



## **Implementation of Islamic Philanthropy Management at MA**

### **Miftahul Ulum Magetan**

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<b>Article Info</b>	<b>Abstract</b>
<p><b>Article history:</b> Received May 10, 2024 Revised June 1, 2024 Accepted June 27, 2024 Available online June 30, 2024</p> <hr/> <p>*Corresponding author email: <a href="mailto:massruuk@gmail.com">massruuk@gmail.com</a> Phone number:</p>	<p><b>Introduction:</b> The problems of the Indonesian nation have become increasingly complex over time. Challenges facing the demographic bonus. Economic inflation, natural disasters, and many more. Education is one effort to overcome this problem. So education becomes a collective responsibility. Educational institutions are one part of the current educational process. Educational institutions still need to receive more attention because of their role in deepening knowledge for society. Islamic philanthropy in academic institutions is a strategic effort for educational institutions to be able to prepare for and answer these challenges. This research aims to determine the management, obstacles, and support for Islamic philanthropy at MA Miftahul Ulum. This research uses a qualitative method with a descriptive approach. Research data collection using observation, documentation, and interviews. The management of Islamic philanthropy at MA Mifitahul Ulum includes managing monthly and daily Infaq and receiving and giving Shodaqoh. Numerous internal and external parties to the madrasah or community support the sustainability of Islamic philanthropy at MA Mifitahul Ulum. There is a slight lack of understanding of the concept of Islamic philanthropy, which is one of the obstacles to implementing Islamic philanthropy</p>
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## **INTRODUCTION**

Indonesia is a country that has a wide variety of cultures, traditions, and geographical areas. In 2045, exactly one century later, Indonesia had a strong goal, namely to achieve a golden Indonesia and to realize an advanced Indonesia. To achieve these goals, it is necessary to have a provision for investment in the future, which will be in the form of investment in human resources through education. However, the problem in reality is that problems in various sectors need to be fixed and anticipated so that achieving Indonesia's great goals is more straightforward to realize. Education is part of solving the problems that have been developed.

According to the father of Indonesia's education, education is divided into three centers of education, namely Formal, Non-formal, and Informal (Suryana & Muhtar, 2022) Formal education is the main part of the institution and is the responsibility of all citizens, both the government and the community. Education in Indonesia formally cannot be said to be good because many elements supporting education are still not supporting the sustainability of education (Bakar, 2015). This problem is the responsibility of the government and the people of Indonesia. The community in education issues is a strategic place to take part in achieving the goal of a superior Indonesia.

Islam offers the concept of philanthropy as an effort by the community to facilitate efforts to contribute to the advancement of Indonesia. Islam recommends that when there is a problem with eating, you should take part in solving a problem. In Islam, there is also Islamic philanthropy, which has a meaning of Islam to encourage each other for generosity for humanity. Zakat, infaq, sadaqah, and waqf are part of today's practice of Islamic philanthropy. Islamic philanthropy already existed in the time of the Prophet Muhammad PBUH, when the Prophet Muhammad once issued to give zakat (Jannah & Humaidi, 2020). In education, philanthropic activities are Shodaqoh, Infaq, Waqf, and Zakat activities related to educational institutions.

The definition of implementation in the great dictionary of the Indonesian Language is implementation or application. Implementation is growing with the number of scientists implementing a policy. Implementation is one of the main forms and stages to determine policies. According to Purwanto and Sulistyastuti, implementation is an activity to distribute an activity carried out by the Implementers to achieve the realization of a policy (Purwanto & Sulistyastuti, 1991). Meanwhile, according to Fullan in Abdul Majid's article, implementation is a new activity for others to achieve the hope of change (Majid, 2014). According to experts, it can be concluded that implementation is the implementation of various ideas from a concept in the form of activities.

Management can be interpreted as management as an effort to plan, organize, direct, and supervise an organization to achieve the goals that have been set (Erie Sadewo, 2012). According to Mary Parker, Follet defines management as an effort or art to make it easier to complete other people's tasks to achieve a common goal (Novitasari, 2023). It can be drawn that management has almost the same meaning as management, which is an art in management so that it can run effectively and efficiently.

In Islamic philanthropy, Philanthropy linguistically comes from the language philanthropic, which comes from the Greek language, namely philo, which means love, and anthropoids, which means human. According to Merriam Webster on Arif Mustaqim, Philanthropy is *"The practice of giving money and time to help make life better for other people* (Maftuhin, 2022). Islamic philanthropy is generally a concern for fellow human beings by incorporating the concepts of past religious teachings such as zakat, infaq, sadaqah, and waqf. These activities have become a daily routine that humans do. It is necessary to have a broad understanding of philanthropy among the general public.

