



Priority Determination According to Millennial Surakarta for Decision-Making Management of Islamic Philanthropy

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Abstract. In managing Islamic philanthropy, it is necessary to consider and make the right decisions to optimize the results. Currently, the millennial generation is the actor in the management of Islamic philanthropy, thus the views of the millennial generation are needed to achieve maximum Islamic philanthropy management. For the management of Islamic philanthropy to be optimal, it is necessary to select the right management types and criteria. The use of the AHP method is carried out to determine the priorities of this Islamic philanthropy management. Based on the results of the study, the highest weights in management were the distribution to *mustahik*/persons entitled to receive charitable assistance (0.107) and financial management (0.100). Meanwhile, the alternative preferences with the highest weights are zakat (0.55) and waqf (0.19).

Keywords: Islamic philanthropy · millennial · management · AHP

1 Introduction

Islamic philanthropy is now beginning to develop not only in Islamic countries but also in many countries around the world. Islamic philanthropy is known for the practice of ZISWAF or Zakat (the obligation to issue property to the class in need), Infaq (a social worship that is carried out voluntarily, and is given in the form of wealth for the benefit of the people), Sedekah (alms/social worship that is carried out voluntarily, whether it is in the form of material or non-material gifts, such as helping actions, smiling, and so on), and WAqF (a private right transferred to general ownership or an institution so that the benefits can be enjoyed by the community) carried out by Muslims around the world. This is also the case in Indonesia, which is the country with the largest Muslim population. The management of Islamic philanthropy in Indonesia is not only handed over independently by the community but also supported by the state (Fauzia, 2008). Thus it is not surprising that the management of Islamic philanthropy in Indonesia is developing quite rapidly. However, this development gave rise to two sides of the coin, on the one hand, it improved the welfare of the people, but on the other hand, caused problems related to improper management.

Many problems in the management of Islamic philanthropy can be identified, this is reflected in several studies conducted regarding the management of Islamic philanthropy.

Several studies have been carried out including research conducted by Huda et al (2016). This research was conducted to determine the priority of waqf management problems in eastern Indonesia. The research, which uses the Analytic Hierarchy Process (AHP) method, noted that the priority of waqf management problems in eastern Indonesia includes the low competence of nazir/manager, the low cost of the state budget for waqf certification, and the low understanding of waqf.

Meanwhile, in zakat management, the problems that are still faced include differences of opinion regarding zakat jurisprudence, low coordination between regulators and zakat management institutions, weak leadership of OPZ (Zakat Management Organization) leaders, the need for the quality of OPZ administration, the quality and number of human assets (HR) amil zakat, high progress but low zakat utilization programs, low cooperation energy between zakat partners, the need for compensation and benefits of workers, the low trust of muzakki (the one who sets aside his property for charity) to OPZ and supervisors, the low awareness of muzakki in paying zakat according to Islamic law, the low information of zakat conditions for muzakki, mustahik (persons entitled to receive charitable assistance) which tends not to be moderate, the low information of mustahik about zakat conditions, the need for inspiration for mustahik to turn into muzakki (Alam, 2018).

The management of Islamic philanthropy that is not optimal needs to be seen from a millennial perspective. The millennial perspective needs to be used because there has been a shift in behavior between generations. The shift, slowly but surely, will be dominated by millennials. As stated by Abidin (2016), the millennial group strives to present philanthropic programs to make them look more popular and fun, and contain aspects of economic empowerment. Therefore, millennial philanthropists are often described as tech-savvy, entrepreneurs, educated, and independent-minded who are driven to “do good”.

In line with Abidin, Ulza also gave high expectations for millennial involvement in philanthropic management. Ulza states that the philanthropic movement that is trending today is driven by the power of young people. They not only contribute in the form of material but provide ideas that are out of the box and across the ages. Philanthropy is present for millennials, although they cannot assist directly to the community, they can provide extraordinary ideas so that they can generate assistance to the community in a large amount (Soleh, 2021).

Assyifa noted that young people prefer activities that are voluntary because of the characteristics of young people who like new experiences, and young people are a generation that is in a productive period, so when asking them to donate money directly seems less effective. Young people are more willing to donate their time than to donate their money and prefer to be ‘Liaisons’ to share their charitable experiences with fund owners. This way of sharing experiences through social organizations or startups formed by the millennial generation, as well as the contributions made in different non-profit organizations (Assyifa, n.a.).

