

THE PHENOMENON OF PHILANTHROPY IN SOCIAL MEDIA PERSPECTIVE OF THE QUR'AN

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Abstract: Changes in social interactions related to human behavior are caused by increasingly sophisticated times, especially social media. Social media can bring harm if misused, but it cannot be denied that it provides many benefits by optimizing awareness and encouraging the human spirit in maximizing charitable activities. The philanthropy phenomenon that is currently widespread in Indonesian society is heavily influenced by influencers who post many of their philanthropic actions on social media. In society, philanthropy is very widespread, and there are quite a few things that are wrong in practice, thereby eliminating the moral dimension. All ages are competing to create philanthropic social media content; in short, there is a loss of a sense of sincere intention to share with others. This is because most philanthropists on social media do charity by expecting likes, subscribers, comments and large audiences. This is very contrary to the adab of giving according to the Qur'an. Philanthropy comes with a transactional face, strings attached, and the like. Therefore, this research wants to examine Al-Qur'an's perspective on the phenomenon of philanthropy on social media. The research method used is qualitative with an analytical descriptive approach. The results of this research are that philanthropy is essentially carried out in secret, as recommended by the Qur'an. However, it does not rule out the possibility of being carried out openly with the provisions stipulated in the Al-Qur'an.

INTRODUCTION

The philanthropy phenomenon has been widespread in Islam since 15 centuries ago at the time of the Prophet Muhammad, with a basis that is by Islamic rules. The practice of philanthropy in Islam has a strategic position and role in improving human welfare. This is proven by the impact of the number of poor people in Indonesia, which decreased by 0.46 million people in March 2023, with the previous number in September 2022 being 26.36 million, while in March 2023, it was 25.90 million people (Nurhanisah, 2023). This aligns with Friedman Lawrence's (2003) statement, in his writing, which states that philanthropy is an essential element in humanity. (Riza Anggara 2023).

The editorial on the teachings of the Islamic religion is comprehensive and provides true verification that Islam is a perfect religion. This can be seen from his teachings, which

regulate human relationships with Allah (*hablumminallah*) and relationships between humans (*hablumminannas*), which must be carried out well and in balance. All of this is intended so that humans can achieve happiness in life in this world and in the afterlife. One of the teachings of Islam taught to its followers is an attitude of caring and sharing. This teaching is not only a virtue but is embedded in one of the pillars of Islam, which must be implemented. This command to care and share manifests in the form of *zakat*, *infaq*, alms, grants, wills and *waqf* (Amar, 2017).

Philanthropic behavior is always found in society, from the poorest countries to even advanced societies (Roelofs, 2007). Emerald Insight noted that at least 37 articles from 2008 to 2018 discussed philanthropy (Saepudin, 2023). So, it is not surprising that there are many calls to carry out philanthropic movements through online platforms. This is proven by a large amount of content from institutional and individual influencers who present narratives calling for philanthropic movements.

This spirit of philanthropy has spread to various circles of society, considering the increasing progress of digital media, apart from the very high demand due to the Covid-19 outbreak, which forces us always to be connected to digital media as the only tool that makes it easier for humans to interact and socialize. According to Juinidar (2020), Ajmalul Izza, chairman of APJII (Association of Indonesian Internet Network Providers), said that what caused the increase in internet (media) users was the influence of infrastructure development and the ease of getting smartphones. Based on APJII survey results, it is known that the number of internet users is increasing very rapidly. The survey results were that in 2016, it reached 132.7 million with a total population of 256.2 million. Moreover, finally, in 2017, the number continued to increase, reaching 143.26 million people, covering a population of 262 million. In society, philanthropy has experienced a shift in meaning and eliminated the moral dimension.

As previously explained, it is essential to re-examine the phenomenon of philanthropy on social media. Seeing the current reality, human dependence on technology increases as time passes. This makes it attractive to conduct an in-depth study regarding the phenomenon of philanthropy on social media from the perspective of the Qur'an, emphasizing how the practice of philanthropy has eliminated the moral dimension of the practice of philanthropy itself. This analysis will begin by looking at how philanthropy is understood in Indonesia. Then, this is seen from the perspective of the Qur'an, which will

explain the nature of philanthropy in Islam. So, you can know the rules for correct philanthropic behavior according to the Qur'an.

