Exploring The Practice Of Islamic Philanthropy
In Campus Of Indonesia

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ABSTRACT
In Indonesia the objective of the higher education as regulated in the Law Number 12 of 2012 is to fulfill three different duties: teaching, research and community service. In relation to the third duties, poverty as the most popular problem in the daily life could be coped with the availability of higher education. For this, some of the campuses in Indonesia have been managing Islamic philanthropy as a reflection towards community services duties. The paper in turn aims to discuss the practice of Islamic philanthropy management in the campus life. Data was collected by searching the campus managing Islamic philanthropy. The purposive sampling was used as the sample in the study and the qualitative data was used for the data analysis. The study revealed that the initiative of management Islamic philanthropy in campus life of some universities in Indonesia has two different backgrounds; those are the establishment of Islamic Philanthropy organization from top (leader), and others from bottom (academician or student organization). Managing Islamic philanthropy in campus life is facing some challenges and obstacles that are different from those occurred in an organization under National Amil Zakat Agency in Indonesia.

Keywords: Islamic philanthropy, state, private, campus, Indonesia

1. INTRODUCTION
Philanthropy means altruism, a universal concept rooted in the tradition of world’s religions (Gaus AF, 2008). During its development, the theory of social theory or social philosophy is united with the issue of social justice and philanthropy that even have become a specific issue in modern philanthropy (Latief, 2010).

Poverty is one of social problems in Indonesia. As revealed by National Statistical Bureau, poverty rate in 2016 reached to 10, 86% from a total of Indonesian population (BPS, 2016). The government currently has a variety of integrated poverty reduction programs either based on social assistance, community empowerment or the empowerment of small-scale business, run by the various elements of both central and local government.

To improve the effectiveness of poverty reduction efforts, the President has issued the Presidential Decree No. 15 of 2010 on the Acceleration of Poverty Reduction, aimed to accelerate the decline in the poverty rate by 8% to 10% in the end of 2014 (TNP2K, 2017) Furthermore, Islam that has the largest number of followers in Indonesia has the tithe (zakat) concept to distribute wealthy from the rich to the poor as stated in the Holy Al-Quran stating "in order that it may not (merely) make a circuit between the wealthy among you...." Al Hasyr verses 7 (Qur'an, 2010). Moreover, from various studies it is proven that in economic

This paper is a part of the research still being undergone. Comments and input are highly welcomed

I gratefully acknowledge the support and generosity of the Faculty of Islamic Economic and Business IAIN Surakarta and to Muhammad Alan Nur for the technical assistance
dimension, it could be one of solutions towards poverty. However, zakat in this case is not able to stand alone in alleviating poverty (Buana, 2017).

The research of National Amil Zakat Agency (BAZNAS) and Agriculture Institute of Bogor (IPB) in 2011 reported that the potency of Zakat in Indonesia could reach IDR 217 trillion per year or 3.4% of Indonesia's GDP. The total potential national of zakat, zakat as collected by BAZNAS only reached 1% of all potential national charity (Mahanani, 2014).

In Indonesia, the objective of university (higher education) as stated in Law Number 12 of 2012 is to fulfill three different duties: teaching, research and community service. Community Service is an activity among academicians who use sciences and technology to advance and educate people to achieve welfare in their life. Meanwhile, every university has a different activity that involves a number of stakeholders in the university to help government in coping with any social problems in community, especially those living near campus. University is the one of the institutions that is very strategic in the development of zakat in Indonesia. By establishing zakat Centre for study and zakat research, university also can be used as one of the potential large zakat collections. It can be identified from the number of faculties and staffs mostly already belonged to muzakki (Agustian, 2016).

This paper aims to explore how far the practice of Islamic philanthropy in campus of Indonesia especially from fundraising and distribution model has been applied. It is an interesting topic to discuss since a university has the potential muzzaki and it could lead zakat distribution unit hand in hand with BAZNAS to create prosperity and reduce poverty around the campus.

2. LITERATURE REVIEW
2.1 Zakat Management in Indonesia
The practice of Islamic Philanthropy in Indonesia can be tracked back to the collection and distribution zakat of two institutions namely mosque and pesantren – informal school of Islamic studies in Indonesia- (Piliyanti, 2010). Furthermore, zakat management for productive distribution began 1970s (Gaus AF, 2008) (Piliyanti, 2010).

Zakat management has obtained a place in the Indonesian legal order through the enactment of Law Number 38 of 1999 enhanced by the Law Number 23 of 2011 on zakat institution management. The objective of zakat management is to create the prosperity and reduce poverty in Indonesia.

