

Construction Of Islamic Philanthropy Based On Local Culture (Study On Wonorejo Digital Village, Poncokusumo District, Malang Regency)

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Abstract

Indonesia as a country with a majority Muslim population has philanthropic developments that are quite encouraging both nationally and globally. This cannot be separated from the influence of the dimension of religiosity in Islam which is constructed in the culture of society. One of the customs that has been passed down for generations and continues to be preserved by the people in Wonorejo Village, Poncokusumo District, is the existence of various congregational traditions that become a forum for Islamic philanthropic practices typical of the Wonorejo Village community. This paper aims to analyze: 1) the construction of Islamic philanthropy in the Wonorejo Village community; 2) the process of acculturation of Islamic educational values into the local culture of the Wonorejo village community, and 3) the influence of local culture-based Islamic philanthropy on the socio-economic conditions of the Wonorejo Village community. The theoretical approach used is the social construction theory of Peter L. Berger and Thomas Luckmann and the Koentjoroningrat acculturation theory. Location is restricted in Wonorejo digital village Poncokusumo Malang. This research is a descriptive qualitative research. Data collection is carried out by observation, interview and documentation techniques. Data analysis techniques include data reduction, data presentation and conclusions. While checking the validity of data through triangulation. The results of the study found three things in the moment of externalization (the existence of exemplary characters), objectification (the existence of institutionalized community appreciation) and internalization (normative-theological-conservative, sociological-pragmatic-calculative, sociological-empirical-intuitive typologies). Meanwhile, in the acculturation process of Islamic philanthropy and local culture, there are a) influential scholars, b) group lifestyles, c) the means of practicing Islamic philanthropy, and d) the positive response of the community. Meanwhile, in the process of the influence of local culture-based Islamic philanthropy on the socio-economic conditions of the community, the people of Wonorejo digital village feel that the practice of zakat, infak and sadaqah and waqf has become a necessity and even creates a pattern of friendly, harmonious and peaceful relations even though it is not optimal in alleviating poverty in the local community, especially the absence of the use of technological media as a base for local Islamic philanthropy.

Keywords: Construction, Islamic Philanthropy, Local Culture, Wonorejo Digital Village, Poncokusumo- Malang Regency.

1. Introduction

Values, ideologies and institutions in view of social construction are man-made. Social construction becomes a point of view and belief that awareness and ways of socializing with others are taught from a society and culture that exists around the individual. Encompassing all things metaphysical, real and abstract is a certainty constructed also in society. Likewise, a construct can take shape in Islamic philanthropy. In Islamic philanthropic instruments, there are pillars that support an economy including zakat, infak and sadaqah. The practice of giving zakat, infak and sadaqah has been widely studied as an instrument that is quite effective in overcoming the problem of poverty in Indonesia. As Indonesia in the eyes of the world is known as a country with the majority of Islamic adherents, of course, it has a major contribution in poverty alleviation, namely through various Islamic

philanthropic practices that continue to flower. Most Indonesians are familiar with philanthropic activities through various traditional practices of social generosity and make it part of religious activities.

Islamic philanthropy based on local culture also occurs in Wonorejo Village. Wonorejo Village is one of the villages included in Poncokusumo District, Malang Regency. One of the things that distinguishes Wonorejo Village from other villages is that Wonorejo Village is a digital-based pilot village in its administrative activities. In 2022, Wonorejo Village was appointed by Malang Regency as the first digital-based village in Malang Regency. All forms of information related to Wonorejo Village can be seen directly from the website managed by the village government. In addition, there are interesting programs initiated and managed by the village government. One of the programs that has attracted attention is the efforts of the community and local government to empower the community through the development of digital-based MSMEs. For example, various forms of business managed by the community are displayed in full on the website. In addition, there is also a system formed by the Wonorejo Village government called "SI MENTOG PEDES" which means Rural Technology Literacy Information System. This system was formed with the aim of capturing information between the government and the community quickly and precisely by prioritizing people's daily applications. The public can register directly through the creation of a special account and can access various information related to Wonorejo Village. This means that the Wonorejo Village government has made efforts to empower and develop the digital-based community economy.