RESEARCH METHODS

This research uses a literature study involving analysis of theories and previous research results on philanthropy-related topics. This literature study can help researchers understand the phenomenon of philanthropy on social media. Researchers obtained research results using qualitative research because the problems studied were dynamic and full of meaning. To complete the data obtained directly in this research, observations were carried out by observing social phenomena in the correct categories, observing several times, and taking notes immediately using tools such as note-takers, forms, and mechanical devices (Mardalis, 2008). So, the analysis is carried out based on qualitative data analysis, namely, after the data is obtained, the data is processed, analyzed com, compared with theories, and then evaluated. The evaluation results will conclude to answer the problems that arise.

RESULTS AND DISCUSSION

Understanding the Concept of Islamic Philanthropy in Indonesia

By definition, philanthropy comes from Greek and consists of two words: Philos (love) and Anthropos (human). If translated literally, philanthropy is a conceptualization of the practice of voluntary giving, service and association to help other parties in need, as quoted by (Siti et al., 2023), interpreted as a feeling of love for humans that is embedded in the form of giving charity to other people (Saripudin, 2016). Philanthropy is also interpreted as a conceptualization of giving voluntary donations and providing voluntary services and associations to help others in need as an expression of love. If interpreted in Islam, Philanthropy shows the existence of philanthropic practices in the Islamic tradition through zakat, infaq, alms and endowments. Something that theologically and sharia has a solid legal basis (Putra, 2021).

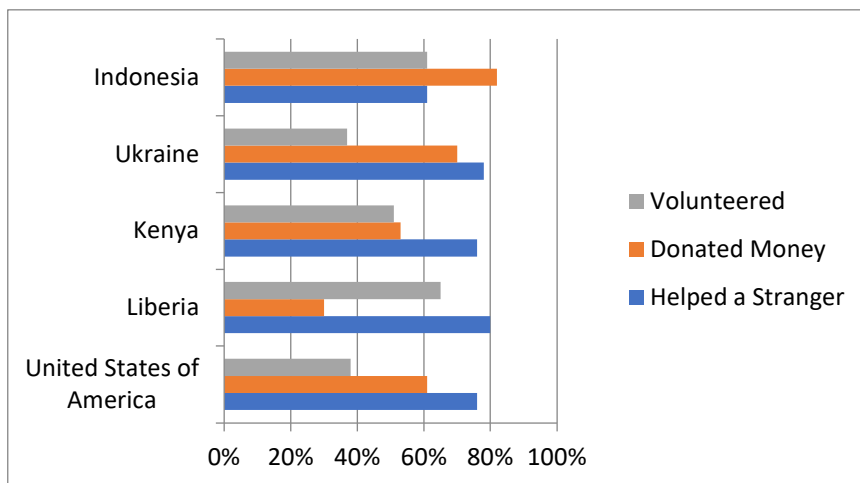
The term philanthropy Philanthropy (social generosity) may be a new and unfamiliar word for most Indonesians. However, the practice of generosity itself is well known and part of the lives of Indonesian people. Several studies show that philanthropic activities have been carried out for centuries. This can be seen from the existence of philanthropic practices mostly from community traditions in various tribes spread across Indonesia. Philanthropy is also part of the teachings of various religions and beliefs in Indonesia (Faisal, 2011). As a

country with a majority Muslim population, the potential for Islamic philanthropy in the form of zakat, infaq and alms in Indonesia is immense. The enormous potential of national zakat has been revealed by various research (Purwatiningsih & Yahya, 2019).

Islamic philanthropy developed in Indonesia, along with the presence of Islam. People in the Indonesian archipelago more readily accept this practice because forms of philanthropy, especially philanthropy rooted in religion, have become their tradition. However, the collection and distribution of material originating from philanthropic activities was not managed by the authorities during the Islamic sultanate (Faisal, 2011).

Philanthropy On Social Media

Indonesian society is a mutually cooperative society with a high social spirit. This drives a high level of philanthropy in Indonesian society and has been recognized by the world through a leading international charity institution, namely the Charities Aid Foundation (CAF). The latest data, just released in 2023, states that Indonesia is the most generous country in the world. The image below is an index showing the Top 5 most generous countries globally. This data results from a study of the generosity behavior of 135 countries worldwide (Foundation, 2023).



Source: CAF World Giving Index 2023

Social media is vital in providing a platform for Indonesian people to get involved in sharing movements, especially during the COVID-19 pandemic, when many people have been affected economically and socially. A concrete example is the "Citizens Help Citizens" movement on Twitter, which has positively impacted society, such as financial assistance, psychological assistance, and even providing foster parents for children who have lost their parents due to Covid-19 (Martiani, 2021). The role of opinion leaders and influencers on

social media also influences the extent to which these movements receive response and support from the public, with research (Makhrus, 2018) showing that opinion leaders greatly influence solidarity actions.

