's journey was fulfilled through several programs in the collection of *zakat*, *infaq*, and *sedekah* from *Nahdliyyin* residents, managed by *Lazisnu*. Established in 2008 as the Branch Head of the Zakat, *Infaq*, and *Sedekah* Committee of LAZIS NU, *Lazisnu Ponorogo* is located at Jl. Sultan Agung No. 83 Ponorogo. Matsari served as chairman until 2013. In 2014, it was renewed and strengthened as *Lazisnu Ponorogo* with SK No. 41/PC/A.II/L-19/V/2014 dated April 5, 2014, regarding the Approval of the Branch Leadership of the *Nahdlatul Ulama Zakat, Infaq, and Sedekah Management Institution (Lazisnu)* for the term 2014-2019.

The institutional transformation of *Lazisnu Ponorogo* into *NU Care-Lazisnu* followed changes at the central level during the 33rd NU Congress in Jombang in August 2015. This rebranding aims to introduce the *Nahdlatul Ulama Zakat, Infaq, and Sedekah Management Institution* to the international community, with a focus on professional and transparent management (Mas'ud et al, 2016, p. v). Officially launched in March 2016, this step strengthens the identity and effectiveness of the program. With this rebranding, the *Lazisnu Ponorogo* institution follows the policies of the NU Central Board, particularly the *NU-Care Lazisnu Organizational Guidelines No. 001 of 2016 on Organizational Governance*. Based on these Organizational Governance Guidelines, the *Ponorogo Regency NU Council* submitted the approval of the *Lazisnu* management through Decision Letter No. 08/PC/A.II/L-19/VII/2019 dated July 5, 2019. Subsequently, the management of *Lazisnu* was approved by the Central Management of *NU Care-Lazisnu* based on Decision No. 259/SK/PP-

LAZISNU/X/2019 dated October 17, 2019. This legal status serves as the operational basis for NU-Care Lazisnu in managing zakat, infaq, and sedekah under the PCNU Ponorogo.

The next step in the institutional aspect is to approve the establishment of Lazisnu at the sub-district level, which has been initiated for three years. This establishment is the result of coordination and consultation between PCNU and Lazisnu administrators with Lazisnu leaders at the central and East Java levels. As explained by Fathul Aziz:

NU is already an expert in terms of sincerity and honesty, but when it comes to professionalism in management, there are still questions. And the potential for generosity among Nahdliyin members is immense. Therefore, it needs to be channeled through management institutions, namely the Zakat Management Institution (Lembaga Amil Zakat) down to the district level (Majelis Wakil Cabang/MWC NU) and village or neighborhood level (Pimpinan Ranting NU/PRNU) (Interview with Fathul Aziz, February 8, 2024).

After consolidating with the MWC NU leadership through various activities such as the Nahdlatul Ulama Activist Training Program (PKPNU) and social gatherings, Lazisnu at the sub-district level received official approval through a Decree from NU-Care Lazisnu Ponorogo Regency. This philanthropic movement began in the eastern part of Ponorogo District, such as Jenangan and Ngebel sub-districts, following the philosophy of the sun rising from the east (Interview with Fathul Aziz, August 3, 2024). Legal institutional status is evident in Decision Letter No. 075/SK/PC-LAZISNU/I/2020, which grants permission to the Zakat, Infaq, and Shadaqah Management Unit (UPZIS) of the Nahdlatul Ulama Zakat, Infaq, and Shadaqah Management Institution (LAZISNU) MWC NU Jenangan Sub-district for the term 2020-2023, dated January 21, 2020. The management structure in this decree includes advisors, chairperson, vice chairperson, secretary, treasurer, as well as divisions for collection and distribution (Arsip NU-Care Lazisnu Ponorogo).

During its journey, NU-Care Lazisnu Ponorogo underwent a reshuffle of its management. The leadership of NU-CARE Lazisnu for the 2019-2024 term, as outlined in the Decision Letter of the PCNU Ponorogo Regency No. 08/PC/A.II/L-19/VII/2019, underwent a reshuffle in 2021 through the Decision Letter of the Nahdlatul Ulama Ponorogo Branch Committee No. 102/Pc/A.LI./L-19/IV/2021 Regarding the Approval of the Interim Replacement of the Leadership of NU Care - Lazisnu Ponorogo for the Term of Office: 2021 – 2024 (Arsip NU-Care Lazisnu Ponorogo).

