

## SUSTAINABLE MODEL OF ISLAMIC PHILANTHROPY IN THE HIGHER EDUCATION INSTITUTION

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*This paper studies the theoretical structure to develop the model of Islamic Philanthropy in the form of integrated all the stakeholders in a higher education institution. Islamic Philanthropy is expected to play a more important role to handle and as a solution for the current social and educational issues, where the higher education main simultaneous roles for the learning, research and also community development issues. Using the content analysis approaches, this paper review the best practice current process of Islamic Philanthropy in a higher education institution and summarize the features that are significant to develop the model comprehensively. The paper then investigates the possibility of applying the model in business process improvement to overall the Islamic Philanthropy empowerment for the social and education issues. This paper is hoped to be able to contribute towards developing a comprehensive system to build the growth and sustainability of Islamic Philanthropy ecosystem in a higher education institution.*

**Keywords:** Islamic Philanthropy, Higher Education Institution, Management

### 1. Introduction

Indonesia as the largest Muslim country in the world and at the same time as a religiously and culturally pluralistic country, an Islamic philanthropic institution faced with a big challenge in formulating the concept of change the collective. The first is how the existing Islamic philanthropic institutions are and operate in various regions to develop its programs in a more innovative manner. Second, how Islamic philanthropic institutions operate in a religiously and culturally pluralistic country this can define their new target and marginalized groups intelligent.

Generally, philanthropy activities, especially in Islamic concepts have been active participated in the construction of higher education with several roles in the creation of support and serve the public good, advance on variety of social objectives and expand into the communities development and social construct for public wealth. By expanding their roles, scopes and expertise to higher education in developing countries, higher educational institutions have asserted their role in the building of knowledge societies on a global scale, providing support to academic institutions, research center and scholastic network (Fauzia, 2017).

Therefore, if we look at it based on its nature, there are two forms of philanthropy, namely traditional philanthropy and philanthropy for social justice. Traditional philanthropy is charity-based philanthropy. Traditional philanthropic practices take the form of giving for the benefit of social services, for example giving direct donors to the poor in order to meet their daily needs. However, the weakness is that it cannot develop the standard of living of the poor or the deep colloquial terms only give fish but do not give fishing rods (hook). In contrast to the form of philanthropy for social justice (social justice philanthropy), the form of philanthropy like this can bridge the gap between the rich and the poor. Bridge

This is manifested in efforts to mobilize resources to support activities that challenge structural inequalities that are the cause of the persistence of poverty. In other words, this type of philanthropy is looking for the root cause of the problem poverty, namely the existence of injustice factors in resource allocation and access to power in society.

Higher education institutions are facing rapidly rising costs and limitations in governmental funding for operationalization. Rohayati (2016) argued that this situation emerged the higher educational institutions, in this case need urgently the sustainable forms and systems of funding for cash-flow transactional also togetherness with the social goals for the public wealth.

However, social change requires approaches new which should be formulated from various sides. Network strengthening, institutional capacity and human resources of Islamic philanthropic institutions in Indonesia is becoming inevitable and that needs encouragement from and synergize with- other institutions, especially higher education institutions.

## **2. Islamic Philanthropy**

Philanthropy is associated with the action of expressing love to mankind and is often focused towards improving humanity rather than solely serving the needs of the poor (Rahayu, 2016). The term 'philanthropy' is a philosophical concept formulated in order to interpret human relationships and love a person or group of people to each other. Latief explored that love expressed among others through the tradition of giving or giving. During its development, the concept of philanthropy is interpreted more broadly, namely not only related to the activity of giving itself but to how the effectiveness of an activity of 'giving', both material and non-material, can encourage collective change in society.

The perspective of the development of Islamic discourse, the *fiqh* scholars in Indonesia has not responded adequately to change social events that occur in grassroots communities. Therefore, products Islamic law in Indonesia often does not adapt quickly to real community needs. Islamic *fiqh* views that are of a nature black-and-white (clear-cut) as defined by religious authorities, new respond to 'legal' aspects regarding whether or not it is permissible and halal-haram something. Muslim scholars and educated people who reside in the world education, at least can compensate for the slowness of formulating products Islamic law through new research-based *ijtihad-ijtihad*, including collective-academic *ijtihad* related to legal products in the field of Islamic philanthropy

Based on etymologically, the meaning of philanthropy (philanthropy) is generosity, generosity, or social contribution; something that shows love to humans. This term comes from Greek, namely *philos* (love) and *anthropos* (human), literally means the conceptualization of the practice of giving (giving), service and association (association) voluntarily to help other parties who need as an expression of love.