Islam provides mandatory worship when it has met the income indicator in the form of zakat. According to Imam Hanafi, Zakat is to make property rights a certain part of property to be distributed to people following Islamic law (Arifin, 2020). Zakat issuance is mandatory so that zakat is not only for people who can afford it but economically ordinary people are also obliged to pay zakat. The concept of zakat is not only for earthly purposes but the concept of the hereafter is also related because carrying out Islamic sharia obligations is a form of obedience in carrying out the teachings and obligations of Islam. Zakat is part of Islamic Philanthropy because zakat gives property or goods to a person and is given to 8 groups entitled to receive zakat.

The next practice of Islamic Philanthropy is Infaq; according to Al-Raghib, the word infak has passed or runs out because it has been sold, damaged, or died (Rosmini, 2016). Infak and zakat almost have the same meaning but differ in terms of intention or concept in management. Zakat is the expenditure of zakat because it is an obligation that has not reached the bishop or the obligation of zakat fitrah. Meanwhile, infaq expenses are voluntary without being bound by time or place.

Sadaqah or Shodaqoh has a more general meaning compared to infaq or others. Alms, in its implementation, are not determined by how much is given alms and the amount given alms; all the goodness that, according to the teachings of Islam, is included in almsgiving (Qodariah Barkah et al., 2020). In Islamic philanthropy, it is not only in the form of nominal money, but it can also be given in the form of baalang, or Islamic teachings, it is waqf. Mundzir Qohaf waqf is to give property or a productive staple object, then distribute the proceeds to benefit society and religion (Jamal, 2019). From several definitions of Islamic philanthropy, such as zakat, infaq, sadaqah, and waqf, it is an effort to help the formal education process through educational institutions.

This research aims to determine the implementation of Islamic philanthropy in educational institutions and the support and obstacles to implementing Islamic philanthropic management. Islamic philanthropy is one of the efforts to improve the learning process and become a concept applied to improve the quality of students following standards. Educational institutions are part of simplifying and maintaining the sustainability of the educational process in educational institutions so that they continue to exist in the future.

## **RESEARCH METHODS**

This research uses a qualitative, descriptive approach with case studies with detailed, structured, concise, and clear sentences. The research was carried out in-depth, describing

the actual situation to support the presentation of data. The research data contains secondary data, which is the main data, and supporting data as secondary data. Qualitative research then correlates with the need for detailed and clear research data. Research data collection techniques using Observation, Interview, and Documentation. Then, the data that has been obtained is analyzed with an interactive model, including research data collection, data condensation, data presentation, and concluding research findings. This research is carried out systematically and structured, starting with identifying problems and providing conclusions on the research data.

## **RESULTS AND DISCUSSION**

### **Implementation of Islamic Philanthropy Management at MA Miftahul Ulum**

The implementation of Islamic philanthropy at MA Miftahul Ulum from the findings of several data collected by the researcher, is the implementation of zakat, infaq from the community and the madrasah environment, receiving sadaqah from the community and receiving waqf for the operation of the educational process

#### **1. Implementation of zakat mall and fitrah**

The implementation of Zakat mal and Zakat fitrah, As an effort to improve the learning process of students implementing practice-based learning programs and educational institutions, to increase the understanding of the letter, can be managed well. The zakat payment is given to eight groups entitled to receive zakat (Wibisono, 2015). Paying zakat fitrah as a learning in a series of educational processes at MA Miftahul Ulum. Meanwhile, the mal zakat issued by teachers who have been certified is a form of community justice. Because as a civilian, it is required to issue zakat. The expenditure of zakat mal is a form of concern for residents who have an upper economy to give some of their wealth to people with a lower economic class (Saripudin, 2016). The implementation of zakat at MA Miftahul Ulum is two, namely zakat fitrah in schools as a learning practice of compulsory zakat expenditure and the issuance of mal zakat for educators who are already civil servants as a process of economic equality in Islam.

#### **2. Infaq as an effort to apply discipline**

Implementing infaq management at MA Miftahul ulum in managing daily infaq is used infaq, mandatory when getting kifarat or a fine, means arriving late. The infaq is included in the mandatory infaq when arriving late (Hastuti, 2017). The implementation of the daily infaq is to shape the character of students to be disciplined in arriving at school; as for the monthly infaq as a management for the operation of the educational process. The funds are managed to provide bisyarroh to educators who are not yet civil servants. Infaq is intended for the educational process and helps the running of the educational process by empowering educators (Yuswar et al., 2015). The management of infaq at MA Miftahul Ulum is intended to benefit quality education.

