

Utilization of Infaq in Literature Activities at Wadas Kelir Creative House

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Abstract

Everyone has property basically he has the right to be given to others but not all of them are given. The concept of infaq is a form of worship that has two dimensions, namely, a vertical dimension and a horizontal dimension. One of the communities that uses the infaq system is the Wadas Kelir Creative House. Wadas Kelir Creative House manages literacy programs using infaq funds which are managed independently. Various literacy programs were launched with infaq funds, but there are many beneficial impacts in the field of education in the form of human resources who are willing to study seriously. Research conducted by researchers regarding the use of infaq in literacy activities at the Wadas Kelir Creative House in Karangklesem, South Purwokerto. This study aims to describe the use of Infaq in literacy activities. This study uses a qualitative descriptive field research method. The location under study was at Wadas Kelir Creative House in Karangklesem, South Purwokerto, with volunteers and founders as research subjects. The results showed that the use of infaq in literacy activities at the Wadas Kelir Creative House were (1) the benefits of infaq in activities, (2) the benefits of infaq in facilities, (3) the benefits of infaq in human resources, (4) the benefits of infaq in brotherhood. These four results of research become life in utilizing literacy-based education at Wadas Kelir Creative House.

Keywords: Utilization of Infaq, Literacy Activities, Wadas Kelir Creative House

1. Introduction

Indonesia is a country with the largest population in the world. Most of the population is Muslim, so there are many mosques in each area. Islam teaches many shari'a that must be done. Because, there is a belief in humanizing humans, namely loving, respecting, and loving each other. This configuration is an Islamic teaching in the form of zakat, waqf, shadaqoh, and infaq. Infaq is the way to the pleasure of Allah SWT. As long as he sets aside his wealth to help those in need. Infaq there is no coercion for the giver. The concept of infaq is conceived in Islam teaches that the universe is the owner of Allah SWT, including those that are the property of humans themselves. (Hayatudin & Anshori, 2021) . Everyone has property basically he has the right to be given to others but not all of them are given. This conception of infaq is a form of worship that has two dimensions, namely, a vertical dimension and a horizontal dimension (Amirullah, 2019) . This vertical dimension is the manifestation of belief in the Supreme Creator. While this horizontal dimension is a form of human concern with fellow humans. From here, there is a manifestation of Islam as a religion that is *rahmatan lil alamin* (a religion that brings compassion to the universe).

Indonesia has Law No. 23 of 2011 concerning Zakat, which has been amended from Law No. 38 of 1999 concerning the management of Zakat. In its contents, the zakat rules cover the existence of alms and infaq (Zakat Strategy et al., 2018) . So in institutions, communities, agencies, and organizations many use this infaq system to help the needs of facilities, materials, and human resources in every organization. Infaq is spending or financing according to the needs that he has. Infaq is only related to material forms, while the punishment is mandatory if there is a vow or promise, there is sunnah infaq, permissible, even forbidden. In the Indonesian dictionary, infaq is issuing assets that include zakat and non-zakat. While the shari'a terminology, infaq means spending as a treasure in income and income on an interest that is taught by Islam.

From this, infaq is different from zakat which is required to be issued annually according to the nisab level of Islamic law. Infaq does not have to be given to mustahik, but to anyone, whether it is the poor, the needy, orphans, the elderly, and people on their way. From here, infaq is a voluntary expenditure in the form of assets or the amount should be submitted. Every time he gets sustenance, then as much as he wants (Rian Sukma Wahyudrajat & Junaidi, 2020) . Even the Messenger of Allah also said, "*O Allah, give people who donate instead. And said another: "O Allah, make people who withhold infaq, destruction".*" (Al Zuhaili, Wahbah, al Fiqh al Islam wa Adilatuhu, Juz II, Damascus, 1996: 916). The word infaq is used not only regarding something that is obligatory, but includes all kinds of expenses / living. In fact, the word is used for even dishonest expenses.

In the case reported by kompas.com, the vice president asked for zakat and infaq to be optimized as a solution to reduce poverty. This was conveyed in the national coordination and work meeting of the national zakat agency. In his quote, "*The potential for collecting zakat, infaq and alms by Baznas can continue to be optimized as an alternative solution for the socio-economic problems of the people, especially in reducing poverty and income distribution gaps between community groups,*" said Ma'ruf Amin. And many institutions and communities have modified the infaq system for the source of life for the activities and needs of each institution or community (Abdullah, nd) .