Islam as a religion that is *syāmil* and *kāmil* and *rahmatan lil'alamin* displays itself as a religion with a philanthropic face. The form of this philanthropy is extracted from the doctrine religions originating from the Qur'an and Hadith which are modified with the intermediary mechanism of *ijtihad* so that the institutions of *zakat*, *infaq*, *alms* and *waqf* emerge. The aim is that the treasure does not only circulate among the rich. Islamic philanthropy can also be interpreted as

giving charity (charity) which is based on a view to promoting social justice and benefits for the general public.(Latief, 2012)

Judging from the wisdom contained, actually Islamic philanthropy has two dimensions: first, the individual dimension (wanting for individual change), which is reflected in the purification of the human self from vices such as greed and stingy; second, the social dimension, namely changing the social order to build a culture of social responsibility and shared welfare. In Islamic philanthropy, the relationship between the giver and the recipient is not to form a superior-inferior relationship, but rather a partnership, so that in the relationship there is equality. Development and equality and hence can be avoided giving with certain messages.

Among Indonesian Muslims, philanthropic activities are increasingly prevalent these two decades, especially after the monetary crisis in the late 1990s. Activities Increasing 'Islamization' in various sectors, both in the political bureaucracy, positive law as well as social and cultural institutions of society, provide contributing to the increase in Islamic philanthropic activities. The ideological-political background in this context is socio-economic and political orientation of a number of philanthropic institutions. Islamic philanthropic institutions in Indonesia were founded by various groups, both those a background of social activists, political parties and bureaucrats. In the civil society itself, Islamic philanthropic institutions are an important part of it 'Hardline' Islamists (hardliners and more towards doctrine / activism philanthropy), conservative and moderate Muslim organizations.(Latief, 2012). On the other hand, directly or indirectly, the world of education is also a part inseparable from the discourse and practice of Islamic philanthropy.

The term 'philanthropy' (generosity and love) towards others has not too well known by a broad audience but actually practically the activity philanthropy has become an inseparable part of people's lives Indonesian Islam. To connect the concepts of zakat, alms and waqf with the idea of philanthropy, in the Islamic tradition the concept of *maslahah* can be used " *Umma*, common good, general welfare or 'collective benefit'.

### **3. Islamic Philanthropy And Higher Education Institution**

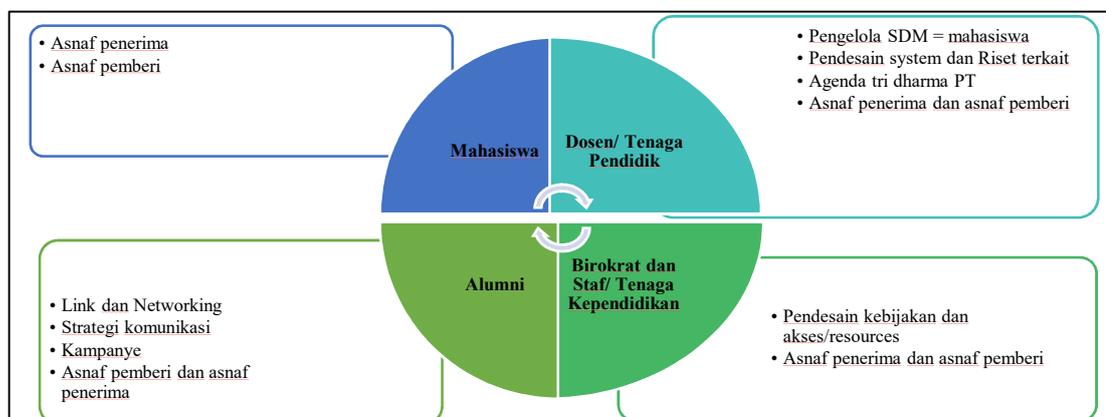
*Zakat, infaq, shadaqah, and waqf* are forms of Islamic teachings that invite mankind to care for others. These four philanthropies have similarities, namely that they have the same value of worship and increase solidarity between people. The four of them have an important role in empowering the people, namely by utilizing these philanthropic funds, they can minimize the economic inequality of the community, alleviate poverty, and minimize unemployment which may cause unrest in the community. society so that a peaceful and prosperous society can be created.

In Indonesia, the practice of philanthropy has transformed over time and the term has different nuances. This article acknowledges the conceptual difference between charity and philanthropy. Whereas charity is understood as a service delivery for a short-term assistance, philanthropy is more of a long-term project that targets the root problems creating inequality and poverty (Casey, 2016). Since the difference between the terms is not seen clearly in practice in Indonesia, the term philanthropy is used here. Philanthropic organizations receive their main resources from donors (either from family donation, corporations, institutions, or individuals). They manage these resources and then (re)distribute them to beneficiaries, either directly or through other organizations.(STF, 2019)

The development of Islamic philanthropic activism in Indonesia has taken a toll researchers' concerns, policies and policies. Effort to spread Islamic philanthropy for encouraging purposes the realization of social justice has been carried out by elements of society civil and government. This can be seen from the motivation, goals, and invitations made by the State concerned the application of Islamic philanthropy from the time of independence to the present. Today, Islamic philanthropic movements are not only carried out traditionally or only serve the poor. Rather, it is through this culture of philanthropy that poverty can be achieved be eliminated, and long-term programs can be created.

