

Implementation of Digital Philanthropy: Empirical Evidence at the Istiqlal Mosque and the Jogokariyan Mosque

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ABSTRACT

Purpose — *This paper examines mosque innovation to strengthen the community's economy. The slow pace of collecting Islamic philanthropy and the importance of community welfare become important with Indonesia benefiting from the demographic bonus. Mosque digital philanthropy is manifested in the practices carried out by the Istiqlal and Jogokariyan mosques using digital philanthropy to overcome the problem of collecting Islamic philanthropy.*

Method — *This paper is the result of field research with a descriptive-qualitative approach. Data comes from interviews, observations, and documentation at the Istiqlal and Jogokariyan mosques. Meanwhile, the theories used are humanitarian and economic development theories, digital philanthropy, mosque management, and economic empowerment of the people.*

Result — *This paper concludes that the forms of Digital Philanthropy at the Istiqlal Mosque and Jogokariyan each operate digital philanthropy through 4 bases, namely web facilities, social media, messenger applications, and bank transfers via QRIS. Second, the impact of implementing mosque-based digital philanthropy is a digital-based socio-economic movement in the era of Industrial Revolution 4.0. From the perspective of humanity, economic development, mosque management, and community empowerment, mosque digital philanthropy is developing and empowering a digital-based community economy, which can be seen as a socio-economic innovation for mosque congregations. Mosque-based digital philanthropy has offered efficiency and convenience for congregations to actualize spiritual and social piety virtues, especially for Muslims through mosques.*

Keywords: *Digital Philanthropy, Economic Welfare, Mosque*

INTRODUCTION

The existence of mosques greatly influenced the development of Islam. Activities carried out in mosques were essential in advancing Muslim civilization during the Prophet Muhammad SAW. Activities related to teaching, state administration, and medicine, even as a business center, were carried out in mosques during the time of the Prophet; this illustrates that mosques are not only a place for prayer (Mumtaz, 2018). Examples of economic activities in mosques that have occurred until now are the distribution of infaq funds and alms included in Islamic philanthropy.

Philanthropy is a person's voluntary activity based on his desire for the benefit of society, often interpreted as an attitude of generosity or helping others. Philanthropy in Islam is an integral part of Islamic religious teachings. Philanthropic commands can be found in many Islamic literature. The enormous scope of Islamic Philanthropy includes Zakat, *infaq*, alms, and waqf (ZISWAF). Mosques are one of the Islamic philanthropic institutions in Indonesia.

In recent years, the field of digital technology has experienced very rapid progress. Digital philanthropy has also penetrated activities based on mosques as Islamic philanthropic institutions due to technological advances (Fahlevi, 2019). Changes in people's habits and thought patterns in daily activities are an impactful consequence of technological developments. With this technology, it is easier for people to do work, get things done quickly, and communicate without meeting face to face. Become an element of population culture in the digital age (Kharima et al., 2021). Philanthropists want convenience with a modern combination as a form of responsibility for carrying out e-philanthropy tasks (Rahmawati, 2019) or digital philanthropy activities are proof of the usefulness of technology in the economic sector in society, apart from in the field of financial operations and financial institutions (Rachman & Salam, 2018).

Among the mosques that use digital service features to empower the community's economy are the Istiqlal mosque in Jakarta and the Jogokarian mosque in Yogyakarta. The Istiqlal Mosque has opened digital service features since 2019 (Donald Banjarnahor, 2019). The Istiqlal Mosque is also designed as a center for mosque philanthropy and mosque-based community empowerment following its mission direction based on Presidential Decree No. 64 of 2019 (BPMI, 2020). The Jogokarian mosque implements modern mosque management by prioritizing the service and welfare of the congregation (*Manajemen Masjid*, n.d.). Famous for its program to empty mosque balances, which went viral some time ago, this mosque could collect 1.7 billion in funds in 1 week.

