

# TRANSFORMATION OF ISLAMIC PHILANTHROPY BY THE IDRISIYYAH TARIQA IN THE DIGITAL ERA

**Siswoyo Aris Munandar**

*STAI Sadra, Jakarta*

*Lebak bulus II, No.2, West Cilandak, South Jakarta, Indonesia*

*Email: siswoyoaris31@gmail.com*

**Fahrurrozi**

*Al-Azhar University, Cairo, Egypt*

*1 Al Mokhaym Al Daem, Cairo, EG, Cairo Egypt*

*Email: mfarrurozi@gmail.com*

Article received July 14<sup>th</sup>, 2024; Article revised October 17<sup>th</sup>, 2024; Article approved October 23<sup>rd</sup>, 2024

## **Abstract**

*This article explores the transformative role of the Idrisiyyah Tariqa in the practice of Islamic philanthropy within the context of the digital era, with a particular focus on the Agnia Care initiative. By leveraging information and communication technology (ICT), Agnia Care has significantly enhanced the efficiency of donation management, broadened the reach of social programs to include remote and underserved areas, and raised public awareness regarding the importance of social piety. Initiatives such as waqf, direct cash assistance, housing renovation, educational support, and healthcare provision, implemented by Agnia Care, have had a substantial positive impact on local communities. Despite these successes, several technical and sustainability challenges persist. The adoption of these new digital strategies offers an opportunity to further solidify the Idrisiyyah Tariqa's role as a relevant and effective agent of social change in the contemporary digital landscape. This article underscores how technology can be harnessed to strengthen and expand charitable activities, fulfill religious obligations, and contribute to the development of a more equitable and socially just society.*

**Keywords:** *Agnia Care, Digital Era, Islamic philanthropy, Idrisiyyah Tariqa.*

## **INTRODUCTION**

Philanthropy, commonly defined as acts of generosity aimed at supporting social welfare, is deeply embedded in many religious and cultural traditions. In Islam, philanthropic practices are closely tied to religious teachings and rituals, with terms such as zakat, *sadaqah*, and waqf serving as fundamental concepts. Zakat, one of the Five Pillars of Islam, is an obligatory act for every capable Muslim, requiring the donation of a specified portion of one's wealth to those in need. The purpose of zakat is twofold: to purify the giver's wealth and soul, and to provide relief to the impoverished (Uyun, 2015; Wahyu, 2017).

In contrast, *sadaqah* refers to voluntary charitable giving, which is not constrained by any specific amount or frequency. It may take

the form of financial donations, services, or other acts of assistance that benefit others. In Islamic teachings, *sadaqah* is highly encouraged as a means of drawing closer to Allah and fostering stronger social bonds. Meanwhile, waqf denotes the donation of assets whose benefits are intended for continuous use by the community, such as funding for mosques, schools, hospitals, and other public institutions (Tohari & Machali, 2022; Ulza & Kurniawan, 2018).

Over time, the practice of Islamic philanthropy has evolved, both in terms of its implementation and management. In the modern era, Islamic philanthropic activities are not limited to individual acts but are often facilitated through formal institutions that organize and distribute philanthropic funds. Organizations such as the National Amil Zakat Agency (BAZNAS) in Indonesia, Islamic

Relief Worldwide, and others play a crucial role in managing and channeling philanthropic resources toward social, educational, health, and economic development initiatives. Islamic philanthropy has long-standing roots in religious teachings, with practices that have been maintained by Muslims across centuries. A notable example is found in the activities of tariqas or Sufi orders, which focus on both spiritual development and social welfare. The Idrisiyyah Tariqa, for instance, actively engages in philanthropic endeavors aimed at enhancing community welfare (Syahril, Abdullah, & Syahrudin, 2019; Syarifuddin & Sahidin, 2021; Tarantang, Akbar, & Misna, 2021).

The Idrisiyyah Tariqa, established by Sheikh Muhammad Idris bin Sheikh Muhammad Toha in the early 20th century in Indonesia, has significantly influenced both social and religious life within the country. Based in Tasikmalaya, West Java, the order seeks to nurture spirituality while simultaneously improving community welfare through various social and economic programs. Its teachings emphasize that piety is not merely a personal endeavor but must be expressed through actions that benefit others and contribute to the betterment of society. This principle is evident in the wide range of philanthropic initiatives undertaken by the Idrisiyyah Tariqa (Al-Hakim, 2022; Pahlevi, 2022; Saputra, 2021).

Tariqas are often perceived as embodying ascetic practices, emphasizing withdrawal from worldly affairs in pursuit of spiritual enlightenment. However, the Idrisiyyah Tariqa promotes the view that genuine piety must also manifest in tangible social actions. Their teachings assert that closeness to Allah can be achieved not only through personal worship but also by serving others. Consequently, philanthropic activities are regarded as expressions of social piety that benefit both individuals and society. This study aims to explore the philanthropic movement led by the Idrisiyyah Tariqa (Munandar, 2023).

The perception that Sufism advocates for poverty is often a misinterpretation of the concept of *zuhud* within Sufi teachings. *Zuhud*, which denotes detachment from excessive worldly desires, is frequently misunderstood as a call to live in poverty or to shun wealth. However, Sufism does not idealize poverty;

rather, it encourages a balanced spiritual outlook where the afterlife is prioritized without neglecting worldly responsibilities.

In the Sufi tradition, wealth is regarded as a trust (*amanah*) that must be managed responsibly for the benefit of the community. The principles of zakat, *infaq*, *sadaqah*, and waqf (ZISWAF) in Islam are reflections of the social commitments emphasized in Sufism. Sufis often highlight the importance of sharing with the less fortunate, but this does not imply that they must live in poverty themselves. The Idrisiyyah Tariqa provides a clear example by implementing productive philanthropy, such as waqf initiatives that empower the community economically. These programs not only offer support to the underprivileged but also provide them with opportunities to attain self-sufficiency and improve their living standards. This indicates that Sufism supports economic empowerment rather than the promotion of poverty (Arsyad, 2018; Islamy, 2020).

The aim of this study is to offer a more comprehensive analysis of the philanthropic activities undertaken by the Idrisiyyah Tariqa. It seeks to correct misconceptions about the concept of *zuhud* in Sufi teachings, presenting it as an inner disposition rather than a renunciation of wealth. The research will explore how Sufis, particularly those within the Idrisiyyah Tariqa, advocate for a balance between spirituality and active engagement in social and economic life. This contribution is expected to deepen the public's understanding of Sufism.

