

Internalisation of Philanthropic Values in Islamic Education

M. Lutfi Maulana¹, Mutohharun Jinan², Mohammad Ali³, Dian Nafi⁴

^{1,2,3}Universitas Muhammadiyah Surakarta, Indonesia

⁴Master in Al-Azhar University, Egypt

DOI:

<https://doi.org/10.23917/iseedu.v9i1.13505>

*Correspondence: M. Lutfi Maulana

Email: o100230009@student.ums.ac.id

Received: 12-03-2025

Accepted: 19-04-2025

Published: 04-05-2025



Copyright: © 2025 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>)

Abstract: Indonesia is the country with the largest Muslim population in the world. Despite being a Muslim country, the social issues it faces remain complex, including social inequality. Although economic problems and the phenomenon of poverty among the Indonesian population remain complex, the potential of the existing community still holds great hope for contributing to addressing social inequality through community roles, particularly the middle class and other educated segments of society, through Islamic philanthropic movements. This study aims to describe the internalisation of Islamic philanthropic values at SMK Muhammadiyah Kajen and SMK Ma'arif NU Kajen, compare the internalisation of Islamic philanthropic values.. This study employs a qualitative approach with a field research design, using a case study methodology. Data sources were obtained through observation, interviews, and documentation. Data validity techniques used source triangulation and time triangulation. The results of the study indicate that the internalisation of Islamic philanthropic values in both schools occurs through three stages: value transformation, value transaction, and value transinternalisation. In the value transformation stage, both schools utilise Islamic Religious Education subjects in the classroom. In the value transaction stage, the development of teaching methods emphasises two-way interaction. In the value transinternalisation stage, both schools have distinctive characteristics through religious and social spiritual programmes developed in accordance with each school's vision and mission. Both schools share similarities in terms of vision and character development. However, differences exist in

educational philosophy, curriculum, school programmes, and educational objectives. The impacts felt by students are divided into two categories: spiritual and social.

Keywords : Islamic Philanthropy, Value Internalisation, SMK Muhammadiyah Kajen, SMK Ma'arif NU Kajen

Abstrak: Indonesia merupakan negara dengan mayoritas muslim terbesar di dunia. Meski sebagai negara muslim, masalah-masalah sosial yang ada masih kompleks diantaranya kesenjangan sosial. Meskipun permasalahan ekonomi dan fenomena kemiskinan masyarakat di Indonesia masih kompleks. Namun, potensi masyarakat yang ada sesungguhnya masih memiliki harapan besar untuk turut berkontribusi dalam menanggulangi kesenjangan sosial melalui peran-peran komunitas, khususnya kelas menengah dan masyarakat terdidik lainnya melalui gerakan filantropi Islam. Penelitian ini bertujuan untuk mendeskripsikan internalisasi nilai-nilai Filantropi. Penelitian ini menggunakan pendekatan kualitatif dengan desain penelitian lapangan (*field research*), pendekatan penelitian yang digunakan adalah studi kasus. Sumber data diperoleh melalui observasi, wawancara dan dokumentasi. Teknik keabsahan data menggunakan teknik triangulasi sumber dan triangulasi waktu. Hasil penelitian menunjukkan bahwa internalisasi nilai-nilai Filantropi Islam di kedua sekolah melalui tiga tahapan, yaitu transformasi nilai, transaksi nilai dan transinternalisasi nilai. Pada tahap transformasi nilai, kedua sekolah menggunakan mata pelajaran Pendidikan Agama Islam di kelas. Pada tahap transaksi nilai, pengembangan metode pengajaran guru menekankan interaksi dua arah. Pada tahap transinternalisasi nilai, kedua sekolah memiliki ciri khas melalui program spiritual keagamaan dan sosial yang dikembangkan sesuai dengan visi misi masing-masing sekolah. Kedua sekolah memiliki persamaan pada aspek visi dan pembentukan karakter. Sementara itu, perbedaan ada pada filosofis pendidikan, kurikulum, program sekolah dan tujuan pendidikan. Adapun dampak yang dirasakan siswa terbagi menjadi dua, yaitu dampak secara spiritual dan sosial.

