

Islamic Philanthropy as a Bridge to Overcome Development Gaps and Strengthen Food Security in Indonesia

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Abstract

Philanthropy is programmed social generosity and is aimed at alleviating social problems (such as poverty) in the long term, for example not by giving fish but by providing hooks and access and justice to be able to fish. The goal of philanthropy is love, which is manifested in the form of solidarity among humans, where people who are more fortunate help those who are less fortunate. Philanthropy is taught by Muslims so that their wealth does not only circulate among the rich so that prosperity can be felt by all groups. The Islamic philanthropy movement has great potential in overcoming development gaps and strengthening food security, but there are still several problems that need to be overcome, including: Islamic philanthropy is often distributed for consumptive, not productive, activities, so it cannot significantly improve the community's economy; Although the potential for Islamic philanthropy is enormous, limited resources, such as funds, can be an obstacle; Professional and transparent management of Islamic philanthropic funds is very important to increase effectiveness and public trust; Islamic philanthropy also needs to provide education about how to be more generous and participate in philanthropic activities. The method used in this research is library research (library study) using a descriptive analysis approach. Library research is library research that utilizes library data by reading, taking notes, and managing library data related to the research object. Researchers collect data by reading references that are related to the research theme from books, journals, articles and websites. The results of this research conclude that in overcoming development gaps and strengthening food security for people in Indonesia, the Islamic philanthropic movement functions as a bridge that bridges these two aspects. The following are aspects that need to be considered: (1) Effective Fund Distribution. (2) Limited Resources. (3) Professional Management, and (4) Education and Providing Education.

Keywords: *Community Empowerment; Dairy Cooperative; Islamic Entrepreneurship; Rural Development; Sustainable Livelihoods*

Introduction

The word 'philanthropy' (English: philanthropy) was a term that was not known in the early days of Islam, although recently a number of Arabic terms have been used as its equivalent. Philanthropy is sometimes called al- ' ata ' al- ijtima'i (social giving), and sometimes it is called al-takaful al- insani (human solidarity) or ' ata khayri (giving for good). However, terms such as al-birr (good deeds) or as-sadaqah (almsgiving) are also used (Ibrahim, 2008) (Linge, 2017). In the Greek philanthropy, philo '(love) and anthrophos '(human), philanthropy generally means love for, or fellow human beings (Sulek, 2008). Meanwhile, in Indonesian, a term that is quite equivalent to philanthropy is "social generosity", a term that is actually almost as unpopular for the average person, who is more familiar with terms and practices such as alms, zakat mal, zakat fitrah, donations, and waqf. However, the term philanthropy is used because there is an ideology behind it that is being fought for, such as the terms civil society, civil society and gender. Philanthropy is programmed social generosity and is aimed at alleviating social problems (such as poverty) in the long term, for example not by giving fish but by providing hooks and access and justice to be able to fish (Linge, 2017).

Love is the goal of philanthropy, manifested in human solidarity, where those who are more fortunate help those who are less fortunate. Philanthropy actually existed before Islam, according to Dawam Rahardjo, considering that the discourse on social justice had also developed (Raharjo, 2003). Meanwhile, the director of the Rockefeller Foundation (United States) Warren Weaver stated that philanthropy is actually not a tradition that has only become known in the modern era, because one's concern for fellow humans also existed in the past (Enslikipedia). For example, it is said that Plato founded the academy with an endowment of his productive land. For the early followers of Christianity, the tradition of philanthropy was also very important. Philanthropy is one of the main commitments in the lives of Zoroastrians. It is proven that this practice does not only exist in tradition (Linge, 2015). Muslims are educated by philanthropy to ensure that their wealth is not limited to the rich so that everyone can prosper. The Qur'an often uses the terms zakat, infaq and alms when talking about philanthropy. Islamic philanthropic activities do not only include providing and receiving aid; it also covers how Islamic rules can be implemented effectively

through philanthropic activities so that nothing is overlooked. Because Islam clearly determines the groups who have the right to receive, types of gifts, and other requirements for carrying out philanthropy (Siti Ahsanul Haq & Ita Rodiah, 2023).