The community empowerment and development movement has the same spirit as the Islamic philanthropy movement although with different practices but has the same goal of prospering the community in a fair and equitable manner. The term philanthropy comes from Greek which is based on love and concern for fellow humans in the form of fundraising, empowerment and so on as applied by the community and Wonorejo Village government through its digital-based SME promotion system. While in Islamic teachings, philanthropy is a mandatory action. This means that Islamic philanthropy is an act of generosity that is clearly regulated based on the Qur'an and Hadith, namely as worship with a social dimension manifested in the actions of zakat, infak, alms and waqf. In particular, the term zakat in the Qur'an often goes hand in hand with the command to pray and is mentioned in 27 verses (Yusuf al Qardhawi, 1991; 42). This later became the basis for various acts of generosity of Muslims both independently and collectively.

Awareness of this individual act of generosity is now beginning to grow through collective movements. Actors emerged in the form of socio-religious organizations that tried to mobilize it as a collective consciousness and eventually became a collective movement. However, it turns out that these various social organizations have not been able to create the success of the Wonorejo Village community in distributing various forms of donations. So that it is the local-based culture of charity that is still the main strength of the community as a path of charity that presents symbols of solidarity, obedience, social cohesion, religion and as a form of reciprocity interaction, and harmony of relations among Muslims which was far known as a cultural tradition passed down from generation to generation in the community, so that its preservation is maintained until now. Some studies that have studied Islamic philanthropy are as follows:

Research by Syihaabul Hudaa and Royan Nur Fahmi (2021) on Islamic philanthropy based on "jimpitan" which was quite successful in reducing the impact of the community's economic crisis due to the Covid-19 pandemic a few years ago. The tradition of "jimpitan" is a Javanese wisdom about the concepts of hospitality, generosity and social contribution. This "jimpitan" tradition is carried out in various ways according to the customs of each region. There is a jimpitan model by donating money sincerely, or in the form of crops. His study was conducted with a literature study to reveal several similar studies that turned out to be very popular among Javanese people in helping people who were in poverty conditions. Including the tradition of jimpitan with digital methods that he studied, it is more flexible both in the form of donations, anywhere, anytime with a wider segment of donors because it uses social media as an intermediary.

Another study was conducted by Hoerul Umam et.al (2022). His article analyzes the implementation of poverty alleviation programs through the Infak Shadaqah Nahdlatul Ulama Zakat Institute (LAZISNU) in West Java. The results found that before the birth of LAZISNU, there had been a role for *kiay* and *pesantren* that was identical to the practice of ZISWAF. The existence of a special institution from the Nahdlatul Ulama mass organization is quite balanced with the large number of donors that exist. However, people are much more accustomed and trusting individually in distributing their ZISWAF. Therefore, various rebranding strategies are carried out by LAZISNU in the form of a new service product called NU Care-LAZISNU which optimizes service improvement in the flow of information technology developments massively, easily, quickly and globally.

Further research by Muhammad Irham (2019). His study is on mosque-based Islamic philanthropy that supports various social activities and a series of community empowerment programs. The involvement of mosques in the social dimension is quite large in providing benefits, especially to the community around the mosque. Philanthropic funds sourced from zakat, infak and sadaqah as well as waqf are then distributed to empowerment programs in the fields of *da'wah*, education, as well as social and economic. So this study concludes

that mosques are not only useful as a means of worship but can also provide benefits more optimally through the practice of Islamic philanthropy.

