

# Realizing Economic Religiosity: The Role of Philanthropic Islamic Education for ITNY Students

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## ABSTRACT

Growing student numbers present a significant opportunity to develop Islamic philanthropy, but a comprehensive introduction to philanthropy is necessary. Purpose: This research describes how Islamic education introduces philanthropy to students through theoretical explanations and project assignments. This research uses a case study and unstructured interviews to collect data from ITNY students. Additionally, a literature review is required to bolster the gathered data. This research demonstrates that teaching philanthropy in the classroom is not the only approach; it also requires tangible actions, which students can achieve through projects. It is crucial to convey to students that philanthropy encompasses not only financial donations but also the creation of engineering products that benefit society, emphasizing the importance of empathy in addressing social issues amidst technological advancements in today's society. 5.0

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## Introduction

The advancement of human civilization is currently transitioning into a new phase known as society 5.0, which merges the physical and digital realms. This phase is characterized by the integration of artificial intelligence, the Internet of Things (IoT), and big data (Al Haddar et al., 2023; Rane et al., 2023), with all human lives heavily reliant on technology (Sugiri et al., 2023). But behind that, there's a huge challenge to social well-being and education (Tavares et al., 2022). Nurcholis Majid reveals that Islamic education develops the idea of openness to accept new things (Rosida et al., 2021). For this reason, the content of Islamic religious education should adapt more to the development and demands of the times, positioning it as a moral guide to address societal issues such as economic welfare (Mas'ula & Hakim, 2023; Ningsih, 2024; Parhan et al., 2024). Therefore, the role of Islamic education within the education system is to foster religious awareness and philanthropy among students, thereby bridging existing gaps by upholding the concept of "empathy" (Musyafak & Subhi, 2023).

Economic issues become an interesting topic for discussion. Sometimes, people judge religious involvement in the economy as something that shouldn't have occurred. Religion focuses only on the servant and the Lord (Pennington, 2018). Conversely, a religious perspective on the economy encourages the organization and empowerment of charitable efforts for the underprivileged (Harvey, 2020). Therefore, scientists hold the belief that religion not only carries normative and doctrinal values, but also embodies sociological and actualistic aspects that promote egalitarianism and humanity (Casanova, 2019).

The paradigm that has developed so far is that religion and economic development have a fundamental relationship (Ilahi et al., 2022). Lubis (2016) revealed that religion encourages its people to carry out economic activities (Lubis, 2016). On that basis, philanthropy is considered part of religious teachings that emphasize community independence (Fauzia, 2016). Regrettably, the lack of utilization of this concept renders it a pseudo-concept or merely an add-on to religious life. It is evident from the initial observation that many Muslim students sell liquor (khamar) or work in nightclubs. The primary motivation is to fulfill life's needs and the desire to live independently.

Departing from the above arguments, this research aims to explore the dynamics that arise regarding students' perspectives on understanding philanthropy. Furthermore, this research will investigate and scrutinize the relationship between religiosity and the concept of philanthropy within the context of Islamic religious education. The stage begins with observations and interviews about the concept of philanthropy, highlighting its importance in the context of economics and religion. Furthermore, to achieve this, it may be necessary to integrate the concepts of philanthropy and religious economics into Islamic religious education lecture materials, both in theory and through project assignments. It is hoped that students will gain a deeper understanding of the role of philanthropy in economic religiosity, which enhances people's financial well-being (Body & Lau, 2023) and cultivate an attitude of altruism (Alam et al., 2021).

This research's basic argument is based on McDougale's opinion that experiential philanthropy learning is more effective in reflecting moral messages (McDougale, 2023). According to the data for 2022, there are 9.32 million students in Indonesia (Buku Statistik Pendidikan Tinggi 2022, 2022; Rizaty, 2023) provides a great opportunity to alleviate the socio-economic problems of society; however, despite the increasing number of students each year, there are still significant welfare inequalities in Indonesia. This happens because students' awareness and sensitivity to the environment have not been well developed (Syaiful, 2023). Mirabella and Nguyen (2019) revealed the need to introduce students to social issues and foster an understanding of philanthropy. In addition, the development of online platform technology in financial services provides ample opportunities for students to engage in community social empowerment (Alam,

et. al 2021).