Kata Kunci: Filantropi Islam, Internalisasi Nilai, SMK Muhammadiyah Kajen, SMK Ma'arif NU Kajen

Introduction

Indonesia is known as the country with the largest Muslim population in the world (Arpanudin et al., 2023). According to data from The Pew Forum (2010), the global Muslim population is estimated to have reached 1.57 billion people, with a growth rate of 2.9%, which

is higher than the global population growth rate of 2.3% (Haedar Nasir, 2014). Despite being a Muslim-majority country, Indonesia continues to face complex social problems, one of which is social inequality, particularly poverty (Iskandar et al., 2021; Khan et al., 2023; Omar & Sanyinna, 2018). Although there are differing opinions regarding poverty indicators and the number of poor people in Indonesia, data from the Central Statistics Agency (BPS) recorded that in 2003, around 37.3 million people were classified as poor (Cheek et al., 2015). This number increased to 42.8 million in 2004. Although the poverty rate percentage from 2003 to 2004 reportedly decreased by about 0.96%, the actual number of poor people in Indonesia did not significantly decline in subsequent years. In 2006, the number of poor people reached 39.05 million, or 17.75% of the total population of 222 million. This figure represents a noticeable increase compared to the 2005 National Socio-Economic Survey (SUSENAS), which reported 35.10 million poor people (15.97%), sparking debate among economic and political analysts. Based on data from the World Population Review (El Taraboulsi-Mccarthy, 2021), Indonesia ranks 73rd among the poorest countries in the world (Yulin & Dita, 2022). Analyses of poverty mapping in Indonesia generally point to two major categories: rural and urban poverty (Curran, 2021; Norgaard, 2023; Ravazzi, 2016). In developing countries, poverty is not only experienced by rural populations—many of whom have limited access to economic resources—but also by urban residents who lack the necessary skills to compete in the job market or entrepreneurial sectors (Hilman Latief, 2017).

Although Indonesia's economic challenges and poverty issues remain complex, the potential of its citizens—especially the middle class and educated communities—still holds great promise in contributing to poverty alleviation through community-based philanthropic efforts. However, philanthropic activities such as zakat (almsgiving), infaq (charitable spending), and sadaqah (voluntary charity) among Muslims have not yet been fully optimized (Goby & Nickerson, 2016; Lowi, 2019; Riyanto et al., 2021). One effective strategy to strengthen this effort is by integrating philanthropic values into Islamic education at all levels, as education serves as a strategic means for character formation. This integration is expected to cultivate students with social awareness and generosity. Nevertheless, Islamic education has yet to adequately incorporate philanthropy, and existing philanthropic education has not employed transformative approaches (Bryan & Mochizuki, 2023; Martinie et al., 2019; Mpofu, 2020; Nyman et al., 2018). Previous studies have shown similarities in their objects, subjects, approaches, theories, and methodologies in exploring philanthropy. Osseilan and James (2023) in the *Journal of Muslim Philanthropy & Civil Society* examined comparative contributions of Islamic nonprofit institutions and other religious organizations such as Christian and Jewish ones in the United States. Jamal et al. (2019) in the *ORCA Journal* from Cardiff University explored the motivational role of religiosity in charitable donations among Muslims in the UK. Kasri (2013) in the *Journal of Islamic Marketing* analyzed donation behaviors in Indonesia and their implications for marketing strategies in Islamic charities. Sholikhah (2021) in the *Journal of Islamic Philanthropy and Disaster* highlighted the important role of philanthropic institutions in improving public welfare through the management of ZISWAF (zakat, infaq, sadaqah, and waqf) funds. Meanwhile, Latief (2013) in the *Jurnal Pendidikan Islam* emphasized the internalization of philanthropic values within Islamic

educational settings, particularly in Muhammadiyah and Ma'arif schools, offering a more contextual perspective compared to previous studies.