Social media presents a variety of content, and one that attracts attention is content with a sharing theme. This content contains giving something (goods or money) to other people and often invites feelings of empathy and emotion in the community. Psychologist Meity Arianty stated that Indonesian people more readily accept content with a sharing theme because of their generous character and love to share. During the COVID-19 pandemic, more and more content creators and influencers are actively sharing content on social media. They play a role in helping people affected by the pandemic by providing financial assistance and other needs. An example is Andrew Dinata, a TikTok celebrity, who creates sharing content by buying daily necessities for an elderly parking attendant and providing consistent support to those in need (Martiani, 2021).

YouTube Agus Ariawan did the same thing, distributing cash on the streets to motorbike riders during Emergency PPKM, and the TikTok account @nurrohmanadi helped small traders by buying up their wares. Philanthropic content on social media is a readily accepted phenomenon in Indonesian society. The emergence of many content creators who share content, especially during the pandemic, has triggered mixed responses from the public. Some welcome it positively because the content can inspire others to do good, while others believe that sharing content is solely to meet the creator's needs and popularity (Miladi & Noviyanti, 2022).

Sharing content has variations in its packaging by content creators. Some present a fun atmosphere and invite people to take on challenges. On the other hand, there is also sharing content created in a sad atmosphere, as displayed by the TikTok account @nurrohmanadi. However, opinions regarding this sharing content varied among informants. Some like fun content, while others prefer content that conveys deep emotions. The role of content creators in philanthropic content was a highlight for several informants. Some believe that philanthropic content can give the impression of exploiting and pitying less fortunate people (Yustati Herlina, 2019), while others prefer philanthropic content that shows a humanist side and provides positive inspiration. NPS informants highlighted the importance of not displaying the amount of money or goods distributed to avoid creating beggars (Mahardika & Aji, 2023).

Even though sharing content gets a lot of positive responses, there are also negative impacts. For example, the cases of Grandpa Suhud and Baim Wong show how people's wrong understanding can trigger new problems related to begging. The instant and mental desire to always rely on convenience can be a side effect of the phenomenon of philanthropic content on social media. Philanthropic activities on social media receive positive attention from the public. However, sometimes they also receive a negative response because the content packaging is deemed not by society's values. Sharing or philanthropy should not be used as social media content. Some informants felt that sharing should be pure without needing to be uploaded as content. Whatever the content creator's intentions are in creating shared content, it is their matter (Saepudin, 2023).

Generation Z, the largest population group in Indonesia, has a close relationship with social media. They love technology and are adept at using social media platforms. Generation Z is highly concerned with social issues like the environment, education, and society. They are interested in making a change, and many are involved in volunteering activities (Yustati Herlina, 2019). Generation Z can interpret philanthropic content differently through analysis of Stuart Hall's reception, which allows them to receive and follow the content's message in a unique way (Nguyen, 2021).

Philanthropy from a Qur'anic Perspective

In the Qur'an, philanthropy is grouped as zakat, infaq, alms and waqf. Based on a search in the book Mu'jam Al-Mufahras Li Alfazh Al-Qur'an, 95 verses were found containing the word philanthropy. Narratives about philanthropy are also found in many hadith editorials. These verses and hadith raise our awareness to share and care. Because some of the assets we own have other people's rights. Therefore, philanthropy in Islam is highly recommended. Philanthropy is not just an ordinary commandment in the Islamic religion; there are tremendous rewards for people who do it. Behind this recommendation, Allah SWT has promised rewards in the form of goodness in this world and rewards in the afterlife for people who practice philanthropy, as the editorial of the Qur'an in surah Al-Baqarah.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَسِعَ عَلِيمٌ

"The parable of a person who spends his wealth in the way of Allah is like a seed that grows seven stalks; on each stalk, there are a hundred seeds. Allah multiplies for whom He wills, And Allah is All-Encompassing, All-Knowing." (QS. Al-Baqarah [2]: 261)