Indonesia has great potential with Islamic philanthropy as a country with the most significant number of Muslims and mosques scattered in every corner. The spirit of cooperation of the Indonesian people as the identity of a nation is a distinct advantage. One of the surveys showed that the Indonesian people's sharing activities were ranked very high (Jakarta, 2022). In 2021 Indonesia was even named the most generous country globally (CAF, 2021). There has also been an increase in cyberspace users by people in Indonesia as a marker of the digital era. The 2018 World Global Digital Report reported that the Internet is used by more than 50% of Indonesian people (KEMP, 2021). In 2021, device users will reach 92 million units and projected Internet users will reach 119.4 million (Faozi, 2020). Therefore, people's activities and activities tend to use technology to meet their needs.

Indonesia cannot maximize the demographic advantages mentioned above. Economic problems such as poverty in Indonesia are increasing, unemployment is increasing, and the level of welfare is not evenly distributed (BPS, n.d.). Added to this is the impact of the COVID-19 pandemic on Indonesia, which is often hit by natural disasters. There are still many micro and macroeconomic problems, both short and long-term problems (Khamimah, 2021). Not to mention the considerable potential of ZISWAF, which until now has not been able to be maximally collected, overcoming this problem requires development in several sectors, including economic development and empowerment.

According to Todaro, quoted by Muhammad Hasan, the essential components of economic development include increasing and providing equal distribution of basic needs, improving living standards, and paying close attention to human values (M. Hasan & Azis, 2018). Efforts to overcome the country's economic problems with alternative economic development models/structural transformation must be carried out through community participation (Saripudin, 2016). Economic empowerment through philanthropy is one manifestation of alternative economic development model activities (Syahril et al., 2019) to solve economic problems. The main problem that causes social inequality and poverty is a significant achievement of Philanthropy. Rizal Fahlefi's writing, quoted from Jusuf, states that shifting the system to achieve population class equality is essential for philanthropic institutions (Fahlefi, 2019). This phenomenon makes the study of mosque-based digital philanthropy linked to efforts to strengthen the community's economy important. Taking a study of the Istiqlal Mosque in Jakarta and the Jogokariyan Mosque in Yogyakarta, it is hoped that we can analyze the potential of mosque-based digital philanthropy which can be a solution to the economic problems of the people. Because philanthropy is not only about obedience to religion, it is also proof of being someone who is beneficial to fellow humans.

The description above is the basis for researchers interested in implementing mosque-based digital philanthropy. Then, we wanted to see the impact of the implementation of mosque-based digital philanthropy in efforts to strengthen the people's economy in Indonesia, which was studied more comprehensively. So, we can see the role of mosques in the digital era for the benefit of the people.

METHOD

This research uses a qualitative-descriptive type (Husni, 2020). This research attempts to describe and interpret what is happening in society, the relationship between variables, the differences between each fact, the influence on a situation, and so on related to Islamic philanthropy and mosques in the digital age. The data in this research comes from field data as the primary source. The main data were obtained through direct observation and interviews at the Istiqlal Mosque in Jakarta and the Jogokariyan Mosque in Yogyakarta in 2021. The interview subjects consisted of mosque *takmir* and congregation. Apart from that, data was also obtained from documentation as secondary data, which was sourced from written data and analyzing documents related to mosque digital philanthropy and efforts to strengthen the economy in the form of images, news, articles, photographs, etc. Data analysis uses descriptive data reduction, data presentation, and verification, which also uses a contextual approach to Sharia economics and then analysis using descriptive methods (Syarif, 2021).

RESULT

Mosques and the Potential of ZISWAF for the Economy in Indonesia

Indonesia is the country with the largest Muslim population in the world. According to data from the Directorate General of Population and Civil Registration (Dukcapil) of the Ministry of Home Affairs in 2021, the Muslim population in Indonesia is 236.53 million people (86.88%) (Kemendagri, 2021). According to data from the Indonesian Mosque Council (DMI), there are 800,000 mosques in Indonesia; this is the most significant number of buildings in the world. The rapid growth of the Muslim population influences the number of mosques in Indonesia, which is also proliferating, with growth reaching 60% per year (Afif, 2020). The large number of Muslims certainly influences the number of ZISWAF funding sources. Based on the number of Muslims and GDP in 2021, it turns out that the potential for Zakat will reach 233.84 trillion rupiah (Zaenal et al., 2020).

