

## **Tips for Maintaining Philanthropic Motivation in a Social Institution During a Pandemic**

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**Abstract** : *This study aims to explore information about tips by philanthropists in maintaining their philanthropic motivation during the COVID-19 pandemic, conditions that are burdensome for philanthropy, the intensity of philanthropy, and how they invite others to philanthropy. This study uses a qualitative approach with data collection methods in the form of observation, interviews, open questionnaires, and documentation. The analysis was carried out using data triangulation techniques. The results showed that some of their main tips in maintaining their philanthropic motivation were: a strong commitment to sharing sustenance, believing that alms can keep away all problems, philanthropy has become a necessity and joining alms management groups. Conditions or things that have the potential to burden philanthropists: when there is an urgent need, when income is decreasing, the location is remote, and when the institution is no longer trustworthy. The majority of philanthropy levels remain even during the pandemic. As for how to invite others to do philanthropy, such as inviting them directly together, explaining the virtues of alms including through social media, giving examples of philanthropy, distributing brochures and orphanage calendars.*

**Keywords** : *Motivation, Philanthropy, Pandemic, COVID-19, Institution*

**Abstrak** : Penelitian ini bertujuan untuk menggali informasi tentang kiat para filantropis dalam menjaga motivasi filantropi mereka pada masa pandemi COVID-19, keadaan yang memberatkan untuk berfilantropi, intensitas filantropi, serta cara mereka dalam mengajak orang lain berfilantropi. Penelitian ini menggunakan pendekatan kualitatif dengan metode pengumpulan data berupa observasi, wawancara, angket terbuka, dan dokumentasi. Analisis dilakukan dengan teknik triangulasi data. Hasil penelitian menunjukkan bahwa beberapa kiat utama mereka dalam mempertahankan motivasi filantropi adalah: adanya komitmen kuat untuk berbagi rezeki, meyakini bahwa sedekah dapat menjauhkan dari segala masalah, filantropi sudah jadi kebutuhan, dan bergabung pada grup-grup pengelolaan sedekah. Kondisi atau hal yang berpotensi memberatkan filantropis: saat ada keperluan mendesak, saat pendapatan menurun, lokasi yang jauh, dan jika lembaga tidak lagi dapat dipercaya. Tingkat filantropi mayoritas tetap meski di masa pandemi. Adapun cara mengajak orang lain untuk berfilantropi seperti mengajak langsung secara bersama-sama, menjelaskan keutamaan sedekah termasuk lewat media sosial, memberikan contoh berfilantropi, membagikan brosur dan kalender panti asuhan.

**Kata Kunci** : Motivasi, Filantropi, Pandemi, COVID-19, Lembaga

### **A. Introduction**

Philanthropy or generosity is not something new to mankind. In the teachings of Islam itself, zakat as an obligatory charity is one of the main pillars or main points of Islam. In addition to zakat which is an obligation, Islam also has various other philanthropic instruments that are recommended such as waqf, alms, grants, and gifts.

With regard to this philanthropy, Indonesia has again been declared the most generous country in the world based on the 2021 World Giving Index (WGI) released by the Charities Aid Foundation (CAF), a social organization based in the United Kingdom. Based on the report, if presented out of 10 Indonesians, more than 8 of them have donated money.

Indonesia is also the country with the highest volunteer ranking.<sup>1</sup> Previously, in 2018 Indonesia has also declared the most generous country for the first time. It is based on data collected over a five-year period (2013-2017) from 146 countries collected throughout 2017.<sup>2</sup>

This international report is also supported by the results of national research conducted by the Alvara Research Center which states that of a total of 1200 middle-class Muslim respondents in Indonesia, 100% or all of them have distributed zakat, infaq, and alms through prayer rooms, while 40.5% have distributed directly to those in need and the remaining 20.9% philanthropy through zakat institutions.<sup>3</sup> This clearly shows that Muslims in Indonesia are actually used to and believe in philanthropy in their places of worship, but there is still a lack of channeling it through institutions. So, it is interesting to study people who have philanthropy in institutions to find out their motivations and tips to continue philanthropy, especially during a pandemic like this.

The COVID-19 outbreak that has hit the world since the end of 2019 has had a wide impact on various sectors, including negatively affecting the Indonesian economy.<sup>4</sup> This is due to a reduction in salary<sup>56</sup> and even layoffs<sup>78</sup> by several companies.

Various studies on philanthropy have been carried out, such as by Kusuma who took the object of research from the Laskar Sedekah Surabaya community. This community has been established in 2015. The Laskar Sedekah Community has a 100% educational financing program for *yatim* (left behind by their father), *piatu* (left behind by their mother), and orphans (left behind by both parents).<sup>9</sup>

Mariyana, Naan and Tamami has researched the Yuk Sedekah Bandung community. The Yuk Sedekah Bandung Community was founded by Bella Dwi Fatayati since May 1, 2018. Bella and her comrades are in arms are trying to form the Yuk Sedekah Bandung Community with an initial movement in the month of Ramadan through the act of sharing 20 rice around the Bandung Institute of Technology (ITB) campus. Sharing the rice is done by taking to the

<sup>1</sup> CAF, "World Giving Index 2021," 2021, <https://www.cafonline.org/about-us/publications/2021-publications/caf-world-giving-index-2021>.