Further, the latest Law of zakat management, the administrator of zakat as stated in Chapter III Article 6 and 7 that the administrator institution of zakat is divided into two: National Amil Zakat Agency (locally called BAZNAS established by government) and Amil Zakat Agency (locally called LAZ, established by private/society). On the other hand, the Government Regulation Decree Number 14 of 2014 states that BAZNAS is assisted by zakat collector unit (locally called UPZ). The form of zakat collector unit consists of state agencies from central to local government in the villages. The higher education is included as zakat collector unit (BAZNAS, 2017).

From the structure of zakat management above, higher education could be one of zakat collection units. Research concerning with zakat management in the area of campus life is still rare since the professional of the zakat management could be found in BAZNAS and LAZ. On the other hand, higher education has a potential muzzaki from zakat profession. Zakat profession is one of the contemporary alms belonging to the household (Qardhawi, 2011). In the zakat management law, Article 4 clearly stated that the output of the revenue and service is categorized as the wealth that must be tithed.

The higher education in Indonesia consists of different types as follows: university, institute, polytechnic, college and academy both as state and as private institution. The
number of universities is 75 while private university is 466 (Statistik, 2016). Unfortunately, from the result of investigation on the website, it is found that there are 4 higher institutions and 2 private higher institutions officially act as the zakat collector unit of BAZNAS.

Some researches focused on how people pay zakat in campus showed some different results. As stated by Salbi (Salbi, 2012), the preference of muzzaki to pay zakat profession through agencies reached 78%. Other campus, according to Lessy (Lessy, 2016), only showed 40% chosen to pay zakat through modern methods through zakat management institutions. Mahanani stated that the factors, which significantly affect the employees of Agriculture Institute of Bogor in distributing zakat through zakat management in campus included service and occupational status in the office (Mahanani, 2014).

2.2 Fundraising and Zakat Distribution Model

2.2.1. Fundraising & Strategy

Qardhawi stated that basically all religions concern with the poor and attempt to create prosperity for humankind by their doctrine of giving (Qardhawi, 2011). In Islamic teaching as derived in zakat management law, the type of Islamic Philanthropy consists of zakat, infaq sadaqah and waqf.

Based on the types of resources, fundraising approach is divided into two: retail fundraising and institutional fundraising. Retail fundraising is raising funds focused on individual targets; while institutional fundraising is focused on the raising of institutions or organizations, such as companies, donors, government or local charities (Kalida, 2004). Whereas, the method of fundraising can be done by four methods: face to face, direct mail, special events and campaigns.

Generally, the strategy of fundraising strategies used by modern zakat institutions has adopted the method above, for example, Dompet Dhuafa using the integrated marketing communication and public figures. The use of information Technology and social media is used for the simplicity of their donator (Fajar, 2012).

2.2.2. Distribution Zakat Model

Zakat fund was initially dominated by the distribution pattern for a consumptive use. However, the pattern of zakat distribution has recently developed for the productive activity of mustahiq. In the guidance of zakat book published by Directorate General of Islamic Community Guidance and Hajj Affair Ministry of Religious Affair, to utilize zakat, the forms of innovations of zakat distribution are categorized into four (Mufraini, 2012):

1. Traditional Consumption, i.e. zakat distributed to mustahiq to be used directly such as Zakat Fitr given to the poor to meet their daily needs or Zakat Mal distributed to the victims of natural disasters
2. Creative Consumption, i.e. zakat embodied in other forms of consumptions such as the one given in the form of school supplies and scholarships.
3. Traditional productive, i.e. zakat given in a number of productive forms such as goats, cows, razors, and so forth. By so doing, it will empower the mustahiq to be able to create a business that later can create jobs for the poor
4. Creative productive, i.e. zakat is in the form of source of capital to build a social project or to add capital for small business.
Figure 1 shows that the traditional paradigm of zakat distribution is only for consumptive purpose. The impact of this distribution model is to meet the needs of the poor, simply only to reduce the depth of poverty. The new paradigm model, on the other hand, suggests that the innovation of the zakat utilization by BAZNAS and LAZ in Indonesia as guided in the manual by the Ministry of Religious Affairs can be categorized into four models - traditional consumption, creative consumption, traditional productive, and creative productive, each of which has the goal of reducing poverty. However, if the management of zakat is still emphasized on the first model, the impact is only to reduce the depth of poverty - not to reduce poverty. Conversely, if the allocation of the zakat utilization has been developed by BAZNAS or LAZ to productive creative model, it will be able to decrease the number of poor people.

3. METHODOLOGY

3.1 Data
Secondary data from the website of zakat institution in campus was used as the source of the research. From the website surfing, the number of zakat management inside campus was 15 but it was only 11 zakat institutions used as the sample using the purposive sampling method with certain consideration.

3.2 Data Analysis
Exploratory research was chosen as the research type. Content analysis was used to interpret data from website. Triangulation data and source were used for the validity and reliability of qualitative data research.

