

Measuring the Mosque-Based Disaster Philanthropy

Dadan Muttaqien
 Ahwal Al-Syakhshiyah Study Program
 Islamic University of Indonesia
 Yogyakarta, Indonesia
 dadanmuttaqien@uii.ac.id

Muhammad Najib Asyrof
 Ahwal Al-Syakhshiyah Study Program
 Islamic University of Indonesia
 Yogyakarta, Indonesia
 mnajibasyrof@gmail.com

M. Roem Syibly
 Ahwal Al-Syakhshiyah Study Program
 Islamic University of Indonesia
 Yogyakarta, Indonesia
 roemsyibly@uii.ac.id

Abstract—This research was aimed to raise and distribute the funds of the mosque-based disaster philanthropy and accountability of funds of the mosque-based disaster philanthropy. Based on the findings, it is expected to be able to obtain the raising and distribution model of the mosque-based disaster philanthropic funds, and to provide an explanation on the accountability of philanthropic funds managed by mosques. Accountability is very important to know how philanthropic funds are accountable to the related parties. There were several mosques that became the object of research, namely At-Taqwa Mosque, the Bhakti Muslim Pancasila Charity Foundation of Minomartani, UGM Mosque, Dr. Wahidin Sudirohusodo Mosque, Local Government of Sleman Regency, and Ulil Albab Mosque of UII. With a description analysis, this study found that the philanthropic funds were raised from the community from the existing infaq box media, which were announced to jama'ah directly, and on the mosque announcement board and bulletin, especially for at-Taqwa mosque, the announcement was also put on the mosque's website. Technically, this fund raising was still thematic or accidental, as the fund raising is only conducted when there is any natural disaster occurred, and there would be no fund raising when there is no natural disaster. There is no media or activity conducted for motivating the community/jama'ah to provide donations for the aid of natural disasters, as all of which are still informational. Disaster philanthropic funds distributed by mosques are carried out directly to the disaster victims, in which only several parts are conducted in a collaboration with religious social institutions and local government. The distribution is dominated in the form of cash and daily necessities but not in other forms yet. The fund raising and distribution models were generally built by special committees, as it was only Ulil Albab mosque which had the models built not by a special committee but by the administrators. The accountability of disaster philanthropic funds was carried out based on mosque. In general, the accountability in the management of natural disaster aids collected from communities and distributed by mosques have been good enough, because there is a legal basis on which the program is based, as there have been monitoring and accountability report made but the main concern is that there are still some mosques which have not formed a special committee. There is a significant difference if the management of aids is carried out by the takmir (administrators) and a special committee, as from the four mosques, it is shown that the fund raising resulted in larger amount by a special committee.

Keywords: Disaster Management, Mosque Management, Disaster Philanthropy, Islamic Philanthropy

I. INTRODUCTION

In the past 6 (six) years in the Yogyakarta Special Region (DIY) and its surroundings, there have been a significant number of natural disasters occurred, such as, the 2006 earthquake and the 2010 eruption of Mount Merapi. After the eruption of Mount Merapi on October 26th, 2010, the economic resources of the community as a support for daily

life even a number of villages were destroyed and 350 people died [1], while the total damage and losses reached IDR 224,427 billion [2]. For the earthquake occurred on May 27th, 2006, a team consisted of the Government of Indonesia and international experts estimated the amount of damage and losses caused by the earthquake reached IDR 29,1 trillion.

The total damage and losses caused were much higher than those caused by the tsunami in Sri Lanka, India and Thailand and were on a similar scale to the earthquake in Gujarat (2001) and in Pakistan (2005) and caused 5.716 people died [3]. The local government of Yogyakarta recognized that geographically, geologically, hydrologically and demographically, Yogyakarta is a disaster-prone area, both natural and non-natural disasters, so that they have high disaster risk [4].

Foreign aid to earthquake disasters from foreign countries in the form of grants from Multi Donors incorporated in the Java Reconstruction Fund (JFR) reached a total amount of USD 60,000,000.00 [5] while foreign aid for the eruption of Mount Merapi was also quite large, for example, from Indonesian people live in foreign countries, reaching IDR 7.6 Billion [6], and many more or environmental assistance reached IDR 87 Billion and home funding assistance reached almost IDR 71 Billion [7]. The amount of funding for natural disasters in general is still scattered, as the researchers found that there have been no complete and comprehensive data on the number of natural disaster aids in Yogyakarta. This condition is understandable because many people distributed funds directly to the victims, including religious institutions and mosques.