<sup>2</sup> CAF, "CAF World Giving Index 2018," Research into global giving behaviour, 2018, <https://www.cafonline.org/about-us/publications/2018-publications/caf-world-giving-index-2018>.

<sup>3</sup> Hasanuddin Ali et al., "Indonesia Middle Class Muslim: Religiosity and Consumerism" (Alvara Reserach Center, February 2017), <https://alvara-strategic.com/wp-content/uploads/whitepaper/Indonesian-Middle-Class-Muslim.pdf>.

<sup>4</sup> Dito Aditia Darma Nasution, Erlina Erlina, and Iskandar Muda, "Dampak Pandemi COVID-19 Terhadap Perekonomian Indonesia," *Jurnal Benefita* 5, no. 2 (July 31, 2020): 212–24, <https://doi.org/10.22216/jbe.v5i2.5313>.

<sup>5</sup> Yahya Achiell et al., "Dampak Pandemi COVID-19 Bagi Pekerja 'PHK, Pemotongan Gaji, Dan Motivasi Kerja,'" *PSIKOWIPA (Psikologi Wijaya Putra)* 1, no. 2 (2020): 1–10.

<sup>6</sup> Mohamad Anwar, "Dilema PHK Dan Potong Gaji Pekerja Di Tengah Covid-19," *ADALAH* 4, no. 1 (May 20, 2020), <https://doi.org/10.15408/adalah.v4i1.15752>.

<sup>7</sup> Moh Muslim, "PHK pada Masa Pandemi COVID-19," *ESENSI: Jurnal Manajemen Bisnis* 23, no. 3 (2020): 19.

<sup>8</sup> Vicko Taniady et al., "PHK dan Pandemi COVID-19: Suatu Tinjauan Hukum Berdasarkan Undang-Undang Tentang Ketenagakerjaan di Indonesia," *Jurnal Yustisiabel* 4, no. 2 (October 30, 2020): 97–117, <https://doi.org/10.32529/yustisiabel.v4i2.701>.

<sup>9</sup> Febila Shinta Kusuma, "Fungsi Komunitas Laskar Sedekah Surabaya bagi Anggotanya" (skripsi, Universitas Airlangga, 2017), <http://lib.unair.ac.id>.

streets to meet the poor (low income) who have worked from morning to night such as street sweepers, scavengers, pedicab drivers, hawkers, and others. Yuk Sedekah Bank or Yuk Sedekah Saving is one of the community programs that is a place to accommodate items that are still feasible from the results of community donations to the community. The proceeds from the sale of these used goods are put into the treasury to be used as a fund for the economic empowerment of the poor and do not have decent jobs so that they not only provide once-out aid but can become permanent and sustainable assets. In addition to business funds, sales proceeds are also used as savings for long-term activities.<sup>10</sup>

There are 6 factors that motivate the community and the congregation of Yogyakarta Jogokariyan Mosque to be aware of giving *infaq*. The first factor is the desire to set aside some of the assets owned, the second factor is the need for *infaq*, the third is the desire factor because of the motive for giving *infaq*, the four factors are encouragement from the surrounding environment, the fifth factor is the goal because of an internal goal for something to be achieved, and the six factors of hope that there is a result of the actions that have been taken.<sup>11</sup>

The spirit of Islamic philanthropy with a broad meaning in social actions based on the rationality of Max Weber's values from the Jamaat Ratib Atthos Palangka Raya is shown in sharing free textbooks, prioritizing drinking water for others, providing a house for study, house renovation, lesson documentation, prepare and distribute food.<sup>12</sup>

Efforts were made to maintain motivation to give alms in social institutions at the Darul Amin orphanage such as remembering parents' messages about the wisdom of giving alms, actively participating in religious lectures both in mosques, recitation groups that conveyed the wisdom of giving alms and on social media, realizing and remembering the wisdom contained in it, reading books about the wisdom of giving charity. In addition, it also reminds everyone of a provision for death.<sup>13</sup>

Theoretically for the pandemic, Iskandar, Possumah and Aqbar have provided several concepts of the role that Islamic philanthropic instruments can play in dealing with this pandemic. One of them is the distribution of direct cash assistance from zakat, alms, *infaq*, and waqf funds, both from zakat collection units and from the community.<sup>14</sup>

From a review of the previous literature, there are various types of research on philanthropy. Some focus on describing philanthropic programs, some focus on motivation, some focus on efforts to maintain motivation, and some focus on providing a conceptual framework for Islamic philanthropy during a pandemic. In order to fill the existing academic

<sup>10</sup> Dewi Mariyana, Naan Naan, and Ahmad Tamami, "Sedekah sebagai kekuatan spiritual Studi kasus pada Komunitas Yuk Sedekah Bandung," *Syifa Al-Qulub* 4, no. 1 (July 2, 2019): 9–19.

