

## Islamic Philanthropy on Social Media in Youth Volunteering Movements

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### Abstract

*Islamic philanthropy through social media is a form of community participation in the youth volunteering movement. Social media is used to spread information, raise funds, attract volunteers, and develop collaboration with philanthropic institutions. Islamic philanthropy through social media can create a caring and sharing society, strengthen the spirit of humanity and expand the outreach of philanthropic activities. Youth volunteering movements are in dire need of support from the community and Islamic philanthropy through social media, for this can help overcome obstacles and strengthen the spirit of humanity. This research method uses a qualitative approach with a literature study method. Social media is becoming an effective tool for achieving the goals of the youth volunteering movement for disseminating information, fund-raising, attracting volunteers, and collaborating with philanthropic institutions. Therefore, Islamic philanthropy through social media is very important and can help youth in achieving their vision to build a better society.*

**Keywords:** *Islamic philanthropy, social media, youth volunteering movement, community participation*

### Introduction

Philanthropy is inseparable from the Indonesian society which is famous for its helpful nature. But unfortunately the phenomenon of online begging in Indonesia like the mud bath phenomenon has become the irony of scavenging for mercy for personal gain. Based on the results of *Charities Aid Foundation* (CAF, 2021) research in 2021, the volunteering rate in Indonesia is three times greater than the world average volunteering rate. This is proven by the recent years that Indonesia has successively been named the most generous country in the world (CAF, 2021). CAF an institution that measures the level of generosity

of each country, released the results of its research *World Giving Index* (WGI) in 2018 and ranked Indonesia first as the most generous country. In 2021, CAF once again released the WGI report and placed Indonesia in the first place in the list of generous countries even with an overall index score of 69%. The index score is up 10% from the 59% score in the previous annual index issued in 2018. Even during the COVID19 pandemic, when the crisis on all fronts-including the economy-hit, the Indonesian people were still diligent and even more active in donating (CAF, 2018; CAF, 2021).

This is a kind of extraordinary achievement for Indonesia. This fact is a good signal that

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shows generosity in Indonesia is increasing and not even fading in the midst of economic difficulties. But it should be directed in the right direction not begging but helping and empowering. The generosity of the Indonesian people is very high and it is even recognized internationally. Charitable and volunteering activities fall into the realm of philanthropy. Philanthropy is derived into a signal word, an evolution of meaning that reflects the philosophical and cultural trends historically dominant in modern times (Sulek, 2010). This philanthropy has enormous potential in Indonesia. The development and potential of philanthropy in Indonesia is also influenced by the presence of social media as a result of technological advances. Social media is a space for the process of philanthropic activities to run. However, recently philanthropic activities in the social media have increased along with the increasing number of internet users and social media users in Indonesia. In fact, young people as an element that is very close to the social media also began to be active in running philanthropy in the social media.

Philanthropy is an important capital for the maintenance of civil society, particularly the space between government and individuals. Voluntary associations, which are critical of democracy, operate in the space of society. Philanthropy is a very important capital for a strong civil society, which in turn, is essential to maintaining a strong democratic government (Cugliari et al., 2007).

Komaruddin Hidayat in the introduction to the book *Social Justice Philanthropy for Millennials* states that human nature is charitable, feeling that his life is meaningful when he can help others. No matter how advanced artificial intelligence technology is, there are fundamental aspects that cannot be replaced, namely the urgency and the need to seal each other, to love *and to be loved*. Globalization in the economic, social, political, and cultural spheres turns out to not only offer commodities, but also offer value (K. Hidayat, 2020). Philanthropy-based volunteering movements on social media, for example Kitabisa.com, Bantu Spirit, Dompot Dhuafa and others are a

reflection of the fact that of the Indonesian people are passionate for helping others. This is an interesting thing in the midst of the economic difficulties that occur. This research will further examine the role of social media developed by youth who take a role in the philanthropic movement to help fellow human beings.

### **Islamic Philanthropy**

Philanthropy lexically comes from the Greek word *philanthropy* which means *philos* (love) and *anthropos* (humans), so it contains the meaning of human love or love and care for fellow humans. In terms of the meaning, many give meaning to the term philanthropy. Some define that philanthropy can be broadly interpreted as an action or effort to improve human welfare through various forms of assistance and donations, or essentially the same and better known as social generosity or social solidarity (Socio-Cultural Issues, 2014). Alternatively, it is also mentioned that philanthropy means a voluntary enterprise of private persons, moved by an inclination to promote public good, voluntary acts for the public good" (Wediawati, 2012).