The purpose of this study is to analyze the process of internalizing philanthropic values at SMK Muhammadiyah Kajen and SMK Ma'arif NU Kajen. The benefits of this research are expected to provide theoretical contributions to the development of Islamic education based on philanthropic values and practical implications for educational institutions in fostering students' social character and humanitarian awareness.

Methodology

This study falls under the category of field research with a qualitative approach, which generates data in the form of a series of opinions and arguments from informants (Sugiyono, 2015). This research employs an inductive approach, where the researcher analyzes theories and findings from the field to draw general conclusions. The method applied in this research is a case study, with the main focus on the internalization of Islamic philanthropic values at SMK Muhammadiyah Kajen and SMK Ma'arif NU Kajen. The data collection techniques used include observation, interviews, and documentation. Interviews were conducted with teachers, school principals, and students to explore their understanding and application of Islamic philanthropic values, while direct field observations were used to record activities and interactions related to these values. Documentation was also used to gather written evidence, such as curriculum, activity records, and teaching materials related to philanthropy. In addition, the researcher applied triangulation techniques to ensure the accuracy and validity of the data collected. Data analysis was conducted using the Miles and Huberman model (Huberman, 1994), which consists of three stages: data reduction, data presentation, and conclusion/verification. Data reduction was carried out from the outset to filter and focus on relevant data. Next, the data is presented in narrative form, complemented with visual aids such as matrices or charts to facilitate understanding. The final stage involves drawing conclusions continuously and verifying them with the existing data.

Result and Discussion

1. Implementation of the Internalization of Philanthropic Values in Islamic Education at SMK Muhammadiyah Kajen and SMK Ma'arif NU Kajen

a. SMK Muhammadiyah Kajen

SMK Muhammadiyah Kajen is a vocational secondary education institution under the Muhammadiyah organization. This school not only focuses on the development of vocational skills but also emphasizes the formation of Islamic character through the integration of prophetic values and philanthropic activities in its curriculum. In this section, we will present the data sequentially by outlining the results of observations, interviews, and documentation. Below is the observation data collected at SMK Muhammadiyah Kajen:

Tabel 1. Observation Results at SMK Muhammadiyah Kajen

No	Observation Aspect	Indicator	Criteria	Observation Results
1	School Vision	The school's vision aligns with Islamic Philanthropic values.	The school's vision aligns with Islamic Philanthropic values.	Competent and Competitive Islamic Vision, reflecting integration with Islamic philanthropic values.
		Implementation of vision in school programs and activities.	School programs/activities support philanthropic values, social care, and community empowerment.	Daily infak habituation, disaster fund raising, activist scholarships as the implementation of philanthropic values.
2	PAI Teacher	Teacher's understanding of philanthropic values.	Teacher understands the principles of philanthropy; goodness, care, and empowerment of the community.	PAI teachers and educators have received training in Islamic philanthropy.
		Exemplary behavior of teachers in applying Islamic philanthropic values.	Teachers demonstrate Islamic philanthropic values in their life.	Teaching, helping, and educating students.
		Teaching methods	Case studies, interactive discussions, contextual learning.	Teachers use various teaching media.
3	PAI Teaching Materials	Integration of Islamic philanthropic values in teaching materials.	Fastabiqul Khoirot, care.	Curriculum, Co-curriculum, and Extra-curriculum.
		Use of relevant teaching media.	Videos, Books, Modules	Modules, Books, Videos.

Based on the observation instruments above, it can be concluded that:

- 1) The vision of SMK Muhammadiyah Kajen reflects the realization of three aspects for students: Islamic, Competent, and Competitive. This vision is translated into implementation that emphasizes philanthropic values in addition to academic and religious values.
- 2) The school programs and activities serve as a bridge to the school's vision, designed based on the formulated vision. This can be seen in various activities such as IPM, HW, and Tapak Suci.

- 3) The teaching model has adapted a curriculum that prioritizes Islamic philanthropic values.
- 4) The school has a legally recognized Lazismu institution.