The previous studies described above are three of the many studies that raise the same topic, namely about Islamic philanthropy, especially those developing in Indonesia. Various models of developing Islamic philanthropy movements have been carried out either through professional institutions under the auspices of the largest Islamic mass organizations in Indonesia, or through mosque institutions that are closer to the daily lives of the community, or also Islamic philanthropy movements based on local wisdom that are purely born from the ancestral traditions of the community. The difference with previous research is that this study examines the construction model of Islamic philanthropy based on local culture of Javanese people in Wonorejo Village, Malang Regency. Furthermore, this study will be analyzed with three problem formulations, namely analyzing how the construction of Islamic philanthropy in society, how the process of acculturation of Islamic philanthropic values into the local culture of the community, and how the influence of local culture-based Islamic philanthropy on the socio-economic conditions of the community. So that from these three main studies, we will find what and how actually makes the socio-economic conditions of the community better if the approach of zakat, infak and alms and waqf is used to the majority of Muslim communities living in agriculture-based villages.

2. Research Methods

The research method in this study uses a descriptive qualitative approach. Researchers choose this approach because researchers want more detailed and systematic data processing. Descriptive research design is a research design that is prepared in order to provide a systematic picture of scientific information derived from the subject and object of research (Creswell; 1998). The data collection is carried out by observation, interview and documentation techniques. Data analysis techniques include data reduction, data presentation, and conclusions. While checking the validity of data through triangulation.

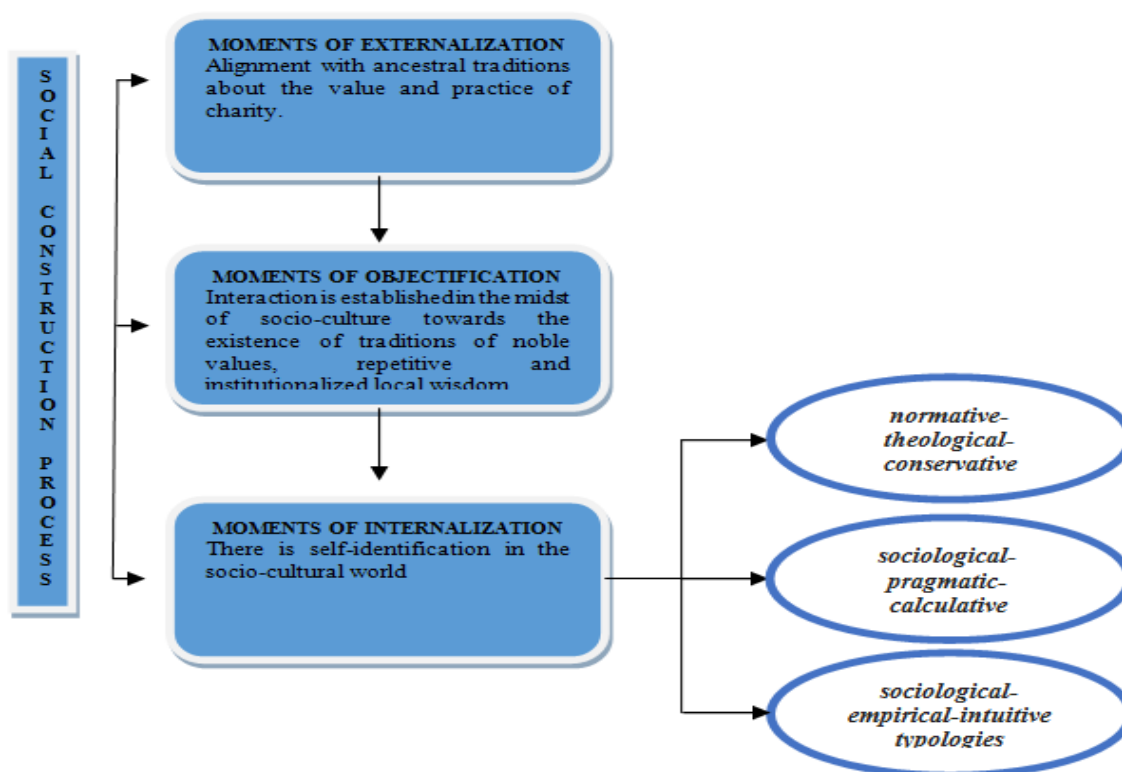
3. Results and Discussion

According to Berger and Luckmann there are three forms of social reality, including the following:

- a) Social Reality Externalization
A complex definition of reality includes ideologies and beliefs, social phenomena such as actions and behaviors that occur in everyday life and are often encountered by individuals as facts;
- b) Social Reality of Objectification
As an expression of symbolic forms of objective reality, commonly known to audiences in the form of works of art, fiction and news in the media;
- c) The Social Reality of Internalization
Social reality in individuals derived from objective social reality and symbolic social reality, is a construction of a definition of reality that belongs to the individual and is constructed through a process of internalization.