Previous research conducted by Amrullah Hayatudin et al. Regarding the analysis of the zakat, infaq and shadaqoh management model at the Al-Isiqomah mosque which analyzes the management of zakat, infaq and shadaqoh in the form of (1) excellent service to Muzakki and Mustahiq, (2) Zakat Infak and Shadaqah (ZIS) funds are utilized properly and creative, innovative but simple, (3) transparency in reporting ZIS funds, and (4) creative and ZIS. a model that can be used in managing ZIS funds so that the value of the benefits is longer and wider. DKM can make the following models: (1) providing additional capital to mustahik by means of a Mudharabah or musyarakah contract, (2) assisting mustahik who have been given a capital loan using a Participatory Action Research (PAR) approach. Likewise with Qurratul 'Aini Wara Hastuti regarding infaq cannot be categorized as illegal levies (Hastuti, 2017) . This means that infaq cannot be charged by officials or officials for activities that are not their rights. So that the benefit of infaq has no blessing value because it is not in accordance with the target. In addition, there is a study from Qurratul Uyun that examines zakat, infaq and waqf as a configuration of Islamic philanthropy. This study examines the value of worship in increasing solidarity between people. The utilization of these philanthropic funds can minimize inequality in the community's economy, alleviate poverty, and minimize unemployment which may cause unrest in society so that a peaceful and prosperous society is realized (Uyun, 2015) . However, there are problems in its implementation, namely the lack of public awareness. To anticipate and prevent problems that become obstacles in the implementation of philanthropy, certain strategies are needed, one of which is in the form of socialization or counseling about zakat, infaq, sadaqah, waqf, and the formation of a special agency tasked with managing them.

On the other hand, there are communities that model the infaq system for the welfare of activities in the literacy program, this research focuses on the Wadas Kelir Creative House community which has a very strong literacy base to develop human resources so that many take part in learning in the literacy movement. In the results and discussion of this research, the benefits of infaq in this literacy activity are, (1) the benefits of infaq in activities, (2) the benefits of infaq in facilities, (3) the benefits of infaq in human resources, (4) the benefits of infaq in brotherhood . From here, researchers are interested in and focus on the management of infaq in the literacy program at the Wadas Kelir Creative House.

2. Research Methods

This study uses a qualitative approach (field research), where researchers try to find new hypotheses. Solving the problem of the benefits of infaq in literacy activities in the Wadas Kelir Creative House community. For the approach, the researcher chose a qualitative approach. Researchers will approach several volunteers who have experience in managing infaq. These volunteers are intended by researchers to obtain information. The report in this study contains and is in the form of valid and actual explanations, which are obtained directly from several volunteers (Sugiyono, 2013) .

The object of this research is the Wadas Kelir Creative House, RT 07 RW 05 Karangklesem, South Purwokerto District, Banyumas Regency. The data collection technique uses observation, interviews, and documentation. Observation is used when the research deals with the behavior of social beings, work plans, phenomena of the universe, and respondents who are not too large. In the observation, the focus is on volunteers and several residents as the sample data for this research. Interviews were also directly with the founder and volunteers of Wadas Kelir Creative House.

Documentation method is to capture events, texts, documents, works, and activities in literacy. Image taken using android camera lens. Some examples of documentation from events are literacy activities at the Wadas Kelir creative house institution in every activity. Then the data analysis uses four techniques, namely: 1) Data Reduction takes important points. 2) Data Display (Data Display) to understand something that happened, then after doing data reduction, the researcher presented the data. 3) Conclusion Drawing, researchers try to collect data, and read more literature, so that conclusions can be drawn according to the reality on the ground. (Sarosa, 2021) . Researchers try to draw conclusions in the use of infaq in literacy activities at the Wadas Kelir Creative House.

3. Results and Discussion

Wadas Kelir Creative House (RKWK) is a center for educational activities for children, youth, and parents located on Jalan Wadas Kelir Rt.07 Rw.5 Karanglesem – South Purwokerto. The RKWK was initiated by Heru Kurniawan, MA., volunteers, and teenagers. This RKWK was established on April 1, 2013 due to concerns about the condition of the people living in the surrounding area. *First*, the fact that children play without a specific purpose, play games, cellphones, even children, teenagers, and parents some of them have negative behavior: like to fight, play with hands, talk rudely, get drunk, steal, be naughty, have no manners and courtesy (Hafidz et al., 2022).

Second, the average education of parents around RKWK is low, which is only limited to elementary or junior high school graduates. This is evidenced by the reality of the education of housewives in one RT consisting of 40 heads of families: 15 elementary school graduates, 20 junior high school graduates, and 2 high school graduates. This makes children and adolescents less motivated to get a higher education from their parents. *Third*, economically, the average income of the population around the RKWK is low-income. The community's profession, which is dominated by farm laborers, pedicab drivers, and construction workers, feels economically unable to develop their children to get a better education.