This study demonstrates that Sufism does not endorse poverty but rather proposes a way of life that emphasizes a balance between the material and the spiritual—offering an inspirational model for modern living. Specifically, the research aims to: (1) identify the principles of social piety within the teachings of the Idrisiyyah Tariqa; (2) analyze the order's philanthropic programs and their impact on society; (3) evaluate how the Idrisiyyah Tariqa integrates spiritual teachings with social action; and (4) provide recommendations to enhance the effectiveness of its philanthropic initiatives in fostering social welfare.

The novelty of this research lies in several unique aspects of the philanthropic practices of the Idrisiyyah Tariqa, distinguishing it from other forms of

philanthropy. Firstly, the Idrisiyyah Tariqa integrates Sufi teachings with digital technology to strengthen Islamic philanthropy. By utilizing digital donation platforms, social media, and data analytics, the order broadens its reach and improves the efficiency of ZISWAF distribution. This approach is rarely employed by other Islamic philanthropic organizations, which typically depend on more conventional methods.

Secondly, the Idrisiyyah Tariqa emphasizes transforming *mustahiq* (zakat recipients) into *muzakki* (zakat donors). Rather than solely offering financial aid, the order actively empowers *mustahiq* through entrepreneurship training, digital marketing, and support for small and medium enterprises (SMEs). This approach ensures that beneficiaries can achieve economic independence, prioritizing sustainability and long-term impact—an approach less common in other philanthropic models, which often focus primarily on charity.

Additionally, the holistic approach of the Idrisiyyah Tariqa, which integrates both spiritual and economic aspects, further sets it apart. The order not only focuses on economic empowerment but also on spiritual development through Sufi teachings, fostering self-improvement among its recipients. This integration of material and spiritual dimensions leads to a more profound and sustainable impact.

Finally, the Idrisiyyah Tariqa leverages its extensive Sufi networks, both globally and locally, to support SME empowerment and expand market access for products created by its mentees. These networks provide a unique advantage, enhancing the scope of its philanthropic initiatives—an aspect seldom observed in other philanthropic practices that lack similar access. By combining Sufi teachings, digital technology, and global networks, the philanthropic model of the Idrisiyyah Tariqa emerges as both distinctive and innovative.

## Literature Review

The topic of Islamic philanthropy has been extensively explored by researchers. To differentiate the current research, the author draws on several previous studies. One notable study by Ari Murti discusses the significant potential for developing Islamic philanthropy through the generosity of Muslims in the form

of ZISWAF. If managed productively, ZISWAF has the capacity to serve optimal functions, such as providing public facilities and fostering economic empowerment. Murti notes that *infaq* can take the form of not only material contributions, like money or goods, but also skills or expertise, with a focus on benefiting community groups, which ultimately enhances overall welfare (Murti, 2017).

In another study, Abdiansyah Linge examines the effectiveness of philanthropy in reducing social inequality, highlighting the crucial role of philanthropic institutions in managing such activities. Linge emphasizes that the potential of philanthropy is considerable, particularly when capital distribution is directed to those in need, enabling them to participate as producers in economic activities, thereby increasing their income (Linge, 2017).

Research conducted by Subhan Efendi, Ely Wahyuni, Safrianto, and Sakinah focuses on the distribution of Islamic philanthropic funds to 100 businesses in Pamekasan Regency. Their study underscores the importance of economic empowerment through Islamic philanthropy and calls for new innovations to develop micro, small, and medium enterprises (MSMEs), including the optimization of ZISWAF as a tool for promoting justice within the Islamic economic system (Efendi et al., 2023).

Additionally, Abdurrohman Kasdi's research on philanthropic institutions discusses the management and empowerment of ZISWAF by BMT managers in Demak Regency. Kasdi found that the management and empowerment of ZISWAF were conducted effectively and systematically, with key indicators including a one-way management system, a feedback system, and a pilot project system. Empowerment indicators included human resource development, economic empowerment models, and social empowerment through the allocation of funds to support the poor, educational facilities, orphans, places of worship, and other social activities (Kasdi, 2016).

## Conceptual framework

Considering the aforementioned studies, the author has identified a gap in the research regarding Islamic philanthropy from a Sufi perspective and its practices within the tariqa

community. As such, this study aims to explore the Islamic philanthropic movement undertaken by the Idrisiyyah Tariqa. This research provides valuable insights into how the Idrisiyyah Tariqa implements the concept of social piety through its philanthropic activities. Consequently, this study contributes novel insights to the field of Islamic philanthropy by demonstrating how a holistic approach, integrating spirituality, digital technology, and economic empowerment, can generate broader and more sustainable social impacts. Additionally, this research illustrates how the modern approach adopted by the Idrisiyyah Tariqa can serve as a model for other Islamic philanthropic institutions in the digital era.

## RESEARCH METHOD

This study employs a descriptive qualitative approach, focusing on an in-depth exploration of the Idrisiyyah Tariqa and its application of teachings in philanthropic practices aimed at community economic empowerment. The qualitative approach was selected to facilitate a deep understanding of the phenomenon, interpreting both spiritual and social values while analyzing philanthropic practices from a Sufi perspective.

The research methodology encompasses a literature review and a case study approach. The literature review examines religious texts and scholarly sources related to *zuhud* and Islamic philanthropy. The case study focuses on LAZIS Agnia Care Idrisiyyah as a practical example of the implementation of Sufi concepts in philanthropy. This research investigates the configuration of Islamic philanthropy in the digital era, with particular emphasis on the effectiveness of *infaq* as a form of crowdfunding. Data collection is conducted through documentation studies, gathering information from articles, reports, and other relevant materials concerning philanthropy, *infaq*, and the Agnia Care platform.

The data analysis process involves compiling data pertinent to the study's key themes—philanthropy, *infaq*, and the Agnia Care platform—and presenting it in a narrative format to clarify the study's findings. To ensure the validity of the data, this research employs data triangulation, comparing information from various sources (literature,

documents, and interviews) to provide a comprehensive and accurate understanding.

Data validity is further strengthened through source triangulation, which corroborates findings from multiple documents. The crowdfunding platform, Agnia Care, was selected using purposive sampling based on its popularity and the volume of funds raised. Data collection methods include an analysis of the experiences and perceptions of both donors and recipients on the platform. Additionally, secondary data is sourced from annual reports of crowdfunding platforms, news articles, and relevant academic publications.