The study of Islamic philanthropy in Southeast Asia in general and Indonesia in particular is very timely, given that the participation of the business sector in social activities is increasingly widespread. Corporate relations with Muslim volunteer organizations are also a new trend in Indonesian Islam. Several factors have encouraged the private sector to carry out social activities using jargon and religious symbols (Latief, 2013).

Philanthropy more easily is any activity of giving (goods and money) and volunteering from the community (not from the state) for the benefit of the common good (Fauzia, 2020) from society to society. Services, energy, ideas and *skills* given as a contribution to society are also a form of philanthropy. In the concept of philanthropy, what is built is a goal to increase the sense and value of humanity with love for others. Therefore, the practice of philanthropy is a work of *giving* nature, services, which are carried out voluntarily (Efendi, 2021). Although

at the end there are many types of philanthropy such as corporate philanthropy and its persistence most likely depends on the extent to which a particular company is considered to have the potential to contribute to social problems (Wan et al., 2023). This means that the great estuary related to philanthropy remains the resolution of social problems.

Philanthropy also has an equivalent meaning or other term, namely "*charity*" *unconditional love* (Bahjatulloh, 2016). The difference is that the term philanthropy is used for long-term assistance. Meanwhile, *charity* is a form of generosity in the short time and for the short term. There is indeed an impression that this concept is inherent in wealthy people called philanthropists. But nowadays the term philanthropy refers more to assistance that is institutionally, professionally and long-term, sustainable. (Fauzia, 2020). Not only that, but even today individual philanthropy is massively discovered.

As for the Islamic world, in terminology, the word "philanthropy" was originally unknown and is not found in the Islamic world. However, recently a number of terms in Arabic have been tried to be searched for and used as equivalents by experts. Philanthropy is sometimes equated with *al-ata 'al-ijtima'i* which means social giving, *al-takaful al-insani* which means humanitarian solidarity, *'ata khayri* which means giving for good or *sadaqah* which means almsgiving (Latief, 2013). These terms in the Islamic world can be included in philanthropic activities as well. Thus, the term Islamic philanthropy later emerged.

Islamic philanthropy is a manifestation of the affection of Muslims to fellow human beings without disturbing socio-cultural and religious differences. Islam as a religion in which there is a spirit of *mercy li 'al-âlamîn* presents itself as a religion that since its emergence has been familiar with philanthropic activities. In the main book of Islamic religious teachings, Al-Qur'an and hadith, there are teachings about the activities of zakat, infaq, alms and waqf or for in Indonesia it is usually referred to as Ziswaf. philanthropy has contributed enough to the development of Indonesian Islamic society from

the Dutch colonial era until the current reform period, both in the form of materials and services (Sulkifli, 2018).

The Islamic philanthropic tradition above, if understood with a fiqh approach, can at least be classified in two ways, namely, the generosity that is mandatory for all Muslims to fulfill it such as zakat and generosity that is not mandatory such as infaq, alms and waqf. All of these philanthropic activities have enormous potential and interest in Indonesia. This can be seen from the concept and practice of Islamic teachings, namely between faith and pious charity, prayer and zakat, the world and hereafter, and is reflected in the prayer itself, which begins with *takbir* raising both hands and ends with greetings looking right and left to care for others (Amar, 2017). Even philanthropic activity was long before the emergence of Islam because the discourse on social justice had developed (Saripudin, 2016).

The concept of philanthropy is already elaborated in the Qur'an, especially on the rights of the poor to get help (QS. 51: 195 and QS. 17: 26), the distribution of wealth between rich and poor (QS: 59: 7) and maintaining the level of economic equality (QS 59: 7). The provision of help from the able to the needy reinforces the idea that wealth belongs only to God, while man is responsible for managing it well.

## Social Media

According to Van Dijk, social media is a media platform that focuses on the existence of users by facilitating them in activities and collaborations. Therefore, social media can be seen as an *online* medium (facilitator) that strengthens relationships between users as well as a social bond (Juditha, 2018: 33). Meanwhile, according to Rulli Nasrullah, social media is a medium on the internet that allows users to represent themselves and interact, cooperate, share, communicate with other users, and form social bonds virtually (Gumilar, et, al., 2017: 35). Simply put, social media is a container created in cyberspace, which gives space for each user to move online in various forms. Such as *uploading* and sharing photos, videos, news, or links, creating and sharing content, and

commenting on other people's posts.

Basically, social media is presented to make it easier for people to communicate, interact, exchange information, and express themselves. Social media express or gives users the freedom to express their ideas to others, either interpersonally or to groups. On social media, the content belongs entirely to the user or account owner, this is called *user generated content* (UGC). Social media also has an important role which lies in its ability to present news about the development of society that can affect modern life at this time. Social media can also be a storehouse of information about events or events experienced by society in social life (Dendy, 2017). Social media is the main tool in the distribution of information today. Today's social media gives not only freedom to everyone to express themselves, but also a space to empathize and contribute. So, nowadays social media is not only in cyberspace, but is able to build social movements as real works.