<sup>11</sup> Ridho Sridymalta, "Motivasi Masyarakat Sadar Infaq Di Masjid Jogokariyan Yogyakarta" (Skripsi, Universitas Islam Indonesia, 2019), <https://dspace.uui.ac.id/handle/123456789/15609>.

<sup>12</sup> Muhammad Erfan, "Spirit Filantropi Islam Dalam Tindakan Sosial Rasionalitas Nilai Max Weber," *Jesya (Jurnal Ekonomi Dan Ekonomi Syariah)* 4, no. 1 (2021): 54–64, <https://doi.org/10.36778/jesya.v4i1.281>.

<sup>13</sup> Mohammad Abdul Gofur and Desi Erawati, "Faktor Pendorong Sedekah Dan Upaya Maintaning Sedekah Pada Lembaga Sosial," *Dialogia: Islamic Studies and Social Journal* 18, no. 2 (December 27, 2020): 377–94, <https://doi.org/10.21154/dialogia.v18i2.2040>.

<sup>14</sup> Azwar Iskandar, Bayu Taufiq Possumah, and Khaerul Aqbar, "Peran Ekonomi dan Keuangan Sosial Islam saat Pandemi Covid-19," *SALAM: Jurnal Sosial dan Budaya Syar-i* 7, no. 7 (May 25, 2020): 625–38, <https://doi.org/10.15408/sjsbs.v7i7.15544>.

gaps, the study aims to examine community tips in maintaining philanthropic motivation in orphanage social institutions, especially during the COVID-19 pandemic.

It is estimated that the declining economic conditions of the community will of course also have an impact on the quantity of philanthropy carried out. So every social institution that has been running its operational activities with the help of philanthropists will feel the impact more or less. The Berkah Palangka Raya Orphanage is one of the social institutions that experienced a 30% decrease in donation income in March 2020, since the start of COVID-19 being declared an outbreak by WHO.

From the problem of the gap in the percentage of Muslims who philanthropy through institutions and coupled with bad conditions during a pandemic like this, the research team is interested in examining people's tips in maintaining philanthropic motivation through institutions, specifically in the Berkah orphanage. In addition, researchers will try to explore any circumstances or factors that might weaken people's motivation in philanthropy, whether the nominal value of philanthropy during this pandemic is going down, constant, or even rising, and how they invite others to also participate in philanthropy.

The Berkah Orphanage was chosen as the object of research because it is a new orphanage that is growing fast enough. This orphanage is also officially registered with the Social Service of Palangka Raya City and even received B accreditation from the Ministry of Social Affairs of the Republic of Indonesia. Of course, Berkah needs to keep philanthropists from continuing to do alms philanthropy to be able to continue their operational activities to cover the living and education costs of 108 children. In addition, Berkah also wants to acquire land for the expansion of the orphanage which requires funds of 4.7 billion Rupiah. So the research team hopes that small efforts from the results of this research can later contribute to accelerating the development of Berkah.

## **B. Research Method**

This study uses a descriptive qualitative approach. This research takes place at the Berkah Orphanage which is located at Jalan G. Obos Induk Km. 5.5 Palangka Raya City. This orphanage was chosen because the manager documented all the names of the philanthropists so that anyone with philanthropy was recorded, the use of funds was neatly recorded, and the use of the orphanage's finances was carried out transparently.

The time used in this research is approximately six months, namely from June - November 2020. The determination of the six-month time is connected with routine activities carried out by philanthropists at the Berkah Orphanage after the implementation of Large-Scale Social Restrictions (PSBB) and facing the COVID-19 pandemic in Palangka Raya.

This study uses primary and secondary data. Primary data were obtained from research subjects as well as a research informant who were selected using a proportional sampling technique, namely the selection of research subjects based on certain criteria. The criteria that the researchers set were: philanthropy to the Berkah Orphanage; represent based on education level: higher education, senior high school, and junior high school; representing public and private professions. Of the countless philanthropic populations, as many as seventeen people according to the criteria above were sampled in this study.

Primary data sources are also obtained from an informant who is the caretaker of the orphanage. The informant was chosen because he is a board member who co-founded the Berkah Orphanage from 2017 - now. While the secondary data in this study are data from books and journal articles about philanthropy as well as financial reports and archive documents for orphanages.

Researchers used four data collection techniques in this study, namely: observation, direct interviews with the caretaker of the orphanage, an online open questionnaire distributed to philanthropists, and documentation. Data analysis was carried out descriptively and validated by data triangulation techniques. In addition to obtaining data from observations, questionnaires filled out by research subjects, and documentation, the researchers also confirmed it by conducting interviews with an informant who was one of the managers in orphanages.