## DISCUSSION

### Islamic Philanthropy in Fiqh and Tasawwuf

Islamic philanthropy serves both social and spiritual functions. In addition to alleviating the hardships of the needy, philanthropic practices in Islam are a means to attain divine rewards and engage in worship of Allah. Philanthropy reflects Islamic teachings of compassion, justice, and solidarity within the Muslim community. The Quran and Hadith emphasize the importance of charitable acts, as illustrated by verses such as Surah Al-Qasas: 77 and Surah Al-Baqarah: 261 (Abdurrazzaq, 2014; Abidin, 2012).

The significance of Islamic philanthropy is further reinforced by the Quran's emphasis on balancing the obligation to pay zakat with performing prayers. The term *infaq* appears 71 times in various forms in the Quran, while *sadaqah* appears 24 times, underscoring the importance of charitable practices in Islamic teachings. This encouragement to give, as expressed in both the Quran and Hadith, forms the legal foundation for Islamic philanthropy (Abrori & Kharis, 2022). From the perspectives of Fiqh (Islamic jurisprudence) and Tasawwuf (Islamic mysticism or Sufism), philanthropy is highly valued and encouraged as a fundamental aspect of a Muslim's life. The following sections outline key perspectives on philanthropy within Fiqh and Tasawwuf.

#### 1. Zakat

Zakat, one of the five pillars of Islam, is an obligatory act for all financially capable Muslims. It purifies wealth and assists those in need (Alim, 2020). Fiqh provides specific guidelines regarding zakat, including who qualifies as recipients and the amount to be

given, typically 2.5% of wealth exceeding the *nisab* (minimum threshold). The Sufi scholar Imam Al-Ghazali offers profound insights into the spiritual dimensions of zakat, highlighting its purpose beyond mere obligation. Al-Ghazali identifies three key reasons why zakat is one of the pillars of Islam (Futaqi & Machali, 2019; Kholis et al., 2013).

First, zakat represents the fullness of a servant's love for Allah. The first pillar of Islam, the declaration of faith, reflects devotion to Allah's Oneness. Al-Ghazali emphasizes that true devotion requires a servant to love Allah wholeheartedly, stating in *Ihya' Ulumiddin* that "love cannot be shared." Since wealth is highly cherished by humans, giving zakat—relinquishing a portion of this cherished wealth—strengthens monotheism and devotion to Allah (Abror, 2024).

Second, zakat purifies the giver from miserliness, a trait condemned in Islam. The Quran describes those who overcome miserliness as fortunate (Surah Al-Hashr [59]: 9). Al-Ghazali asserts that miserliness can be conquered through habitual giving, with zakat serving as a means to develop a generous spirit (Abror, 2024; Azizah, 2018; Tarantang et al., 2021).

Third, zakat is a form of gratitude for Allah's blessings. Al-Ghazali categorizes blessings into two forms: those related to bodily faculties and those related to wealth. Gratitude for bodily blessings is expressed through acts of physical worship, such as prayer, while gratitude for wealth is demonstrated through zakat. Furthermore, zakat embodies compassion towards the less fortunate, aligning with Al-Ghazali's broader teachings on charity. Therefore, zakat is not merely a duty; it represents deep spiritual values that should be internalized and practiced daily (Abror, 2024).

## 2. *Sadaqah*

*Sadaqah*, in contrast to zakat, is a voluntary act of giving without specific limits on the amount or timing. In Fiqh, *sadaqah* encompasses both material and non-material forms, such as a smile, assistance, or prayers. It serves as an expression of love and devotion to Allah and a means to alleviate the burdens of others (Ladiku & Zaman, 2024). From the perspective of Tasawwuf, *sadaqah* holds even deeper meanings beyond the physical act of

giving. Key insights into *sadaqah* from the Tasawwuf tradition include:

Firstly, intention and sincerity: Tasawwuf places great emphasis on the intention behind giving. The act of *sadaqah* must be performed purely for Allah's sake, without seeking praise or recognition from others. Sincerity is regarded as the primary factor determining the value of *sadaqah* in the eyes of Allah.

Secondly, purification of the soul (*Tazkiyah an-Nafs*): *Sadaqah* is viewed as a means of purifying the heart and soul from negative qualities, such as greed and excessive attachment to worldly possessions. By sharing one's wealth, individuals cultivate sincerity and achieve deeper spiritual fulfillment (Munandar, 2022).

Thirdly, compassion and social responsibility: *Sadaqah* reflects compassion and social concern. In Tasawwuf, charitable giving is seen as an act of worship that brings one closer to Allah by helping others.

Fourthly, ego elimination: Through *sadaqah*, a Sufi strives to eliminate ego and possessiveness, recognizing that all possessions are trusts from Allah to be used for good purposes (Munandar, 2020).

Fifthly, following the *sunnah* of the Prophet: The Prophet Muhammad (SAW) is considered the ultimate role model in Tasawwuf, renowned for his extraordinary generosity. Emulating his example in charitable acts is integral to Sufi practice.

Sixthly, source of true happiness: *Sadaqah* is also regarded as a source of true happiness. By giving to others and witnessing their joy, the giver experiences inner contentment that surpasses material happiness. In practice, a Sufi does not limit *sadaqah* to wealth alone but includes giving knowledge, effort, time, and attention. All sincere acts of giving are considered forms of *sadaqah*.

## 3. Waqf

Waqf is a form of Islamic philanthropy in which assets or properties are donated for public or religious purposes. This can include land, buildings, or other assets whose proceeds are used to benefit the community, such as constructing mosques, schools, or hospitals. In Fiqh (Islamic jurisprudence), waqf has specific regulations concerning its management, prohibiting its sale or inheritance. The potential of waqf as a philanthropic tool in

Indonesia presents significant opportunities for communities to actively contribute to humanitarian causes, fostering the development of various sectors such as education, healthcare, and infrastructure. As a form of perpetual charity (*sadaqah jariyah*), waqf not only embodies Islamic principles of social responsibility but also plays a crucial role in promoting sustainable development and social progress (Iqbal, 2021; Uyun, 2015).

From a Tasawwuf (Sufism) perspective, while waqf must adhere to the legal frameworks established in Fiqh, it also requires a high level of righteousness and faith, as emphasized in Tasawwuf teachings. The Prophet Muhammad (SAW) underscored the importance of righteousness and faith in perpetual charity, which includes waqf. In Tasawwuf, waqf offers spiritual benefits to the donor by helping them attain greater levels of piety and faith. This heightened spirituality, in turn, magnifies the benefits of the waqf for others. Waqf in Tasawwuf is seen as a form of eternal charity, providing continuous benefits even after the donor's death, thereby serving both present and future generations. It is not merely about giving wealth; it involves a commitment to faith and righteousness, which amplifies its impact (Darmawan, 2024; Piliyanti, 2010; Pramono et al., 2019).