Meanwhile, according to BAZNAS, when accumulated with *infaq*, *shadaqah*, and *waqf* assets, it reaches almost 500 trillion rupiah. The potential for Islamic philanthropy has not been further increased by more than 23 thousand upper-middle-class companies that annually issue corporate Zakat through corporate social responsibility (CSR) funds worth 400 trillion rupiah (Rizki et al., 2019). The sizeable demographic bonus of the people's economic assets in Islamic philanthropy has not been added to by the growth in social funding of Indonesia's halal industry, which has been so intense in the last three years (Sungkawaningrum & Nasrullah, 2019).

Thanks to several social funds the Indonesians own, Indonesia has many resources. Therefore, it is appropriate to say that Indonesia has developed into a ZISWAF home, a development that Muslims in Indonesia and throughout the world have been eagerly awaiting for its excellence. To ensure that the Management of ZISWAF and other social funds is efficient and that all social funds can help those in need, synergy and a system that is integrated and in line with current developments are needed.

Implementation of Mosque-Based Digital Philanthropy in Efforts to Strengthen the Community's Economy at the Istiqlal Mosque in Jakarta and the Jogokarian Mosque in Yogyakarta

Istiqlal Mosque

Empowering People for the Progress of the Nation BPMI (Ruler of Istiqlal Mosque) relates it to the new and improved Istiqlal program regarding physical development and renewal of program aspects. Based on Presidential Regulation Number 64 of 2019 concerning the Management of the Istiqlal Mosque, at least four areas must be developed with various strategic initiatives. Among them are the fields of worship and *da'wah*, education and training, the economic and social empowerment of the community, and the field of *rayah* security and maintenance of mosques. As a foundation for community empowerment, these four sciences will revitalize mosque empowerment.

BPMI inspires Istiqlal Mosque as an electronic-based mosque (bright and green mosque). One of its applications is in the application that has been used in this mosque, namely the E-istiqlal application. Philanthropy Islam can be collected through this application to reach all circles. This program focuses on creating national and world-scale programs and increasing cooperation with various institutions. This strategy is built and strengthened through 42 New Istiqlal Activities, which aim to encapsulate the new atmosphere around Istiqlal Mosque. Rabithah A'immatil Masajid al-'Alami, Istiqlal Mosque Youth Association (ARMI), Istiqlal Martial Art (IMA), Istiqlal Muallaf Global Network (IMGN), Istiqlal Marching Band (IMB), Istiqlal Islamic Group Band (IIGB), Majelis Taklim Remaja Istiqlal (MTRI), Istiqlal Islamic Studies (ISS), Istiqlal "World Faith Day", Istiqlal Indonesia Halal Center (IIHC), Istiqlal Religious Leaders Summit (IRLS), Istiqlal Sport / Gym Center (ISC), Istiqlal e-Library, Istiqlal Publishing, Majelis Mudzakarrah Istiqlal, Post-Tahfidz Education, Ulema Cadre Education/Women Ulema Cadre Education (PKUMI/PKUPMI), Istiqlal Taklim Council (MTI), Istiqlal Research Center (IRC), Istiqlal Green Building (IGB), Istiqlal Energy Endowment (WEI), Istiqlal Business Center (IBC), E-Istiqlal, Istiqlal Medical Center (IMC), Istiqlal Religious Tourism (IRT), Istiqlal Global Philanthropy (IGP), Istiqlal Family Resilience (IFR), Istiqlal Endowment Day (IED), Istiqlal Preneurship & Economic Empowerment (IPEW), Istiqlal Disater Management Center (IDCM), Istiqlal Women Empowerment and Child Protection (ICWECP), Istiqlal Interfaith Dialogue and Global Partnership (IIDGP), Istiqlal Millenials and Youth Engagement (IMYE), Istiqlal Care & Charity Day (ICCD), Istiqlal Peace & Global Network (IPGN), Voice of Istiqlal (VOI), Istiqlal Difabled Group Empowerment (IDGE), Istiqlal Association of Woman Ulama of Indonesia, Istiqlal Forum of Mosque and Global Partnership, Istiqlal TV Mosque, Istiqlal Football Club, (IFC) and Istiqlal Badminton Club (IBC).