Based on these four aspects, at least several principles of Islamic philanthropy are highlighted, including Takaful (mutual assistance), Ihsan (goodness), and Ta'awun (cooperation).

b. SMK Ma'arif NU Kajen

The internalization of philanthropic values at SMK Ma'arif NU Kajen is carried out integrally, both through Islamic-based character education and direct practices such as social service activities, humanitarian fund collection, and daily infaq initiated by teachers or students. These activities are not just routines but part of the process of forming modern student character, which combines technological and industrial proficiency while remaining strongly rooted in the values of Ta'awun (mutual assistance), Rahmah (compassion), and Maslahah (public benefit). These values are also emphasized by Hadratussyaikh in building the civilization of the Ummah. As K.H. Hasyim Asy'ari taught, knowledge must be accompanied by good manners and noble intentions, so SMK Ma'arif NU Kajen views philanthropy as a means of manifesting real knowledge. Based on the research conducted at this school, regarding the practice and internalization of Islamic philanthropic values in the educational process, we begin with the findings from the observations we conducted, as follows:

Tabel 2. Observation Results at SMK a'arif NU Kajen

No	Observatin Aspect	Indicator	Criteria	Observation Results
1	School Vision	The school's vision aligns with Islamic Philanthropic values.	The school's vision aligns with Islamic Philanthropic values.	The vision is the realization of a school that adheres to Ahlussunnah wal Jamaah, noble in character, successful, competitive, and innovative.
		Implementation of vision in school programs and activities.	School programs/activities support philanthropic values, social care,	Study of yellow books, habituation of reading Asmaul

			and community empowerment.	Husna, salawat nariyah, ngaji al-waqiah, infaq, and qurban.
2	PAI Teacher	Teacher's understanding of philanthropic values.	Teacher understands the principles of philanthropy; goodness, care, and empowerment of the community.	Teachers are able to understand philanthropic values through teaching; the Prophet's da'wah and the struggle of Wali Songo.
		Exemplary behavior of teachers in applying Islamic philanthropic values.	Teachers demonstrate Islamic philanthropic values in their life.	Teaching, helping, and educating students.
		Teaching methods	Case studies, interactive discussions, contextual learning.	Class discussions, discovery learning, and problem-based learning.
3	PAI Teaching Materials	Integration of Islamic philanthropic values in teaching materials.	Fastabiqu Khoirot, care.	Curriculum, Co-curriculum, and Extra-curriculum.
		Use of relevant teaching media.	Videos, Books, Modules	Modules, Books, Videos.

Based on the observation instrument above, the following conclusions can be drawn:

- 1) The vision of SMK Ma'arif NU Kajen is directed toward five main principles: adherence to Ahlussunnah Wal Jamaah, noble character, achievement, competitiveness, and innovation. This vision is further clarified in the school's mission, which emphasizes providing education grounded in faith (iman), piety (taqwa), and noble morals (akhlakul karimah).

- 2) In addition to having a holistic vision and mission that integrate religious knowledge, general science, and moral values, the school also implements programs that encourage students to engage with their social and community environments. These programs help students develop social awareness and responsibility in both civic and national contexts. Furthermore, the school mandates participation in extracurricular activities such as Pramuka (Scouting), which instills values of social cooperation and patriotism.
- 3) Regarding the learning model, the instructional strategies employed follow the student-centered learning paradigm, differing from the traditional teacher-centered model. The school applies discovery learning and project-based learning, which foster students' critical thinking and creativity by encouraging them to explore and construct knowledge independently.

The three points above reflect values consistent with the principles of Islamic philanthropy, particularly the concepts of Takaful (mutual support), Ihsan (benevolence), and Ta'awun (cooperation). In a broader sense, these embody attitudes of religiosity, intellectual development, and strong social awareness among students.