## Research Method

This research is a type of qualitative research. The research approach used in this study is a qualitative method. Qualitative research will examine the meanings derived from social and humanitarian problems. The qualitative approach provides an opportunity to see the key aspects of the cases more clearly. The design of this study is literature review. Literature research or literature review is research that critically examines or reviews related to knowledge, ideas, or findings contained in the body of *academic-oriented literature*, as well as formulating theoretical and methodological contributions to certain topics (Neuman, 2003).

The nature of this study is descriptive analysis, which is the regular decomposition of the data that has been obtained, then given understanding and explanation so that it can be understood well by readers. This work process starts from problem formulation, hypothesis formulation, data collection, data analysis, and presentation of research reports. The interactive nature of data collection using data analysis, data reduction by inferring data then sorting it

according to certain categorizations. Furthermore, data reduction is processed to facilitate concepts, facilitate exposure, and drawing conclusions. Meanwhile, the data collection technique uses the literature and documentation study method, namely by obtaining information from journals, books, and other sources.

## Results and Discussion

The practice of philanthropy is actually a real solution to answer various problems of the nation. In Indonesia, philanthropic activities have become an integral part of people's lives. The form of love and affection for fellow human beings has been grounded for a long time in Indonesia.

In the Indonesian context, many parties have been involved in developing philanthropy. One of the oldest is the philanthropic movement in Muhammadiyah. The research indicates that Muhammadiyah has been instrumental in transforming Islamic philanthropy in Indonesia. The organization has been actively involved in philanthropic activities, ranging from traditional to more organized practices (Meidina et. al., 2023). Religion continues to hold a significant place in people's lives, particularly in the realm of philanthropy. Religion has a profound influence on people and encourages them to engage in charitable activities (Arli & Lasmono, 2014).

Philanthropy by raising funds is commonly called *crowdfunding*. In relation to media crowd funding assistance utilizes computer technology and makes communication mediate. The various philanthropic activities that occur are inseparable from reality if current communication is mediated through the interaction of digital technology, institutions and daily communication practices. From a communication perspective, *Computer Mediated Communication* (CMC) is defined as a communication transaction that occurs through the use of two or more network computers. CMC focuses primarily on the different social impacts that computer technology supports (Griffin, 2011). The use of social media in building communication to help each other through the

media. One can interact with each other to provide counter-narrative help without having to meet.

The development of life that is undergoing changes and progress every day, which is marked by the emergence of various new media in the digital space, then becomes the channel of choice in philanthropic activities. In addition to being supported by the progress of the times with the development of the world of information technology, social media is also an effective alternative to the process of philanthropic practice (Rahmawati, 2019).

Basically, philanthropy is certainly full of goodness and noble goals. It is unfortunate that even the most well-intentioned and virtuous practices can become tainted by misuse or abuse. According to research by Helen McLaren and Nismah Qonita (2019), philanthropic activities in Indonesia have contributed to the trafficking of children through orphanages. While some children may legitimately be orphans, others are recruited into orphanages despite having living parents. This research highlights how philanthropy can become a breeding ground for modern-day slavery, which is a troubling and disheartening finding. For this reason, social media, as a very broad space for the growth and development of philanthropy, must not be misused by any party.

Social media has become a new forum for promoting social media-based philanthropic activities. Philanthropic activities carried out in the digital realm can be pursued through strategic content management and expanding collaborative networks between philanthropic communities (Kharima et al., 2021).

Through crowdfunding or other terms of *crowdfunding* integrated with the digital capabilities of the internet, fundraising and fund management practices will be even greater. Such realities continue to mushroom in line with digital trends that are currently very much being pursued, especially by the millennial generation which later became the lifestyle of the Indonesian people. This can be seen starting from shopping for daily necessities, to also being included in helping other people's work, and providing a sense of concern for others.

Everything is done through a laptop or *smartphone* by using the digital world (Hefni, 2021).

The rapid growth of fundraising through the digital space is partly driven by digital trends among generation Y or Indonesian millennials. This will be even bigger and more massive because it is accompanied by the birth of the online shopping generation, which is driven by the massive online shopping sites (*e-commerce*). Logically, the younger generation will also make donations online. So, naturally, the potential for public fundraising for both social and business purposes (A. A. Hidayat, 2019).