In addition to the New Istiqlal Program, Istiqlal mosque established the Istiqlal Global Fund (IGF). IGF is the technical implementation unit of the Istiqlal Mosque Management Agency (BPMP) to become a trustful, professional, and sustainable institution. The Istiqlal Global Fund (IGF) program realizes the economic independence of the Ummah with various strategies and approaches globally. BPMP has done all through IGF to realize the New Istiqlal program, namely Building and solidifying the vision of the Istiqlal Mosque in the development of national and international scale programs, strengthening cooperation with various ministries/institutions, national and regional business entities, private parties, universities, religious, social institutions, media, and other stakeholders. Istiqlal Mosque also increases networking and cooperation with state mosques worldwide and throughout Indonesia.

Before the New Istiqlal Program, the Zakat Collection Unit (UPZ) of Istiqlal Mosque Jakarta was an organization that focused on raising Zakat, Infaq, and Sadaqoh (ZIS) funds through various effective economic development programs. Several programs have been running since the 2019 New Istiqlal program, including Istiqlal peduli, Istiqlal Healthy, Istiqlal cerdas, and Istiqlal mandiri.

Regarding the implementation and Management of the digital ZISWAF of Istiqlal Mosque, Asep Saefudin, as the Administrator of social affairs and community empowerment, said:

"The implementation of ZISWAF increases yearly, and Alhamdulillah, ZISWAF is managed by UPZ mosque. That was then, now administered IGF. Government policies for gathering also strengthen Management; now, we use the e-istiqlal application. It relates to our vision and mission to manage in a modern way. Although besides that, we also go through the website and account number."

Meanwhile, Mulyono, as the representative Administrator for social affairs and community empowerment, added about the impact of digital use and constraints, as well as what digital features are used and the purpose of digital ZISWAF.

"We initially only used transfer banking. Now, using the application, the name is e-istiqlal. In addition, using the website, IGF can collect and distribute ZISWAF funds. This application is not only for pilgrims but for the wider community. The current obstacle is that many still do not know, even if they know most of them among millennials. It is a religious channel, e-wallet, social media, etc. ZISWAF supports using the e-wallet feature. If on the website using the menu, let's infaq. In addition to the mosque modernization program launched by the government, the use of Digital is also to help and facilitate worshippers and the community."

One of the worshippers of Istiqlal mosque agreed to the benefits of digital features in Istiqlal mosque:

"Efficient and very helpful; besides that, we can interact with other pilgrims through the e-istiqlal application."

The researchers observed that over 2,000 users had downloaded the e-istiqlal application. The application has been used since August 2020 in collaboration with Bank Mega Syariah and the DOKU Zocial Super App platform. Based on the documentation, in addition to the features mentioned in the interview, there are also features such as Marketplace and COVID-19 channels. Istiqlal Mosque also uses a website; one of the main menus is the Istiqlal Global Fund (IGF). The donation feature, berinfaq, can be found on this website.

Jogokariyan Mosque

The Management of infaq funds in this mosque comes from many nafaqah things such as alms (material shodaqoh), Zakat, waqf, infaq (unique treasure), grants, etc. So, all aspects and types of nafaqah are managed in this mosque. Infaq in this mosque comes from various things such as infaq from parking, infaq for natural disasters, infaq for business capital, nafaqah dawn, and others. The collection can be through digital media, one of which is QRIS, disseminated through social media.

In line with what Welly said as Secretary of Jogokariyan Mosque regarding the Management of ZISWAF digitally:

"The Baitul Maal mosque assists the Management of ZISWAF. Baitul Maal mosque administers compulsory infaqs such as zakat fitrah and zakat maal. Some are consumptive, and some are productive. The age of technology indeed uses digital media. In our mosque, we collaborate with banks by making QR codes easier for those who want to donate with digital wallets. In addition, it has long been using the website of the Jogokariyan mosque. Social media is used for da'wah and fundraising media, such as Facebook, Instagram, and

YouTube. Through group messenger applications, we also build congregations and spread fundraising.