2. Similarities and Differences in the Process of Internalizing Islamic Philanthropic Values at SMK Muhammadiyah Kajen and SMK Ma'arif NU Kajen

Tabel 3. Similarity Aspect

No	Similarity Aspect	Description of Similarity
1	School Vision	In substance, the vision of both schools shares the same direction in internalizing Islamic philanthropic values, emphasizing the balance between academic, religious, and social aspects.
2	School Programs	Both schools implement Islamic philanthropic values through social programs aimed at developing students' social skills. These programs include daily infaq, fundraising for disaster victims, social services, and orphanage donations.
3	Focus on Moral Development	The internalization of Islamic philanthropic values in both schools is focused on the development of good morals, not only vertically (relationship with Allah) but also horizontally (relationship with fellow human beings), one of which is through the instillation of philanthropic values.
4	Spirit of Islamic Education	Islamic education serves as the foundation in the implementation of education at both schools. Islamic philanthropic values are integrated into all aspects of learning, including through the subject of Islamic Religious Education (PAI), which plays a key role in character building based on Islamic philanthropic values.

Tabel 4. Differences in the Process of Internalizing Philanthropic Values at SMK Muhammadiyah Kajen and SMK Ma'arif NU Kajen

No	Difference Aspect	SMK Muhammadiyah Kajen	SMK Ma'arif NU Kajen
1	Philosophical Approach	In the context of Islamic philanthropy, the Muhammadiyah philosophy of "Islam Berkemajuan" emphasizes the importance of purifying the intention in charity as a form of pure tauhid, strengthening the practice of social goodness as good deeds, deepening the values of the Quran and Hadith as ethical foundations for helping others, and encouraging innovation and sustainability in social activities for the advancement of the ummah.	The philosophy of Nahdlatul Ulama founder, K.H. Hasyim Asy'ari, is embedded in the internalization of values reflected in the affirmation of Ahlussunnah wal Jama'ah as a form of pure tauhid, the practice of good deeds rooted in strong Islamic traditions, a deep understanding of the Quran and Hadith through a madhhab approach, and the encouragement of maintaining harmony between progress and the preservation of Islamic values and local wisdom.
2	Social Programs	SMK Muhammadiyah Kajen has a Lazismu Service Office (Lembaga Amil Zakat Infak Sedekah) Muhammadiyah, a legal institution for collecting infaq or charity from the school community. In its implementation, the school also has autonomous organizations such as Ikatan Pelajar Muhammadiyah and Hizbul Wathan as pioneers of philanthropic values in the school environment.	SMK Ma'arif NU Kajen has a program in the Ahlussunnah wal Jama'ah curriculum that focuses on religious education and character development, such as: monthly infaq, reading Asma'ul Husna, salawat nariyah, salawat Jibril, and weekly study of yellow books.
3	PAI Curriculum	The PAI curriculum at SMK Muhammadiyah Kajen is developed using the ISMUBA (Al-Islam, Muhammadiyah, and Arabic) Integrative approach. This curriculum is specially developed by the Majelis Dikdasmen PP Muhammadiyah team with reference to the national	The PAI curriculum at SMK Ma'arif NU Kajen uses an independent curriculum approach, with distinctive Aswaja characteristics. Specific subjects in this curriculum include PAI, which covers Aqidah Akhlak, Quran and

		curriculum, covering subjects such as Quran and Hadith, Akhlak, Fiqh, History of Islamic Culture, Arabic Language, and Muhammadiyah studies.	Hadith, Fiqh, Tarikh, and Arabic Language.
4	Educational Goals	The educational goal at SMK Muhammadiyah Kajen is to shape students who are devout to Allah, have noble character, are obedient in worship, and have a sense of nationalism. Education is also directed to foster a clean and healthy lifestyle, mastery of 21st-century skills such as critical thinking, collaboration, and communication, as well as strengthening literacy in various fields such as language, mathematics, science, technology, and social studies.	SMK Ma'arif NU Kajen aims to prepare students to become productive, independent individuals who are ready to work in business and industry as middle-level workers in accordance with the selected vocational program, and to have an industrial culture.
5	Institutional Affiliation	SMK Muhammadiyah Kajen is under the Muhammadiyah organization, with policies and curricula designed to reflect the vision and mission of the Muhammadiyah organization, which is committed to producing progressive generations.	SMK Ma'arif NU Kajen is an educational institution under the autonomous organization of Nahdlatul Ulama, which is involved in education. As part of the LP Ma'arif NU, SMK Ma'arif NU Kajen implements education policies based on Aswaja values.