The focus of social reality construction theory is to discuss the process by which people build a shared understanding of meaning. Meaning is formed and developed in cooperation with others, not by each individual separately. As children form self-conceptions slowly through their parents, so they have the ability to look at others as well as see themselves.

Here is a chart of the construction of Islamic social philanthropy based on local culture:



The explanation from the chart above is that there is a process of social construction of Islamic philanthropy based on local culture which is divided into three moments (externalization, objectivation, and internalization). At this stage of internalization, there are differences in views from the three groups of society because all three hold to their own foundations (normative-theological-conservative; sociocal-pragmatic-calculative; sociocalical-empirical-ituitive). These three groups can then practice habitus (habit) which is believed to be religious behavior on an ongoing basis.

The value of religion in the aspect of philanthropy but at the same time becomes part of the tradition and cultural system in society. The practice of local charity as an act that is inseparable from religious understanding. As Emile Durkheim argued that religion is part of social fact. Religion exists as an objective reality, so that it can continue to be a guideline that every society adheres to. (Ritzer, 2011;19-20)

The following are the results of research obtained from observation, interviews and documentation:

3.1. Three Moments of Construction of Islamic Philanthropy

There are three things in the construction of Islamic philanthropy based on local culture in Malang Regency, namely as follows:

Externalizing Moments

At this moment there was an example of religious leaders and traditional leaders.

- a. The example of religious leaders
People with Javanese culture such as Wonorejo Village have a strong tradition in their obedience to Kyai or local religious leaders. This can be seen from the community's compliance in carrying out various examples exemplified by Kyai, especially in zakat, infaq and sadaqah activities.
- b. How to contextualize the understanding of religious figures on the value of Islamic philanthropy.
The people of Wonorejo Village are dominated by Nahdlatul Ulama scholars. Nahdlatul Ulama figures like most other traditional scholars not only try to understand the text of the Qur'an and hadith but also try to interpret the emergence of a hadith about zakat, the situation and conditions of a particular community culture and harmonize with the future. The public prefers to follow the legal opinion supported by the majority of Shafi'i jurists and not interpret anything directly from the Qur'an and hadith but will tend to implement from a jurist of exegesis.
- c. Strategy and media of da'wah of ulama figures
Socio-culturally-psychologically
Socio-cultural-psychological-based da'wah is a da'wah strategy carried out by following the cultural cultures of the local community with the aim that the da'wah can be accepted in the local community. For example, the

culture of the people of Wonorejo Village carries out more religious social activities through groups and religious ritual activities. Local da'wah practitioners make this tradition as a means of instilling Islamic teachings in the form of tahlilan traditions, selamatan, offerings, nyandranan and so on which were originally non-Islamic cultural traditions and then changed their contents with the values of monotheism, alms and friendship without changing the form and format. It is through these teachings of Islam that society is then able to accept without violence and resistance.

Socio-spiritually-magically

Javanese society has a peculiarity that has become its tradition. This tradition cannot be separated from mystical and occult nuances. Mysticism is closely related to everything related to the mind, feelings, and spirit. While mystical as a phenomenon in life that is captured by humans with mind, taste and with spirits that are believed to exist but are invisible to the eye. In the Javanese-Islamic community, it is called "Manunggaling Kawula Gusti" means by living in harmony without any tension or inner disturbance. Furthermore, there is "Lonely Ing Pamrih" as a human form who has been able to control himself so that his heart becomes calm. Then the term "Rame Ing Gawe" can be said to be actively working as a form of fulfilling one's own obligations. There is also the most characteristic attitude in obtaining a high spiritual level which is with morals, patience and nrimo and sincerity.