The results of Herlina Yustati research shows that the level of effectiveness of Instagram is in the good category as a medium of Islamic philanthropic persuasion for students. The next development as a result of new media is the increasing number of social media (social networking). In addition to using the sites mentioned above, the social generosity movement is also carried out through social networks such as Facebook, Instagram, YouTube, and other social media networks (Yustati, 2019).

The social media platform Facebook has also proven effective as a means of raising funds. Saepudin et al., (2023) in his research shows that Facebook has enormous power in increasing the number of donations in the Educational Creative Alms community. Promotion on the Facebook social media platform is carried out by making films entitled philanthropy to encourage followers to want to donate.

On the other hand, social media users realize that Twitter has great potential as a medium for disseminating philanthropic activities. The hashtag "twitter do your magic" which was carried out jointly by Twitter users shows a good impact on the culture of philanthropy on social media. From this action it can be seen that the community's collective participation is very large in terms of philanthropy (Prihabida & Tambunan, 2022).

Social media provides a platform for young people to connect with others who share similar values and interests, and to raise awareness and

support for various causes, including philanthropy. By using social media to promote Islamic philanthropy, young people can inspire others to get involved and contribute to positive social change. It is also a way for youth to engage in community service and volunteer work, which can have a meaningful impact on the people and communities they serve. In this case, social media becomes an effective tool for disseminating information and raising funds for philanthropic activities.

Some of the things that can be done in Islamic philanthropy through social media are:

1. Create donation campaigns. Through donation campaigns, people can donate to philanthropic activities online.
2. Disseminate information. Social media can be used to spread information about philanthropic activities and motivate others to participate.
3. Attracting volunteers. Through social media, youth can find and attract volunteers to help in philanthropic activities.
4. Collaborate with philanthropic institutions. Youth can collaborate with existing philanthropic institutions and use social media to expand the reach of philanthropic activities.

Islamic philanthropy through social media can help in building a caring and sharing society. This is very important in the youth volunteering movement because it helps in strengthening the humanitarian spirit and expanding the reach of philanthropic activities.

Some examples of Islamic philanthropic persuasion that are virtualized through social media and have received positive responses from the public and this movement aims to raise funds for those in need. In Indonesia, information on volunteerism activities can be found on various social media, such as on Instagram, there are several accounts that focus on volunteer registration information called 'idvolunteering'. In this account, there are various kinds of registration information for volunteer activities in various cities in Indonesia, as well as various fields of activity, such as education, environment, religion, arts and culture.

## 1. Young Philanthropy Movement

The Young Philanthropy Movement is an initiative dedicated to building a more caring and welcoming society. The movement focuses on contributing funds and youth to help solve social problems, such as poverty, unemployment, and injustice. The young philanthropic movement promotes the spirit of humanity and cooperation between generations to build a better society.

The young philanthropic movement is leveraging technology and social media to make participation easier and reach more people. Through social actions and cooperation with philanthropic institutions, the young philanthropic movement helps build a more caring and welcoming society. Therefore, the youth philanthropy movement is essential to help build a better future for the younger generation.

## 2. Volunteer ID

Volunteer ID is a digital platform that facilitates community participation in philanthropic movements. The platform allows people to find and join ongoing philanthropic programs, as well as facilitating communication and coordination between parties.

Volunteer ID offers a wide selection of philanthropic programs, such as educational, health, environmental, and other programs. The platform allows individuals or groups to define philanthropic programs that match their interests and talents.

With a Volunteer ID, individuals or groups can be part of the philanthropic movement easily and efficiently. Volunteer ID helps expand the reach of philanthropic movements and makes it easier for people to participate in helping to solve social problems. Therefore, Volunteer ID is essential to the development of the philanthropic movement.

## **Social Philanthropy Reflections: Voluntarism as a Favorite Form of Philanthropy of Millennials**

Research by STF UIN Syarif Hidayatullah Jakarta, opens up new facts about for *umma* or *for humanity*. The lil-alamin grace religious

spirit, high charitable spirit, awareness of nationality and vision of social justice and organizational creativity have encouraged the Islamic philanthropic movement to have great potential for the practice of social justice philanthropy\_(Fauzia, 2018)

Communities also use social media as a tool to maintain their online presence. Ultimately we can see how this social media is used by young people in shaping their activism both in online and offline realities. They can use social media to expand their coverage and motivate others to participate in social and environmental actions. Social media also facilitates the dissemination of information and facilitates discussion and debate on important issues. Therefore, social media is one of the powerful tools for millennials in shaping their activism both online and offline.