The following is a graph of Indonesia's annual data based on the World Giving Index in the book entitled "Indonesia Philanthropy Outlook 2024" published by the Indonesian Philanthropy Association in 2024:

Chart 1. Indonesia's annual based on the World Giving Index

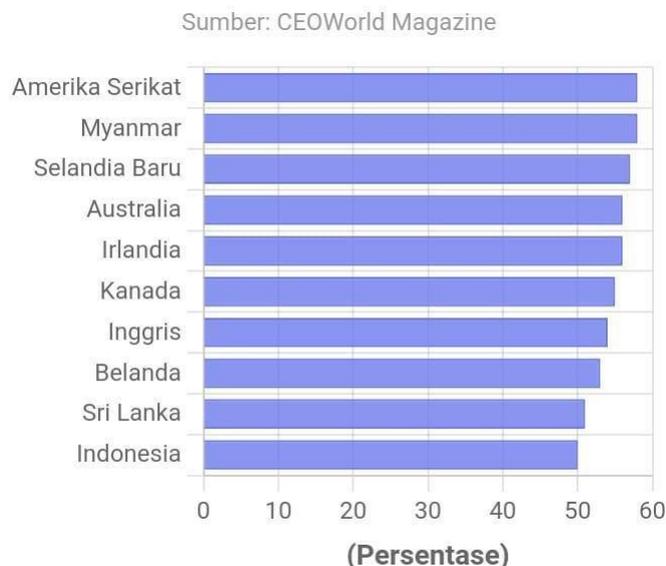


Grafik 1.1 Data Tahunan Indonesia berdasarkan World Giving Index

Source: Indonesian Philanthropy Association, 2024

The graph shows that: 1) In the aspect of helping foreigners in 2023, Indonesia will experience an increase of 3%; 2) In terms of monetary donations, Indonesia experienced a decline of 2%; 3) The participation aspect of volunteering has decreased by 2%; 4) And in terms of the value of the world giving index, Indonesia is in the same position as the previous year (2022), namely at 68% (Indonesian Philanthropy Association, 2024). Globally, Indonesia ranks tenth on the list of the most generous countries in the world in 2024. With an overall percentage of 50%, Indonesia stands out with monetary donations reaching 69%, volunteer time contributions reaching 40%, and a population helping foreigners reaching 42% (data.goodstats.id). The following diagram shows this:

Chart 2. Level of State Generosity



Source: data.goodstats.id

Even though the Islamic philanthropy movement has great potential to overcome development gaps and increase food security, there are several problems that need attention, including:

1. Islamic philanthropy is often used for consumptive rather than productive activities, so it cannot significantly improve the community's economy (Efendi et al., 2022).
2. Although Islamic philanthropy has many wonderful opportunities, a lack of resources, such as funds, can be a problem (Ridwan and Hidayati, Sri, 2023).
3. To increase effectiveness and public trust, Islamic philanthropic funds must be managed professionally and openly. To increase public trust and philanthropic results, the Zakat Management Organization (OPZ) or Amil Zakat Institution (LAZ) has implemented more professional and transparent governance (Ridwan and Hidayati, Sri, 2023).
4. Islamic philanthropy must also teach people how to be more generous and participate in philanthropic activities. This education can increase public awareness and participation in philanthropy, which in turn can improve social welfare and food security (Efendi et al., 2022).

Regarding the four problems above, researchers will examine how the Islamic philanthropy movement functions in Indonesia in overcoming development gaps and strengthening food security. Therefore, researchers are interested in raising the title "**Islamic Philanthropy as a Bridge to Overcoming Development Gaps and Strengthening Food Security**".

Method

This research uses literature study (library study) with a descriptive analysis approach. Library research utilizes library data by reading, recording and managing information related to the research subject. Researchers read references about research subjects from books, journals, articles and websites.