The reshuffle of the NU-Care Lazisnu Ponorogo management is a reasonable step triggered by an evaluation of the performance of the PCNU management and the resignation of several members. Fatchul Aziz emphasized the importance of placing managers according to their respective capacities (Interview with Fathul Aziz, February 8, 2024). Meanwhile, Thohir highlighted the challenges of human resources and the fluctuating militancy of Nahdliyyin members. Inactive administrators will be removed and replaced by those willing to work, to strengthen the organization and improve services and performance for a broader positive impact (Interview with Fathul Aziz, February 8, 2024).

Based on the data presented above, it can be concluded that the presence of Lazisnu in Ponorogo is motivated by the need for a professional institution to manage zakat, infaq,

and shadaqah (ZIS) from Nahdliyyin residents, which can support organizational funding. This initiative originated from the Ponorogo NU Branch Leadership to complement the existing organizational structure. The rebranding of Lazisnu to NU-Care Lazisnu follows the central policy established at the 33rd NU Congress in 2015. The establishment of Lazisnu at the sub-district and village levels was initiated by the NU Branch Leadership, taking into account the community's potential for philanthropy, and was formalized through the Decision Letter of NU-Care Lazisnu Ponorogo Regency.

The presence of Lazisnu in Ponorogo, with its accompanying dynamics, is a strategic step taken as an effort to transform the institutional management of ZIS funds. Transformation is social change, and all social activities begin with something that does not exist and then develops over time. According to phenomenologist Schutz, social change can be defined as the transformation from the non-existent to the existent, even from social structures down to their smallest components, which impacts social life (Schutz, 1999, pp. 33–34).

The establishment of Lazisnu was a process that the Lazisnu institution underwent, transitioning from having no legal status to becoming a legally recognized entity. The existence of Lazisnu is marked by its formal establishment in 2008 through a decision made by the NU Branch Leadership (PCNU) of Ponorogo, which was subsequently ratified by the Central Leadership of LAZISNU PBNU with Ratification Letter No. 05/SP/PP/LAZISNU/V/2015. This decision established the structure of the Lazisnu Ponorogo Branch management from 2014 to 2018.

Lazisnu in Ponorogo was established in 2008, originating from the idea of the Chairman of the Syuriah PCNU to provide a platform for managing ZIS funds and inah syahriah. Its establishment marks an effort to transform philanthropy in institutional aspects. This transformation process follows the stages proposed by Everett M. Rogers and Shoemaker, as well as Syamsir Salam, which include invention, diffusion, and consequences, illustrating the structural and functional changes occurring within the social system of the organization (Rogers & Shoemaker, 1971, p. 7).

The establishment of Lazisnu at various levels is an effort to transform philanthropy that triggers social change. This change is driven by new ideas about the institutionalization of Lazisnu, which have been accepted by Nahdliyyin as part of Nahdlatul Ulama. By considering the origin of these ideas, we can identify the category of social change. If the change originates from the social system itself, it falls under the category of immanent change (Rogers & Shoemaker, 1971, p. 8). The idea to establish Lazisnu at the district level did not only come from Rais Syuriah as the top leader, but also from the internal needs of Nahdliyyin residents for a professional institution to manage ZIS funds. The awareness of residents of the potential for generosity and the importance of maximum fund management shows that this change is an immanent change, because it was born from the internal social system of the organization itself.

Professionalism in the Institutional Dynamics of NU Philanthropy

The institutional transformation of Lazisnu is marked by a change in nomenclature or rebranding, changing the name Lazisnu to NU Care-Lazisnu. This aims to increase public awareness of the regular and targeted distribution of ZIS through professional, accountable, and transparent management in line with the vision of NU Care-Lazisnu to become a professional and trustworthy institution for managing community funds (zakat, infaq, sedekah, waqf, CSR, and other social funds) used professionally and with integrity.