The Young Philanthropy Festival aims to promote various philanthropic activities and social initiatives that exist in the community for young people to be able to get to know and inspire an active role in philanthropic activities. Philanthropic organizations are now not only driven by the elderly who are entering retirement and have wealth assets, but nowadays young people are also actively participating in various philanthropic activities ( Fathurrozaq, 2019).

Young people have an open opportunities to use social media as a space to develop their activities such as in community empowerment and develop themselves as part of civil society. Social media provides a platform for young people to connect, share information, and collaborate on projects related to community empowerment and civic engagement. By using social media, young people can amplify their voices, mobilize communities, and bring attention to important issues. However, it is also important to be aware of the potential drawbacks of social media, such as online harassment, the spread of misinformation, and privacy concerns. By using social media, youth-driven communities try to respond to problems in society, seek community support, and carry out activities. The role of youth in facing the demographic bonus in 2030 will certainly be

important to increase the level of youth participation in philanthropic activities in Indonesia. In this case, it is necessary to have institutions that pay more attention to the dissemination of information about philanthropy in society. Philanthropy, which is carried out conventionally, today has experienced a decline in existence. In practice, it shifts to the use of the internet which focuses more on using *generated content* as a support for the creation of new media (Rayinda, 2019).

One of the patterns of postindustrial society is characterized by a process of interaction dominated by the use of information technology. Information is now considered an asset and has the flexibility to spread quickly facilitated by social media. In this function, social media can be considered to help create new public spaces (Dewantara, 2015).

The large number of young people who join social movements is inseparable from social media as their publication medium. Social media has played a significant role in enabling young people to organize and participate in social movements. It allows for easy and instant communication, sharing of information and resources, and the ability to mobilize large numbers of people in a short amount of time. Social media has also been a crucial tool for spreading awareness and increasing public support for social and political causes. However, it is important to note that while social media can be a powerful tool for social movements, it is just one of many factors and not the sole determinant of the success of a movement. Today's young people who are involved in social movements and use social media as a platform to publicize their actions and opinions. Social media allows them to share information and reach a wider audience easily and quickly. The use of social media in forming social movements is very effective in attracting public attention. The public space in social media has been transformed into a public force, where all issues are easily spread on social media so that they can be used as space to attract people's aspirations. Important issues and problems faced by the community can be easily disseminated and discussed through social

media. This makes social media an effective tool for obtaining aspirations and opinions from the public, and influencing public opinion. Evidently, there have been many social movements that originated from social media movements. In addition, social media movements can also control people's behavior.

According to sociologist Christian Smith of the University of Notre Dame, millennials are a generation that wants to be socially engaged. Smith noted that this generation views helping others as an optional personal choice. The role of the millennial generation in the scope of philanthropy is very large, the lifestyle characteristics of the millennial generation who want to have a good impact on the environment around where they live can indirectly change this generation's interest in their social contribution (Assyifa, 2020). Philanthropy strengthens *civic engagement*, in distributing social justice (Nanggala & Suryadi, 2022). Youth not only want to be involved in philanthropic activities by making donations, but also take advantage of their potential and capacity to develop and sharpen social initiatives carried out.

## Conclusion

The characteristics of the millennial generation who are familiar with technology and the digital world are able to carry philanthropic activities based on voluntarism in a broader direction. Digital media is not only an advertising portal for the various volunteering activities offered, but is a communication platform that can make it easier for millennials to contribute to others. The contributions that can be made are, first, ideas or thoughts. Through creative ideas or thoughts, so that they can create a philanthropic activity whose contribution is not in the form of material directly. Second, manpower. If millennials do not have ideas and materials to contribute, they choose direct action to be able to contribute to the implementation of social activities. One way that can be done is to join a non-profit organization in Indonesia and go directly to the field to distribute aid to people in need.

Philanthropic movements initiated by the

younger generation on social media must be believed to be a platform capable of producing influencers to maximize philanthropic activities. In this case, the younger generation can play a role on two fronts, firstly they can play an active role as producers of philanthropic content on social media, secondly they can become consumers of content within the scope of user generated content so that they are able to expand their philanthropic network (Miladi & Noviyanti, 2022).

Behind the vibrant enthusiasm of the younger generation to contribute to philanthropic movements, this indicates the actualization of the spiritual piety of the younger generation to support social welfare. This will implicitly narrow the gap between the rich class and the poor class at the social level (Darojatun & Alawiyah, 2021).

Research on Islamic philanthropy on social media can help understand how social media levels influences and promotes youth volunteering in contributing to society. The results of this study can be used to improve strategies and approaches in promoting Islamic philanthropy and increasing youth participation in volunteer movements. In addition, this research can also help raise public awareness about the importance of philanthropy and volunteering in building a better society.

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