4. EMPIRICAL RESULT
The higher education in Indonesia, based on the owner divided in two category: state and private university. From data investigation from website, it was found that there are 15 websites of zakat management campus from two different types of university.

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3 Actually the research gained data from primary and secondary data consisting of different methods, data from an in-depth interview of the selected informants not displayed in the paper.
4.1. Zakat Management in State University

Based on the analysis data, seven zakat managements are shown in Table 1, those are managed by state university scattered in Jakarta, west java, central java and east java. Most of state universities displayed are the reputable universities. Of 7 zakat management in campus, 1 campus was officially as the zakat collector unit of BAZNAS, and the remains managed zakat independently.

Table 1. Zakat Management of State University In Indonesia

<table>
<thead>
<tr>
<th>Num</th>
<th>Higher Education</th>
<th>Fund rising</th>
<th>Distribution</th>
<th>Link</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>Sebelas Maret University</td>
<td>Zakat: Auto Zakat included</td>
<td>Education</td>
<td><a href="http://lazis.uns.ac.id/">http://lazis.uns.ac.id/</a></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Infaq</td>
<td>Proselytization</td>
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<td></td>
<td></td>
<td>Shadaqah</td>
<td>Social</td>
<td></td>
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<td></td>
<td></td>
<td>Wakaf</td>
<td>Specific or Thematic</td>
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<td></td>
<td></td>
<td></td>
<td>Program</td>
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<td></td>
<td>Qurban</td>
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<td></td>
<td>Ramadhan</td>
<td></td>
</tr>
<tr>
<td>(2)</td>
<td>Semarang State University</td>
<td>Zakat</td>
<td>Educational Charity</td>
<td><a href="http://www.lazisunnes.or">http://www.lazisunnes.or</a> id/</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Infaq</td>
<td>Charity</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>Shadaqah</td>
<td>Proselytization</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Charity</td>
<td></td>
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<td></td>
<td>Economic Empowerment</td>
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<td></td>
<td></td>
<td></td>
<td>Humanity</td>
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<td></td>
<td></td>
<td></td>
<td>Religious</td>
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<td></td>
<td></td>
<td></td>
<td>Sociality</td>
<td></td>
</tr>
<tr>
<td>(3)</td>
<td>Diponegoro University</td>
<td>Zakat</td>
<td>Thematic programs; Fespa, Bedhu, Taman Bintang (those names of program acronym</td>
<td><a href="http://ziscenterundip.org/">http://ziscenterundip.org/</a></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Infaq</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Shadaqah</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(4)</td>
<td>Gajahmada University</td>
<td>Zakat</td>
<td>Education</td>
<td><a href="http://rumahzis.ugm.ac.i">http://rumahzis.ugm.ac.i</a> d</td>
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<tr>
<td></td>
<td></td>
<td>Infaq</td>
<td>Orphanage</td>
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<td></td>
<td></td>
<td>Shadaqah</td>
<td>Health and Environment</td>
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<td></td>
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<td></td>
<td>Economic Empowerment</td>
<td></td>
</tr>
</tbody>
</table>
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Humanity action
- Proselytization
- Scholarship from elementary to higher education

(5) Technology Institute of Bandung
- Zakat
- Infaq
- Shadaqah
- Wakaf
- Qurban
- Educational Charity
- Human Charity
- Health and Environmental Charity
- Economic and Empowerment Charity
- Magnificence Charity
- Qurban Service
- Ramadhan Superberkah

http://rumahamal.org

(6) Agriculture Institute of Bogor
- Zakat: Auto Zakat included
- Infaq
- Shadaqah
- Wakaf
- Aid for living support
- Scholarship of Ta’awun
- Aid for Muallaf
- Aid for going home
- Aid for educational expense

http://lazis.ipb.ac.id

(7) Islamic University of Malang
- Zakat: Auto Zakat included
- Infaq
- Shadaqah
- Wakaf
- Guidance for Small and Medium Scale Business (SMEs)
- Qardhul Hasan of Employees
- Scholarship of Yatim Unggul
- Scholarship of Akar Tangguh
- Aid
- Health of Contract Employees

http://elzawa.uin-malang.ac.id
It can be seen from the table that most of zakat management was more focused on individual fundraising where the lecturer and academic staff could be regular donator paying zakat profession by auto debit from their salary. The sources of funds from waqf were only found on 4 campuses that already had a long experience in managing Islamic philanthropy in campus. They have been using information technology for the fundraising of Islamic philanthropy funds more broadly - not just inviting donors from campus, but off campus. Generally, they use the mosque as a center charity in campus. Technology Institute of Bandung, GajahMada University, Sebelas Maret University and Diponegoro University focus the zakat management activities at the mosque. The data from website revealed that they also have practiced to gain the potential donators through special event and campaign. Naming event or campaign they also do creative and innovative; it can be seen from their acronym as displayed on their website. Generally, the use of special event and campaign strategy comes from infaq or sadaqah. Every campus has a different focus dependent upon their campus circumstance, target market and target utilization infaq or sadaqah around campus. For example, the practice of Diponegoro University is more focused on children's education orphanage in distribution model because their donor targets are mostly the students.