Research from Soh et al. (2022) revealed that instilling Islamic philanthropy in students can instill and improve moral values. Reskiadi & Subaidi, (2022) assessed that in the end, philanthropy becomes an important tool in collaborative efforts to solve community problems, such as poverty alleviation, realization of community welfare, realization of social justice, and strengthening democracy. Muslikhah & Kurniawan, (2023) distill the allure of philanthropy to an Islamic 'value', characterizing it as a means to achieve benefits, welfare, and prosperity. According to Indriana, et. al (2024) a greater awareness of philanthropy can enhance religious understanding in a modern and rational context. Therefore, there should be an increase in accessible philanthropic resources. Hasil penelitian Nabiilah and Yulianingsih (2024) found that project-based learning can be a way to improve social skills for students. Overall, by increasing awareness of economic religiosity and its synergy with philanthropy, students can develop a more nuanced understanding of how their economic decisions can align with their religious beliefs and contribute to the well-being of society (Spanu & Gill, 2024).

This study will focus on explaining how the Islamic Education lecture process at ITNY contributes to increasing students' understanding and participation in philanthropic activities through a project-based learning approach. Using a case study approach with qualitative analysis, this research will involve data reduction, data collection, data presentation, and conclusion drawing.

## **Discussion**

### **Islamic's Philanthropy toward Society 5.0**

Mourtzis et al., (2022) characterize Society 5.0 as a highly intelligent society that leverages advanced technology to improve the quality of life of its citizens. This concept goes beyond mere technological advancement; it envisions a society that prioritizes human well-being. Deguchi further elucidates society 5.0's characteristics, which revolve around the creation, processing, and exchange of data, particularly knowledge, through the integration of the physical environment and the virtual world (Hitachi-UTokyo Laboratory, 2020). Era 4.0 prioritizes production in the economy, while Society 5.0 prioritizes digital transformation to foster sustainable economic growth (Chourasia et al., 2022). society 5.0 aims to address societal issues by granting everyone the autonomy to pursue their needs, including economic growth (Mourtzis et al., 2022). However, economic inequality can occur for those who cannot keep up with the development of technology (Rahayu et al., 2022).

The Charities Aid Foundation (CAF) published the World Giving Index (WGI) in 2023, highlighting Indonesia's remarkable achievement as the world's most generous country with an

impressive index score of 68. This ranking underscores the importance of a variety of factors, of which religion is an influential part (Charities Aid Foundation, 2023). Within this framework, Islam emerges as an important force, as it emphasizes philanthropic practices through mechanisms such as zakah, infaq, sadaqah, and waqf. These practices are not simply acts of generosity but are considered religious sharia, which can substantially contribute to the realization of sustainable development goals (SDGs) in Indonesia (Azwar, 2023).

However, the philanthropic landscape faces important challenges, particularly the professionalism of philanthropic actors; sometimes the internal needs of organizations or individuals outweigh the expenditures in the philanthropic arena itself (Hazami & Azca, 2024). To address these issues and increase the effectiveness of philanthropic efforts, it is imperative to implement regulations that provide a structured framework to guide philanthropy. By implementing such regulations, we can maximize the benefits of charitable activities and effectively use resources to support broader social development goals (Widyaningrum, 2022).

It's crucial to focus on educating the younger generation, or students, to become future philanthropic actors who understand ethics, morals, and Islamic law (Budiman & Rasyid, 2023; Purborini, 2023), rather than worrying about regulations. Engaging in humanitarian projects (Indriana et al., 2024) and embracing technology to usher in the era of society 5.0 (Makhrus et al., 2023). For this reason, Islamic education, including philanthropic education, must adapt to technology in order to survive, particularly in the era of society 5.0, which emphasizes critical thinking, problem-solving skills, and technology adaptation (Hasanah et al., 2023). Furthermore, in the age of society 5.0, deep simulation learning methods and gameplay enhance the complexity of the relationship between educators and students (Rane et al., 2023). Therefore, methods emphasizing critical thinking, hands-on practice, and problem-solving experience are suitable for philanthropic education in the era of society 5.0. Among them are inquiry learning, discovery learning, project-based learning, and problem-based learning.

### **Philanthropy Transforms Educational Landscape**

While the term philanthropy may be well-known among academics, the data reveals that many students still lack familiarity with it. In contrast, all students understand when asking questions about zakat, waqf, alms, grants, gifts, or helping people. Given this situation, it is necessary to introduce the term philanthropy to students through lectures. Indeed, if you look at the origin of the word, philanthropy comes from the Greek language, which means loving fellow humans (Arifin et al., 2023). In Islam, it refers to various terms Zakah, shadaqah, birr (kindness), 'amal al-salih (good deeds), khayr (goodness), inheritance, sacrifice, and various other terms (Fauzia 2016, 34-35).