Results And Discussions

A study conducted by the Indonesian Philanthropy Association and Ipsos Indonesia from October 2023 to February 2024 found two main problems facing philanthropic institutions as a whole: a development agenda that must be prioritized for the future and laws affecting philanthropic institutions that have not fully encouraged their growth in. The Indonesian Philanthropy Association (PFI) is an independent philanthropic association founded in 2007 with the aim of encouraging the philanthropic sector to achieve social justice and the Sustainable Development Goals (SDGs) in Indonesia. Based on the principles of partnership, equality, diversity, justice, universality of philanthropy and Indonesian nationality, PFI is committed to advancing the interests of all philanthropic actors. PFI aims to increase the number and quality of philanthropy in Indonesia by assisting civil society in the country in social, humanitarian and environmental development. They do this by improving institutional infrastructure and creating room for philanthropy. To achieve this goal, PFI becomes the main platform for philanthropists and credible thought leaders to advance members by strengthening capacity, accountability, organizational sustainability, networking, and forming collaborations. In this way, PFI encourages the development of the philanthropy ecosystem and culture in Indonesia (Indonesian Philanthropy Association, 2024).

The United Nations (UN) will recognize Indonesia's achievements in meeting sustainable development indicator targets in 2023. Indonesia's SDGS score has increased four points in the last four years. Indonesia's SDGS scores continue to increase from 2019 to 2023, with scores of 69, 69.24, 70.01, 70.16 and 72.20

respectively. Indonesia's ranking rose, occupying 102nd position in the world and fourth in the ASEAN region after this score increase. In the short term, most institutions will concentrate on three main programs in each region: increasing institutional income; expanding collaboration with other institutions, both philanthropic and non-philanthropic; and programs that support the sustainable development agenda, especially those related to the use of natural resources, climate change and the environment. Organizations in several regions have the same short-term programs: increasing internal HR capacity; evaluation of existing programs and systems; and expanding cooperation with the government. In Aceh and North Sulawesi, for example, these institutions have the same short-term program: increasing internal human resource capacity (Indonesian Philanthropy Association, 2024).

Almost all institutions will concentrate on three main programs in each region: increasing income (funding); expanding collaboration with other institutions, both philanthropic and non-philanthropic; and supporting the sustainable development agenda, especially those related to the use of natural resources, climate change and the environment. Four main programs are usually prioritized by philanthropic institutions in Indonesia for medium term priorities. These include increasing agency revenues; expand collaboration with other institutions; supporting sustainable development programs, especially those related to natural resources, climate change and the environment; and improving the economy and welfare. Others tend to concentrate on improving existing programs, evaluating existing programs and systems, empowering the community (including future leadership) or increasing internal human resource capacity, and expanding cooperation with the government (Indonesian Philanthropy Association, 2024).

According to Indonesian philanthropic institutions, the country's philanthropic environment is getting better and will continue to develop. A research conducted by the Indonesian Philanthropy Association in collaboration with Ipsos Indonesia found that the two main agendas that will be prioritized by philanthropic institutions are:

1. Strategic Agenda for Future Development

Indonesia will hold two general election agendas in 2024. The first will be held on February 14 2024 for the election of the President, Vice President, Members of the DPR RI, Provincial Representative Council and Regional Representative Council; the second will be held on November

27 2024 for elections in 545 regions, consisting of 37 provinces, 415 districts and 93 cities. Philanthropists worry that the national and local agenda will change due to the change in leadership.

2. Regulations affecting philanthropic institutions have not fully encouraged the development of philanthropy in Indonesia.

A survey conducted on 48 philanthropic institutions found that 60 percent of respondents considered that the law on philanthropy in Indonesia was not appropriate and did not facilitate current policy needs, especially in terms of collecting funds and goods, including aspects relevant to philanthropic fundraising. In addition, philanthropic institutions believe that tax incentive instruments and the incentive application process are very important. This can encourage the community and philanthropic institutions to raise funds to support sustainable development (Indonesian Philanthropy Association, 2024).