The existence of the millennial group in Surakarta deserves to be taken into account. Currently, many residents are still young, one of which is the “post” generation Z group whose age is approximately seven years old; the number is 11%. For the millennial generation, namely the population group with the age of 24–39 years, in Surakarta the

number is 24% and for generation X, namely the age range of 40–55 years there is 23% (BPS, 2021).

The Islamic philanthropic movement in Surakarta is quite dynamic, this is marked by the presence of Islamic philanthropic management institutions engaged in the management of zakat, infaq, alms, and waqf. In zakat management, for example, there are BAZNAS Surakarta, LAZ Solopedul, LAZISNU, LAZISMU, LAZNAS DT Peduli, LAZNAS Rumah Zakat, and so on. In the management of almsgiving, there are humanitarian social organizations “Sedekah Rombongan” (Alms Grup), Friday Rice Movement (GNJ) Solo, “Laskar Sedekah” (Alms Warriors) Surakarta, and others. Related to waqf, there is the Indonesian Waqf Board (BWI) of Solo City, the Solo Qur’an Waqf Agency (BWA).

The existence of the millennial group will dominate the demographic bonus in Indonesia. They come with a distinctive look and are very different from the previous generation. It is time for the gathering and management of philanthropy to be adapted to its times. If managed and empowered, the millennial generation will be able to present the color of Islamic philanthropy to be more creative and adaptive to the era of the industrial revolution 4.0. Furthermore, the existence of Islamic philanthropy will also become closer to the millennial segment, where their numbers are quite dominant. This step needs to be taken as an effort to improve the management of Islamic philanthropy, as well as to respond to demographic bonuses in Indonesia.

Departing from the exploration above, the existence of the millennial group is a great potential that should not be underestimated. The existence of Muslim millennial groups must be involved in the management of Islamic philanthropy, so it requires a comprehensive and systemic direction of development. The results of this study are expected to provide an overview of how millennial behavior is related to the management of Islamic philanthropy so that it can be used to provide direction for managing study programs based on Islamic philanthropy. With this picture, it can increase the potential of study programs in attracting interest, especially from the millennial generation. This potential can be directed to the optimization of Islamic philanthropy in Indonesia.

2 Problem Formulation

1. What criteria are necessary for the management of Islamic philanthropy?
2. What criteria are the priorities in the management of Islamic philanthropy and which selection of Islamic philanthropy is best from the AHP analysis?

3 Research Objectives

1. Knowing the necessary criteria for the management of Islamic philanthropy.
2. Determine the weight of each criterion and the priority of managing Islamic philanthropy from these criteria.

4 Research Benefits

1. Using the principle of decision-making so that the right decision is obtained.
2. Obtaining the right method in prioritizing the management of Islamic philanthropy.

5 Theoretical Foundations

Islamic Philanthropy

Zakat

Zakat is one of the mandatory worships for Muslims, what is meant by zakat linguistically is growing, holy, and developing and blessings. If this understanding is connected with treasure, then the treasure that has been blessed will grow and develop, holy and blessed. Zakat means a certain amount of property that is required by Allah Almighty and handed over and distributed to those who are entitled (mustahik) if they already have a certain level of the property with a certain amount. Thus, zakat is a means of connecting man with his God and man with man (Abbas, 2017).

Infaq

In addition to zakat, Islam also advocates for the alms of sunah (things that if done get rewarded and if left out is okay) following ability, namely infaq and almsgiving. Infaq is different from zakat, everyone can issue infaq, whether it is a high or low income. Infaq also does not have to be given to a certain group (mustahik) as in zakat, but to anyone such as parents, relatives, orphans, the poor, or people who are on the way. Infaq is more related to matter (treasure). From this, it is known that infaq is a voluntary social charity carried out by a person and given the freedom to the owner to determine the type of property, and the level of property that he wants to expend. This is different from zakat whose type and content are determined by Islamic law. So, the nature of infaq is more common than zakat (Fuad & Hadziq, n.a.).