### C. Results and Discussions

Based on the criteria mentioned in the method, the following are the demographics of the research subjects who became informants in this study:

**Table 1 Demographics of Research Subjects**

Initials Name	Age	Last Education	Occupation	Spouse Occupation	Number of Children
HH	26	Senior High School	Private	Private	1
EE	51	Master	Government employee	Government employee	2
WP	33	Bachelor	Regional Owned Enterprise Employee	Entrepreneur	5
TD	33	Bachelor	Government employee	Entrepreneur	1
ME	39	Bachelor	Private Employee	Student/Housewife	0
ZH	47	Doctor	Government employee	Government employee	8
FZ	48	Bachelor	Government employee	Government employee	6
PP	54	Bachelor	Government employee	Government employee	6
YY	47	Bachelor	Government employee	Private	3
NN	29	Master	Teacher	Teacher	1
TH	40	Master	Government employee	Government employee	4
SS	36	Master	Educator	Entrepreneur	1
SH	48	Master	Lecturer	Die	1
ES	48	Doctor	Government employee	Housewife	4

HM	18	Senior High School	Student	-	0
SR	39	Junior High School	Housewife	Retired	3
ES	45	Bachelor	Housewife	Consultant	2

It is clear that the informants are quite varied from various ages, education levels, professions, professions of spouses, and the number of children who are also different. It is hoped that this will be able to describe in general the variations in the way philanthropists maintain their motivation in philanthropy to the Berkah Palangka Raya Orphanage. The results show that some are different, and some have something in common. All of them are described as follows:

**a. Mrs. HH**

Mrs. HH explained that the condition that could cause her philanthropic motivation to decline was when there were many problems, so it was related to time and circumstances. The COVID-19 pandemic condition actually encouraged him to return to charity, because he believed that giving charity would be able to eliminate the plague.

Regarding how to maintain her motivation, Mrs. HH stated that even without meeting face to face, you can still give charity. So, according to her, being unable to come directly to give donations should not be used as an excuse to stop pro-social alms during this pandemic. In addition to her philanthropy, she also invites others by reminding them that there are people who need it more than us.

**b. Mrs. EE**

Regarding the conditions that can reduce the motivation for alms, Mrs. EE said that because the alms are not much, she is not affected by certain conditions. However, she still commented on the factors that might hinder her, namely when a family member was sick, so it was very difficult.

Regarding philanthropy during the pandemic, she said, *in shaa Allah* it will increase, although not in relation to the Berkah Orphanage. In the sense that she adds alms, but to other than the Blessing Orphanage. Regarding how to maintain motivation, she stated that there were no special tips. The way to do this is through a recitation group in the workplace, namely by working together through a benefits program for the poor. It is carried out every month and given to students who under certain conditions take turns so that it is evenly distributed. The target students included are: living in barracks, living in someone else's house/family, divorced parents, orphans, parents of different religions, converting students, and students joining others.

**c. Mr. WP**

Mr. WP revealed that there are no conditions and factors that can reduce or make him difficult to do philanthropy. He proved this by increasing alms even during this COVID-19 pandemic. His tip-in maintaining motivation is to have a commitment to share the sustenance he gets to orphans. Conveying the Muslim's obligation to honor orphans is his way of inviting others to participate in prosocial activities.

**d. Mrs. TD**

During this COVID-19 period, Mrs. TD continues to encourage philanthropy by always intending to set aside some of her income for the charity. Invite others to be prosocial by sharing some videos or writings about the glory of giving charity. He stated that motivation can decrease when income decreases. But he also explained that if you are sincere, then there is no heavy word in giving charity.

**e. Mr. ME**

Mr. ME explained that he did not have any special tips in maintaining his motivation for philanthropy because since the beginning he had known Berkah, he had routinely given alms there and several other institutions. The epidemic did not affect him so that until now he is still routine every month to give alms to Berkah.

A condition that can reduce motivation is if it is known that the management/use of social funds is not good. Factors that can be burdensome if the manager and management of social funds are no longer trusted. Regarding how to invite others to be involved in philanthropy, he did it by conveying the *fadilat* (priority) of alms and distributing pamphlets/letters requesting funds from the orphanage regarding the land acquisition or the need for Islamic holidays.

**f. Mrs. ZH**

Mrs. ZH did not explain how to invite others to philanthropy. Likewise, what conditions can reduce the motivation to give alms. However, she said that time is a factor that can weigh her down to be prosocial. The pandemic is an opportunity to increase her philanthropy by means of doing it for the sake of Allah SWT.

**g. Mrs. FZ**

When asked about when her philanthropic motivation could decrease or things that weighed on her, Mrs. FZ simply said that she hoped that would not happen. With tips in the form of intention and *istiqomah* (steadfast stance), she hopes that she can improve pro-social activities during this COVID-19 period. Giving brochures or calendars from the Berkah is the preferred way to invite others to donate.

**h. Mrs. PP**

Mrs. PP stated that the remote location of the orphanage was a condition that reduced her motivation. The factor that makes philanthropy difficult is that if there is a big and urgent need, especially the cost of educating children, it is a priority to be prepared.

