

Social Media Based Islamic Philanthropy to Develop Philanthropy Awareness In Indonesia

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Abstract. This research aims to describe media-social based Islamic philanthropy communities' efforts in supporting an awareness of social philanthropy, a form of community program to gather and distribute donation by philanthropists and examine ways of communities to build trust and credibilities. This research implemented descriptive qualitative approach. The data were gathered from documentation, observation and interview. The object of the research covered Sedekah Rombongan, Laskar Sedekah, and Sedekah Kreatif Edukatif as the social media based philanthropy communities. The data analysis was presented in a descriptive way starting from direct presentations from the respondents, writing, and direct observation. Data analysis process was started by reviewing all data from predetermined resources. The result shows that the social media based philanthropy communities support an awareness of social philanthropy in Indonesia creatively by optimizing social media as the basis to gather donation from the philanthropists. This model has been implemented by Sedekah Rombongan, Laskar Sedekah, and Sedekah Kreatif Edukatif through their efforts in constructing health, social and education service program in a creative way. Furthermore, their efforts in developing public philanthropy awareness are done by posting latest news of activities, program planning and report in their website and social media. To evaluate the success, these communities refer to two aspects, firstly the number of donation through financial support, charity of goods, and active involvement in the programs, secondly the number of supports to Islamic philanthropy communities in the form of responses such as 'like', 'comment', and 'share' to the posted information.

Key words: Islamic philanthropy, social media, awareness

INTRODUCTION

The use of social media in Indonesia shows a significant increase marked by the rise of their users. Furthermore, social media can be used in social activities

to influence public policies as having happened in Egypt, Syria, Morocco, and others [1]. According to the ministry of communication and information of Indonesia (2015) internet users in Indonesia reaches 63 million, where 95% of them use internet for social media. Indonesia is now ranked 4th globally in *Facebook* use with 65 million active users, ranked 5th for *Twitter* with 19,5 million active users, *Google+* with 3.4 million users, linked in with 1 million users, path with 700.000 users, line with 10 million users and several other social media with a significant number. Some communities of social media based Islamic philanthropy are *Sedekah Rombongan* (SR), *Laskar Sedekah* (LS) and *Sedekah Kreatif Edukatif* (SKE) which simultaneously assist those in needs in a voluntarily way. These communities assist the active well-established philanthropy organizations that have already been involved in this field to manage and distribute donations from the philanthropists.

These active movements of the communities gain more serious support by the government with the implementation of regulations to professionally support Islamic philanthropy organizations. The implications of Islamization and modernization tendency can be seen in the indication of social justice [2]. In the context of creativity and innovation, *zakat* management in Indonesia is considered as discursive phenomenon proven by the review and practices of profession *zakat*. Moreover, *Wakaf* management as a credible commitment medium is used to provide a guarantee to economic entities as a part of social and public services in a collective way [3].

Financial management of the media social based Islamic philanthropy community can strengthen independent roles of the society to self-organize their respective movements. Even, Islamic philanthropy organizations creatively collect donation from the society relying not only on conventional methods by passively waiting for donations from the philanthropists but also on other types of promotion using online media such as direct mail, website, SMS, BBM and social media. In addition, the management and distribution of donations are reported transparently through internet and social media to enable the philanthropists to contribute and the receivers to access any promoted programs from the Islamic philanthropy communities or any other organizations.

METHOD

The objects of this research were the social media based Islamic philanthropy communities comprising *Sedekah Rombongan* (SR), *Laskar Sedekah* (LS), and *Sedekah Kreatif Edukatif* (SKE). These communities are considered well-managed and have several branches in some big cities in Indonesia. This research applies descriptive qualitative aiming at providing detailed descriptions of certain phenomena in the form of certain patterns. Words and any additional activities are additional data [4]. Therefore, the required data are primary and secondary data. Primary data are those collected from the field through interview with any related objects [5] the interview is carried out directly to the founders of *Sedekah Rombongan* (SR), *Laskar Sedekah* (LS), and *Sedekah Kreatif Edukatif* (SKE). Secondary data support the primary data which, in this research, are in the form of documents and files related to the field of research. Data analysis will be carried out in a descriptive way starting by presenting the information from the respondents, through field notes and direct observation. Furthermore, the required literature has been collected beforehand and later the data will be analyzed qualitatively implementing deductive and inductive method.