Sedekah/Alms

Almsgiving comes from the word shadaqah which means true. This means that the person who is shadaqah is a manifestation of his form of truth and honesty of his faith in Allah. It's just that almsgiving has a broader meaning, that is, not only material objects can be given, but it can also be with non-material things. In Islamic law, the definition of almsgiving is the same as the meaning of infaq, including the law and its provisions. Infaq is only limited to material in the form of treasures, while almsgiving is wider in scope not only material but also non-material, such as smiles. Thus, almsgiving has a broader meaning than infaq and zakat. (Fuad & Hadziq, n.a.)

Waqf

Linguistically, waqf means to stop or withhold. According to the term, waqf is to withhold the principal of the waqf property and distribute the benefits or proceeds. According to Law No. 41 of 2004 waqf is a legal act of a wakif to separate and/or give up part of his property to be used forever or for a certain period following his interests for worship and/or general welfare according to sharia (Agency Waqf Twitter, 2019).

6 Past Research

Another research was also carried out by Kasdi (2016), who raised the title Islamic Philanthropy for The Economic Empowerment of people (ZISWAF Empowerment Model in BMT throughout Demak Regency). In this study, Kasdi emphasized that Islamic zakat

can be one of the sources of generosity, which in Islamic conventions can be done through zakat, infaq, almsgiving, and waqf (ZISWAF). As an Islamic microfinance institution that is too tied to Islamic charities, BMT plays an important role in the good improvement of ZISWAF's clients and beneficiaries. This is a consideration to determine the implementation of good charity, especially the strengthening of ZISWAF carried out by BMT (one of the forms of Islamic financial institutions) in Demak Regency. The results appear that the ZISWAF strengthening demonstrations carried out by BMT coaches include: social strengthening by channeling reserves to the poor in particular, strengthening for the improvement of human assets, and with the model of financial strengthening through treaties following Islamic law (*mudharabah muqayyadah*, *wadi'ah muqayyadah*) and strengthening with fine credit. without profit sharing.

Regarding the behavior of the millennial generation, Hidayatulloh et al. (2021) examined the Behavior of millennials in Using the Go-Food Application. This research was conducted at the University of Merdeka Malang with a sample of 100 Students of the University of Merdeka Malang who had used the Go-food application. This study concludes that the technology and information utilized by students have a positive and significant influence on the decisions of the millennial generation in using the Go-food application. In addition, this study also revealed that student consumptive behavior has a positive and significant influence on the decisions made by the millennial generation in using the Go-food application. Furthermore, the main factor for students, or in this case the millennial generation in using the Go-food application is consumptive behavior.

Research on the role of millennials in Islamic philanthropy has been carried out by Darajatun and Alawiyah (2021), with the title "Construction of Social Piety of millennial Muslim Generation in Islamic Philanthropy in Serang City". The reason for this thought is to reveal the adaptation of the mutual aid culture of the millennial Muslim era and the work of the millennial Muslim era to translate social service through charity, let alone the conception in the millennial Muslim era of charity and commerce. Through a phenomenological approach, this study confirms that millennial Muslims of Serang city have known and practiced zakat, infaq, and alms since childhood, over time by trying to get it and continue to do so, the support of the guardian, the landscape. and learning greatly impacts awareness compliance to contribute and offer individual help. On the other hand, they consider that devout Muslims are Muslims who carry out all the commandments of Allah Almighty and stay away from his prohibitions and always help other Muslims in need, this they apply in their lives, they share in seeking donations in case of natural disasters in Indonesia either directly through collection posts or virtual donations for distribution.

Hasananuddin and Ginting (2021) also researched Building the Philanthropy Spirit of Young Islam through Islamic Higher Education. The respondents in the study were the Head of the Faculty of Islamic Religion UMSI as well as several students who joined student organizations. This research shows that the role of Muslim youth in Islamic philanthropic activities is needed. Islamic philanthropy, which is in great demand, must be improved. The role of Islamic universities is needed in building the spirit of Islamic philanthropy, considering that this institution is an institution that produces a young generation based on Islam with Islamic intellectual values. The intelligence possessed, can be used to help with humanitarian problems.