The institutional transformation of NU Care-Lazisnu at the central level can inspire similar changes at the provincial (PWNU) and branch (PCNU) levels, including in Ponorogo. After thorough coordination, the Lazisnu Ponorogo management has restructured its organizational structure, work programs, and fund management. Lazisnu Ponorogo Branch has two management bodies: the daily management and the Amil. The Amil collects ZIS funds from donors, while the daily management oversees and manages Lazisnu programs. However, both bodies always work together to ensure that programs run smoothly (Interview with Sumarlin, January 5, 2024).

Over time, Lazisnu Ponorogo has continued to develop itself by improving its capacity and services through training, network development, and collaboration with various related parties. As explained by Sumarlin during his communication with the central Lazisnu management at the national coordination meeting (Rakornas) or other activities such as the Nahdlatul Ulama Cadre Development Program (PKPNU), these initiatives can serve as efforts to develop Lazisnu and expand its network. Further development efforts for Lazisnu include the establishment of Lazisnu at the sub-district level (MWC NU) to bring zakat, infaq, and almsgiving services closer to the community at the local level.

The approach taken was to go directly to the sub-district level to identify potential and strengths that could be optimized by leveraging the monthly meetings of the NU MWC chairpersons across Ponorogo and the NU Care Lazisnu Ponorogo Branch Coordination Meeting (Rakorcab) held on December 15, 2019, which was attended by representatives from each NU MWC. The efforts paid off, and within approximately three years, Lazisnu at the MWC level had been established in nearly all districts. In fact, within one MWC, several Lazisnu branches at the village level had already been formed (Interview with Sumarlin, January 8, 2024).

After the Lazisnu MWC level was formed, the next step was to hold a “Madrasah Amil,” a program organized by Lazisnu Ponorogo to improve the understanding and skills of zakat amil in managing ZIS funds effectively and efficiently. This program provides training and mentoring for zakat collectors to perform their duties professionally and improve work patterns and team synergy between NU-Care Lazisnu to serve the community and the ummah, thereby achieving self-reliance quickly.

In practice, Madrasah Amil is conducted in collaboration with the Bahtsul Masail Institute (LBM) PC NU Ponorogo, because one of the subjects taught at Madrasah Amil is related to fiqh zakat. Materials on the profile and management of NU Care-Lazisnu, Zakat Management, the NU Coin Movement, Digital Fundraising, the Urgency of Amil,

Administration and Reporting were also presented (Buletin NU-Care Lazisnu Kabupaten Ponorogo Edisi Januari 2021). Madrasah Amil is being actively implemented in rotation from one sub-district to another. The enthusiasm of Lazisnu in the sub-districts is evident in this Madrasah Amil.

In addition to the madrasah amil, a coordination meeting for the NU-Care Lazisnu district work program was held by NU-Care Lazisnu regency to strengthen the capacity of managers. Attended by the head of NU-Care Lazisnu district and PCNU Ponorogo administrators, this meeting aimed to adjust the management structure to the needs in the field. Additionally, NU-Care Lazisnu at the district level actively engages NU members through road shows or door-to-door visits to Nahdliyin communities, resulting in two new donors each day who commit to donating through NU-Care Lazisnu.

In order to enhance the professionalism of NU Care-Lazisnu, the PCNU Ponorogo has decided to establish an Executive Management Team to strengthen the institutional framework of NU Care-Lazisnu. The formation of this Executive Management Team will be followed by a gradual transition of the NU Care-Lazisnu Ponorogo executive board. This interim executive board structure will remain in place until the end of their term in 2024. This structure was decided by an internal meeting of PCNU together with the NU Care-Lazisnu management. The daily management personnel of NU Care-LAZISNU Ponorogo for the 2021-2024 term were appointed by PCNU. There have been changes in positions at the Secretariat and some new names in the Deputy Chairperson ranks (Redaksi, 2021).

Based on the data presented above regarding the dynamics of philanthropic institutions, it can be concluded that Islamic philanthropic institutions in Ponorogo have developed in line with the dynamics that have accompanied them, which can be broadly classified into three phases: formation, development (modernization), and innovation and adaptation. The formation phase, marking the birth of Lazisnu, occurred during the 2009–2014 term of office. In other words, this phase represents the embryonic stage of Lazisnu's establishment at the district level. During this phase, Lazisnu's activities were limited to Ramadan, focusing on collecting ZIS funds with a very limited reach. Although Lazisnu had been established, the majority of philanthropic activities among Nahdliyin residents were carried out on a personal, community-based level.