In terms of food security, a study conducted by the Indonesian Philanthropy Association and Ipsos Indonesia found that almost half of philanthropic institutions that had evaluated conditions in 2023 said that they had experienced an increase in the number of beneficiaries, either because of new programs or because of the number of programs that continued. increase. The evaluation framework issued by the OECD is used by Ipsos Indonesia to evaluate how philanthropic institutions in Indonesia help the government accelerate sustainable development achievements (Indonesian Philanthropy Association, 2024). The Islamic philanthropy movement functions as a bridge that bridges the following two aspects: overcoming development gaps and strengthening the food security of Indonesian society. The following factors should be considered:

1. Effective Distribution of Zakat Funds

Zakat is an obligatory act of worship that is carried out by giving part of one's own assets to people who are entitled to receive them in accordance with the provisions of Islamic law. Zakat can only be in the form of material assets rather than functional value, such as giving poor people the right to occupy a house as zakat. However, the meaning of alms is broader because alms is a person's sincere gift to the person who deserves it accompanied by a reward from Allah. The amount of alms and the purpose for which they are used are not specified. Infaq is another form of Islamic philanthropy besides zakat and alms. Spending some of your wealth to do good things commanded by Allah SWT. and to show gratitude for the favors or sustenance He has given him is known as worship (Siti Ahsanul Haq & Ita Rodiah, 2023). In addition, the concept of waqf is recognized in Islam as a kind of conflict resolution, namely providing a significant and sustainable economic contribution to creating balance in society and supporting social balance. Examples of waqf include mosques, polyclinics, orphanages, madrasas, wells, offices, and others. However, waqf in Indonesia is mostly aimed at building places of worship, although there have been efforts to increase the results (Ridwan and

Hidayati, Sri, 2023). In this case, it is hoped that Islamic philanthropic institutions in Indonesia can allocate their funds effectively by not only using them for consumptive purposes which will quickly run out when used but also be allocated for productive purposes. So that people can be trained to develop the funds they receive to obtain wider benefits from the business they will run.

Islamic philanthropic institutions in Indonesia include the National Zakat Amil Agency (BAZNAS), Dompot Dhuafa, Rumah Zakat, Generation Foundation, Lindungihutan, Pesantren Tebu Ireng Social Institution (LSPT), Islamic Philanthropy and many others. The following are Islamic philanthropic institutions that have distributed funds for productive activities: 1) BAZNAS Banyumas has distributed assistance amounting to IDR 8 billion through various productive and consumptive programs (kabbanyumas.baznas.go.id). In the ZIS fund management report for July 2024, BAZNAS Banyumas has distributed productive assistance amounting to Rp. 747.118.103. The productive zakat distributed by BAZNAS Banyumas is in the form of business capital assistance for assisted groups, individual mustahik business capital assistance, mustahik livestock assistance, infrastructure assistance, training assistance and healthy canteen infrastructure, business capital assistance for TPQ/Madin/MI/MTs teachers and training assistance to other businesses (Faradella , 2020); All this assistance is included in the Banyumas Sejahtera program. 2) BAZNAS Jepara Regency has provided assistance in the form of business capital, goats, catering equipment, gas cylinders with contents, food freezers to 18 mustahik in the Karimunjawa archipelago (jatengprov.go.id/); 3) BAZNAS East Java Province in the form of business capital for 51 ultra-micro business actors, located at the Gondanglegi District Office (jatim.baznas.go.id) 4) And BAZNAS/LAZ and other Islamic philanthropic institutions in Indonesia also have distribution programs intended for consumptive and productive activities.

The emergence of Islamic philanthropic institutions in Indonesia is expected to reduce development disparities in various regions of Indonesia. As a result, Islamic philanthropy funds must be distributed evenly so that people in need can meet their food needs. This can be achieved by ensuring funds are allocated appropriately for consumptive and productive purposes.

2. Limited Resources

From the perspective of philanthropy for social justice, injustice in the distribution of resources and access to power is a major factor causing poverty. Therefore, according to Hunsaker and Hanzel, philanthropy for social justice is expected to encourage policy and structural changes to help the weak and minority groups. Apart from that, the resources collected are also used for businesses aimed at changing society (Prihatna, 2005 in Ridwan and Hidayati, Sri, 2023). In cases where resources such as funds are not distributed fairly, a plan is needed to ensure that funds are distributed equitably. In this way, the implementation of fund distribution will have a clear reference. Resources in the form of funds are given to beneficiaries who need them according to their class. For example, zakat has 8

ashnaf, alms or waqf are given to categories of beneficiaries that have been determined by sharia'.