Welly also explained the purpose of using Digital in managing ZISWAF and the digital features used in supporting ZISWAF at the Jogokariyan mosque:

"These features can be seen as chatbox features for donations. Most of them are features for publications so that people are more confident in donating. Many teenagers design graphics, so our social media is increasingly visited. The main purpose is responsibility other than easy access. By providing transparency and accountability through digital media, we have endeavored to be responsible for donors' assets."

In addition, this masjid also has Baitul Maal to help manage the empowerment of Zakat and distribution to the rightful. As with the Istiqlal mosque, the zakat funds are separated according to their designation. Baitul Maal manages Zakat, and the mosque will manage Zakat. Some empowerment programs at Jogokariyan Mosque include the Independent Jamaah Movement Program, the Subuh Jamaah Movement, Jogokariyan Mosque Hotel and Jogokariyan Mosque Islamic Center Hall, Infaq Box Program, Ramadhan Village, Jogokariyan Batik Peci, Angkringan, mosque clinics, rice ATMs, cheap markets, capital lending, debt alleviation, p asar rakyat / Saturday Sunday, mosque-based economic training, and employment through the mosque business unit.

Worshippers directly feel the benefits of digital features in the Jogokariyan mosque:

"I find it easy to give alms with the QR code that the mosque has provided. Moreover, I am a gojek driver daily, so my gopay balance can always be used to donate."

Jogokariyan Mosque seeks to implement mosque management during the time of the Prophet with applications in modern times and more innovative, but also the ease of infaq with the presence of QR codes in every corner of the mosque. The website and social media of the Jogokariyan mosque have information related to donations and ziswaf through the account number of Baitul Maal Masjid.

Discussion

New Design Filantropi system

Implementation of mosque-based digital philanthropy in Jakarta Istiqlal Mosque and Jogokarian Mosque Yogyakarta

Philanthropy can include donating money to worthy or voluntary causes of time, effort, or other forms of altruism. Today, philanthropy has thousands of ways to give and get involved. Sophisticated devices allow us to be "always on" and allow us to reach others or be reached within moments immediately. We call it digital philanthropy (Hidayat, 2019). Philanthropy provides ease and accessibility, Matching funds, Viral factors, Brand awareness, and broad impact. Various forms of digital philanthropy can be found, such as Crowdfunding, Social Media, Text-to-Give Campaigns, Email newsletters, and others (Syujai, 2022).

Digital philanthropy in mosque management is defined as helping worshippers' behavior manifested through materials distributed online to other worshippers. Istiqlal Mosque and Jogokariyan operate digital philanthropy through 4 bases: web facilities, social media, messenger applications, and bank transfers. The difference is that Istiqlal uses a community-based application, which functions as a digital wallet, namely the e-istiqlal application.

The digital event in community economic empowerment in Istiqlal was conveyed directly by Mulyono as the Management of the following fields:

"The main thing is the convenience feature provided by e-istiqlal, easy to infaq. The e-wallet service makes it easier for religious people to make online transactions, such as making donations, online shopping, paying bills and monthly installments, topping up credit/data packages, and facilitating transactions at outlets directly through the QRIS scan method."

In addition, many people donate through charity campaigns on the mosque's social media, including Facebook, Twitter, Instagram, and chat applications such as WhatsApp for direct contact. While Welly explained the implementation of economic empowerment in the Jogokariyan mosque as the secretary of the mosque:

"The economic empowerment program here we provide business opportunities, business capital, and skills through training, mentoring, and always supervising. We have been

doing this for a long time, as in the latest and more recent independent pilgrim movement program through the People's Market program. Our business assistance programs through Baitul Maal, by giving alias qardul hasan."

The pilgrims and the wider community are very enthusiastic about donating their property. Empowerment programs are increasingly diverse.

Impact of Mosque-Based Digital Islamic Philanthropy to Strengthen the Economy of People at Istiqlal Mosque Jakarta and Jogokarian Mosque Yogyakarta

Mosque-based economic empowerment is carried out through Zakat, infaq, alms, grants, subsidies, and other charitable funds. However, what economic empowerment means here is zakat funds, infaq and alms, according to the title of this research discussion which positions mosques as centers of economic empowerment in the face of digital philanthropy. In the context of increasing economic, social, and cultural transformation, participation and empowerment are strategies with great potential that can ultimately create development centered on people's interests.