Basically, both in Greek and Arabic, they still refer to philanthropy as a movement that creates

goodness and prosperity and produces positive impacts through empowerment, charity, encouraging social change, lifting people out of poverty, realizing social welfare, and social justice (Latief 2016). Philanthropy itself is a fundamental component of Islamic principles that include zakat, infaq, sadaqah, and waqf. It can also refer to sharia principles, such as a mukhalaf's obligation to pay attention and consider society's interests through the payment of zakat (Hendar, et. al 2023).

It is appropriate to introduce the term philanthropy to students in higher education through Islamic Religious Education courses. By incorporating philanthropy into lectures, students can see how the act of giving back can have a positive impact on individuals and communities in need (Novi Andriani et al., 2023). Students can gain knowledge about various methods of practicing philanthropy, including volunteerism, fundraising, and advocacy. In addition, students can gain a deeper understanding of the ethical and moral implications of philanthropy, as well as the role it plays in promoting social justice and equality. Furthermore, in society 5.0, education focuses more on problem solving and critical thinking (Judijanto et al., 2024).

In practice, ITNY, as a campus that focusses on engineering disciplines, faces challenges such as the perception that Islamic education courses are uninteresting and boring. In addition, students often pay less attention to these courses because they are outside their majors. However, ITNY has instituted a policy that employs project-based learning to teach general courses. This approach revitalizes general courses like Islamic education by incorporating projects and field observations into the teaching process.

This policy then paved the way to improve the understanding of philanthropy among students, where previously it was only taught in the form of lectures. The format then changed to the form of projects and assignments. This modification in teaching methodology allows students to be actively involved, so that they not only learn theoretically about philanthropy but also gain practical skills and experience. ITNY typically offers Islamic education courses during the first or second semester. This time, students have the opportunity to integrate their learning about philanthropy into religious education and their chosen future field of study.

The Islamic Education course incorporates the topic of philanthropy into its curriculum through project-based lectures, teaching it theoretically for two hours prior to the midterm exam. Students will learn the basic concepts of Islamic philanthropy, such as zakat, alms, waqf, and infaq (ZISWAF), through theoretical learning (Hayati & Soemitra, 2022). At the dissemination level of philanthropy, they can act as agents of awareness and education and contribute significantly in various fields, such as education, health, environment, poverty, and many more (Indonesia, 2023). In smaller contexts, such as participating in the practice of knowledge, gotong royong, and other forms of generosity (Tajudin et al., 2021).

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Furthermore, after the midterm exam, students are given assignments in the form of projects on philanthropy implementation. Students are divided into groups with project-based assignments, in which they are required to be directly involved in philanthropic activities. The implementation of project assignments is also carried out in collaboration with other general courses taught in the same semester, such as Pancasila, Citizenship, and Indonesian Language. This collaboration broadens the scope by involving not only Muslim students but also non-Muslim students in its activities.

This undertaking is a comprehensive initiative that involves a series of field observations, which are systematic and structured efforts to gather data and insights from real-world environments. These observations are not merely for academic purposes, they are designed to culminate in well-thought-out proposals that specifically aim to address pressing current issues faced by communities, organizations, or specific fields of study.

In addition to the observational component, the initiative encourages active involvement from students, which leads to the generation of a variety of outputs. These outputs include detailed reports that document the field activities undertaken, providing a thorough analysis of the findings and recommendations. Furthermore, students will create video documentation that visually captures their experiences and insights, offering a dynamic way to present their work. Students will also develop PowerPoint presentations, which will serve as a visual aid to effectively communicate their findings to an audience. In addition to these formats, students may produce articles that articulate their observations and proposals in written form, contributing to the broader discourse on the issues at hand. Various other work products may also emerge from this process, showcasing the creativity and analytical skills of the students.

Once these outputs are prepared, the class will have the opportunity to showcase their work at the 14th and 15th meetings, providing a platform for students to present their findings and engage with peers and professionals in the field. This presentation aspect is crucial, as it allows for the exchange of ideas and feedback, fostering a collaborative learning environment.

Throughout this entire process, it is essential to recognize the pivotal role that instructors play. Instructors are not just facilitators; they actively supervise and guide students to meet the learning objectives (Muslihudin & Andini, 2020). This guidance can take place through various means, including online platforms (e-learning) that allow for flexible communication and support (Wahyuni & Taqwim, 2024), as well as in-person interactions at locations chosen by the students. This dual approach to supervision ensures that students receive the necessary mentorship and resources to navigate their projects successfully, ultimately enhancing their educational experience and professional development.