She realized that during the COVID-19 outbreak, she should have increased alms, but she was forced to put her family's needs first. Tips for maintaining prosocial motivation by collecting small money from shopping return, if it is full then she distributes it. The trick is to invite other people by providing information and the address of the orphanage.

**i. Mrs. YY**

Mrs. YY said that the condition that could reduce her motivation was when money went down. So, it is the absence or lack of money that makes it difficult for her to philanthropy. The pandemic period is considered mediocre, has no effect on alms according to ability. Tips to maintain his motivation is to remember that alms can help in the future. Inviting to visit in person is a way she uses to invite other people to prosocial.

**j. Mrs. NN**

Mrs. NN does not see the COVID-19 period or not, if there are more funds she will still try to share, especially with the closest people who are really less fortunate and really need it.

When motivation is weak, for example, when the economy is down. The burdensome factor for philanthropy is at the same time it is also necessary, for example, there are urgent family needs.

The tips he uses to maintain prosocial motivation are to remember that giving alms includes upholding the commands of Allah SWT. Because he wanted to show the morals of the Prophet Muhammad SAW who taught her to always be happy to share happiness with others, especially underprivileged orphans. According to her, the effective way to invite others is to always be happy to give and share with anyone from the Prophet's *ummah*, and this is indeed an inherent character, so anyone close to us will be motivated to give charity and be happy to share with others too. Because generosity is a contagious character.

**k. Mrs. TH**

Mrs. TH did not explain her tips to maintain her motivation for philanthropy, but during this COVID-19 period, she strongly encourages social actions carried out by several community organizations that she participates in. Responding to the question of how to invite people to charity, he emphasized that only *ibda binafsii* (starting with oneself) first, the others usually hold social actions with friends from community organizations. Regarding conditions that can reduce or burden prosocial motivation, he said: it's not decreasing, but there are other places that are prioritized. Alms for me are obligatory every month everywhere, especially for the nearest social institution which is routinely carried out. Alms contains missions of da'wah and education as well, moreover social institutions whose accountability and transparency can be seen clearly to the public, especially to philanthropists.

**l. Mr. SS**

The COVID-19 outbreak did not make Mr. SS lower his alms. He assured with his tips that if you like to share, there must be a solution to every problem. However, he still conveyed that the declining economic conditions could reduce philanthropy motivation and busyness was a burdensome factor. Inviting others by building awareness that alms will be beneficial for oneself.

**m. Mrs. SH**

There are no special or coordinating moments that can reduce Mrs. SH's philanthropic motivation. An aggravating factor is when the need is suddenly increasing. But COVID-19 for her is normal. Her tips for maintaining motivation and inviting others are to recommend family and friends and provide input to student organizations. Give an example by starting from yourself and conveying the real conditions of the orphanage.

**n. Mr. ES**

Mr. ES admitted that he had not invited other people to be prosocial to the Berkah Orphanage. But for him this pandemic is normal. Staying in charity to the best of your ability is the trick. Circumstances that reduce motivation when there are other needs and aggravating factors when it is clear that other needs are more important to him.

**o. Sister HM**

Sister HM has a short tip to maintain her philanthropic motivation, which is a little but *istiqomah* (continuous). She encourages giving alms in times of COVID-19. The trick is to give an example and then explain the *faedah* (benefits) of alms so that others are motivated.



When disaster strikes, it becomes a condition that can reduce her motivation. As for the aggravating factors, she mentioned 3 things: (1). Shame if you give a little charity. (2). Too focused on the line of desire. (3). Feel more profitable if used for saving.

**p. Mrs. SR**

Mrs. SR stated that her prosocial motivation decreased when her income decreased. However, according to her, there is no very aggravating factor. She strongly encourages philanthropy during this epidemic period with tips because giving charity actually keeps calamities away. Once upon a time, she invite others to the orphanage to see that there were many orphans who needed help and to give an understanding of how the virtue of almsgiving is her method of inviting others to be active in pro-social activities.

**q. Mrs. ES**

When her income decreased, Mrs. ES's motivation for philanthropy also decreased, but she still tried to give as much as she could. When there are basic needs that are also urgent, they must be met. This makes her indecisive and sometimes bothers her to be prosocial. However, COVID-19 actually made Mrs. ES increase her daily and monthly alms even more. Regarding tips and inviting others, she explains:

*(1). I try to instill in myself that giving charity is not an obligation but has become a necessity. (2). I join several groups that manage daily and monthly alms. Alms activities like this make me more disciplined in preparing funds when the alms schedule arrives. (3). I have the principle that life is about helping. Now I'm helping, one day it might be me who needs help.*

*I invite other people rarely. I just often set an example for my children by inviting them directly to see me giving alms. Then if they ask, I explain what alms is, why we have to give alms, and what are the benefits of alms for us and the people we give alms.*

## **1. Conditions or Factors Aggravating Philanthropy**

Based on the results of the research questionnaire, the circumstances that burden research subjects to philanthropy include: when there are many problems or there are urgent matters (HH, ZH, NN, SH, ES, HM, SR, ES), when income decreases (TD, YY, NN, SS, SR, ES), remote locations (PP, TH), sick family (EE), if the institution is no longer trusted (ME), no philanthropy coordinator (SH), just hope it doesn't happen (FZ), and nothing aggravating (WP).