In fact, this effort to achieve social justice easy, because of many factors, both social, economic and political which is the challenge. For that, a more systematic effort from the State and civil society are still very much needed to deliver social justice.

The involvement of the higher education institution on growing the Islamic philanthropy activities, in this case to achieve the funding and distribution advancement. Describe about fundraising and distribution process approaches, these institutions organize, structure, function and strategize into the public attention. Rohayati (2016) explored that framework conceptualizing a higher education institution philanthropy action, derived form 2 (two) sources; First, systems for the fundraising within all the factors that influencing organizational fundraising success. Second, to achieve successful fundraising, the higher educational institution need to become connected with its external environment and to operate in a management structure by understanding the vision and mission.



**Figure 1.** Conceptualizing framework of higher educational institution's Islamic Philanthropy actions

Government involvement in the implementation Islamic education in Indonesia, has several consequences. First, the development of Islamic Higher Education in Indonesia runs so fast. The government through the Ministry of Religion, releases funds which is so great for strengthening the quality of Islamic higher education institution. The second consequence is that Islamic philanthropic institutions have not yet looked at universities as partners main. At least, the involvement of Islamic philanthropic institutions to encourage cutting-edge research in tertiary institutions is still not very large Islamic studies. At the same time, not even Islamic Higher Education maximize the existence of philanthropic institutions as their partners in development of Islamic studies.

Therefore, if we look at it based on its nature, there are two forms of philanthropy, namely traditional philanthropy and philanthropy for social justice. Traditional philanthropy is charity-based philanthropy. Traditional philanthropic practices take the form of giving for the benefit

of social services, for example giving direct donors to the poor in order to meet their daily needs. However, the weakness is that it cannot develop the standard of living of the poor or the deep colloquial terms only give fish but do not give fishing rods (hook). In contrast to the form of philanthropy for social justice (social justice philanthropy), the form of philanthropy like this can bridge the gap between the rich and the poor.

This is manifested in efforts to mobilize resources to support activities that challenge structural inequalities that are the cause of the persistence of poverty. In other words, this type of philanthropy is looking for the root cause of the problem poverty, namely the existence of injustice factors in resource allocation and access to power in society (Salim, 2008)

Higher education institutions are facing rapidly rising costs and limitations in governmental funding for operationalization. Rohayati (2016) argued that this situation emerged the higher educational institutions, in this case need urgently the sustainable forms and systems of funding for cash-flow transactional also togetherness with the social goals for the public wealth.

However, social change requires approaches new which should be formulated from various sides. Network strengthening, institutional capacity and human resources of Islamic philanthropic institutions in Indonesia is becoming inevitable and that needs encouragement from and synergize with- other institutions, especially higher education institutions.

#### **4. Discussion and Conclusion**

This paper studies the theoretical structure to develop the model of Islamic Philanthropy in the form of integrated all the stakeholders in a higher education institution. Islamic Philanthropy is expected to play a more important role to handle and as a solution for the current social and educational issues, where the higher education main simultaneous roles for the learning, research and also community development issues. Using the content analysis approaches, this paper review the best practice current process of Islamic Philanthropy in a higher education institution and summarize the features that are significant to develop the model comprehensively. The paper then investigates the possibility of applying the model in business process improvement to overall the Islamic Philanthropy empowerment for the social and education issues. This paper is hoped to be able to contribute towards developing a comprehensive system to build the growth and sustainability of Islamic Philanthropy ecosystem in a higher education institution.

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In a broader perspective, Islamic philanthropic institutions and higher education institutions have similar goals, namely strengthening the role of civil society in promoting prosperity

general and strengthening social safety networks. Hence the relationship reciprocal between higher education institutions and philanthropic institutions for strengthening the discourse and practice of Islamic philanthropy in Indonesia needs to be formulated with several reasons.

As a value, Islamic philanthropy still needs to obtain a lot more attention, not only among Muslim practitioners but also in academics. Like when educational institutions teach civic education as the intrinsic values of nationality, then the concept of generosity and voluntarism can be said to be intrinsic value religion that needs to be reconceptualization in a more operational and necessary way disseminated to the wider community. Islamic higher education actually can acts as a "motor of movement" to formulate social concepts entrepreneurship that is more sophisticated through more serious research.

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Study and research centre in higher education institutions has more systematic analytical tools and intellectual instruments, it can take a role in identifying the social problems of society, such as poverty, social inequality, justice and gender equality, access economy and health services for the small community. Educational institutions height can also provide a theoretical contribution in formulate the right solution approach to overcome the problems.

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