These three basic problems are what I call the poverty chain which starts with ignorance, poverty, and underdevelopment. So to overcome and break this poverty chain, RKWK actively carries out various literacy-based community empowerment activities. Literacy is the basis of activity because of the belief that the progress of society is the main basis of science. If people have good knowledge, then motivation, skills, and changes can be made.

This is where RKWK then conducts intensive socialization to the community to carry out self-development activities based on literacy education. The literacy education developed is carried out by developing community empowerment. Communities that engage in literacy development activities are children and adolescents, housewives, and fathers. The form of literacy-based community development and empowerment carried out by RKWK is to carry out various literacy-based activities for the community. Activities carried out include: education, skills development, industrial activities, creativity development, religion, social and culture. With this activity, the community is actively involved in activities initiated by RKWK.

With the complexity of this literacy-based empowerment activity, Wadas Kelir Creative House has become a creativity community where education is for the creative development of children, youth, and parents. Wadas Kelir Creative House focuses on community creativity education, namely education that is intensively designed for the development of soft skills and character intelligence of children, adolescents, and parents through creative industry-based creativity media. This fact has made the Wadas Kelir Creative House more widely known to the public, and since 2016, many students, university students, and other communities have joined and studied at the Wadas Kelir Creative House. From here, the community then made home stays and boarding houses for outsiders who wanted to learn and join as volunteers at Wadas Kelir Creative House. From here, through this arts and culture-based educational activity, the community feels the impact and benefits economically because now people get economic income from providing rooms, shops, and other services. Not only that, all volunteers from outside and the surrounding community who are involved in managing the Wadas Kelir Creative House also get income to improve the quality of education. The volunteers have also received a lot of education from S-1, S-2, and S-3 and dozens of volunteers who have taken higher education are now working as lecturers, researchers, teachers, and authorities in reputable institutions.

The impact created from community literacy education oriented to the creative industry is the economy, namely the creative industry provides opportunities for the community to get material results. Of course, this material is not the main goal, but is the impact of the creative industry-based Wadas Kelir Creative House performance process. The results of this economic increase are then used by Creative Houses to be able to independently finance management, as well as motivate the community to continue to improve their literacy culture. Because, it cannot be denied that children, teenagers, and parents also hope that creative industry activities can have an impact such as the impact of increasing the economy. With this impact, the community continues to be motivated to develop the Wadas Kelir Creative House.

3.1. The Benefits of Infaq in Literacy Activities

The benefit of infaq in activities is a benchmark for volunteers to always cultivate literacy in the community by introducing various literacy programs (Hermawan et al., 2018). Especially reading, writing, and thinking programs. In literacy activities every year there are routine activities, both collaborative and individual activities that are carried out independently. In 2022, there are activities that have been programmed since the beginning of the month, namely,

Table 1. Literacy activities in 2022

No.	Name of activity	Month
1.	Read Aloud Contest for children and youth.	February
2.	Early childhood book writing training	March
3.	Seminar on writing essays and scientific papers	April

4.	Literacy camp for children.	May
5.	Literacy School for early childhood	June
6.	Independence competitions	August
7.	Dare to Read Community	September October-
8.	Dare to read competition for parents and children	November
9.	Children's and Youth Literacy Camp.	December

For every literacy activity, RKWK is always independent using funds from infaq which are always used in literacy activities. Literacy activities continue to run, supported by donors we collaborate with, such as Gramedia, Ojk, Bank Indonesia, and other institutions. From here, the benefits of infaq continue to be carried out to support the program of education, namely to solve this ignorance, backwardness, and poverty in Indonesia. Each activity carried out includes planning, implementation, monitoring from the chairman, and joint evaluation. The researcher took the respondent together with Kak Farhati, "We provide Rp. 2,000,000 to Rp. 3,000,000 taken from infaq volunteers, youth, and other donors". The infaq they give to RKWK will be managed seriously by taking into account the conditions in each activity, especially literacy activities.

Table 2. Infak Period 2022

No.	Month	Nominal
1.	January	Rp1.700.000.
2.	February	Rp1.800.000.
3.	March	Rp1.500.000.
4.	April	Rp1.550.000.
5.	May	Rp1.700.000.
6.	June	Rp1.900.000.
7.	July	Rp1.600.000.
8.	August	Rp1.600.000.
9.	September	Rp1.800.000.
10.	October	Rp1.300.000.
Total		Rp16.450.000.