The PIRAC survey (2007) conducted in 11 major cities in Indonesia found that people who distributed their zakah to Badan Amil Zakat (BAZ) and Lembaga Amil Zakat (LAZ) are only 6% and 1,2%, respectively. Mostly, 59% people choose to distribute their zakah to mosques around. The selection of mosques around their living environment as the main distributor of zakah may be based more on the practicality and proximity of the location. Another consideration is to prioritize the distribution of zakah to the surrounding community of the muzakki [8].

From the data above, it has been proven that mosques are very important institutions in the management of people's funds and this position is strengthened by the large number of Muslims in Indonesia and is the country with the largest number of mosques in the world. According to Republika, there are about 800.000 mosques in Indonesia. Thus, the potential to contribute in the form of Zakah, Infaq, Shadaqah (ZIS) by the community to the mosques is very high. This includes the main cause because the motivation of the community to set aside some of their wealth because they

carry out religious teachings (98%), so that the mosque as the closest institution in the community receiving, managing and distributing people's funds to other people in need [9].

If the philanthropic institutions, such as BAZIS, LAZIS, Rumah Zakat, Dompot Dhuafa and others, are professional, supported by adequate infrastructures and human resources, this is not the case with mosques. On one hand, mosques have been trusted by the people to manage the people's funds as other philanthropic institutions, but the mosques do not have adequate infrastructures and human resources related directly to the management of the people's funds. So that it supports the research conducted by Mu'allim and Syibly (2012) on "The Mosque-Based Economic Empowerment of Poor Communities (A Study on Zakah Management in the Mosques in Yogyakarta)", as the study found that from all management functions in zakah management, it was found only 58,44% mosques used all management functions, while the rest 41,56% had not implemented the management functions properly.

There are 6.401 mosques in Yogyakarta Special Region (DIY). If the number is added to the number of musalla, it reaches 11.781. Based on the data, Sleman Regency has 3.323 mosques, including musalla [10]. This number is not even large enough and becomes a great potential as Muslim philanthropy for the benefit of the welfare of the people and more specifically for the sake of disaster preparedness, where DIY and its surrounding areas are vulnerable to natural disasters.

On the other hand, there is a problem that is quite alarming, namely accountability. There are some cases of misappropriation of humanitarian aid funds as shown by the findings of studies conducted by the Public Interest Research and Advocacy Center (PIRAC) and Humatian Forum Indonesia (HFI) in Aceh, West Sumatra, West Java, Yogyakarta and Jakarta. PIRAC and HFI have not yet mapped how many actors of misappropriation until they are processed into court, or there are no follow-up on the cases. The problem of disaster accountability is compounded by the condition of the agency that manages the aids. They don't have special staff and policies. The recommendation is for the aid management institutions, including humanitarian assistance, to create internal mechanisms to ensure the accountability performed well [11].

Based on the background of problems above, there is a need of accountability of the humanitarian aid distributing institutions, including mosques, therefore, it is very important to conduct a research on fund raising models to mosque accountability in managing assistance, as well as evaluation models that can be utilized by stakeholders. There were at least two problems that became the focus of the study, namely the mosque-based philanthropic fund raising and distribution and the accountability of mosque-based disaster philanthropic funds.

II. RESEARCH OBJECTIVES AND SIGNIFICANCE

The objectives of this study were, first, to get a disaster fund raising and distribution models in the Yogyakarta Special Region, and second, to provide an explanation of the accountability of mosque-based philanthropic funds. The accountability is very important to know how philanthropic funds are accounted for by the related parties.

There are some significances of this research, they are; first, for takmir (administrator) of the mosque, the results of the research will be an input to the wider community, especially for the administrator about the model of philanthropic fund raising and distribution for the benefit of disaster preparedness; second, for the Government, the government's desire to make the mosques as the center for managing community philanthropic funds, especially for disaster, will be realized, so that the people's fund management can be regulated, fostered and supervised in such a way, rather than as a material for drafting regulations in managing welfare funds in mosques; third, academically, this study can give some insights of knowledge by applying it, namely to produce basic research that can be published in a journal; and fourth, as teaching materials in the Faculty of Islamic Sciences, Islamic Economics study program and Islamic Studies Postgraduate Program, Islamic economics concentration and as teaching materials in the study programs in Higher Education in general.