Factors that make 24% of people hesitate to pay zakat through BAZIS/LAZ include location, 12% because of credibility where people don't trust institutions in distributing zakat to the poor because the management of zakat distribution is not transparent, and 10% of income factors where people earn higher education institutions prefer to distribute their zakat through organized institutions.<sup>15</sup> According to Nasution, income has a significant effect on

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<sup>15</sup> Abdul Hafiz Daulay and Iryad Lubis, "Analisis Faktor-Faktor Penyebab Keengganan Masyarakat Membayar Zakat Melalui Instansi BAZIS/LAZ Di Kota Medan (Studi Kasus: Masyarakat Kecamatan Medan Tembung)," *Ekonomi Dan Keuangan* 3, no. 3 (November 20, 2015), <https://jurnal.usu.ac.id/index.php/edk/article/view/11747>.

people's interest in philanthropy, especially zakat.<sup>16</sup> Income and trust factors have also been shown to have a significant effect on community philanthropy in South Labuhanbatu.<sup>17</sup> The location of BAZNAS which is quite far from where they live affects the awareness of the community to pay zakat in Kepahiang.<sup>18</sup> Trust and location are factors for the lack of interest in philanthropy in Jambi.<sup>19</sup> The suitability of the results of this study with previous studies shows the validity of the reasons stated by the research subjects can be burdensome in philanthropy.

## 2. Philanthropy during a Pandemic Increases, Stays, or Decreases

Based on the results of the questionnaire, 4 research subjects (23.5%) actually increased philanthropy during the pandemic, 1 study subject (6%) lowered their philanthropy to prioritize families, while 12 research subjects (70.5%) did not clearly state an increase or decrease in philanthropy down, but for them the pandemic period is normal.

According to the Berkah orphanage's financial report, indeed in March 2020 there was a decline in donation income, but the following month it turned out that donations were back to normal, there was even an increase. This is in line with the results of the study, where the majority of research subjects remain philanthropic even during the pandemic.

A total of 67.5% (79 people) of research respondents in Malang stated that there was no change in habits before and during the pandemic in philanthropic habits.<sup>20</sup> The existence of the Karanganyar Sedekah Courier community is stated to be able to increase public awareness to keep sharing in the midst of a pandemic.<sup>21</sup> The PASTIS (Free Market) activity is one way to foster community philanthropy habits during a pandemic and a lockdown is imposed to maintain food stability so that everyone can still eat to survive.<sup>22</sup> In general, the pandemic did not dampen the enthusiasm and motivation of the community to philanthropy, instead, various philanthropic social activities emerged during this pandemic.

<sup>16</sup> Eri Yanti Nasution, "Pengaruh Pendidikan, Pendapatan Dan Kesadaran Terhadap Minat Masyarakat Membayar Zakat Di Badan Amil Zakat Nasional (BAZNAS): Studi Kasus Kota Medan," *Ekonomikawan: Jurnal Ilmu Ekonomi Dan Studi Pembangunan* 17, no. 2 (December 23, 2017): 147–58, <https://doi.org/10.30596/ekonomikawan.v17i2.1797>.

<sup>17</sup> Sheila Aulia Eka Larasati, "Pengaruh kepercayaan, religiusitas dan pendapatan terhadap rendahnya minat masyarakat muslim berzakat melalui Badan Amil Zakat Nasional (baznas) kabupaten Labuhanbatu Selatan (studi kasus masyarakat desa Sisumut)" (skripsi, Universitas Islam Negeri Sumatera Utara, 2018), <http://repository.uinsu.ac.id/3219/>.

<sup>18</sup> Rani Yustari, "Faktor-Faktor Yang Mempengaruhi Muzakki Tidak Membayar Zakat Pertanian Di Badan Amil Zakat Nasional (Baznas) (Studi Kasus Masyarakat Kelurahan Ujan Mas Atas Kab. Kepahiang)" (undergraduate, IAIN Curup, 2019), <http://e-theses.iaincurup.ac.id/529/>.

<sup>19</sup> Rafi'i Rafi'i, A. Tarmizi, and Badaruddin Badaruddin, "Analisis Faktor-Faktor Penyebab Kurang Minat Masyarakat Membayar Zakat di LazisNU Kota Jambi" (skripsi, UIN Sulthan Thaha Saifuddin Jambi, 2020), <http://repository.uinjambi.ac.id/6369/>.

<sup>20</sup> Ach Syahrir, Abdul Rahem, and Adistiary Prayoga, "Religiosity of Pharmacy Students of UIN Malang during COVID-19 Pandemic," *Journal of Halal Product and Research (JPHR)* 3, no. 1 (June 3, 2020): 25–34, <https://doi.org/10.20473/jhpr.vol.3-issue.1.25-34>.