3. The Impact Students from the Internalization of Islamic Philanthropic Values at SMK Muhammadiyah Kajen and SMK Ma'arif NU Kajen

The internalization of Islamic philanthropic values at SMK Muhammadiyah Kajen and SMK Ma'arif NU Kajen has had a significant impact, both spiritually and socially, on the students. Spiritually, the students at both schools have experienced a deeper religious awareness. At SMK Muhammadiyah Kajen, values such as zakat, infaq, and sedekah are instilled as part of the Islamic mission of amar ma'ruf nahi munkar (promoting good and forbidding evil). This encourages students to realize that acts of charity are not only social good but also forms of worship and religious responsibility. Activities such as Jumat Berkah (Blessed Friday), daily infaq, and other sharing programs become concrete ways to cultivate

a spirit of social worship. Students become more aware that the blessings of life come not only from regular ritual worship but also from actively helping others.

Meanwhile, at SMK Ma'arif NU Kajen, Islamic philanthropic values are internalized through religious and cultural traditions typical of Nahdlatul Ulama. The spiritual impact felt by students is the growing awareness that even small acts of kindness, such as sharing food or helping neighbors, are part of *amal jariyah* (charitable deeds) that bring great reward. Activities such as tahlil (prayer), infaq, qurban practice, routine study circles, and the practice of charity in religious activities encourage students to feel closer to spiritual values that are rooted in the traditions of Nusantara Islam. This spiritual reinforcement is not rigid or dogmatic, but is instead infused with love and exemplary behavior from the school environment and teachers.

Socially, the internalization of philanthropic values in both schools has created a generation of students who are more caring about their surroundings and sensitive to social issues. At SMK Muhammadiyah Kajen, students are trained to think systematically and act collectively in solving social problems through organized activities. They begin to engage in broader social actions, such as community service, fundraising for disaster victims, and community-based programs. This involvement fosters leadership, collaboration, and a sense of social responsibility. Meanwhile, at SMK Ma'arif NU Kajen, the social impact is seen in the empathy and solidarity that arise from engaging in simple yet meaningful social activities, such as helping a friend in need humanizing others *gotong royong* (mutual cooperation) implemented in mosque cleaning programs, or voluntarily sharing food or qurban meat during Eid al-Adha.

Overall, the internalization of Islamic philanthropic values at both schools has not only shaped students to be pious individuals but also to have high social awareness. The difference lies in the approach: SMK Muhammadiyah Kajen tends to be a structured and modern collective movement, while SMK Ma'arif NU Kajen instills social values through cultural traditions and an emotional and contextual approach. However, both have successfully shaped students who are not only academically intelligent but also spiritually and socially mature, ready to become members of society who bring benefit and goodness.

Conclusion

The internalization of Islamic philanthropic values at SMK Muhammadiyah Kajen and SMK Ma'arif NU Kajen has a significant impact, both spiritually and socially, on the students. Spiritually, students at both schools experience a deeper religious awareness. At SMK Muhammadiyah Kajen, values such as zakat, infaq, and sedekah are instilled as part of the Islamic da'wah mission of "amar ma'ruf nahi munkar" (enjoining good and forbidding evil). This encourages students to realize that acts of charity are not only social good but also acts of worship and religious responsibility. Activities such as Friday blessings (Jumat Berkah), daily infaq, and other sharing programs become concrete means to cultivate the spirit of social worship. Students become more aware that the blessings in life do not only come from ritual worship but also from active involvement in helping others. Meanwhile, at SMK Ma'arif NU