In addition, there is also a simple order of Javanese life, andhap asor (being humble to others), and tepa slira (always aware of the limits and situations of the place where he stands). A simple life has always been synonymous with Javanese society. The gratitude for the blessings that Allah Almighty gives is so great. Javanese people believe in blessings and spirits, nature and God, and a better life. So that in Javanese society always maintain behavior, cleanliness of the heart, and caring and tirakat behavior, namely with the tradition of slametan as a form of gratitude. Such as slametan in the context of birth, death, ruwatan or village cleaning and so on. Clifford Geertz argues about Javanese slametan as an activity carried out to fulfill all the needs of people related to an event that wants to be commemorated, redeemed, or sanctified. In addition to the efforts of Javanese spirituality, there is also the term occult. Occultism is associated with unusual occult practices. Occultism is related to the occult, khodam, magic, and shamanic practices.

Moment of Objectivation

At this moment there is an institutionalized appreciation of society. Local communities interact with local religious values that are institutionalized such as activities that are managed in congregation through mosques in Wonorejo Village so that all forms of religious value cultivation can be organized regularly and become community needs.

The following are the types of Islamic traditions and cultures preserved by the people of Malang Regency:

1. Tahlilan

Tahlilan is a ceremony of kenduri or salvation to pray to Allah by reading Surat Yasin and several other selected letters and verses, followed by the sentences tahlil (laa ilaaha illallah), tahmid (alhamdulillah) and prayer beads (subhanallah). It is usually held as a form of gratitude to Allah SWT (tasyakuran) and as an effort to pray for someone who has died on the 3rd, 7th, 40th, 100th, 1000th and khaul (yearly) days. This tradition is still firmly held by the people of Malang Regency as an ancestral heritage for generations.

This tradition comes from the customs of Hindus and Buddhists, namely kenduri, selamatan and also offerings. In Islam this tradition is not justified because it contains polytheism. In tahlilan offerings are replaced with blessings or rice and side dishes brought home by participants. The cleric who changed this tradition was Sunan Kalijaga with the intention that people who had just converted to Islam would not be surprised because they had to leave their tradition, so it was feared that they could return to their original religion.

2. Suranan

Suranan in the Islamic calendar is the month of Muharam. In this month people make a pilgrimage to the tombs of the saints. In addition, they also distributed special food in the form of sura porridge which symbolizes a sign of gratitude to Allah SWT.

3. Lebaran Ketupat

Eid ketupat also called Bakda Kupat is held a week after the implementation of Eid al-Fitr. Ketupat is a type of food made from rice with janur (young coconut leaves) and shaped like a rhombus.

4. **Selamatan**

In Javanese culture there are several types of salvation that are most often done including the following:

- a. **Congratulations on getting married**
This type of salvation is almost the same as the salvation of the dead. Performed on the bride finished the contract. Inviting households and families as a form of walimah manten. Continued later on the seventh day with the term "sepasar" namely by giving blessings to the nearest neighbors. After that, it is then continued on the 30th day, which is exactly one month called (eight) by giving blessings to the nearest neighbor. This manten rescue is done in the hope that the bride and groom are given safety wherever their destination is and made into a family that is sakinah mawaddah warahmah.
 - b. **Baby Safety**
This rescue is done when the baby is born. Then on the 7th day (sepasar) on the 30th day (eighth), the third day of the month (telonan) and exactly 7 months the baby's age is called the term (pitonan). The baby's rescue was done as a form of family gratitude for the birth of the baby safely and healthily. With hopes and prayers so that babies always avoid negative things such as the term convulsions.
 - c. **Save a new home**
This rescue is done when there are people who have just moved house. By inviting neighbors to pray together. Tumpeng white rice and vegetables or called threatened arranged in one tempeh or large container. When the prayer is finished, it is not the host who distributes the blessing. But the tumpeng that has been provided is given to take individually for the invitation. This tradition of saving the new house aims to have a positive impact and blessings in the family.
 - d. **Happy independence day August 17, 1945**
This congratulations are usually held once a year. Usually, the community will gather and pray together in an open field with their respective blessings (asahan) to be distributed to the participants of the joint prayer. This tradition is a form of gratitude for the struggle of heroes. This safety also applies in times of rejection regarding crisis or pandemic situations.
5. **Compensation**
This kind of compensation activity is usually carried out by the community when neighbors are experiencing death, birth, circumcision. When attending a death disaster, people will usually bring a cloth-covered tempeh containing rice and bring it to the family affected by the disaster. The rice brought can be directly collected into a larger container such as a "rice sack" that has been provided by the host. Other compensation activities can be in the form of money or goods addressed to people who have just given birth or who have just been circumcised.
6. **Membayar zakat fitrah**
Zakat fitrah that must be issued which is commonly known by the community is to issue rice and given to residents who cannot afford it either directly or through intermediaries managing mosques, schools or TPQ institutions in the surrounding environment. In addition, there are also activities to provide suhoor and iftar meals in mosques and Islamic boarding schools around the community during Ramadan in turn. This is done by the community voluntarily according to the ability of each household.

Internalization Moment

At this moment it is further divided into three groups as follows:

- a) **Normative –theological-conservative**
The type of society tends to be more rigid, intolerant, formal, and assertive. This means that Muslims are still firm to the Shari'ah. Perform worship in order to gain merit in the side of Allah swt. This type of Muslim separates between the affairs of the world and the affairs of the Hereafter. This means that the worship performed should not be mixed with everything that is worldly motivated. It is proven that there are still a small number of people who worship but try to separate themselves from cultural things because they often contradict the values of shari'a in Islam. For example, refusing to participate in tahlilan activities because they consider it not in accordance with Islamic shari'a purely.
- b) **Sociological-pragmatic-calculative**
This type of society tends to be ignorant, half-hearted and still gives consideration to profit and loss in every decision, especially in the concept of infak and alms. Often what is seen in society such as religious leaders as well as community leaders who have various interests both economically capitalist and the interests of their establishment in a particular party will tend to practice their social worship only for

personal and group interests and goals. For example, carrying out zakat, infaq and sadaqah and waqf activities because they have political purposes in order to maintain their time base.

c) Sociological-Empirical-Intuitive

Society in this third type tends to be loose and open, culturally friendly, subtle and not fanatical, high tolerance, precipitates a culture of friendship and active involvement. This type of society is in an intermediate position between normative and pragmatic. This group tends to understand religion and practice it because of obedience to Allah Almighty but also for its high sense of humanity and social care, tends to be easily accepted by the surrounding people, especially in zakat activities to prosper the mosque, infaq in the name of harmony, and praying in the name of ancestors as a tradition that must be continued. This type tends to be more common in rural communities such as in Wonorejo.

3.1. Acculturation Process of Islamic Philanthropy and Local Culture

There are four stages in the acculturation process of Islamic philanthropic values and local culture of the community. Among them are the following:

a. Exemplary Scholars.

There are examples of scholars and traditional figures who tend to have more influence on the community regarding knowledge about Islamic philanthropy.

b. Group Lifestyle.

There are social conditions of Javanese people who are patterned after the community. In general, people with the majority work as farmers so they tend to have middle to lower economic levels. While the educational background of the community also tends to be low, which is equivalent to elementary school, as well as knowledge about Islamic religious values that are still mixed with the values of religious beliefs before Islam was present (Hinduism).

c. Facilities and Media of Islamic Philanthropy Practice.

There are several facilities used as media in the example of Islamic philanthropy by figures, including by combining Islamic culture (zakat, infaq, sadaqah and waqf) with local cultural methods such as the practice of tahlilan, suranan, Eid ketupat, selamatan and so on.

d. Positive Community Response.