#### 4. *Infaq*

*Infaq* refers to the expenditure of wealth in the path of Allah, and unlike zakat, it is not restricted to any particular obligation or amount. *Infaq* can be performed at any time and can be given to anyone in need. It encompasses all forms of spending, whether for family, relatives, or others, with the intention of helping, without expecting anything in return. Tasawwuf extends the concept of *infaq* beyond material giving, incorporating all acts of goodness aimed at benefiting others (Iqbal, 2021).

In Tasawwuf, *infaq* holds profound spiritual significance as it not only involves material giving but also serves as a form of self-purification and dedication to Allah. It is viewed as a means to cleanse the heart from negative traits such as greed and attachment to worldly possessions. By practicing *infaq*, a Sufi learns detachment from material wealth, prioritizing spiritual growth and divine closeness. *Infaq* is performed with sincerity, seeking only Allah's pleasure, and serves as a

spiritual exercise that helps control desires and eliminates traits such as greed and egotism (Uyun, 2015).

The virtues of *infaq* from a Tasawwuf perspective include:

**Building Solidarity:** *Infaq* fosters solidarity and unity within the Muslim community. In Tasawwuf, humanity is seen as a single family that should support and uplift one another.

**Detachment from Materialism:** *Infaq* teaches a Sufi not to be dependent on material possessions, emphasizing reliance on Allah as the true provider of sustenance.

**Multiplication of Rewards:** It is believed that sincere *infaq* is rewarded manifold by Allah, both in this world and the Hereafter.

In Tasawwuf, *infaq* is considered an expression of love and obedience to Allah, benefiting both the giver and the recipient. Acts of service such as teaching, caring for the sick, or assisting disaster victims are also considered forms of *infaq* (Tanjung, 2010). Notable Sufi figures who have exemplified the practice of *infaq* include Rabi'ah al-Adawiyyah, Abu Bakr al-Siddiq, Sheikh Abdul Qadir al-Jilani, and Al-Ghazali. Al-Ghazali, in particular, emphasized that sincere *infaq* leads to inner purification and true happiness as it strengthens one's connection to Allah.

The above explanations illustrate that Islamic philanthropy offers dual benefits—social and spiritual. Socially, it reduces poverty, enhances community welfare, and strengthens solidarity. Spiritually, it purifies wealth, brings the giver closer to Allah, and increases piety. Islamic teachings advocate for philanthropy to be carried out with sincere intentions for Allah's sake, without humiliating the recipient and, where appropriate, maintaining confidentiality to encourage others. Ultimately, philanthropy in Islam, as viewed through the lenses of Fiqh and Tasawwuf, is a practical expression of faith, reflecting a Muslim's social responsibility and concern for others.

#### **Profile of the National Zakat, *Infaq*, *Sadaqah*, and Waqf Institution: Agnia Care**

The Zakat, *Infaq*, *Sadaqah*, and Waqf (ZISWAF) Institution, Agnia Care, has initiated a waqf movement titled KAIL (Strengthen Small Economies), which aims to facilitate Muslims in practicing waqf and to

pioneer the optimization of ZISWAF potential for the economic empowerment of communities. Waqf has demonstrated a positive impact across various sectors, particularly in Indonesia's socio-economic development. Through productive waqf programs, Agnia Care maximizes waqf assets by developing fast-flowing stream fish farming projects, providing sustainable solutions to numerous community challenges.

Founded in 1932 with a focus on *dakwah* (Islamic missionary work) by the Idrisiyyah Islamic Boarding School (*Pondok Pesantren Idrisiyyah*), Agnia Care engages in the collection of zakat, *infaq*, *sadaqah*, waqf, *hibah* (gifts), as well as social humanitarian funds and Corporate Social Responsibility (CSR) contributions from companies. These funds are distributed through national programs that focus on education, *dakwah*, humanitarian relief, and economic development. Located under the auspices of *Pesantren Idrisiyyah* in Tasikmalaya, West Java, Agnia Care serves as a key institution for community economic empowerment, with programs aimed at strengthening small-scale community economies. Its ultimate objective is to transform *mustahiq* (zakat beneficiaries) into *muzakki* (zakat contributors).

Agnia Care operates 60 zakat, *infaq*, and *sadaqah* collection units across Indonesia, known as KOZIS (Coordinator of ZIS). The institution is committed to facilitating acts of benevolence and easing the community's fulfillment of ZISWAF obligations, striving for a more dignified and prosperous Indonesia. Through its various programs, Agnia Care has successfully constructed over 100 mosques and madrasahs, supported thousands of orphans annually, and economically empowered numerous *santri* (Islamic boarding school students) and underprivileged individuals across Indonesia.

Agnia Care envisions itself as a professional and trustworthy institution for managing ZISWAF, grounded in Islamic principles and values to achieve success in both this life and the Hereafter. Its mission includes implementing zakat management practices according to Islamic teachings, collecting ZISWAF from donors, and distributing these resources to the eight *asnaf* (categories of zakat recipients) as well as to other vulnerable groups such as disaster victims and people with disabilities. The

institution also provides transparent distribution reports to donors, ensuring accountability and trust. Additionally, Agnia Care endeavors to facilitate donors in fulfilling their ZISWAF obligations through an integrated, transparent system.

The leadership structure of Agnia Care includes prominent figures such as Sheikh Akbar Muhammad Fathurahman, M.Ag., who serves as an Advisory Council member, and H. Zaini Muhammad Dahlan, Lc., who leads the Sharia Supervisory Board, with Ust. Rizal Fauzi S.Sy as a member. The Executive and Operational Boards are led by Ega Abdul Ghofur S.Pdi (Chairman), Abdul Jalal S.Sy (Secretary), and Faisal Muhammad S.Kom (Treasurer), alongside other key figures responsible for operational and administrative functions.

The Idrisiyyah Tariqa has embraced digital technology to enhance Islamic philanthropy in innovative and relevant ways. One of the key initiatives is the use of digital donation platforms, which facilitate the online transfer of zakat, *infaq*, *sadaqah*, and waqf, expanding the reach of charitable giving to a broader audience, both domestically and internationally. This digital approach has made the donation process faster, more transparent, and more efficient, particularly for younger generations accustomed to digital technology.

Moreover, digital marketing has become a powerful tool for raising awareness about the philanthropic programs managed by the Idrisiyyah Tariqa. Through the use of social media and engaging digital content such as videos, images, and testimonials from beneficiaries, the institution has successfully disseminated its philanthropic message to a wider audience, thereby increasing donor participation and strengthening public trust.