Kajen, Islamic philanthropic values are internalized through the religious and cultural traditions typical of Nahdlatul Ulama. The spiritual impact felt by students is the realization that even small acts of kindness, such as sharing food or helping a neighbor, are part of "amal jariyah" (charitable deeds) that carry great reward. Activities like tahlil (prayers), infaq, qurban training, regular religious studies, and practicing charity in religious activities encourage students to feel closer to spiritual values grounded in the tradition of Nusantara Islam. This spiritual reinforcement is not rigid or dogmatic but is imbued with compassion and modeled by the school environment and teachers. On the social side, the internalization of philanthropic values in both schools creates a generation of students who are more concerned about their surroundings and sensitive to social issues. At SMK Muhammadiyah Kajen, students are trained to think systematically and act collectively in solving social problems through organized activities. They begin to engage in broader social actions, such as social service, fundraising for disaster victims, and community-based programs. This involvement fosters leadership, collaboration, and a sense of social responsibility. Meanwhile, at SMK Ma'arif NU Kajen, the social impact is seen in the form of empathy and solidarity arising from the habituation of simple yet meaningful social activities, such as helping a friend in need (humanizing humanity), community service through mosque cleaning programs, or voluntarily sharing food or qurban meat during the Idul Adha holiday. Overall, the internalization of Islamic philanthropic values at both schools not only shapes students to be religiously devout individually but also highly socially responsible. The difference lies in the approach: SMK Muhammadiyah Kajen tends to adopt a structured and modern collective movement, while SMK Ma'arif NU Kajen instills social values through cultural traditions and an emotional, contextual approach. However, both schools succeed in shaping students who are not only academically intelligent but also spiritually and socially mature, ready to be part of society and contribute to its well-being and goodness.

Reference

- Arpanudin, I., Suryadi, K., Malihah, E., & Anggraeni, L. (2023). The contribution of philanthropic movement for civic education: Lessons learned from generosity amid pandemic. *Cakrawala Pendidikan*, 42(3), 826–839. <https://doi.org/10.21831/cp.v42i3.43970>
- Bryan, A., & Mochizuki, Y. (2023). "CRISIS TRANSFORMATIONISM AND THE DE-RADICALISATION OF DEVELOPMENT EDUCATION IN A NEW GLOBAL GOVERNANCE LANDSCAPE. *Policy and Practice*, 2023(36), 48–73.
- Cheek, D. W., Kramarek, M., & Rooney, P. (2015). Charity and Philanthropy: Overview. In *International Encyclopedia of the Social & Behavioral Sciences: Second Edition* (pp. 364–370). Elsevier Inc. <https://doi.org/10.1016/B978-0-08-097086-8.28001-X>
- Curran, J. (2021). Charity, Finance, and Legitimacy: Exploring Stateless-Capital Status in Early Nineteenth-Century Dublin and Edinburgh. *Journal of Urban History*, 47(4), 753–770. <https://doi.org/10.1177/0096144219877869>
- El Taraboulsi-Mccarthy, S. (2021). Whose risk? Bank de-risking and the politics of interpretation and vulnerability in the Middle East and North Africa. *International Review*