The second phase is the development phase, which took place during the 2014–2019 term of Lazisnu. During this phase, Lazisnu began to form at the subdistrict level due to increased awareness of the importance of professional zakat management. During this phase, the institutional structure of Lazisnu at the district level underwent a rebranding to become NU-Care Lazisnu, following the steps taken by Lazisnu Central as an effort to strengthen the identity and professionalism of the philanthropic institution. This development phase was followed by the innovation and adaptation phase, which took place during the 2019–2024 term of Laazisnu. This phase is marked by the growing strength of NU-Care Lazisnu as a philanthropic institution that adopts more professional and modern philanthropic management practices.

Talking about transformation cannot be separated from efforts to bring about change and its dynamics. Based on Rogers' opinion, social transformation or change cannot be separated from the emergence of new innovations and their diffusion to society. Innovation can take the form of an idea, discovery, method, or object that is considered new by individuals, organizations, or social systems. The process of spreading ideas or new things as an effort to change a society occurs continuously from one place to another, from one period of time to the next, from one field to another, and among a group of members of a social system (Rogers, 2014). In this process, there is interaction between four elements, namely the innovation itself, how information about the innovation is communicated, the time frame, and the nature of the social system in which the innovation is introduced (Rogers & Shoemaker, 1971, pp. 18–28). Based on Rogers' theory, the dynamics that occur in the Lazisnu institution refer to four main elements that interact with each other (innovation, communication channels, time frame, and the nature of the social system).

In terms of innovation, Lazisnu stands out as a philanthropic institution with legal status for its operations. In its early stages (formation phase), this innovation offered a more structured institutional framework for the collection and management of Zakat, Infaq, and Sedekah (ZIS). However, during this formation phase, the innovations that occurred were still limited in both scope and activities. Lazisnu's activities only took place during the month of Ramadan, with a very limited scope of target recipients for collection and distribution. This indicates that while there is potential for innovation, its implementation is still not optimal.

During the development phase that took place during the 2014-2019 period, the innovation implemented was the establishment of Lazisnu at the sub-district level and the rebranding of Lazisnu to NU-Care Lazisnu. With the establishment of institutions at the sub-district level, the community can directly feel the benefits of better ZIS management. The institutional rebranding reflects efforts to enhance professionalism in zakat management and strengthen the institution's identity as part of a larger organization. The recognition of the importance of professional zakat management serves as the primary driver for this innovation. This innovation introduces a new, more structured, and efficient approach to philanthropic management.

During the innovation and adaptation phase that took place during the 2019-2024 term, innovation included the adoption of more professional and modern philanthropy management, as well as the development of a clear organizational structure and Standard Operating Procedures (SOPs). This approach enables NU-Care Lazisnu to enhance efficiency and effectiveness. With a more structured management system, NU-Care Lazisnu can manage funds and programs more effectively, ensuring that every contribution is utilized optimally to achieve social objectives.

In addition to innovation, communication channels also play an important role in the dynamics of Lazisnu's institutional transformation. In the formation or initial phase, communication about Lazisnu's existence was still very limited. The use of social media was not widely accessed by Nahdliyin residents, so the reach of information about Lazisnu was

also very limited. The pattern of communication changed in the second phase, the development phase. Communication channels in this phase became increasingly important, marked by the presence of Lazisnu at the sub-district level, which necessitated communication channels to inform Nahdliyin residents about Lazisnu's activities and benefits so that they could be more easily conveyed to a wider audience. The use of social media and community-based activities among Nahdliyin residents can serve as a medium for disseminating information and raising awareness. The involvement of religious figures such as NU clerics and community leaders in communicating the existence of Lazisnu can also accelerate information dissemination and increase community participation.

During the innovation and adaptation phase, which took place during the 2019–2024 term of Lazisnu, selecting effective communication channels became very important for socializing the NU-Care Lazisnu institution with modern management to Nahdliyin residents. The use of social media, websites, and other platforms can help increase awareness among Nahdliyin members to channel their ZIS contributions through NU-Care Lazisnu. Additionally, collaboration with religious leaders (kiai and ulama) and NU management down to the branch level in organized activities can expand the reach of information, enabling Nahdliyin members to better understand the benefits of NU-Care Lazisnu.