The use of digital platforms has also improved transparency and accountability. Open financial reports are provided to donors, enabling them to monitor the allocation of their contributions. This level of transparency fosters trust and ensures that ZISWAF funds are managed responsibly and in accordance with their intended purposes.

In addition, the Idrisiyyah Tariqa provides training and mentoring to micro, small, and medium enterprises (MSMEs) supported by philanthropic funds. Digital tools are utilized to offer entrepreneurship training, online marketing strategies, and technology-

based financial management skills, which enhance the capacity of small business owners to compete in the digital age. This approach not only improves the economic well-being of MSMEs but also extends the impact of philanthropy in terms of economic empowerment.

Data management is another critical aspect of the Idrisiyyah Tariqa's digital strategy. By leveraging data technology and analytics, the institution can more effectively map community needs and optimize the management of philanthropic funds. Data analytics aids in designing programs that are more targeted, efficient, and impactful. Overall, the Idrisiyyah Order's integration of digital technology has significantly strengthened Islamic philanthropy. Technology not only increases the efficiency and reach of programs but also enhances public trust and amplifies the social impact of philanthropic efforts.

### **The Islamic Philanthropy Movement of Idrisiyyah Tariqa: Social Piety in the Digital Era**

The Islamic philanthropy movement led by the Idrisiyyah Tariqa as a form of social piety in the digital age presents a compelling topic for exploration. Like many other Sufi orders, the Idrisiyyah Tariqa has a longstanding tradition of charity and philanthropy as integral aspects of their religious practice. In the digital era, this movement can undergo significant transformation and achieve broader impacts through the application of information and communication technology (Saputra, 2021).

The desire for continuous, unceasing rewards—those that extend beyond one's lifetime—is a universal aspiration. Such rewards are highly sought after, as they provide divine blessings that assist individuals in seeking Allah's mercy both in this world and in the Hereafter. One of the most effective ways to attain these rewards is through the practice of waqf (endowment). Waqf represents a noble form of worship that Muslims can engage in, particularly when the beneficiaries are fellow Muslims who, in turn, offer prayers for the donors. A particularly accessible form of waqf is the donation of Qur'ans. The Prophet Muhammad (SAW) stated, "When a person dies, his deeds come to an end except for three things: ongoing charity,

beneficial knowledge, or a righteous child who prays for him" (Narrated by Muslim) (Efendi, 2021; Sakni, 2013).

Philanthropy within Sufism is deeply rooted in spirituality and reflects the profound commitment of Sufis toward the betterment of humanity. Through sincere and selfless acts of generosity, Sufis not only seek closeness to Allah but also contribute to the creation of a more just and compassionate society. In the Sufi tradition, philanthropy carries significant spiritual meaning, closely tied to devotion and dedication to Allah. The following are key perspectives on philanthropy within the Idrisiyyah Tariqa:

**Zakat and Sadaqah (Charity):** The Idrisiyyah Tariqa emphasizes the critical importance of zakat and sadaqah as forms of social responsibility. The order has developed a structured system for collecting and distributing these charitable contributions, ensuring that aid is directed to those most in need.

**Waqf (Endowment):** The Idrisiyyah Tariqa actively manages waqf assets for public benefit, including lands and buildings used for education, healthcare, and other essential services.

**Education and Healthcare:** Sufis often engage in philanthropy by establishing madrasahs, Islamic boarding schools, and other educational institutions. They regard knowledge as one of the most valuable resources, and its dissemination is considered among the highest forms of philanthropy. A primary focus of the Idrisiyyah Tariqa's philanthropic efforts is in the fields of education and healthcare, where the order manages schools, madrasahs, and healthcare clinics to provide affordable services to the community.

**Economic Empowerment:** In addition to providing material assistance, the Idrisiyyah Tariqa's philanthropic initiatives focus on empowering individuals and communities to achieve self-reliance. This includes the implementation of programs that provide skills training, business capital, and the establishment of cooperatives aimed at increasing economic independence within the community.

Despite the simple lifestyle typically associated with Sufi practitioners, they do not neglect their social responsibilities. Philanthropy serves as a means of maintaining



balance between this world and the Hereafter, helping others without losing sight of the ultimate goal of eternal life in the Hereafter. As an essential aspect of Islamic teachings, philanthropy encourages believers to show concern for others. The Idrisiyyah Tariqa, one of the prominent Sufi orders in Indonesia, has long played an active role in philanthropic activities.

In response to the opportunities presented by digital technology, the Idrisiyyah Tariqa launched the Agnia Care program, aimed at enhancing social welfare through innovative digital approaches. Founded by Sheikh Ahmad Idris Al-Fasi, the Idrisiyyah Tariqa has a long history of teaching spiritual and social values, with philanthropy serving as one of its main focuses. Agnia Care is the latest initiative, utilizing digital technology to optimize the management and execution of philanthropic activities.

Agnia Care, as an Islamic philanthropy movement led by the Idrisiyyah Tariqa, has successfully harnessed digital technology to increase the efficiency and reach of its social programs. Through innovative strategies, Agnia Care has had a substantial positive impact on society, though certain challenges remain. This research contributes significantly to understanding the role of Sufi orders in philanthropy within the digital era and opens avenues for further development.

Designed as a digital platform, Agnia Care facilitates various social assistance programs, including online donations, direct cash assistance, education, training, and healthcare initiatives. The platform allows users to donate easily and transparently, while also enabling real-time monitoring of fund allocation. The use of digital technology has been a key success factor for Agnia Care, allowing for more efficient donation management and extending the reach of programs to remote areas. Social media is effectively employed to disseminate information and raise public awareness of the importance of philanthropy.

Moreover, digital technology has significantly contributed to the success of Agnia Care. The digital platform ensures transparency in donation management, and its extended reach allows the institution to support remote communities. Social media and online platforms are also used to disseminate information about philanthropic programs and

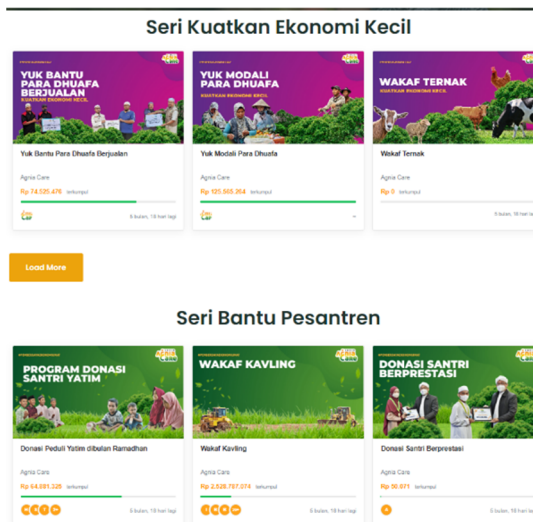
raise awareness of social responsibility. The design of the Agnia Care platform includes features that enable users to make donations easily, track fund utilization, and engage with various social assistance initiatives, including online donations, education and training, and healthcare programs.