- of the Red Cross, 103(916–917), 747–762. <https://doi.org/10.1017/S1816383121000643>
- Goby, V. P., & Nickerson, C. (2016). Conceptualization of CSR Among Muslim Consumers in Dubai: Evolving from Philanthropy to Ethical and Economic Orientations. *Journal of Business Ethics*, 136(1), 167–179. <https://doi.org/10.1007/s10551-014-2521-0>
- Haedar Nasir. (2014). *Memahami Ideologi Muhammadiyah*. Suara Muhammadiyah.
- Hilman Latief. (2017). *Melayani Umat (Filantropi Islam dan Ideologi Kesejahteraan Kaum Modernis)* (I). Suara Muhammadiyah.
- Hubermen, M. B. M. A. A. M. (1994). *An Expanded Sourcebook, Qualitative Data Analysis*. SAGE Publicaiton.
- Iskandar, A., Possumah, B. T., Aqbar, K., & Yunta, A. H. D. (2021). Islamic Philanthropy and Poverty Reduction in Indonesia: The Role of Integrated Islamic Social and Commercial Finance Institutions. *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial*, 16(2), 274–301. <https://doi.org/10.19105/AL-LHKAM.V16I2.5026>
- Jamal, A., Yaacob, A., Bartikowskia, B., & Slater, S. (2019). Motivation to Donate: Exploring the Role of Religiousness in Charitable Donations. *Journal Of Business Researche*.
- Kasri, R. A. (2013). Giving behaviors in Indonesia: Motives and marketing implications for Islamic charities. *Journal of Islamic Marketing*, 4, 306–324.
- Khan, M. S. M., Harvey, C., Price, M., & Maclean, M. (2023). Philanthropy and Socio-economic Development: The Role of Large Indigenous Voluntary Organizations in Bridging Social Divides in Pakistan. *Voluntas*, 34(6), 1335–1346. <https://doi.org/10.1007/s11266-022-00554-8>
- Lowi, M. R. (2019). Charity as politics “writ small” in gulf petromonarchies. *Journal of Muslim Philanthropy and Civil Society*, 3(2), 26–59. <https://doi.org/10.2979/muslphilcivisoc.3.2.02>
- Martinie, A., Love, J. N., Kelly, M., Dueck, K., & Strunk, S. (2019). Below the waterline: Developing a transformational learning collaborative for foundation program officers. *Foundation Review*, 11(2), 65–75. <https://doi.org/10.9707/1944-5660.1468>
- Mpofu, B. (2020). Re-thinking philanthropy as religious cost signalling in the context of socio-economic transformation in south africa. *Revista Transilvania*, 2020(9), 9–15.
- Norgaard, S. (2023). From “Citizen Jane” to an Institutional History of Power and Social Change: Problematizing Urban Planning’s Jane Jacobs Historiography. *Journal of Planning History*, 22(2), 95–118. <https://doi.org/10.1177/15385132211070512>
- Nyman, J., Pilbeam, C., Baines, P., & Maklan, S. (2018). Identifying the roles of university fundraisers in securing transformational gifts: lessons from Canada. *Studies in Higher Education*, 43(7), 1227–1240. <https://doi.org/10.1080/03075079.2016.1242565>
- Omar, H. H., & Sanyinna, A. Y. (2018). Administrative challenges of WAQF institution in the contemporary world: Future prospects. *Journal of Social Sciences Research*, 2018(Special Issue 6), 294–299. <https://doi.org/10.32861/jssr.spi6.294.299>
- Osseilan, E., & Russell N. James. (2013). *Journal Of Muslim Philanthropy & Civil Society*. VII, 44.
- Ravazzi, S. (2016). Philanthropic foundations and local policy making in the austerity era: Does urban governance matter? *Lex Localis*, 14(4), 917–935.

- [https://doi.org/10.4335/14.4.917-935\(2016\)](https://doi.org/10.4335/14.4.917-935(2016))
- Riyanto, S., Herningtyas, R., & Nizar, M. (2021). Muslim's philanthropy in Singapore and the role of government. *Sociologia y Tecnociencia*, 11(2), 194–214. <https://doi.org/10.24197/st.2.2021.194-214>
- Sholikhah, N. A. (2021). Peran lembaga filantropi untuk kesejahteraan masyarakat global (Studi kasus pada Aksi Cepat Tanggap Madiun). *Journal of Islamic Philanthropy and Disaster (JOIPAD)*, 1(1), 27–42. <https://doi.org/10.21154/joipad.v1i1.3051>
- Sugiyono. (2015). *Metode Penelitian Pendidikan*. Alfabeta.
- Yulin, C., & Dita, E. (2022). Analisis Kepadatan Penduduk Yang Berpengaruh Terhadap Kemiskinan Dan Degradasi Lingkungan. *Prosiding Seminar Nasional Ilmu Ilmu Sosial (SNIIS)*, 01, 1–12.