Table 3. Expenses from Infak 2022

No.	Month	Nominal
1.	January	Rp1.200.000.
2.	February	Rp1.350.000.
3.	March	Rp1.200.000.
4.	April	Rp1.000.000.
5.	May	Rp1.500.000.
6.	June	Rp1.600.000.
7.	July	Rp1.600.000.
8.	August	Rp1.600.000.
9.	September	Rp1.900.000.
10.	October	Rp1.600.000.
Total		Rp14.550.000.

3.2. Benefits of Infaq in Facilities

The benefits of infaq in the Wadas Kelir Creative House facility rely on the procurement of goods needed to learn literacy. Such as building materials, stationery, prayer rooms, game tools, kitchen utensils, indoor facilities, and other materials. The facilities that RKWK has are with a fee or infaq system by mobilizing children, youth, and volunteers according to their abilities. For children, it has been programmed from the early childhood education unit which saves Rp. 1,000 to put in the school piggy bank. Then, for teenagers and volunteers get a dependent of Rp. 1 month. 50,000 per volunteer. There are 35 volunteers, some of whom are mukims, consisting of 11 volunteers, 24 of whom are still active in RKWK. Said Kak Cesi as RKWK volunteer, "Every month the funds that come from infaq volunteers, youth, and children amount to Rp. 2,000,000 – Rp. 3,000,000 which we get for the development of activities in this RKWK"

The facilities for organizers certainly have different characteristics from learning in formal schools where the students are children, adolescents, and parents who are more homogeneous, RKWK also has many functions, to empower the community as an increase in the community's economy, which cannot be separated from the PKBM facilities. People join share in the agreed program together, fit with RKWK 's vision and mission.

Table 4. Activities Literacy

Activity Facilities Literacy	
Building Name	Amount
1. Office	3 Pieces
2. Bathroom	2 Pieces
3. Study Room	5 Pieces
4. Table Study	17 Pieces
5. Chair	10 Pieces
6. Reading Cart	1 Piece
7. Computer	4 Pieces
8. Game Tools Education	4 Pieces
9. prayer room	2 Pieces

The facilities that we can use from these fees are free wifi, free book lending services, fun study rooms, free use of APE game tools, and open meeting rooms. This facility is very open for people to study, worship, and other services. So that many people visit RKWK every day to say hello in literacy activities until now. From here, the benefits that are built to help each other help educational programs, especially in the field of literacy.

3.3. Benefits of Infaq in Human Resources

The sources of material that have an impact on human resources as a result of literacy activities at the Creative Industry-based Wadas Kelir House are as follows. With the existence of this Creative House, competitive human literacy education activities have had an impact on human resources which broadly includes increasing human resources from cognitive, affective and psychomotor aspects. This can be seen in the table of initial conditions and conditions after the existence of the Wadas Kelir creative house.

Table 5. Impact The existence of RKWK against Source Power Man Wadasa Color

Aspect	Before	After
Cognitive	Stupid, No <i>soft skills</i> / intelligence	Thriving society his intelligence in accordance inclination
Affective	Naughty, Talk Rough, Drunk, Playing	Believe Self, Tolerant, Independent, Courageous, Compassionate, etc
Psychomotor	Not have dream, no have works / products	Productive create creation like poetry, short stories, fairy tales, dances, songs, dreams, etc.

Psychomotor Does not have a dream, does not have a productive work/product creating works such as poetry, short stories, fairy tales, dances, songs, dramas, and others.

This increase in community resources can be seen from the increase in RKWK activities, namely: increasing the number of community participation as members of the Wadas Kelir TBM; increasing literacy activities participated in by the community; and the increasing variety of literacy activities for the community. This increase in literacy provides an indicator that the community of children, adolescents, and parents already has an understanding that science is important. This awareness has implications for the awareness of parents to control their children's schooling, so that in the environment around the RKWK there are no dropouts, and children and adolescents go to school well. This awareness also grows because of a good literacy culture (Yunita & Watini, 2022) .

The improvement of literacy skills is then managed by production management, especially for children and adolescents, through playing and writing activities. The literacy abilities of children and adolescents are actualized in the form of creative works. The creative works of literacy managed by Wadas Kelir Art Literacy are: short stories, poetry, rhymes, films, dramas, children's reading books, children's activity books, and so on. From here, the increase in community resources at Wadas Kelir Creative House is indicated by increasing people's reading habits, increasing knowledge actualization activities through works, and improving community character. This shows the increase in community resources at Wadas Kelir Creative House regarding reading, managing reading ideas, and actualizing reading ideas into community creations in Wadas Kelir.

From this increase in Community Resources, the following results have been produced.