In his interpretation, Ibn Kathir explains that this verse is a parable created by Allah SWT to describe the multiplication of rewards for people who spend their wealth in the way of Allah and seek His pleasure. Furthermore, what is meant by "God's way," according to Sa'id Ibnu Jubair, is in order to obey Allah SWT. The parable Allah gives to people who do philanthropy in this verse is very impressive in the heart, considering that in this expression it is implied that Allah SWT develops the reward for pious deeds for the perpetrators, like a farmer sowing seeds in fertile land. Allah multiplies the reward according to the sincerity of the person doing the charity. Moreover, Allah knows who is entitled to this double reward. And Allah reiterates the reward for philanthropists in the following word in verse 265 of Surah Al-Baqarah:

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَنْبِيئًا مِمَّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَاتَتْ أُكْلَهَا
ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

"And the parable of people who spend their wealth to seek Allah's approval and to strengthen their souls, is like a garden located on a plateau that is watered by heavy rain, then the garden produces twice as much fruit. If heavy rain does not water it, then dew (even adequate). Allah is All-Seeing of what you do." (QS. Al-Baqarah [2]: 265)

This verse again provides a parable for believers who carry out philanthropic actions by donating their wealth to gain the pleasure of Allah SWT, and they believe that Allah will reward their deeds with abundant rewards. Buya Hamka, in his interpretation, explains that through this verse, Allah conveys information regarding people who give away their possessions because they hope for Allah's approval. This action is based on the awareness that his property is not entirely his, but it comes from Allah, and other people have rights to it. Moreover, with the belief that Allah made him an intermediary in helping Allah's servants who need help.

People who like to carry out philanthropic actions know that God can change a person's fate one day. It is only sometimes at the top, but it can be at the bottom. With the gratitude that exists in him, he is willing to spend his wealth by carrying out philanthropic actions in the way of Allah. People with such a mentality understand that it is not only themselves who have tried and succeeded; many people have tried but have yet to be given results by Allah. It is a sign of gratitude that accompanies the person to never feel at a loss even though he has spent the proceeds of his efforts in the way of Allah (Rakhmawati, 2019).

A person like this is likened to a garden, too, but a garden in fertile soil, as opposed to soil blown by the wind over a barren rock, which runs out with the rain until the rock he leaves behind becomes smooth again. This is a garden on fertile land. Fertile soil has good flowers, and regular gusts of wind and sunlight illuminate the place. Rain will undoubtedly become more fertile when it falls on fertile land and produces double the yield. Even if it does not rain, it will also be fertile because the base is fertile; even the dew that falls in the middle of the night and rises again into the air when the sun starts to rise is enough to get it. Moreover, at the end of this verse, Allah says that Allah is All-Seeing of what you do. Namely, Allah always sees how those of us who profess faith maintain the garden of our souls so that they are always fertile with the seeds of faith in Allah.

The invitation to philanthropy is contained in religious texts with tempting rewards from the Khaliq. All of this is based on religious obligations and awareness of love and compassion for fellow humans, so we do it lightly, selflessly, and without looking at differences in ethnicity, religion, race and class.

Ethics in Philanthropy

After explaining various philanthropic phenomena carried out on social media by content creators and influencers, it is necessary to know what the correct ethics are and what must be possessed by someone who likes to behave philanthropically in society. The most perfect religion is Islam, which has complex and orderly rules that are not burdensome but balance life for its adherents. These rules of life are contained in the Muslim holy book, namely the Qur'an and the hadith of the Prophet. So, it would be good to refer to these two sources of Islamic law to examine the correct ethics in philanthropy. Among the ethics in philanthropy are as follows:

1. Do not Bring It Up (Sincerely).

Everyone who is a philanthropist must give their wealth sincerely and without any strings attached. It is not a burden on the recipient; it is haram for a servant to bring up the donation given to the recipient, demean him with the donation, or mention the goodness or services he has provided to others. Because it can cause the person who receives it to feel hurt, this is in line with the words of Allah SWT:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ تَمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَدَىٰ ۗ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"People who spend their wealth in the way of Allah, then do not give back what they have donated by mentioning it and hurting (the recipient's feelings), they will get a reward from their Lord. There is no fear in them and they do not grieve." (QS. Al-Baqarah [2]: 262)

2. Don't Hurt Other People's Feelings With Bad Words

The wealth given by someone passionate about philanthropy sometimes begins with harsh words. Like letting the person who comes for help explain at length what he wants to say. Even though what he is dealing with is the wider community. After he was tired of explaining that he was only given superficial help, it was not worth his efforts. This includes hurting. For Hamka, bringing up gifts and hurting the recipient's feelings is considered low morals. Therefore, give with a sincere heart. Allah SWT says in surah Al-Baqarah:

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذًى وَاللَّهُ عَنِي حَلِيمٌ

"Kind words and forgiveness are better than alms accompanied by hurtful actions. Allah is the Most Rich and the Most Forgiving." (QS. Al-Baqarah [2]: 263)

3. You Are Not Allowed To Do Riya (Keep Giving A Secret)

A person who wants to carry out philanthropic actions, whether in the form of charity or charity or something else, should stay away from the riya nature because with the riya nature he can waste what he has done. Allah SWT says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابٌ فَتَرَكَهُ صَلْدًا ط لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ

"O you who believe! Do not destroy your charity by mentioning it and hurting (the recipient's feelings), like someone who gives away his wealth because he shows off his wealth to people and does not believe in Allah and the Last Day. The parable (of that person) is like a smooth stone with dirt on it, then heavy rain falls on the stone, then the stone is left smooth again. They don't get anything from what they do. And Allah does not guide the disbelievers." (QS. Al-Baqarah [2]: 264)

4. Keep Giving Confidential and Not Open About It Except For Benefits

In philanthropy of any kind, every Muslim is advised to keep his giving as secret as possible from human view. Because this is closer to sincerity and better protects the property and dignity of the person who receives it. However, in a different context, if philanthropic activities are distributed to encourage or motivate others to do the same, that is good. Also, if given to people experiencing poverty secretly. In return, Allah will erase the sins of the giver.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهِيَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
"If you show your alms, that is good. However, if you hide it and give it to the poor, it is better for you and Allah will erase some of your mistakes. And Allah is most careful about what you do." (QS. Al-Baqarah [2]: 271)

5. Not Afraid of Being Poor

Many people think that frequently practicing philanthropy by dividing their wealth in the way of Allah will reduce their wealth and can lead to poverty. This is natural because human nature is stingy. Apart from that, Satan continually tempts individuals who want to donate to fear poverty. Satan hopes that humans will not receive the rewards and virtues that are the intermediaries for entering heaven. Allah SWT says:

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ
"Satan promises (scares) you poverty and tells you to do evil (miserly), while Allah promises you forgiveness and His grace to you. And Allah is All-Encompassing, All-Knowing." (QS. Al-Baqarah [2]: 268)

6. Share According To Your Abilities, Not Wasteful And Not Stingy

The final ethic in philanthropy is neither being wasteful nor stingy in spending wealth but acting somewhere between the two, namely the middle. Allah SWT says:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا
"And (including the servants of the Most Merciful God) those who, when they spend (wealth), are neither excessive nor (nor) stingy, (their donations) are the middle between the two." (QS. Al-Furqan [25]:67)

CONCLUSIONS AND RECOMMENDATIONS

The phenomenon of philanthropy on social media is ubiquitous in Indonesian society. Through various social media platforms, content creators and influencers carry out their philanthropic actions by uploading content containing philanthropic actions with various models according to their respective creativity. Even though sharing content gets a lot of positive responses, there are also negative impacts. Both from the side of the giver and the recipient. It is feared that the giver will develop an arrogant attitude and expect praise for his philanthropic actions, thereby eliminating philanthropy's moral dimension. Meanwhile, from the recipient's perspective, it is feared that this will give rise to begging and expecting gifts from others without trying to fulfill their life.

So, it is necessary to know the ethics of philanthropy in Islam to avoid these undesirable things. Among these ethics are not bringing things up (sincerity), not hurting other people's feelings with bad words, not being allowed to do *riya* (keeping gifts a secret), keeping gifts secret and not making them openly except for benefits, not being afraid of poverty, and sharing according to one's ability, not wasteful and not stingy.

The public needs to play an active role in understanding and responding positively to sharing content. As digital content consumers, we are responsible for consuming content uncritically and understanding the impact and implications of what we see and share on social media. Apart from that, we need to be alert to content that irresponsible parties, such as fraud or misuse of information, may exploit. Increasing understanding of philanthropy in the digital era will help people become wiser in facing changing times. Technology and social media developments can open up new opportunities in philanthropy, but they can also present new challenges. By having more profound knowledge about philanthropy and the best ways to contribute and participate in charitable activities, people will be more effective in helping others and spreading messages of kindness on social media. Continued research and public awareness regarding the reception of messages in digital media and philanthropy will contribute to a more comprehensive and responsible understanding of the use of social media and its impact on society and future generations.

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