Islamic Philanthropy is currently considered a strategic partner in achieving the SDGs because it has good financial resources, technical knowledge and expertise, and an extensive network that can contribute to improving sustainable development (SDG Philanthropy Platform, 2021).

3. Professional Based Management

Islamic philanthropic organizations, especially the Zakat Management Organization (OPZ) or the Amil Zakat Institution (LAZ), have begun to implement contemporary institutional governance. This encourages them to work more professionally and more transparently. Wallet Dhuafa (DD) is one of the OPZs which is considered to represent the portrait of a professional OPZ because it employs highly educated employees (Helmanita, 2005 in Ridwan and Hidayati, Sri, 2023). After DD, other OPZs followed suit, increasing the number of Islamic philanthropic organizations that use contemporary management. Public trust in OPZ increases along with the professionalism and transparency implemented. This has an impact on increasing the charity funds collected. Thus, Islamic philanthropy can achieve the goals of improving welfare and encouraging development. The collection and distribution strategy for Islamic philanthropy will be more effective when OPZ is more professional in implementing its programs. Many OPZs have picked up the ball and used fundraising strategies, such as collaborating with the media, targeting middle class donors, and strengthening marketing (Helmanita, 2005 in Ridwan and Hidayati, Sri, 2023).

With professional management, funds from Islamic philanthropic movements can be collected properly and distributed according to the rules of each institution. In carrying out its operations, each institution has a collection and distribution program. Such as (1) BAZNAS RI, which organizes programs related to humanity, health, education, da'wah and economics. In 2022, BAZNAS has also established eight National Priority Programs for 2023, which include Scholarships, Livable Homes, Healthy Homes, Strengthening BAZNAS Disaster Response, BAZNAS Micro Zakat Bank, ZMart , ZChicken , and Santripreneur (baznas.go.id). (2) Wallet Dhuafa offers cultural and da'wah, economic, health, educational and social programs (dompetchdhuafa.org). (3) Rumah Zakat offers empowered village programs, education, health, economics, da'wah, and capacity building, Ramadan, sacrifice, and disaster (rumahzakat.org). (4) Are some examples of other Islamic philanthropic organizations that also offer programs that function as an example in spreading the obligations of the people.

4. Education and Providing Education

Philanthropic institutions can allocate funds for productive activities, such as providing business capital for the development of MSMEs for the community. The aim is to increase people's income to achieve prosperity. In addition, philanthropic institutions educate people on how to become entrepreneurs and do business well.

This allows people in the community to develop business potential, which in turn can help the community economy individually for those who receive philanthropic funds. This will definitely improve the community's economy (Efendi et al., 2022). On August 1 2024 BAZNAS RI distributed business capital assistance to 3,500 Banyumas and Cilacap residents who were handed over symbolically and attended by the Acting Regent of Banyumas, Hanung Cahyo Saputro at the Aston Hotel (indiebanyumas.com).

Figure 1. Business Capital Assistance (1)



Source: indiebanyumas.com

On June 25 2024 BAZNAS Banyumas and BAZNAS RI held Teacher and Educator Training for Persons with Disabilities in Purwokerto. With this training program, BAZNAS Banyumas and BAZNAS RI hope to make a real contribution in creating a more inclusive and friendly educational environment for people with disabilities in Indonesia (kabbanyumas.baznas.go.id).

Figure 2. Training Program (1)



Source: kabbanyumas.baznas.go.id

On November 28 2023 BAZNAS Banyumas also held culinary training at the Kracak Ajibarang Village Hall. The training aims to encourage local economic development (kabbanyumas.baznas.go.id).

Figure 3. Training Program (2)



Source: kabbanyumas.baznas.go.id

Recently, on August 22 2024, BAZNAS Banyumas also carried out an independence performance for the Business Capital Utilization Program for 92 mustahik in the BAZNAS Banyumas office hall (ig@baznasbanyumas).