By utilizing social media and websites, the Idrisiyyah Tariqa effectively spreads information about its philanthropic initiatives, raising public awareness and encouraging greater participation in social responsibility efforts. The development of online platforms facilitates donation collection from both members of the tariqa and the general public. The use of digital platforms, including websites and mobile applications, allows the institution to streamline the donation process, enhance transparency, and expand outreach. The digital form of Agnia Care can be seen in Figure 1.

The Idrisiyyah Tariqa collaborates with non-governmental organizations (NGOs), humanitarian organizations, and government agencies to extend the reach and impact of its philanthropic programs. Digital technology plays a critical role in facilitating this coordination and collaboration. Additionally, the use of data and analytics enables the identification of community needs, leading to the design and implementation of more effective philanthropic initiatives. Data can be collected through online surveys, social media platforms, and other digital channels. Moreover, the integration of blockchain technology or similar systems ensures transparency and accountability in the management of funds and the distribution of aid, thereby enhancing public trust in the philanthropic programs.

**Figure 1.** Agnia Care in Digital form





**Source :** Data and documents obtained from the Agnia Care website

The development of mobile applications further enables users to engage in philanthropic activities, such as making donations or volunteering, in an efficient and convenient manner. Implementing these strategies strengthens the Idrisiyyah Tariqa's role as an agent of social change, offering tangible benefits to society and supporting broader objectives of social responsibility in the digital era.

As noted by young individuals such as Ajeng, Manda, and Akbarul El Hakim (2024), *"The introduction of Agnia Care in digital and mobile formats has significantly simplified and streamlined the process of giving charity. The platform allows users to donate ZISWAF at any time and from any location via mobile devices or online. This shift has made the donation process faster, more efficient, and more transparent, eliminating the need for time-consuming manual procedures. Additionally, by integrating digital technology, Agnia Care offers wider accessibility, enabling individuals from all backgrounds, particularly the younger generation who are more familiar with technology, to easily engage in philanthropic activities."*

The Islamic philanthropy movement initiated by the Idrisiyyah Tariqa, in the context of social responsibility in the digital age, is an intriguing subject. Like many other Sufi orders, the Idrisiyyah Tariqa has a long-standing tradition of charity and philanthropy, which are integral to its religious practices. In the digital era, this movement is undergoing a transformation, achieving broader impacts

through the effective use of information and communication technologies. Implementing these digital strategies will enhance the Idrisiyyah Tariqa's role as an agent of social change, delivering real benefits to society while advancing the overarching goals of social responsibility in the digital era.

Agnia Care has implemented approximately 7,500 programs aimed at supporting *mustahiq* (zakat recipients), including several key initiatives. One such program is the *Wakaf Kavling Tanah*, a form of productive charity that continues to generate rewards as long as the land is used for beneficial purposes. This waqf is intended for the development of educational infrastructure, such as *Ma'had Lughoh*, *Ma'had Sains*, and *Ma'had Dirosah Islamiyyah*. Another notable initiative is the House Renovation Program, which supported Mrs. Dodah (58) from Kp Margasari RT 03/RW 13, Cisayong Village, Tasikmalaya, by renovating her dilapidated house into a semi-permanent home. This project, facilitated by Agnia Care in collaboration with BAZNAS Tasikmalaya Regency, Raksa Lembur, and Laskar Sufis of *Pesantren Idrisiyyah*, provided Mrs. Dodah with a safer and more comfortable living environment. Similarly, Dahlan, a resident of Rajapolah Village in Tasikmalaya, received assistance to transform his old house into a secure and livable space. Such activities can be seen in Figure 2.

**Figure 2.** Distribution of aid and Agnia Care philanthropic movements



**Source:** Data and documents obtained from the Agnia Care website

Agnia Care is also engaged in the construction of healthcare facilities, including the expansion of the Idrisiyyah Medical Center (IMC) Primary Clinic, which has long served the local community. With the growing needs of the clinic, a larger and more modern facility was deemed necessary, prompting Agnia Care to call upon the community to assist in completing this crucial project.

In the realm of humanitarian aid, Agnia Care provided support to earthquake victims in Lombok, West Nusa Tenggara, by distributing rice to meet the community's essential food needs. Despite other forms of assistance, the demand for rice remained unmet. Additionally, Agnia Care offers free ambulance services to assist communities affected by disasters.

Agnia Care is committed to strengthening the local economy through various programs aimed at empowering small communities. The institution's primary focus is to transform zakat recipients into future zakat givers. Over the years, Agnia Care has successfully constructed more than 100 mosques and madrasahs throughout Indonesia, supported thousands of orphans, and enabled alumni of Islamic boarding schools and impoverished individuals to become economically self-sufficient.

As part of its broader mission, Agnia Care—affiliated with LAZIS Agnia Care and *Pondok Pesantren Idrisiyyah*—actively supports Micro, Small, and Medium Enterprises (MSMEs) through various economic empowerment programs. These initiatives utilize ZISWAF funds to help MSMEs achieve financial independence. In addition to financial assistance, Agnia Care provides entrepreneurship training, financial management guidance, digital marketing strategies, and business mentoring to ensure sustainable growth for MSMEs. The institution also facilitates market access for MSME products through its networks, including partnerships with businesses and digital marketing platforms.

An example of this success is Mang Uju (2024), a meatball vendor who participated in the KAIL (Strengthening Small Economies) program. He stated, *"Alhamdulillah, thanks to the blessings of our teacher, my business continues to improve. The KAIL program has been immensely beneficial to me. I used to be unknown, but now, people recognize me, and my business has grown."* Mang Uju further

emphasized the importance of networking, noting that the program connected him with other MSMEs, which contributed to the success and expansion of his business.

Similarly, Nanang (2024) expressed her positive experience with Agnia Care, stating, *"This is the second time I have participated in a program with Agnia Care. It's been a truly touching experience, and I look forward to future events. The program is wonderful for our hearts, and I plan to return for future initiatives."*

Agnia Care has had a significant positive impact on society by fostering economic independence, reducing poverty, and creating job opportunities. Through its programs, Agnia Care empowers communities, particularly by supporting MSMEs, thus improving local welfare and strengthening the economy. As expressed by Deva Lestari (2024), "Let's continue supporting Agnia Care's programs," illustrating the public's widespread support for these initiatives. By utilizing ZISWAF resources, Agnia Care helps transform *mustahiq* into *muzakki*, accelerating sustainable and inclusive social development.