Setiyowati (2019) research related to the management of Islamic philanthropy was carried out by the ziswaf management institution, Lazismu in the city of Surabaya. This study analyzes how Lazismu manages and distributes ziswaf funds to develop community micro-enterprises. The results show that with the management of ziswaf, micro-enterprises are greatly helped even though they have not been fully successful. What needs to be considered is the proper management of the distribution of funds so that the results achieved are as expected. Regarding the distribution of ziswaf funds, it is more appropriate if they are distributed productively rather than consumptively.

7 Method

AHP (Analytical Hierarchy Process) is a decision support model developed by Thomas L. Saaty. This decision support model will decompose a complex multi-factor or multi-criteria problem into a hierarchy, hierarchy is defined as a representation of a complex problem in a multi-level structure where the first level is the goal, which is followed by the level of factors, criteria, sub-criteria, and so on down to the last level of the alternative. With hierarchy, a complex problem can be decomposed into groups which are then organized into a form of the hierarchy so that the problem will appear more structured and systematic. (Saaty, 2008).

In the AHP method, the following steps are carried out: (Thakkar, 2021).

Define the problem and determine the desired solution. In this stage, we seek to determine the problem that we are going to solve, in detail, and easily understood. From the existing problems, we try to determine the solution that may be suitable for the problem. The solution to the problem may amount to more than one. We will develop the solution further in the next stage.

Create a hierarchical structure that begins with the main goal. After compiling the main objectives as the top level, a hierarchy level will be compiled below it, namely the criteria that are suitable for considering or assessing the alternatives we provide and determining these alternatives. Each criterion has a different intensity. The hierarchy continues with sub-criteria (if possibly necessary).

Create a pairwise comparison matrix that describes the relative contribution or influence of each element to the goals or criteria of the same level above it. The matrix used is simple, has a strong standing for a framework of consistency, obtains other information that may be needed with all possible comparisons, and can analyze the sensitivity of overall priorities for changes in consideration. The matrix approach reflects the dual aspects of priorities that are dominating and dominated. Comparisons are made based on judgments from decision-makers by assessing the importance of one element compared to other elements. To start the process of pairwise comparison is selected a criterion from the topmost level of the hierarchy e.g. K and then from the level below it is taken the element to be compared e.g. E1, E2, E3, E4, E5.

Defines the ratio of pairs so that the total number of assessments is obtained as $n \times [(n - 1)/2]$ pieces, where n is the number of elements compared. The result of the comparison of each element will be a number from 1 to 9 indicating the comparison of the importance of an element. If an element in the matrix is compared with itself then the result of the comparison is given a value of 1. Scale 9 is acceptable and can

distinguish intensities between elements. The result of the comparison is filled in the cells corresponding to the compared element. The comparison scale of pairwise comparisons and their meanings introduced by Saaty can be seen below.

Intensity of importance

- 1 = Both elements are equally important, Two elements have equally great influence
- 3 = One element is slightly more important than the other, Experience and judgment support one element slightly compared to another
- 5 = One element is more important than the other, Experience and judgment are very strong in supporting one element compared to another
- 7 = One element is more absolutely important than the other, One strong element is supported and dominant is seen in practice
- 9 = One element is more important than another, Evidence in favor of one element against another has the highest degree of affirmation that may be corroborated
- 2, 4, 6, 8 = Values between two values of adjacent considerations, this value is given when there are two compromises between 2 options.

Repeat steps 3, 4, and 5 for the entire hierarchy level. Calculates the eigen vector of each paired comparison matrix which is the weight of each element for the prioritization of the elements at the lowest level of the hierarchy until it reaches the goal. The calculation is done by summing the values of each column of the matrix, dividing each value of the column by the total of the corresponding columns to obtain matrix normalization, and summing the values of each row and dividing them by the number of elements to get the average.

Check the consistency of the hierarchy. What is measured in AHP is the consistency ratio by looking at the consistency index. The expected consistency is close to perfect to produce a decision that is close to valid. Although it is difficult to achieve the perfect one, the consistency ratio is expected to be less than or equal to 10% (Fig. 1).