III. THEORETICAL FOUNDATION

There have been several studies on philanthropy conducted in Yogyakarta Special Region, including: first, study on philanthropy, specifically on mosque-based productive zakah in DIY by Mu'allim and Syibly (2012), entitled "The Mosque-Based Economic Empowerment of Poor Communities (A Study on Zakah Management in the Mosques in Yogyakarta)", as the study found that from all management functions in zakah management, it was found only 58,44% mosques used all management functions, while the rest 41,56% had not implemented the management functions properly. Certainly, this figure is still far from ideal in the management of zakah, moreover, there are only 54,5% of mosques that have been good enough in the management of zakah, so to make a mosque as a basis for poverty alleviation it is not yet adequate in terms of its management. Business capital assistance originating from zakah funds distributed by mosques has been able to significantly increase business revenues, and interestingly even though there is an increase in income from businesses of the mustahiq but they do not necessarily increase household expenditures, which means there are differences in business results that can they get every month. This condition shows that capital assistance from mosques has an effect on increasing the businesses of the mustahiq [12].

Second, the study conducted by (2010) on Interpersonal and Group Communication in Post-Earthquake Philanthropy in Yogyakarta Special Region (DIY). This study was aimed to get an understanding of the meaning and implementation associated with post-earthquake philanthropy in the context of interpersonal and group communication. The study was conducted in Kasongan village, Bantul Regency as the center of pottery crafts which was the worst victim after the May 26, 2006 earthquake hit Yogyakarta. The findings showed that: (1) In the context of meaning, the descriptive-qualitative empirical facts showed that motivation, empathy, social capital and communication barriers became a separate system, establishing a social chain that is connected and influence between these components, (2) The process of interpersonal and group communication takes place relatively well when it is associated with philanthropic activities, but takes place poorly when associated with business. (3) In the context of philanthropic implementation, all important stages that make

philanthropy different from other charities have been carried out by Kasongan pottery businesses [13].

So far, the researchers have not found research related to the fund raising of the potential and accountability of the mosque-based disaster philanthropic funds. There were several partial studies on the potential and management of mosque-based philanthropy, such as the two studies above, but not specifically for mosque-based disaster philanthropic funds.

There are several common theories supporting this research, namely philanthropy, fund raising strategy, building trust, and accountability theories.

A. *Philanthropy*

The word “philanthropy” is a term that was not known in the Islamic period, however, there have been some Arabic terms used as the equivalent recently. Philanthropy is sometimes called *al-ata al-ijtima’i* (social grants) and *al-takaful al-insani* (humanitarian solidarity), *ata* or *khayri* (giving for good). However, the terms *al-birr* (good deed) or *Sadaqah* are also sometimes used. In terms of fundamentals, philanthropy includes various activities that aim to improve the quality of human life. Philanthropic activities are often in the forms of charity, such as giving religious donations in worshipping places and then distributing it to the people in need [14].

According to Midgley (1995), there are three approaches that can be used for promoting social welfare, namely: first, social philanthropy, which relies on personal donations, volunteers, and non-profit organizations to meet needs, find solutions to existing social problems, and create new social opportunities; second, social work, which relies on professionals in supporting social welfare goals; and third, social administration, which relies on government intervention through official social services. This approach is also known as social service or social policy [15].

B. *Disaster Philanthropic Fund Raising Strategy*

A very effective explanation of ideas for raising from the prospective philanthropies (donators) is by transforming ideas. This transformation includes [16, 17]:

a. Transforming the interests and needs of the self or organization is in the interests and needs of prospective donors. The easiest way is to select potential donors who have a minimum similarity not against the needs and interests of the organization. Another alternative is to construct information so that needs, organizational interests become the potential needs and interests of potential donors.

b. Transforming the goals and objectives of the program or the organization into the goals and objectives of prospective donors. This needs to be packaged information that can construct prospective donors to acknowledge and feel that the aspirations and goals of prospective donors are their goals and objectives.

c. Convincing through rational explanations to prospective donors that the funds or money to be received is not distorted and will be optimized for use.

d. Convincing through rational explanations to prospective donors that themselves or organizations are able

to be managerial and technically carry out programs or services to procure products to be funded by them.

e. The accuracy of estimating the financial ability of prospective donors so that the nominal amount of funds requested is still at the limit of “willingness” of their financial ability or resources.

f. The accuracy of choosing the momentum and accuracy of the person as the explanatory when the prospective donor when his generosity arises.