Istiqlal Mosque and Jogokariyan have carried out professional mosque management and reflected in the Management by establishing mosque financial institutions (IGF in Istiqlal and BMT in Jogokariyan). Thus, the function of mosques is increasing, not only as a place of worship but also as a place of socio-economic development of the community. Istiqlal Mosque, in the economic development of the community and worshippers, is more inclined towards economic development because it is based on government policies (from top to bottom). Meanwhile, Jogokariyan is empowering because the community participates actively. In Indonesia, the potential of mosques is enormous because the majority of the population is Muslim, so mosques / musholla / surau were born as a form of response to the need to use the right to freedom of religion. The role of mosque takmirs is huge in empowering the community through mosques, one of which is to form financial management institutions, such as UPZ, BMT, or the like (Alwi, 2016). Istiqlal Mosque and Jogokariyan succeeded in building takmir awareness in the economic empowerment of worshippers.

The practices in these two mosques illustrate the achievement of economic development in a program that prioritizes benefit (Akbar, 2021). The programs focus on the world's welfare and invite the primary goal of happiness hereafter through a mosque-based philanthropic Islam approach. Mosque-based digital philanthropy is one of the critical alternatives because research found that digital philanthropy in Indonesia is mainly driven by religious factors (Nurdiyanti, 2019). Therefore, digital utilization for Islamic philanthropy based in mosques can be appropriately utilized and optimally to empower the community's economy. Mulyono, as the field administrator, said that the impact of digital features in empowering the community economy at the Istiqlal mosque was very significant:

"It can strengthen the relationship between the people and mosque managers, but of course, it is not limited to the people of Istiqlal Mosque, but also the community at large. In addition, amid the difficulties of the pandemic, mosque modernization is also expected to help the economy of the Ummah through features that encourage online transactions for daily needs. Bis useful because it makes it easier for worshippers and mosque managers to manage the flow of Zakat, infak, and alms and facilitate various activities of the Istiqlal Mosque."

Likewise, at the Jogokariyan Welly Mosque, the secretary of the mosque agreed that digital philanthropy has a positive impact:

"Since we have always published through digital media, there are many infaqs and alms from donors outside the congregation. They contacted me via WhatsApp and then transferred to the mosque's account. For the community and pilgrims, it certainly has an impact. Empowered worshippers can supplement income with the help of capital from the mosque. For the community, they get services, such as health clinics, rice, etc."

Mosque-based digital philanthropy has increased the function of mosques, in addition to efficiency and ease for worshippers to actualize the virtue of relationships with God and fellow humans, especially for Muslims through mosques. Digital philanthropy paves the way for developing a civic culture of citizen wisdom in digitizing mosques. Its practicality is also an advantage that can penetrate the digital citizen segment dominated by millennials or young people (Al Athar, n.d.). In this case, the involvement of digital citizens both as mosque worshippers and the broader community is seen as community participation that encourages the realization of social welfare, social justice, and humanitarian missions.

CONCLUSION

This paper concludes that the Digital Philanthropy Form of Istiqlal Mosque and Jogokariyan each operate digital philanthropy through 4 bases: web facilities, social media, messenger applications, and bank transfers. The difference is that Istiqlal uses a community-based application, which functions as a digital wallet, namely the e-istiqlal application. The impact of mosque-based digital philanthropy has offered efficiency and convenience for worshippers to actualize the virtues of spiritual piety and social piety, especially for Muslims through mosques. The implementation of mosque-based digital philanthropy is a digital-based social movement in the era of the Industrial Revolution 4.0. Viewed from the perspective of Humanity, Economic Development, Mosque Management, and community empowerment, mosque digital philanthropy includes the development of digital-based community economic empowerment, which can be seen as a socio-economic innovation of pilgrims. Digital utilization for Islamic philanthropy based in mosques can be utilized properly and maximally to strengthen the economy, both for worshippers around the mosque and worshippers outside the reach of the mosque, namely as donors.

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