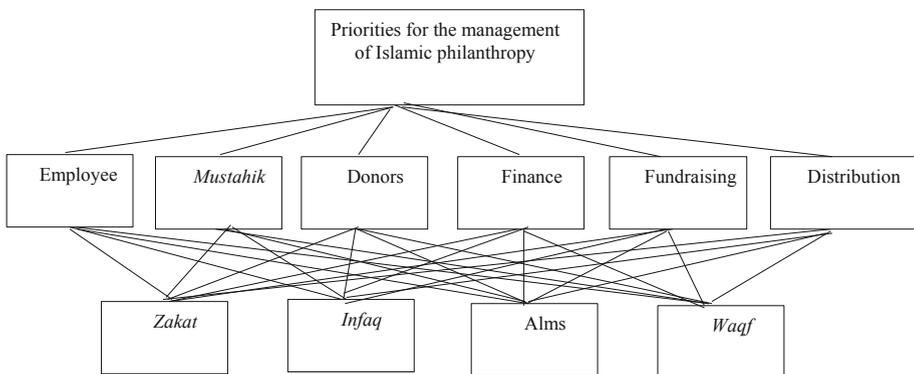


Fig. 1. The structure of the research hierarchy

8 Results and Discussion

Respondents are 11 people who are quite familiar with philanthropy because they work as staff of ziswaf institutions and are involved in philanthropic institutions for up to 6 years. Questionnaires were distributed to respondents and asked to fill out a priority scale related to ziswaf management. Because this study targets the millennial generation, the respondents obtained have an age range of 26 to 40 years. In addition, respondents are domiciled in the city of Surakarta in Central Java, Indonesia.

From the questionnaire distributed, the results for the management of Islamic philanthropy that need to be considered for now are in terms of employee (Human Resources) management, distribution of appropriate mustahik, muzakki/donor search, financial management, fundraising management, as well as distribution management. The results of the weighting of the hierarchy can be seen in Table 1.

The next step is to conduct an alternative comparative analysis on each of the criteria mentioned above. Data processing can be seen in Table 2 (Table 3, 4, 5, 6, 7 and 8).

From several philanthropic management sectors, the results of mustahik management were obtained the highest with a value of 0.107. This could be because when distributing zakat, philanthropic institutions must be able to do it wisely. When zakat is not handed over to the people who are entitled to it, justice will not be created and people’s trust in the philanthropic institution can be reduced. Then the results obtained after the priority of mustahik management are followed by the financial management of 0.100. This

Table 1. Hierarchy weighting matrix

	employee	mustahik	donors	finance	Fundraising	distribution
employee	1	0,33	0,16	0,142	0,16	0,2
mustahik	3	1	0,33	0,2	0,25	0,33
donors	6	3	1	0,25	0,33	0,33
finance	7	5	4	1	3	3
fundraising	6	4	3	0,33	1	3
distribution	5	3	3	0,33	0,33	1
sum	28	16,33	11,49	2,252	5,07	7,86

Table 2. Comparison of alternatives to employee criteria

	Zakat	Infaq	Alms	waqf	Eigen
<i>Zakat</i>	1	3	3	2	0,435686096
<i>Infaq</i>	0,33	1	2	0,33	0,149624317
<i>Alms</i>	0,33	0,5	1	0,33	0,105179872
<i>Waqf</i>	0,5	3	3	1	0,309509715
	2,16	7,5	9	3,66	

Table 3. Comparison of alternatives to the mustahik criteria

	Zakat	Infaq	Alms	waqf	Eigen
<i>Zakat</i>	1	4	4	2	0,458371612
<i>Infaq</i>	0,25	1	3	0,25	0,138402427
<i>Alms</i>	0,25	0,33	1	0,25	0,07878292
<i>Waqf</i>	0,5	4	4	1	0,324443041
	2	9,33	12	3,5	

Table 4. Comparison of alternatives to muzakki criteria

	Zakat	Infaq	Alms	waqf	Eigen
<i>Zakat</i>	1	5	5	4	0,573408908
<i>Infaq</i>	0,2	1	2	0,33	0,116649337
<i>Alms</i>	0,2	0,5	1	0,33	0,080764169
<i>Waqf</i>	0,25	3	3	1	0,229177586
	1,65	9,5	11	5,66	