The community responded positively to these local-based religious activities. The community is aware of the approach of clerical figures and this cultural approach can run more effectively. Culturally, the people of Wonorejo Village are still included in the category of people with the Samin tribe. The Samin community is very synonymous with the tradition of nyadran (village clean) as well as draining the water source in an old well that provides many benefits to the community. Likewise with the tradition of salvation related to the life cycle such as pregnancy, birth, circumcision, marriage, and death. The tradition continues to be preserved for generations. As the main teaching of Saminism which prioritizes religion as a guide to life, tends not to distinguish religion, prioritizes good habits in life, believes in a spirit that remains alive even though the body is gone.

3.2. The Influence of Islamic Philanthropy Based on Local Culture on the Community Economy

a. Utilization of consumptive zakat is quite optimal

In the utilization of consumptive zakat directly intended for the poor, especially the poor. This zakat treasure is then intended to meet the basic needs of life such as food, clothing and shelter properly.

a. A means of maintaining care and harmony continuously.

As Fukuyama theory that tradition is a value that explains the appreciation, openness and commitment to tradition and traditional cultural concepts. In addition, there are also Universalism values, namely tolerance, Benevolence, cooperation, Conformity, restraint so as not to harm others, and Security, which is the meaning of safety, harmony between human beings and oneself (Ancok, 2003: 16)

4. Conclusion

The practice of Islamic philanthropy based on the local culture of the people of Wonorejo Village, Poncokusumo District, Malang Regency, can be classified through three moments, namely the moment of Externalization, Objectification and Internalization. At the internalization stage, three types of society in the

context of Islamic philanthropy were obtained, including: normative-theological-conservative, sociological-pragmatic-conservative, sociological-empirical-intuitive types of society. Of the three levels, the most is the sociological-empirical-intuitive type of society, which is a society that is more inclined to be in an intermediate position between normative and pragmatic. This group tends to understand religion and practice it out of obedience to Allah Almighty but also for its high sense of humanity and social care, especially in zakat activities to prosper mosques, infaq in the name of harmony, and praying in the name of ancestors as a tradition that must be continued.

There are many more forms of Islamic philanthropy that develop in Javanese society, especially in the community in Wonorejo Village, Malang Regency which is still preserved today. Various types of Islamic philanthropic activities based on local culture do not require large funds for each household. There are even some confessions from the community that state the fund for consecration activities from three days to the annual commemoration of deceased family members using bailouts from extended families. As a form of the final sacrifice of the family left behind to family members who have gone before. The goal is for the pleasure and happiness of family members who have died even though in different realms.

Various forms of Islamic philanthropy that have long developed in Javanese society have been firmly embedded as ancestral traditions that must be preserved. Islamic philanthropy based on ancestral traditions is irreplaceable by other ZISWAF institutions. People have beliefs born from the traditions of their ancestors. Property owned by each household has been set aside for the benefit of the tradition on an ongoing basis. So that people generally feel sufficient and do not really need other distribution institutions, because they feel they have distributed zakat, infak and sadaqah to the right people. Apart from being a form of zakat obligation, people generally feel that the tradition of maintaining harmony between relatives and neighbors is far more important and valuable.

Islamic philanthropic traditions based on local Javanese culture as described above can be classified as forms of zakat, infaq, and shadaqah that are consumptive. Because the type of Islamic philanthropy issued by the community with a local cultural base such as blessing dishes, rice compensation, money and other types of staples is compensation that can only be used for the daily needs of the community which is generally given to family, relatives and neighbors. This situation certainly cannot reach the needs of people who are really below the poverty line. As productive zakat carried out by the ZISWAF institution which really answers the needs of education capital and other business capital, especially for people who have Micro, Small and Medium Enterprises. When viewed in terms of knowledge about religion, the people of Wonorejo Village already have a fairly good understanding regarding the obligations of zakat, infak and alms. However, this knowledge has not been supported by digital technology. The main focus of the local government is to fix various digital-based community administration interests and encourage community (UMKM) to be digital-based both in promotion and sales. Meanwhile, the practice of local Islamic philanthropy has not been based on digital technology because the community still clings to pure traditions for generations.

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