By incorporating philanthropy into the subject matter, students can develop a deeper



understanding of the principles of charity and compassion as taught in Islam (Indriana et al., 2024). This step aims to foster morality between humans and the creator with a sense of criticism; it should also be able to maintain good horizontal relationships (*hablun minannas*) or spiritual humanism (Wafa et al., 2023). Furthermore, an understanding of philanthropy will help students become more aware of the religious economy. Specifically, it is not only about providing assistance but also includes awareness of how to obtain and distribute financial resources in accordance with Islamic teachings. For example, there is a student who previously worked in the advertising department of a nightclub, then left and worked in a tavern.

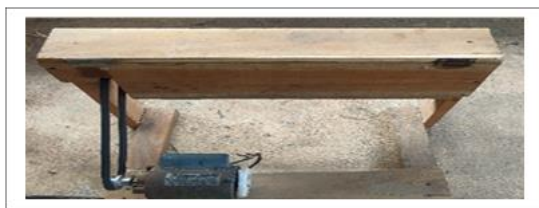
### **Space And Means Philanthropy Implementation**

Current perceptions of Islamic philanthropy restrict it to aiding others. However, according to the author, philanthropy also covers how a person obtains or fulfils financial needs. This argument is based on the belief that compliance with Sharia is the philosophy of Islamic economics (Febriansyah, 2022). Therefore, it is crucial to involve and priorities a religious economy that can enhance and promote the work ethic of the community, ensuring that no community experiences marginalization (Adelika & Batubara, 2023).

The Islamic faith deeply roots Islamic philanthropy in the principles of compassion and altruism (Alam et al., 2021). Muslims view philanthropy not merely as a charitable act but as a moral obligation that reflects their commitment to social justice and community welfare (Setiawan & Alim, 2022). his concern therefore requires space and means for structured and measurable implementation (Mogotsi & Saruchera, 2023), particularly for students who are witnesses to the discussion. For students, who are often at the forefront of social change and community engagement, participating in Islamic philanthropy can be particularly significant. Their involvement in philanthropic discourse provides them with opportunities to develop skills, engage with diverse communities, and understand the complexities of social issues (Capone, 2023).

Indeed, the space and means of philanthropy implementation are wide open, providing more than just financial assistance (Camargo et al., 2023). So, through project-based Islamic Religious Education lectures, students are introduced to various means for implementing philanthropy, be it at the level of social institutions or creating products that suit the needs of the community. Students can also join non-profit organizations, foundations, or charitable institutions to design and implement programs that aim to improve the quality of life. On the other hand, the social and technological changes that have emerged to date have changed public opinion, giving rise to new movements, creativity, and thinking about philanthropy (Yustati, 2019). As engineering students, ITNY students utilize their engineering skills to provide assistance to the local community, such as by creating automatic locks on schools, implementing smart door lock-based attendance systems,

and manufacturing corn threshers.



*Figure 1. Corn threshers*

Not only in the field of engineering, ITNY students are also involved in various ways to support community businesses, for example, workshop promotional advertisements and iced dawet promotions.



*Figure 2. Workshop promotion*

Furthermore, when talking about financial problems, ITNY students have a support facility in the form of a student organization known as the ITNY Islamic Student Activity Unit (UKMI ITNY). Through this organization, Muslim students can contribute by making donations to orphanages, sharing takjil iftar, and participating in various other programs. Furthermore, some students attempt to start businesses during the learning process through project assignments, such as food businesses. This demonstrates that the introduction of philanthropy goes beyond students' awareness of helping others; it also cultivates a sense of independence through successful businesses, such as an ice cucumber business and the recycling of used goods.



*Figure 3. Cucumber ice*

A variety of motivations drive ITNY students' involvement in philanthropic activities. These include being inspired by their religious beliefs, a deep desire to have a positive impact on society, motivation, and opportunities to improve their skills and gain valuable experience. In addition, student involvement in charitable activities can also help increase empathy and concern for others (Chung et al., 2021). Empathy is a key word for understanding community problems in the midst of rapid technological development, particularly in the era of Society 5.0 (Musyafak & Subhi, 2023).



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## Conclusion

Students need to learn about philanthropy (ZISWAF), one of Islam's tools for economic equality. The steps taken are not only theoretical explanations but also include direct practice. Students can accomplish this by completing project assignments in Islamic education lectures or collaborating with other courses. Furthermore, we must introduce philanthropy, which encompasses not only financial contributions but also alternative methods like technological innovations that can benefit society economically and serve as a community-building tool.

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