Research indicates that Agnia Care's initiatives have a profound impact on the community. The digital direct cash aid (BLT) program assists low-income families in meeting their basic needs, while online education and training programs provide individuals with essential skills to improve their quality of life. The healthcare programs implemented by Agnia Care have also increased access to medical services. However, challenges remain, including ensuring the sustainability of programs, maintaining donor engagement, and addressing technical constraints such as limited internet access in certain regions.

## CLOSING

Although Sufi orders are often associated with asceticism and a retreat from worldly life in pursuit of spiritual enlightenment, the Idrisiyyah Tariqa emphasizes that true piety must be expressed through tangible social actions. Idrisiyyah's philanthropic activities, rooted in Sufi teachings and developed through institutions like LAZIS Agnia Care, play a vital role in economic empowerment and improving social welfare in Indonesia. By integrating the concept of *zuhud*—detachment from material possessions—the order offers an

innovative interpretation of Islamic philanthropy. In this context, *zuhud* is not understood as a rejection of the material world but rather as a disciplined use of wealth to serve others.

Idrisiyyah's philanthropic practices, particularly through zakat, *sadaqah*, and productive waqf, aim to manage wealth responsibly to empower *mustahiq* and transform them into *muzakki*. This aligns with the order's broader vision of improving social welfare through a spirituality-based economy, without neglecting practical aspects of economic empowerment.

This article highlights the significant role of the Idrisiyyah Tariqa in advancing Islamic philanthropic practices in the digital era through its Agnia Care initiative. By leveraging information and communication technology, Agnia Care has improved efficiency in donation management, expanded the reach of its social programs to remote areas, and heightened public awareness of the importance of social benevolence. Programs such as waqf, direct cash assistance, home renovations, education, and healthcare, implemented by Agnia Care, have brought substantial benefits to communities, despite challenges related to sustainability and technical limitations. The adoption of these innovative strategies strengthens the Idrisiyyah Tariqa's position as a relevant and effective agent of social change in today's digital society.

## ACKNOWLEDGEMENT

The author extends their sincere gratitude to all those who contributed to this research. Special thanks are due to the Head of the Religion Research and Development Agency of Makassar for providing the necessary facilities for the publication of this study in this journal. Through this research, it is intended to challenge the prevailing assumption that Sufi teachings, or Sufism, emphasize seclusion and prioritize individual piety.

Future research could explore comparative studies between the philanthropic practices of the Idrisiyyah Tariqa and those of other Sufi orders or Islamic philanthropic organizations. Such studies would help to identify best practices and challenges in managing Sufi-based philanthropy. It is hoped that these insights will contribute to making

Idrisiyyah and other Islamic philanthropic institutions more effective in supporting economic empowerment within communities, as well as encourage further comprehensive academic research in this area.

This study also aims to make a significant contribution to the academic discourse on Sufism and philanthropy, providing practical recommendations for Islamic philanthropic institutions that aspire to integrate Sufi values into their operations.

## REFERENCES

- Abdurrazzaq, Abdurrazzaq. 2014. "Pengembangan Model Pembangunan Ummat Melalui Lembaga Filantropi Islam Sebagai Bentuk Dakwah Bil Hal." *Intizar* 20(1):163–80.
- Abidin, Zaenal. 2012. "Manifestasi Dan Latensi Lembaga Filantropi Islam Dalam Praktik Pemberdayaan Masyarakat: Suatu Studi Di Rumah Zakat Kota Malang." *Jurnal Salam* 15(2).
- Abror, Muhamad. 2024. "Hakikat Zakat Menurut Imam Al-Ghazali." Retrieved (<https://islam.nu.or.id/syariah/hakikat-zakat-menurut-imam-al-ghazali-5004S>).
- Abrori, Abrori, and Ahmad Kharis. 2022. "Dakwah Transformatif Melalui Filantropi: Filantropi Islam Dalam Mengentas Kemiskinan Dan Ketidakadilan." *Jurnal Al-Ijtima'iyyah* 8(1):102–30.
- Al-Hakim, Luqman. 2022. 11 Tokoh Tarekat Idrisiyyah: Menapak Jalan Ilmu Hikmah Dan Kebijaksanaan. Jakarta: Nuansa Cendekia.
- Alim, Syahirul. 2020. "Revitalisasi Dakwah Islam: Toleransi, Harmonisasi, Dan Moderasi." *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan* 24(1):71–89.
- Arsyad, Muhammad. 2018. "Faham Theologi dan Kaitannya dengan Ethos Kerja Pengusaha Muslim di Ujungpandang." *Al-Qalam* 9(2):51. doi: 10.31969/alq.v9 i2.603.
- Azizah, Siti Nur. 2018. "Efektivitas Kinerja Keuangan Badan Amil Zakat Nasional (BAZNAS) Pada Program Pentasharufan Dana Zakat Di BAZNAS Kota Yogyakarta." *El-Jizya: Jurnal Ekonomi Islam* 6(1):91–112.

