

Philanthropy and Sustainable Compassion: An Evidence of Charity Activism in Alumni Association of Islamic Boarding School

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Abstract

Charity activism has been growing significantly since the pandemic covid-19 outbreak in the early 2020s among Indonesian Muslims. Not only state and non-state actors have taken a role to lessen covid-19-victims' drawbacks through Islamic social finance, but also private organization and association have done the same. The purpose of this paper is to examine the sustainable charity of Azzavirtium Endowment Fund (Dana Abadi Azzavirtium/DAZZ), which has initiated by the 2004 alumni association of Darussalam Gontor Boarding School (Pondok Modern Darussalam Gontor/PMDG). Employing the model of Participation Action Research (PAR), this paper argues that the DAZZ's endowment fund management has given the pattern of sustainable Islamic social finance. Furthermore, this paper argues that the endowment fund has impacted on raising of sustainable compassion activism among alumni members, families, and even for the second generation. It further found that the orphans sponsoring has done with a textual understanding of religious orders without adding another material consideration.

Keywords: *Philanthropy, Compassion, Charity Activism, Islamic Boarding School*

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Introduction

Since the coronavirus disease (covid-19) outbreak in the early 2020s, significant growth of philanthropic activism rose in the Indonesian Muslims. Covid-19 has triggered the impulse of social's compassion to lessen the victim' drawbacks. For instance, social's compassion has come into public space through charity campaign of state and non-state actors of philanthropy. Both philanthropic organizations have encouraged the people to deliver their compassion through donation for covid-19 victims. On the other hand, the other philanthropists' actor driven by youth has taken a role in echoing charity activism. By massive advertisement in the several social media canals, such as Facebook, Instagram, YouTube and Twitter are one of the avenues employed to get the donator' interest (Slama, 2017). The donors have been allowed to share with a small amount of donation. The philanthropic organizations are the mediator of the donation' collectiveness among donor in serving the needy people. This crowded funding intermediary function of charity activism is the simplest than the financial institution function (Mollick, 2014).

Social solidarity activism has fused with the society itself. Therefore, philanthropic and charity activism is not recently birth in a decade but has been carried out from one generation to another, such as in Muslim societies and western communities. Many scholars have studied this activism. For example, Bornstein (2009) found that the basis of charity activism is well-fused by the impulse in serving needy people in the Indian communities, particularly in New Delhi. The study in Egypt has awakened us because Atia (2012) found that the philanthropist motive is a nascence of neoliberalism form in the middle of the risen Islamic preacher. Engaging with Atia, Tugal (2013) has delivered other evidence in Egyptian alms activism, which found that market-oriented philanthropy has a rapid growth than traditional charity activism model. However, a contrast from the two latter findings, the empirical study in Resala, the largest charity organization in Egypt has enlighten us about how the volunteers expressed their compassion in serving poor people, which extremely differs with another philanthropic organization in the world (Jung, 2020; Mittermaier, 2014).

Three actors have enriched philanthropy discourses in the

Indonesian charity activism context, namely state, non-state, and informal actors. The state and non-state actors have several social programs that contribute to delivering social welfare even though they are competing (Sakai, 2012). Particularly at the non-state philanthropic actor, Muhammadiyah is one of the largest Muslims based-faith organization. It has taken a significant role to increase grass-root welfare through its several sub-enterprises (Latief, 2016; Latief & Nashir, 2020). Furthermore, by its health and empowerment programs, *Rumah Zakat* has a necessary part in transforming recipients welfare (see also, Hardi, 2013; Lessy, 2009; Lessy et al., 2020). The youth is known as the third player and drew a new pattern of charity activism in Indonesia. They have taken other part in delivering social services to untouchable people with their avenue and innovation, like utilizing social media canals (Kailani & Slama, 2020). It is because, in their sight, solving the poor people' problems have to do rapidly, directly, and unbureaucratic processing.

However, the scholars might escape exploring the charity activism on alumni association of Islamic boarding school. Their works are not only concerned with external philanthropic movements, such as disasters, flood, landslide, and wildfire but also made the strength of internal consolidation to prepare long-term donation for their orphans. following that the Islamic boarding school contributed the social-economic-political works to strengthen nationality and Islamic moderation (Hafidz, 2021). To address the above-mentioned gap, this study focuses on examining the self-help program and charity activism on alumni association of Darussalam Islamic Boarding School, Gontor, particularly 2004s graduate with its endowment fund initiation (*Dana Abadi Azzavirtium/DAZZ*). By employing the Participation Action Research (PAR) model, in-depth interview, and field observation, this paper argues that compassion does not only talk about how to serve others but also talks about how to strengthen the internal economic stability in the long term and to organize the member economic completion, especially for the orphaned children. Furthermore, this paper argues that the DAZZ' sponsoring orphans from association 2004s graduate members is a self-help philanthropic activism to avoid the misery and cap in hand

in the future. It further argues that the monthly collective charities have actuated by the hope of obtaining sustainable compassion for their children through else members.

To arrive at the above arguments, the present paper has divided into several sections. Following the introduction, it will present a brief history of the Islamic charity, western philanthropic movement and its expansion of charity activism in Indonesia. Because charity is being part of Islamic teaching, the following section talks about Islamic alms, particularly in Islamic social finance and their role in creating social welfare. The upcoming section will be presented about the topic of the alumni association of Darussalam Islamic Boarding School known as Family Association of Modern Boarding School (*Ikatan Keluarga Pondok Modern/IKPM*) in general. Before conclusion, it will put forward the dynamic charity activism of the 2004s graduate association through DAZZ. The internal family consolidation processes and its re-interpretation of sustainable donation for their orphans also be discussed.