RESULT

The activists of Islamic philanthropy in Indonesia show a variance of forms, activities and organizational development resulting on the wide consequences in relation with Islamic visibility in the Indonesian public spaces [6]. In the formal way, the implementation of The Act. No 23 Year 2011 about *Zakat* (donation) management, *Badan Amil Zakat /BAZNAS* (Islamic donation management organization) has been strengthened in terms of roles and management from the center to their branches in each city or regency. The existence of *Amil Zakat* (LAZ) organized independently by the societies also develops professionally.

The development of this Islamic based philanthropy management deserves to be appreciated and supported by all parties to increase the management quality. However, in line with the development of informational technology, there exists a new space for development of social media based Islamic philanthropy communities to introduce new methods for Islamic philanthropy management. These communities combine the development of informational technology with religion based social services. Moreover, being in high demand worldwide, social media provide a wide space for Islamic philanthropy community activists to access and share the information with no boundary of space and time. The use of social media enables netizens, philanthropists, donation receivers and all stakeholders to recognize, learn, and involve in any proposed programs.

The existence of *Sedekah Rombongan*, *Laskar Sedekah* as *Sedekah Kreatif Edukatif* as social media based Islamic philanthropy communities contribute to

maximize potential management of Islamic philanthropy in Indonesia. According to *Baznas's* research, *Institut Pertanian Bogor* (IPB) and Islamic Development Bank (IDB), the potential of *zakat* is estimated to reach 217 trillion Rupiahs every year. This potential can be optimized in terms of management including social media based Islamic philanthropy communities as having been carried out by *Sedekah Rombongan*, *Laskar Sedekah* and *Sedekah Kreatif Edukatif* as a medium and new movement to develop the awareness and collective changes of the societies.

Social media based Islamic philanthropy communities have been meticulously organized by the supporters to update the program and make the activity report. Certain programs are also adjusted with the culture of the netizens who tend to be creative, flexible, and accessible. Therefore, many students get involved in this community activities as they always keep in touch with social media. They use these media to improve the awareness of philanthropy disregarding the difference of religions, tribes, cultures and others. Philanthropy tradition in theological perspective of Islam tends to possess inclusive interpretation for the sake of all [7]. It, in the same time, provides alternatives towards philanthropy application polemic towards philanthropy practices by considering others' rights [8]

The roles of students in the varied activities of Islamic philanthropy events gain appreciation from the founders of each community. They do not only act as volunteers but they also become philanthropists as happening in the *Sedekah Rombongan*, *Laskar Sedekah*, and *Sedekah Kreatif Edukatif*. Their existence contributes positively to the communities in developing and accelerating the trending topic in social media.

The success of the program which becomes a trending topic in social media will benefit the Islamic philanthropy communities as they will get responses from netizens. A certain trending topic is highly influenced by the hashtag in every posted status of tweet in social media. As a result, it will promote the program as the netizens will spread the information that may increase the philanthropy awareness of the other netizens. It is, however, must be in line with the visions, programs and the spirit of teamwork of the volunteers. Therefore, each community has their own way to address their volunteers as found in *Sedekah Rombongan* addressing their volunteers as *Kurir* (couriers) and in *Laskar Sedekah* as *Pasukan* (Troops).

The existence of social media accelerates the transfer of information and encourage more participation from public as they will determine the numbers of followers and their responses. Responses of like, comment and share for the programs carried out by *Sedekah Kreatif Edukatif* will attract netizens and develop the area of influences. The other communities also actively use social media to promote their programs. As a result, they can gather more volunteers and philanthropists.

An active involvement in any programs or in donating by netizens can be considered as the success of communities in encouraging society's philanthropy

awareness, not only in Indonesia but also worldwide. It is due to the influence of social media that breaks the border of time and space. Therefore, there are at least four benefits of the use of social media, (1) excelling in human resources as it is always in touch with the development of technology and communication; (2) involving in the era of technology; (3) being more organized in doing activities; (4) emerging operational competence in human resources [9]. Furthermore, the use of social media makes it more economical to promote and socialize the programs, attracting philanthropists and making reports.