<sup>21</sup> Mansur Efendi, "Pengelolaan Filantropi Islam di Tengah Pandemi COVID-19 (Studi pada Komunitas Kurir Sedekah)," *Filantropi : Jurnal Manajemen Zakat dan Wakaf* 2, no. 1 (February 24, 2021): 1–19.

<sup>22</sup> Irma Runtianing Uswatul Hanifah, "Filantropi Dalam Kegiatan Pasar Gratis (Pastis) Muslimat NU Ranting Lengkon Sukorejo Ponorogo Di Masa Pandemi COVID-19," *Proceeding of Conference on Strengthening Islamic Studies in The Digital Era* 1, no. 1 (September 16, 2021): 94–116.

The greater the value of alms, the better, but that does not mean you have to forget your own needs. Allah and the Prophet teach that almsgiving is after our basic needs are met.<sup>23</sup> It's also not wrong when during this pandemic the value of a person's philanthropy actually decreases because people's economic levels are different. There are those whose basic needs are still safe even during the pandemic and there are those who are severely affected, so it is difficult for them to meet basic needs, let alone philanthropy.

### 3. Tips for Maintaining Philanthropic Motivation

The results of the questionnaire by the research subjects showed that some of their tips in maintaining philanthropic motivation were: willingness, intention, *istiqomah* (steadfast stance), and a commitment to share sustenance (HH, TD, FZ, ES, HM), believing that alms is repellent reinforcements or solutions to problems (YY, SS, SR), because of Allah (ZH, NN), pay in small installments (PP), philanthropy has become a necessity (ES), join the alms management group (ES), and the rest stated that there are no specific tips and unexplained (EE, ME, TH, SH).

According to an informant from the orphanage, there is indeed a philanthropist who, even though his condition looks normal, still tries to give alms regularly to the Berkah orphanage. This is certainly in line with the reason for the majority of research subjects that the presence of a will or commitment is a strong tip to be able to maintain philanthropic motivation.

The attitude of altruism in Islam is reflected in various religious terms, including the terms *itsar* and *ihsan* as the moral basis for carrying out goodness and prioritizing the interests of others. The solution offered by the Islamic social finance sector to face the crisis is through Zakat, *Infaq*, Alms, and Waqf. Altruism behavior will further increase one's faith in Allah SWT. With altruism, a person actually has purified himself from sin, purified the soul (*tazkiyah an-nafs*), cultivated noble character, is generous, sensitive to humanity, eroded miserliness, and greed, so as to bring peace of heart and soul.<sup>24</sup> The philanthropists who are not forced, of course, have an altruistic attitude, where they sacrifice the desire to save or spend money to be distributed to people or institutions that are considered in need.

The form of gratitude can be manifested in the form of caring for others by sharing. Because the command to give charity is to all Muslims, both rich and poor.<sup>25</sup> To share does not have to wait to be rich with an abundant amount of money, but what we have can be offered to a brother in need.<sup>26</sup> In accordance with the tips of the philanthropists in this study, as long as there is an intention and commitment to give charity, there is no need to wait to be rich, just start philanthropy according to the sustenance that God has determined for him.

<sup>23</sup> Candra Himawan and Neti Suriana, *Sedekah: Hidup Berkah Rezeki Melimpah* (Galangpress Publisher, 2013).

<sup>24</sup> Nasrullah bin Sapa, Muslimin Kara, and Syaharuddin Syaharuddin, "Altruisme dalam Sistem Ekonomi Islam: Memaksimalkan Nilai Spiritual dan Ketahanan Sosial dalam Pandemi Covid-19," *Jurnal Iqtisaduna* 6, no. 2 (December 28, 2020): 145–56, <https://doi.org/10.24252/iqtisaduna.v6i2.18980>.

<sup>25</sup> Hanifah, "Filantropi Dalam Kegiatan Pasar Gratis (Pastis) Muslimat NU Ranting Lengkong Sukorejo Ponorogo Di Masa Pandemi COVID-19."

<sup>26</sup> Efendi, "Pengelolaan Filantropi Islam di Tengah Pandemi COVID-19 (Studi pada Komunitas Kurir Sedekah)."

Some people give alms so that the goal is achieved.<sup>27</sup> The world will be peaceful if alms are truly applied by every human being.<sup>28</sup> Types of rejecting reinforcements include alms with permission of Allah, where alms have the power to refuse reinforcements. It can be said that cutting the animal itself is not a rejection of reinforcements, but the rejection of reinforcements is on the alms because the meat of the cut animal will be distributed as a charity to other people.<sup>29</sup> The belief that with philanthropy, Allah will grant hope and be kept away from all calamities is a common tip and has a strong impact on many people.