According to Sianipar in Retno, (2001) as quoted by Sahuri, (2009) there are several ways as the strategy to build trust that is to understand customer needs that are in line with expectations, namely;

a. Being reactive, which is understanding customer needs by listening to customer complaints. This approach is less effective in creating services that satisfy customers on an ongoing basis.

b. Being active, which is understanding customer needs by answering every customer question and offering services provided. This approach is less effective, because the goal is new to the level of active listening, not yet exploring what customers expect.

c. Being proactive, which is understanding customer needs by actively capturing what information is related to customer expectations. This approach is seen as the most effective way to understand customer needs. Performed by conducting interviews or surveys.

d. Benchmarking, which is understanding customer needs, through a process of measuring services carried out continuously by comparing the best services from other agencies that are competitors [18, 19].

C. *Accountability*

Accountability is the ability to provide answers to a higher authority for the actions of a person/group of people towards the wider community in an organization [20]. Meanwhile, according to UNDP, accountability is an evaluation of the process of implementing organizational activities/performance to be accountable and as feedback for organizational leaders to be able to further improve the performance of the organization in the future. Accountability is a complex concept that is more difficult to realize than to eradicate corruption. Accountability is the necessity of public sector institutions to put more emphasis on horizontal (community) accountability not just vertical accountability (higher authority) [21].

Thus, accountability can be interpreted as responsibility from a person or group of people who are given the mandate to carry out certain tasks to the party giving the mandate both vertically and horizontally. The dimensions of accountability [20]:

a. Accountability for probity and legality. Accountability for legality is related to compliance with laws and other regulations required in the organization, while accountability for probity is related to avoidance of abuse of office, corruption and collusion. Legal accountability guarantees enforcement of the rule of law, while honesty guarantees the existence of sound organizational practices.

b. **Managerial Accountability.** Managerial accountability that can also be interpreted as performance accountability is accountability for effective and efficient management of the organization.

c. **Program Accountability.** Program accountability also means that organizational programs should have high quality and support strategies in achieving organizational visions, missions and goals. Public institutions must account for the programs that have been made up to the implementation of the program.

d. **Policy Accountability.** Public institutions should be able to account for the policies that have been established by considering the impact in the future. In making a policy it must be considered what the policy objectives are, why the policy is carried out.

e. **Financial Accountability.** This accountability is the responsibility of public institutions to use public money economically, efficiently and effectively, there should be no unused and leakage of funds, and corruption. Financial accountability is very important because it is the main focus of the community. This accountability requires public institutions to make financial reports to describe the financial performance of the organization to outsiders.

IV. RESEARCH METHOD

This research is categorized as a field research with a sociological approach conducted in Sleman Regency. The selection of research location was more on the consideration that this region is very vulnerable to natural disasters, especially for Merapi eruption, so that it would be on target to conduct a research on disaster philanthropy. Philanthropy in this study is more on humanitarian donations aimed at victims of natural disasters.

The population in this study were all heads of mosque administrator in Sleman regency. However, due to the large number of mosques in DIY which reached 6.401 mosques, the researchers only used some as the sample. Since this research did not intend to generalize on the results of research, but to find the right model to raise philanthropic funds and its accountability, the researchers were more likely to use purposive sampling method [22]. The consideration of the use of this sampling method was more on the criteria of the mosque, namely: having a good infrastructures and facilities, having large number of jama'ah, having good Human Resources (education level and management structure), and managing community funds (zakah, infaq, shadaqah, endowments and donations for natural disasters).