The growth of social media based Islamic philanthropy communities is quite significant in line with the increase of social media users. Therefore, the existence of *Sedekah Rombongan* will expose a domino effect that leads to the rise of similar communities. These communities provide donation management and make several reports instantly through several postings in social media. The philanthropists are then able to manage and observe the community's programs that the money they donate will not only be directly distributed but also it will also be used for society development program as a long-term program.

The followings are the development of social media based Islamic philanthropy communities in Indonesia:

Table 1. List of social media based Islamic philanthropy communities in Indonesia

No	Community	Founder	Field	Website
1	Sedekah Rombongan	Saptuari Sugiharto	Social and Health	www.sedekahrombongan.com
2	Laskar Sedekah	Ma'ruf Fahrudin	Social and health	www.laskarsedekah.com
3	Sedekah Kreatif Edukatif	Khrisna Mulawarna	Education	www.sedekahkreatifedukatif.com
4	Komunitas Ilmu berbagi	Ardiansyah	Education	http://ilmuberbagi.or.id/
5	Warung Ikhlas	Agus Wicaksono dan Hapsari Budi Utami	Social (Free meal)	www.facebook.com/warung-ikhlas-malang.com
6	Komunitas Pecinta Alqur'an	Edi Sutisna	Social	http://club-pecinta-alquran.com/
7	Pintu Sedekah	Dede Suhara	Education, Health and Empowerment	http://www.pintusedekah.org/
8	Sedekah Bergerak	Ali Sahrudin	Social	http://www.sedekahbergerak.com/

Principally, the nature of Islamic philanthropy community is different from others. It is based on the movement of the social media based Islamic philanthropy communities in distributing donation for social services, health and education. However, donation collection is carried out in a creative way by utilizing social media of each community. This non-government roles can be accommodated creatively by the society to

provide social guarantees despite the existence of dispute leading to democratic nationality within a varied society [6].

What social media based Islamic philanthropy communities have carried out in building community trust and credibility from the philanthropists possesses the same pattern through result publication of the gathered donation, program publication and program report through social media and the website. In this case, the pattern used by *Sedekah Rombongan* in collecting donation is by updating the website regularly. Furthermore, photos of donation distribution are posted to maximize program report. *Sedekah Rombongan* assumes that photo posting in the website and social media will make enable the philanthropists to check the distribution of donation transparently.

Social media based Islamic philanthropy communities keep developing indicated by the rising number of their users in Indonesia. It is based on the assumption that social media can organize mass massively through various links and other online interactions [10]. The implication of this movement is the rise of the social philanthropy awareness through organizations and the development of program creativity, transparency, credibility and accountability of Islamic philanthropy communities.

Islamic Philanthropy communities should be supported to be legal-formal communities to support their long-term existence. They should be managed as institutions or organizations to guarantee their legal status and build more regulated operational management as well as their accountability through a scheduled audit by public accountants. Recently, these communities rely only on personal awareness and trend of collective community movements. The implication of permanent legal status will avoid any conflict of interest and other possible problems. As for the philanthropists and publics, social media based Islamic philanthropy communities are seen as a positive phenomenon providing optimization to donation management to maintain the relationship among communities, organizations, and societies based on the same visions and spirit

CONCLUSION

Social media based Islamic philanthropy community principles are implemented in several communities such as *Sedekah Rombong*, *Laskar Sedekah* and *Sedekah Kreatif Edukatif*. These communities possess similar visions to support philanthropy awareness of the society through campaigns and all activities in the social media. Using social media as a medium to collect and report the donation distribution is due to their effectiveness and coverage.

Media social based Islamic philanthropy community improve the awareness of philanthropy by maximizing the use of social media. They post several postings of activity reports, photos, videos, and news links from the community's website that the philanthropists and those who want to donate or all viewing netizens can receive

the information. The responses of the philanthropists and netizens are usually in the form of like, comments, or share for the postings in the social media. The services for the philanthropists in maintaining trusts and credibility are carried out by providing donation receipt reports periodically in the websites or social media and publishing bulletins or magazines containing news, program planning, and their realization in printed form or through online media.

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