- Darmawan. 2024. "Tentang Sedekah Mengundang Cinta Tuhan." Retrieved (<https://baca.nuralwala.id/tentang-sedekah-mengundang-cinta-tuhan/>).
- Efendi, Mansur. 2021. "Pengelolaan Filantropi Islam Di Tengah Pandemi COVID-19 (Studi Pada Komunitas Kurir Sedekah)." *Filantropi: Jurnal Manajemen Zakat Dan Wakaf* 2(1):1–19.
- Effendi, Subhan, Ely Wahyuni, Safri Anto, and Sakinah Apriliana. 2023. "Filantropi Islam Sebagai Pemberdayaan Ekonomi Pembangunan (Model Pemberdayaan ZISWAF Untuk 100 Usaha Di Kabupaten Pamekasan)." *Ahkam: Jurnal Hukum Islam* 11(1). doi: <https://doi.org/10.21274/ahkam.2023.11.1.45-66>.
- Futaqi, Sauqi, and Imam Machali. 2019. "Pembiayaan Pendidikan Berbasis Filantropi Islam: Strategi Rumah Pintar BAZNAS Piyungan Yogyakarta." *Manageria : Jurnal Manajemen Pendidikan Islam* 3(2):231–56.
- Iqbal, Iqbal Fadli Muhammad. 2021. "Kontribusi Pemangku Kepentingan Dana Zakat, Infak, Sedekah Dan Wakaf Dalam Penanggulangan COVID-19." *Jurnal Bimas Islam* 14(2):367–93. doi: 10.37302/jbi.v14i2.463.
- Islamy, Athoillah. 2020. "Haji Mabur dalam Paradigma Fikih Sosial Sufistik Haji Mabur on Sufistic Social Fiqh." *Jurnal "Al-Qalam"* 26(1).
- Kasdi, Abdurrohman. 2016. "Filantropi Islam Untuk Pemberdayaan Ekonomi Umat (Model Pemberdayaan ZISWAF Di BMT Se-Kabupaten Demak)." *IQTISHADIA Jurnal Kajian Ekonomi Dan Bisnis Islam* 9(2).
- Kholis, Nur, Soya Sobaya, Yuli Andriansyah, and Muhammad Iqbal. 2013. "Potret Filantropi Islam Di Propinsi Daerah Istimewa Yogyakarta." *La\_Riba* 7(1):61–84.
- Ladiku, Hamdan, and Akhmad Roja Badrus Zaman. 2024. "Good Governance For Zakah, Infāq, And Sadaqah (Zis) Collection Within Local Communities: A Case Study In Gorontalo Regency." *Al-Qalam* 30(1):63. doi: 10.31969/alq.v30i1.1411.
- Linge, Abdiansyah. 2017. "Filantropi Islam sebagai Instrumen Keadilan Ekonomi." *Jurnal Perspektif Ekonomi Darussalam* 1(2):154–71. doi: 10.24815/jped.v1i2.6551.
- Munandar, Siswoyo Aris. 2020. "Gerakan Sosial Dan Filantropi Tarekat Qadiriyyah Wa Naqsyabandiyah Di Indonesia." *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 17(2):149–66. doi: 10.19105/nuansa.v17i2.3033.
- Munandar, Siswoyo Aris. 2022. "Sufti Dan Perempuan: Studi Gerakan Perempuan Hajjah Naziha Adil al-Haqqani." *Refleksi Jurnal Filsafat Dan Pemikiran Islam* 22(1):79–102. doi: 10.14421/ref.v22i1.3237.
- Munandar, Siswoyo Aris. 2023. "Tasawuf sebagai Kemajuan Peradaban: Studi Perkembangan Sosial dan Ekonomi Tarekat Idrisiyyah di Tasikmalaya." *Harmoni* 22(1):208–33. doi: 10.32488/harmoni.v1i22.677.
- Murti, Ari. 2017. "Peran Lembaga Filantropi Islam Dalam Proses Distribusi Ziswaf (Zakat, Infak, Sadaqah Dan Wakaf) Sebagai Pemberdayaan Ekonomi Umat." *LABATILA: Jurnal Ilmu Ekonomi Islam*, 1(1).
- Pahlevi, Rijal. 2022. "Konsep Zuhud dalam Perilaku Bisnis di Pondok Pesantren Tarekat Idrisiyyah Tasikmalaya." *Jurnal Studi Agama Dan Masyarakat* 18(2):83–93. doi: 10.23971/jsam.v18i2.3474.
- Piliyanti, Indah. 2010. "Transformasi Tradisi Filantropi Islam: Studi Model Pendayagunaan Zakat, Infak, Sadaqah Wakaf Di Indonesia." *Jurnal Ekonomika* 11(2).
- Pramono, Nugroho Heri, Merlina Merlina, and Wiji Astuti. 2019. "Cerdas Bersama Wakaf (CB Wakaf)": Strategi dan Inovasi Pengelolaan Wakaf Uang di Era Digital." *Sains Manajemen* 5(2). doi: 10.30656/sm.v5i2.1867.
- Sakni, Ahmad Soleh. 2013. "Konsep Ekonomi Islam Dalam Mengentaskan Kesenjangan Sosial: Studi Atas Wacana Filantropi Islam Dalam Syari'at Wakaf." *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* 14(1):151–66.
- Saputra, Doni Kuswandi. 2021. "Peran Tarekat Idrisiyyah dalam Perkembangan Dakwah Islam (Studi Kasus: Pondok Pesantren Al-Idrisiyyah Tasikmalaya)." *Universitas Negeri Jakarta*.

- Syahril, Syahril, Wahyuddin Abdullah, and Syahrudin Syahrudin. 2019. "Model Pemberdayaan Ekonomi Dengan Filantropi Islam Dalam Mewujudkan Kesejahteraan Masyarakat." *IQTISHADIA Jurnal Ekonomi & Perbankan Syariah* 6(1):25–40.
- Syarifuddin, M. Syahrul, and Amir Sahidin. 2021. "Filantropi Islam Menjawab Problem Kesenjangan Ekonomi Umat." *Jurnal Penelitian Medan Agama* 12(2):101–9.
- Tanjung, Hendri. 2010. "Hikmah Ibadah Haji terhadap Ekonomi." *Al-Infaq: Jurnal Ekonomi Islam* 1(1). doi: <https://doi.org/10.32507/ajei.v1i1.390>.
- Tarantang, Jefry, Wahyu Akbar, and Noor Misna. 2021. *Filantropi Islam (Regulasi Dan Implementasi Zakat Di Indonesia)*. K-Media.
- Tohari, Khamim, and Imam Machali. 2022. "Manajemen Filantropi Islam Untuk Pendidikan Studi Program Jogja Cerdas Baznas Kota Yogyakarta." *AN NUR: Jurnal Studi Islam* 14(1):1–24. doi: [10.37252/annur.v14i1.197](https://doi.org/10.37252/annur.v14i1.197).
- Ulza, Emaridial, and Herwin Kurniawan. 2018. "Strategi Pemberdayaan Pembangunan Sosial Melalui Gerakan Filantropi Islam." *Al-Urban* 2(1):32–42.
- Uyun, Qurratul. 2015. "Zakat, Infaq, Shadaqah, Dan Wakaf Sebagai Konfigurasi Filantropi Islam." *Islamuna: Jurnal Studi Islam* 2(2):218–34.
- Wahyu, Anang. 2017. "Filantropi Islam Sebagai Stabilitas Kehidupan." *Jurnal Studi Agama Islam* 10(1).

#### **Interview:**

- Interview with Ajeng, 2024  
 Interview with El Hakim, Akbarul, 2024  
 Interview with Lestari, Devi, 2024  
 Interview with Manda, 2024  
 Interview with Nanang, 2024  
 Interview with Uju, 2024