Based on the criteria, researchers divided the criteria into two categories, namely campus-owned mosques and community mosques. The campus-owned mosques were divided into state campuses and private campuses owned mosques, in this case the researchers chose the Gajah Mada University (UGM) and the Islamic University of Indonesia (UII) mosques, which in general are two great campuses and are sufficiently to represent the public and private campuses and have mosques in accordance with the criteria above. While community mosques, researchers used the Great Mosque of Sleman Regency and the mosque of Amal Bhakti Muslim Pancasila Foundation of Minomartani.

In order to obtain the required data, the researchers used the interview and documentation and the type of data used consisting of primary and secondary data. The primary data source in this study was takmir (mosque administrators), namely; (1) RF, administrator of at-Taqwa mosque of Amal Bhakti Muslim Pancasila Foundation of Minomartani; (2) WD, administrator of UGM Mosque; (3) BS, administrator of the Dr. Wahidin Sudirohusodo Mosque of Sleman Regency; and (4) SP, Administrator of Ulil Albab Mosque of UII. Then, the data were analyzed using descriptive analysis technique.

V. RESULTS AND DISCUSSION

The most sources of mosque funds are from the daily infaq, friday infaq and infaq from two Islamic official holidays. The acquisition of daily and Friday infaq from the community from the 4 mosques per month reaches approximately IDR 109.000.000.- as the funds are mostly used for maintenance, development, and routine activities of the mosques. Especially for Ulil Albab mosque of UII, the infaq is only for mosque activities, while the maintenance and development are managed by the university.

There is no specific allocation that is intended for disaster assistance, even though the Yogyakarta is quite vulnerable to natural disasters. Fund raising for natural disaster assistance is done on an exclusive basis or at the request of a particular organization that has a concern on humanitarian field or from a community representative who is suffering from a disaster.

Yogyakarta is a disaster-prone region, so that is should have the mosque funds allocated for disaster assistance which is not only raised accidentally but also continuously so that the results are maximized and will provide greater benefits for the victims of natural disasters.

Donations for disaster still rely on the collection from infaq box and donators who come voluntarily. It shows that the mosque administrator or committee is passive in raising funds, moreover, the funds are only raised from infaq box or Friday infaq accidentally. Based on the results of the research conducted by the United Nations in UIN Syarifhidayatullah (2003) [23], the motivation of the Muslim community to provide aids is more based on religious spiritual reasons. This is very relevant if the mosque actually encourages people to give donations to the mosque more easily. The public fund raising model can be done in many ways, such as through advertisements, websites, text messages, correspondence with jama'ah, printed media and so on, so that the results of fund raising are more optimal.

There are some mosques that distribute the fund assistance directly to disaster victims. On one hand, it will bring the mosque closer to the disaster victims, but on the other hand it will be less effective when viewed from the distribution of aids, as it would be better to coordinate with the authorized officials either the local government or with aid posts, so that the aid can be distributed right on target and evenly.

The distribution of aid from mosques is mostly in the form of cash, basic necessities and proper clothings in general, but it would be better to provide aid based on the real needs of the disaster victims by first conducting a field survey or coordinating with the local government, so there would not be only in the form of food and clothings but more than that, for example medicines, building materials and so on.

In general, accountability in the management of natural disaster aids from the community that is raised and distributed by the mosques have been good enough, because there is a legal basis on which the program is based, as there are monitoring and accountability report, however, the main concern is that there are some of mosques that have not formed a special committee yet. There is a significant difference if the management of aids is carried out by the takmir (administrators) and a special committee, as from the four mosques, it is shown that the fund raising resulted in larger amount by a special committee.

The accountability report is made by making a report to the mosque administrator and posting it on announcement board, as well as announcing it directly to jama'ah. However, but there are still few mosques making reports to the mosque administrator only. Reports on the use of the budget and activities are very important to the community so that the trust of the people on the mosque will still be high, as well as increasing the number of public donations.

VI. CONCLUSIONS

The philanthropic funds were raised from the community from the existing infaq box media, which were announced to jama'ah directly, and on the mosque announcement board and bulletin, especially for at-Taqwa mosque, the announcement was also put on the mosque's website. Technically, this fund raising was still thematic or accidental, as the fund raising is only conducted when there is any natural disaster occurred, and there would be no fund raising when there is no natural disaster. There is no media or activity conducted for motivating the community/jama'ah to provide donations for the aid of natural disasters, as all of which are still informational.

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