Most of zakat distributions in campus are more directed for the utilization of zakat infaq sadaqah viewed as the creative consumption such as offering the scholarship to the student. Although the fund allocation for the charity for the purpose of consumption of traditional as well there as utilization of zakat routine basis. Interestingly, most of zakat distribution of zakat management in campus utilize the Zakat Infaq Sadaqah funds using special event in line with the fundraising strategy has been done before. The target of the utilization of the Zakat, Infaq and Sadaqah funds in some campuses is more directed to the distribution but some address to the utilization for public. The fund utilization for each sector commonly is not published on the website; thus, the information from the website only becomes the initial indication of the practice of zakat management in campus.

4.2. Zakat Management in Private University

Four zakat managements including private university scattered in Jakarta, Yogyakarta, and Central Java are shown in Table 2. All of private universities displayed are Islamic private universities. Islamic University of Indonesia and Sultan Agung University are owned by the Islamic foundation and HAMKA University and Surakarta Muhammadiyah University is owned by National Islamic Organization namely Muhammadiyah.

<table>
<thead>
<tr>
<th>Num</th>
<th>Higher Education</th>
<th>Fundraising</th>
<th>Distribution</th>
<th>Link</th>
</tr>
</thead>
</table>
| 1   | Sultan Agung University | Zakat, Infaq, Sadaqah and Waqf | ▪ Proselytization development  
▪ Education Development  
▪ Education Development  
▪ Social and Education Development  
▪ Economic Development | http://lazis-sa.org/ |
<table>
<thead>
<tr>
<th>No</th>
<th>University</th>
<th>Zakat, Infaq, Sadaqah</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Indonesian Islamic University</td>
<td>Performance Scholarship</td>
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<td></td>
<td></td>
<td>Galang TPA</td>
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<tr>
<td></td>
<td></td>
<td>Ternak Master</td>
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<tr>
<td></td>
<td></td>
<td>Galang Madrasah</td>
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<tr>
<td></td>
<td></td>
<td>Rumah Prestasi</td>
</tr>
<tr>
<td>3</td>
<td>Surakarta Muhammadiyah University</td>
<td>Aid for Mosque and Mushola</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Education</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Festival of Islamic Great Days</td>
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<td></td>
<td></td>
<td>Social Proselytization</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Community Empowerment</td>
</tr>
<tr>
<td>4</td>
<td>HAMKA University</td>
<td>Zakat, infaq, Sadaqah</td>
</tr>
<tr>
<td></td>
<td></td>
<td>UHAMKA Care</td>
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<td></td>
<td></td>
<td>UHAMKA Micro Economic Empowerment</td>
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<tr>
<td></td>
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<td>UHAMKA Smart</td>
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<td></td>
<td></td>
<td>UHAMKA Preneuer</td>
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<td></td>
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<td>UHAMKA Qurban</td>
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<tr>
<td></td>
<td></td>
<td>Social Service and proselytization</td>
</tr>
</tbody>
</table>

It can be seen from the table that most of zakat management is focused on individual fundraising where the lecturer and academic staff could be the regular donators paying zakat profession by auto debit from their salary. The assistance of information has been deployed to generate the fund more broadly. Most of zakat distribution in campus more directed to the utilization of Zakat Infaq Sadaqah is a creative consumption model such as providing scholarship to the student. Although the fund allocation for the charity is for the traditional consumption, it is also for the utilization of zakat routine basis. The thematic strategy and special event also are practiced to utilize their zakat. The usage of funds for each sector generally does not publish on the website, so the information on the website is only the early indications of the practice of zakat management of campus.

5. CONCLUSION
Higher education as stated in the zakat management law is one of the zakat collector units but most of zakat institutions in campus have managed it independently in accordance with the local wisdom of each campus. Of seven campuses described in this paper, it was only one
campus that has officially become the zakat collector unit of BAZNAS, the rest still manage independently. In a private university, the owner is the Islamic Foundation and National Islamic Organization. In terms of fundraising it is easier and more flexible compared to the state university. The entire campus zakat profession is directly taken from their salary. The distribution model has implemented a model for the utilization of productive development of creative and productive model. This research also revealed that the initiative of management Islamic philanthropy in campus life of some universities in Indonesia has two different backgrounds; those are the establishment of Islamic Philanthropy organization from top (leader), and others from bottom (academician or student organization). Managing Islamic philanthropy in campus life is facing some challenges and obstacles that are different from those occurred in an organization under National Amil Zakat Agency in Indonesia.
REFERENCES