Table 5. Comparison of alternatives to financial criteria

	Zakat	Infaq	Alms	waqf	Eigen
<i>Zakat</i>	1	8	8	5	0,653388689
<i>Infaq</i>	0,125	1	2	0,25	0,085283009
<i>Alms</i>	0,125	0,5	1	0,33	0,06120612
<i>Waqf</i>	0,2	4	3	1	0,200122182
	1,45	13,5	14	6,58	

Table 6. Comparison of alternatives to the fundraising criteria

	Zakat	Infaq	Alms	waqf	Eigen
<i>Zakat</i>	1	3	3	4	0,506691334
<i>Infaq</i>	0,33	1	0,5	0,5	0,11450782
<i>Alms</i>	0,33	2	1	0,5	0,164988589
<i>Waqf</i>	0,25	2	2	1	0,213812257
	1,91	8	6,5	6	

Table 7. Comparison of alternatives to distribution criteria

	Zakat	Infaq	Alms	waqf	Eigen
<i>Zakat</i>	1	2	2	5	0,423050345
<i>Infaq</i>	0,5	1	2	5	0,298664596
<i>Alms</i>	0,5	0,5	1	5	0,216803889
<i>Waqf</i>	0,2	0,2	0,2	1	0,061481171
	2,2	3,7	5,2	16	

Table 8. Critical Ratio value

Employee	0,052
Mustahik	0,107
Donors	0,088
Finance	0,100
Fundraising	0,088
Distribution	0,054

financial management includes incoming ziswaf assets and then ziswaf assets that are still stored and ziswaf assets to be distributed. Good and clean finances will indicate good management of the institution. Thus, financial management is something that needs to be prioritized after mustahik.

Donors and fundraisings get the same value on the priority scale of 0.88. This is possible because Surakarta millennials think that getting donors and netting incoming funds is important and can be done on an ongoing basis. With so many donors who are willing to give their property, the assets that come in to be managed will also increase, so it is not surprising that these two things are considered to be mutually exclusive and relatable.

Distribution does not get much value in the selection of these priorities, as well as the management of employees. Distribution gets a value of 0.054 while employee management is 0.052. Thus, it can be said that the priority of managing Islamic philanthropy for now is the distribution of ziswaf to the proper mustahik group and good financial management (Table 9).

From the final results of the ranking, it can be seen that the assessment weight for zakat is the highest with a value of 0.55, this shows that zakat is the priority chosen by Surakarta millennials to be managed at this time. Furthermore, the second rank is waqf management with a value of 0.19. Then rank 3 is the management of infaq with a value of 0.13 and finally, rank 4 with a value of 0.11 is the management of almsgiving.

Millennials of Surakarta consider zakat as important Islamic philanthropy to be developed today, this is considering that the income of assets from zakat is quite large and its use can also be wider. Likewise, with waqf, because in Indonesia today waqf assets

Table 9. Ranking results

Zakat	0,552577	1
<i>infaq</i>	0,135597	3
Alms/ <i>sedekah</i>	0,115956	4
Waqf	0,19587	2

continue to experience growth and their management penetrates not only consumptive waqf but also leads to productive waqf.

9 Conclusion

From the results of the AHP analysis obtained the following results:

1. The philanthropic management sector that needs to be considered is in terms of managing employees, *mustahik*, donors, finance, fundraising, and distribution. Of the six sectors that need to be prioritized according to Surakarta, millennials are *mustahik* management, which is then followed by financial management.
2. The management of Islamic philanthropy consists of the management of zakat, *infaq*, almsgiving, and waqf. From the four Islamic philanthropies, it was found that zakat is a management priority for now according to Surakarta millennials, besides that waqf management also needs to get more attention in its management.

10 Suggestion

This research can be further expanded by continuing the priority management for *mustahik*. This is because the *mustahik* itself consists of several parties such as *fakir* (people who do not have property and work, so they cannot suffice their lives), *poor* (people who have property and work, but cannot meet their primary needs), *mualaf* (someone who has just converted to Islam), *gharim* (debtors who have difficulty paying off debts), *fi sabilillah* (one who struggles in the way of God), *amil* (all parties acting in the course of collecting, storing, maintaining, recording, and distributing or distributing zakat assets), and *ibn sabil* (people who is on their way or a foreigner who has no cost to return to his homeland).

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