#### **3. Shodaqoh and Waqf to support the educational process**

MA Miftahul Tulum received sadaqah in the form of funds for the construction of mosques and buildings and held in the form of waqf as a form of implementation of concern for education. MA Miftahul ulum received waqf in the form of a building for the educational

process. The implementation of waqf is not only in the form of a building for the educational process (Akbar et al., n.d.). The results of the management of Islamic philanthropy it is managed by the institution to develop institutional infrastructure so that the educational process can run optimally. To support the learning process so that students can carry out learning optimally

### **Support for the Management of Islamic Philanthropy at MA Miftahul Ulum**

The implementation of Islamic Philanthropy management at MA Miftahul Ulum can run well, and there is maximum support for its management. The support is to facilitate and help the management of Islamic philanthropy at MA Miftahul Ulum to run effectively. According to Meding Edie Gunarta, support is a transactional relationship between individuals and people or groups to realize the affection of fellow humans (Gunarta, 2015). There is support for managing Islamic Philanthropy, and management implementation becomes more effective and efficient.

In the presentation of the above data from the findings of the research results, the support for the management of Islamic philanthropy at MA Miftahul ulum is as follows:

a. Community Support

The implementation of Islamic philanthropy in MA Miftahul Ulum, community has an important role in helping the implementation of Islamic philanthropy in MA Miftahul Ulum. Shodaqoh support is in the form of material and non-material. The community proves that the community cares about education (Novita, 2017). So, public concern is an instrument of support for educational institutions to provide a quality educational process.

b. Environmental awareness for the management of Islamic Philanthropy

Awareness within the institution of MA Miftahul ulum is a supporting factor in implementing Islamic philanthropic management. Awareness arises because of the worship factor and the social concern factor of fellow humans (Syafiq, 2018). The implementation of Friday alms managed by the Student Council of MA Miftahul Ulum proves that having an awareness of Islamic management, the funds are given to parents of students or the school environment affected by the disaster. In addition to student awareness, the awareness of educators is part of the support in the management of Islamic philanthropy. The support to help manage and mentor daily infaq at MA Miftahul Ulum from educators is very helpful for implementing Islamic philanthropy management at MA Miftahul ulum.

### **Support for the Management of Islamic Philanthropy at MA Miftahul Ulum**

Implementing Islamic philanthropic management at MA Miftahul Ulum supports the management of Islamic Philanthropy. In addition to management support, there are obstacles to managing Islamic philanthropy at MA Miftahul ulum. These obstacles make it a challenge and become an evaluation material in the management of Islamic philanthropy. According to Brinkenhoff, evaluation is an investigation process as information material to formulate policies (Muryadi, 2017). The research findings on Obstacles to the Management of Islamic Philanthropy at MA Miftahul Ulum are two, namely:

a. Lack of awareness of some students

Awareness will arise because of understanding a matter or deed. In the management of Islamic philanthropy as part of the practice of worship that is solely to Allah and fellow humans. The lack of economic factors is part of the possibility that students do not practice Islamic philanthropy (Ghofur, 2018). It is possible that these economic factors are not charged with implementing Islamic philanthropy in the form of daily infaq. The research data presented above researchers found that several students did not pay infaq as a punishment for arrival.

b. Lack of understanding

MA Miftahul ulum students, in terms of understanding religious learning on religious material, have been conveyed by teachers about Zakat, alms, and infaq. However, some students do not pay attention to the learning process. This factor is the cause of a lack of understanding in the implementation of Islamic philanthropy. The encouragement from the inner factor becomes a substantial factor in learning (Hamengkubuwono & Susanti, 2021). So that the desire to learn must be embedded in yourself.

**CONCLUSION**

The implementation of *sanaan* is a form of program that is structured to achieve more efficient and effective goals. Meanwhile, Islamic philanthropy is an affection for a person's life using Islamic concepts. The practice of philanthropy in Islam is carried out routinely and has become a habit practiced in Indonesian society.

The implementation of Islamic philanthropy at MA Miftahul Ulum has the implementation of zakat mal intended by educators who are already civil servants and zakat fitrah as a learning process for students. Implementing infaq is an effort to provide discipline for students and sadaqah to support the learning process. Meanwhile, waqf is intended to build facilities and infrastructure to support the educational process.

The implementation of philanthropy is going well, supported by several elements, including the participation of the community in organizing and helping the philanthropic process, while the obstacle is the lack of awareness of some people in managing and participating in volunteering.

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