#### 4. How to Invite Others to Philanthropy

Referring to the results of the questionnaire, the ways in which the research subjects invite others to philanthropy are: inviting directly together (EE, YY, SR, ES), conveying the virtues of alms including through video and writing (ME, HM, SR, ES, TD), give an example or start from yourself (NN, TH, HM), recommend, provide information and addresses of orphanages (PP, SH), convey the Muslim obligation to care for orphans (WP), distribute orphanage brochures (ME), distributed the orphanage calendar (FZ), said that philanthropy would be beneficial for oneself (SS), reminded that there were more in need (HH), did not explain (ZH), and had not invited others (ES).

It is true that the Berkah orphanage produces brochures and calendars which are usually distributed to philanthropists for distribution to others. The goal is of course to introduce orphanages to those who don't know and remind those who already know to continue to philanthropy. In addition, the orphanage also uses social media to inform philanthropy reports or brochures.

The level of effectiveness of Islamic philanthropy persuasion through Instagram is in a good category. These results were obtained by using an analysis of the level of effectiveness of Attention, Interest, Desire, and Action.<sup>30</sup> Members of the Karanganyar Sedekah Courier community are actively involved in raising funds, this is done using social media. What community members often do is participate in providing information on open donations through the WhatsApp Story feature. This feature is used to share stories, information with contacts on WhatsApp.<sup>31</sup> Thus the use of social media is proven valid in supporting the socialization of invitations to philanthropy.

Not only oriented towards building awareness to share but the narratives built by this community are also accompanied by religious motivation. Not infrequently the narration is equipped with the virtue of alms. In order to penetrate deeper into the soul and mind, the

<sup>27</sup> Imamatus Salamatil Musta'idah, "Ragam Motivasi Sedekah Di Panti Asuhan Sahal Suhail Ungaran" (Undergraduate (S1) thesis, Universitas Islam Negeri Walisongo Semarang, 2019), <http://eprints.walisongo.ac.id/id/eprint/12267/>.

<sup>28</sup> Wahyu Indah Retnowati, *Hapus Gelisah Dengan Sedekah* (QultumMedia, 2007).

<sup>29</sup> Cecep Syafa'at and Abdul Abas, "Studi Fenomenologi Daf Al-Bala` Dalam Tarekat Qadiriyyah Naqsyabandiyah (TQN) Pondok Pesantren Suryalaya Tasikmalaya," *ISTIQAMAH: Jurnal Ilmu Tasawuf* 1, no. 2 (2020): 76–89.

<sup>30</sup> Herlina Yustati, "Efektifitas Instagram Sebagai Media Persuasi Filantropi Islam Bagi Mahasiswa," *Al-Intaj: Jurnal Ekonomi Dan Perbankan Syariah* 5, no. 1 (April 8, 2019): 83–101, <https://doi.org/10.29300/aij.v5i1.1712>.

<sup>31</sup> Efendi, "Pengelolaan Filantropi Islam di Tengah Pandemi COVID-19 (Studi pada Komunitas Kurir Sedekah)."

narration is accompanied by the testimonies of the donors. With this testimony, the virtue of alms which is found in many texts of the Qur'an and hadith is no longer just a normative religious dogma but has been present empirically which can be felt directly.<sup>32</sup> This is a combination of the solicitation method with the material of philanthropy virtues accompanied by promotions on social media.

Islamic philanthropy through serving breakfast after the dawn da'wah is considered effective. Breakfast is provided from the mosque's cash funds that come from alms and *infaq* of the dawn congregation. There is consistency in the attendance of the congregation and even tends to increase.<sup>33</sup> A simple way to invite the Muslim community to pray at dawn in congregation at the mosque, learn religious knowledge, and do philanthropy. Although indirectly, the Muslim community who attend and participate in the meal will be encouraged to do philanthropy. Because someone who is still affluent will not only want to be a recipient, but he will also try to be involved as a giver.

#### D. Conclusion

It can be concluded that conditions or things that have the potential to burden research subjects for philanthropy include: when there are many problems or urgent business when income is decreasing, the location is far away, and when the institution is no longer trusted. The majority of philanthropy rates remain, neither increasing nor decreasing during a pandemic.

Some tips for maintaining the philanthropic motivation of the research subjects are: having a strong intention to share sustenance, believing that alms is a repellent to calamities or a solution to problems, because of Allah, installments little by little, philanthropy has become a necessity, joining a regular alms management group.

While the method of research subjects inviting others to participate in philanthropy is by inviting directly or together, conveying the virtues of alms including through videos and writings on social media, starting with oneself or giving examples, recommending, providing information and address of the orphanage, distributing brochures and orphanage calendars.

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<sup>32</sup> Efendi. h. 10

<sup>33</sup> Suhirman Suhirman, Rini Fitria, and Fathan Awwalur Rayyan, "Dakwah Subuh dan Filantropi Islam: Praktik Terbaik Pembelajaran Dakwah di Era Millenial," *Jurnal Ilmiah Syi'ar* 20, no. 1 (June 30, 2020): 63–72, <https://doi.org/10.29300/syr.v20i1.3160>.

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