Gambar 4. Business Capital Assistance (2)



Source: ig@baznasbanyumas

On Monday (2/6/2024) the Disaster Management Center (DMC) Dompot Dhuafa and Free Health Services (LKC) Dompot Dhuafa held Emergency Medical Team (EMT) training to increase the capacity of the Dompot Dhuafa EMT team at the

Education Quality Assurance Development Center Vocational (BBPPMPV) Business and Tourism, Bojongsari District, Depok City, West Java (dmc.dompetchduafa.org).

Figure 5. Training Program (3)



Source: dmc.dompetchduafa.org

. Other Islamic philanthropic institutions such as Rumah Zakat have also provided product strengthening and business capital through an entrepreneurship program on July 22 2024 to Agustina, owner of an ice shop business in the Kramat Pulo Gundul area, Tanah Tinggi and to Euis , owner of a Grilled Chicken business and Krisna, owner of a kitchen business. which provides rice boxes, fried foods, fish sauce, etc. (rumahzakat.org).

Gambar 6. Business Capital Assistance (3)



Source: rumahzakat.org

The existence of ZISWAF is very potential and strategic in the midst of current social and economic problems. In order to achieve maximum results, it is very

important to empower MSMEs. Focusing on profitable business activities will result in higher functions, such as economic empowerment, providing business capital, and improving the quality of work through training and education. Therefore, for ZISWAF to be successful, coaching and supervision must be carried out carefully (Efendi et al., 2022).

The provision of business capital that has been provided by several Islamic philanthropic institutions above can help people who need business capital to increase capital and develop their businesses. Not infrequently, there are also philanthropic institutions that train their recipients to donate as much as they can to their institutions every month after the business capital assistance is provided and to record their business financial reports to be reported to the institution as bookkeeping for the recipients of assistance. The institution is BAZNAS Banyumas (Researcher Observation, 2023). This infaq is not interpreted as a return of funds in installments but rather as a sincere infaq so that they are trained in their social soul to do charity. The training provided by several Islamic philanthropic institutions to the community and recipients of assistance can train them in running their businesses so that the knowledge gained can be practiced properly

Conclusion

Philanthropy is programmed social generosity and is aimed at alleviating social problems (such as poverty) in the long term, for example not by giving fish but by providing hooks and access and justice to be able to fish. The goal of philanthropy is love, which is manifested in the form of solidarity among humans, where people who are more fortunate help those who are less fortunate. Philanthropy is taught by Muslims so that their wealth does not only circulate among the rich so that prosperity can be felt by all groups. The Islamic philanthropy movement has great potential in overcoming development gaps and strengthening food security, but there are still several problems that need to be overcome, including: Islamic philanthropy is often distributed for consumptive, not productive, activities, so it cannot significantly improve the community's economy; Although the potential for Islamic philanthropy is enormous, limited resources, such as funds, can be an obstacle; Professional and transparent management of Islamic philanthropic funds is very important to increase effectiveness and public trust; Islamic philanthropy also needs to provide education about how to be more generous and participate in philanthropic activities.

The results of this research conclude that there are indications of two main challenges faced by philanthropic institutions in general from a study conducted by the Indonesian Philanthropy Association together with Ipsos Indonesia, namely the priority agenda for future development and regulations that influence philanthropic institutions which have not fully encouraged the growth of philanthropy in Indonesia. Philanthropic institutions in Indonesia assess that the philanthropic ecosystem in this country is getting better and will continue to

develop in the future. From this study, there are two agendas that are of concern to philanthropic institutions in the future, including: Future development priority agenda; and Regulations that affect philanthropic institutions have not fully encouraged the growth of philanthropy in Indonesia. In terms of food security, a study conducted by the Indonesian Philanthropy Association together with Ipsos explained that almost half of the philanthropic institutions that had evaluated conditions in 2023 recorded an increase in the number of beneficiaries, either because the number increased in continuous programs or because of new programs. In overcoming development gaps and strengthening food security for people in Indonesia, the Islamic philanthropy movement functions as a bridge that bridges these two aspects. The following are aspects that need to be considered: (1) Effective fund distribution. (2) Limited resources. (3) Professional management, and (4) Education and providing education.

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