- a. No Children Drop Out of School. With the increase in community resources, children are motivated by their parents and the environment to continue their education to a higher level. This can be seen in the following table.
- b. Performance Increase. From the creative works as a result of this literacy activity, the community [especially children and youth] get achievements. This achievement is related to the literacy achievement that has been achieved. These achievements, among others, in the past three years are as follows.
- c. Loaded Mass Media. The literacy results of RKWK children and youth are sent to the mass media every week, the results of which are the works of children and youth at the Wadas Kelir Creative House published in the mass media, ranging from local to national mass media every week. The mass media that have published works of literacy for children and adolescents RKWK include: Kompas, Media Indonesia, Republika, Suara Merdeka, People's Sovereignty, Children's Magazine Bobo, Children's Magazine Ummi, Sunday Morning, Anggun Early Childhood, Family Friends, Satellitapos, and so on.
- d. Champion of Writing and Storytelling at Local and National Level. In addition to being published in the mass media, writing literacy works for children and adolescents are also published to participate in competitions, championships, and competitions at the school, local, district, provincial, and national levels. As a result, children, youth, RKWK volunteers won various champions, both at the school, local, and national levels.
- e. Achievements in Schools and Colleges. RKWK children and youth who are intense in literacy activities, at school get good achievements, both academic and non-academic achievements.
- f. Achievement and Excellence Scholarship. For youth volunteers, two people received excellent scholarships from the Ministry of Education and Culture and 10 volunteers received scholarships from BRI. Several volunteers also received funds to conduct research scheduled by the Purwokerto State Islamic Institute.

Table 6. Number of Youth Volunteers who received scholarships in 2018/2018

Scholarship Type	
BRI Achievement Undergraduate	Ministry of Education and Culture
Scholarship IAIN Purwokerto	Excellence Masters Scholarships
11 Person	2 persons

- g. Book Publishing. Literacy development at Wadas Kelir Creative House is also oriented to produce book scripts, ranging from children's reading books, children's activities, to books resulting from research and thoughts at Wadas Kelir Creative House. This work is then sent to publishers in Indonesia. As a result, the books written were published in Gramedia Group Jakarta, Penebar Swadaya Group Jakarta, Rosda Karya Bandung, BIP, Diva Press Yogyakarta, Arruz Media Yogyakarta, Prenada Jakarta, Checklist and so on.
- h. Journalism and Arts Training in Schools. The result of the experience of the Wadas Kelir Art Literacy School in developing literacy, has made schools invite volunteers and youth to fill in training events around journalism, pantomime, and writing. Every month there is always a training activity.

Utilization of infaq of human resource activities that are sourced from various collaborations between individuals and other institutions and communities can build the quality of children, volunteers, youth, and parents who can learn to the fullest. So that they can take the next level of education. From here, the benefits of infaq from various sources for the benefit of human resources.

3.4. The Benefits of Infaq in Brotherhood

The benefit of infaq in brotherhood is that there is a brotherly relationship among volunteers. So RKWK held a visit to every volunteer who resided to strengthen the ties of brotherhood. This activity is routinely carried out every Saturday and Sunday visiting in rendem according to the provisions of the RKWK Household team. For example, there is a volunteer Kak

Anis who just gave birth to a baby yesterday in the Cilongok area, so the RKWK volunteers will schedule a visit to her house (Mujayaroh, 2020) .

In the view of social science, when a Muslim pays infaq, the activity is tantamount to building brotherly ties with people who are outside their social environment, fostering comfort in social life, and fostering feelings of gratitude for being able to help others together. economically empowered. Not only that, Infaq can be said as a form of expression of rahman and womb as well as affection for fellow human beings. This is described in a hadith which means:

“Gifts to one another—rewarding you for removing deceit and malice.” (HR. Abu Ya’la). Another Hadith also mentions this: “You should give gifts to each other, for it will pass on love and eliminate envy.” (HR. Dailami). From here, infaq can also erase sins and become a savior from the torments of hell fire. For that, Pins does not need to hesitate when giving donations. Because, the miracle of infaq is the same as alms. That is, Allah SWT will multiply the reward and sustenance given to you.

4. Conclusion

Wadas Kelir Creative House (RKWK) is a center for educational activities for children, youth, and parents with various literacy-based activities. This literacy activity is managed with infaq funds with various sources, namely 1) the benefits of infaq in activities, (2) the benefits of infaq in facilities, (3) the benefits of infaq in human resources, (4) the benefits of infaq in brotherhood. These four, in the benefit of infaq, are managed by a team of volunteers at the Wadas Kelir Creative House for the benefit of Wadas Kelir activities and continue to connect the ties of brotherhood among human beings. From here, there is a conception of this infaq as a form of worship that has two dimensions, namely, a vertical dimension and a horizontal dimension in self-development towards the giver and self-development towards fellow living beings.

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