Time frame is the third aspect in the dynamics of transformation in philanthropic institutions. Time frame in the innovation adoption process refers to the time needed for the community to adopt the innovation. In the context of NU-Care Lazisnu, the 2009–2014 time frame shows that adoption has not been fully successful. Activities limited to the month of Ramadan and reliance on personal fundraising indicate that the community is still in the process of adjusting and accepting this innovation. This adoption process requires a longer timeframe to demonstrate the significant impact that is expected.

The time frame in the development phase indicates that the adoption process is accelerating compared to the previous phase. With the presence of NU-Care Lazisnu at the sub-district level, Nahdliyin residents have better access to participate in philanthropic activities. Although it still requires time to fully integrate the NU-Care Lazisnu institution into the Nahdliyin community, this phase indicates progress and increased trust among Nahdliyin residents toward Lazisnu. Meanwhile, the timeframe for the innovation adoption process indicates that Nahdliyin residents require time to adapt to the changes implemented. Despite the rebranding and implementation of professional management, Nahdliyin residents must experience the benefits and effectiveness of these changes. Over the course of several years, NU-Care Lazisnu has demonstrated tangible results that build trust and encourage Nahdliyin residents to actively participate.

The nature of the social system, in this case the Nahdliyin community, greatly influences the adoption of innovation. This community has strong values and traditions, where philanthropic activities in the formative phase are carried out on a personal and community basis. This can be a barrier to the adoption of formal institutions such as Lazisnu. When Lazisnu was established at the sub-district level, the nature of the surrounding social system greatly influenced the adoption of innovation. Nahdliyin residents with deeply

rooted philanthropic traditions have values of solidarity and social concern, making them more receptive to Lazisnu. As awareness of the importance of professional zakat management increases, Nahdliyin residents tend to be more open to participating. However, challenges remain, such as the persistence of personal-based philanthropic activities among Nahdliyin members, which may continue within their communities.

Based on the above description, it can be concluded that the dynamics of philanthropic transformation in Lazisnu institutions through innovation, communication channels, time frame, and the nature of the social system show a gradual and complex adoption process. In the initial phase, innovations were limited and suboptimal, but as the organization developed, the establishment of Lazisnu at the sub-district level and its rebranding as NU-Care Lazisnu successfully improved professionalism and expanded its reach. Effective communication channels and the involvement of religious leaders (kyai and ulama) can accelerate adoption, while the time required for adaptation indicates that the trust of Nahdliyin community members can be built through tangible benefits they experience. Despite ongoing challenges, particularly in changing personal philanthropy traditions, increased awareness of professional zakat management offers hope for broader participation among Nahdliyin community members.

CONCLUSION

Based on the results of the analysis, it can be concluded that the institutional transformation of philanthropy among Nahdliyin residents in Ponorogo was driven by two main sources of change. First, immanent change, which is change that originates from the community's internal awareness of the importance of organized philanthropy management, as reflected in the idea of establishing Lazisnu at the district level. Second, contact change, which is external influence in the form of interaction with modern institutional systems, as seen in the formation of Lazisnu at the sub-district and village levels.

The dynamics of this transformation show that the process of change was not spontaneous, but took place through institutional innovation, effective communication channels, and the involvement of socio-religious actors, particularly kiai and ulama who functioned as mediators of social legitimacy. This transformation was then realized in the institutional rebranding to NU Care–Lazisnu, which marked a paradigm shift in philanthropy from traditional to a modern, accountable, and professional model.

Scientifically, this research contributes to enriching the literature on the institutional transformation of Islamic philanthropy in traditionalist Muslim communities, particularly at the local level, which has not been widely studied previously. These findings also provide practical implications for Islamic philanthropic institutions in developing institutional adaptation models based on religious values and modern professionalism.

In the future, further research can be directed at testing the effectiveness of the NU Care–Lazisnu institutional model in improving community welfare, as well as exploring patterns of collaboration between Islamic philanthropic institutions and local governments in the framework of sustainable development.

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