Literature Review

Islamic Alms, Western Philanthropy, and Indonesian Philanthropy Expanding

Philanthropy is voluntary giving to deliver help, lessen the misery, and even erase the drawbacks experienced by unlucky people. In the western terminology, philanthropy is individual act to lay the goods or services for public purposes (Barman, 2017; Ilcman et al., 1998). Along with the social interaction chain development, the personal and organizational motives in acting philanthropic activism are varied. According to Godbout (1998), the impulse of giving has not only to show up the donor' altruism but also actuated by self-interest and symbiotic of philanthropist. Although the western philanthropic terminology is closely related to Islamic alms, the postulate each other might differ. Particularly in Islam, philanthropic activism has laid down under the order of Islamic teaching that well-mentioned directly in the holy Quran and hadith of Prophet Muhammad PBUH. Islamic philanthropy has manifested in the Muslim' act to issue a zakat, *infaq*, *sedekah*, and waqf. Zakat is mandatory worship in Islam for those who reach the *nisab* (Indonesia, 2018). It is because the zakat has become the third

pillar in Islam, and the goal of zakat is creating social welfare (al-Qaradawi, 1973). Meanwhile, the three latter are voluntarily giving activism without rigid requirements (Retsikas, 2014). Every Muslim can do *infaq*, *sedekah*, or waqf anytime and anywhere, which does not need to own the surplus wealth like in zakat.

The goals of Islamic and western philanthropy might not differ, although the legal standings are not similar. Further, both charity activist models have transformed smoothly into the commodification of religious symbol and promote the misfortune' people to encourage the sympathize of fundraising from donors. The best evidence to it is the finding of Atia (2012) in charity activism in Egypt. She proved evidence of neo-liberalism transforms on charity activism in some social-based organization. Unfortunately, it acted by an Islamic preacher. Supporting this prove, Tugal (2013) found that market-oriented philanthropy activism tends to be more developed than traditional charity activism. Those are not surprising because most of the Muslims paid the zakat or alms were limited to show up of Islamic piety and symbolic rituals (Hassan, 2007). However, Mittermaier (2014) tried to employed a distinctive approach in understanding Islamic charity activism. Surprisingly, she found there was God-based social activism. It was Resala, the largest charity organization in Egypt, and she called them by the beyond compassion charity.

Islamic alms-giving has based on the Syariah order. Islamic teaching has come as the guide of Muslim charity activism, such as zakat, *infaq*, *sedekah*, and waqf. As glances from the Quran are verses of 2:2-3, 42-43, 83, and 110. Those verses mentioned that the Almighty God commanded his ummah to issue the alms-giving and provided its rewards. Laying down Islamic alms activism on God or belongs to God is a clear differential of Islamic and western philanthropic orientation. However, philanthropy is a global phenomenon in the middle of social movement. This movement has been a fever in the Indonesian charity landscape (Hardi, 2021).

In the Indonesian landscape, Islamic philanthropy had expanded many years before the Indonesian' independence. Based on Fauzia (2008) investigation, at the early of the Indonesian Islamic

philanthropic movement, there is a dynamics interest between state and civil society actors. She also found that social-based organization has supported by Islamic-reformist organization. It refers to Muhammadiyah. Muhammadiyah was known as a faith-based organization that has inaugurated to convey social and community welfare assessment (Latief, 2012, 2013; Latief & Nashir, 2020). Along with both dynamic' development, they met their own distinguishes and paths. The fall of the New Order regime might be a momentum of the affirmation of Indonesian philanthropic organization in its focuses and scopes. As shown in the late 1990s, the state actor of Islamic philanthropic institution has established to manage and distribute zakat. At the same time, the beginning of the Indonesian reform has provided the freedom for the social-based organization to contribute to the charity movement. The result is the philanthropic organization has grown exponentially (Fauzia, 2017).

Significant growth of faith-based and social-based philanthropy organization at the earliest 2000s has actuated by the critical views for the state philanthropic institution, i.e inabilities and unprofessional internal management in providing equity and social welfare (Hamdani et al., 2019). It has impacted to decreasing amount of zakat collected (Kasdi, 2016; Rahman, 2018). However, the productive zakat distribution' program of state philanthropic institutions have the necessary role in enhancing mustahiq' welfare (Hamzah, 2009; Thoriquddin, 2014). Non-formal and formal philanthropic organizations have differential segmentation, which leads to an institutional distinction. Non-formal philanthropic organization has a positive impact on increasing the social welfare, particularly in grass-root health and economic recovery (Lessy, 2014) as well as boosting the community-economic independencies through productive waqf (Munawar & Mufraini, 2021). The growth of social welfare that provided by non-formal charity institution has been sticking out on social works (Muhtada, 2014; Retsikas, 2014).

Two mainstream Indonesian charity activisms, non-formal (non-state actor) and formal (state actor), had retention to administratively and annually programmed. They have been pictured as the rigid, formalistic, and immutable organization to deep outreach the other needy people except for the annual recipients. A

glance has presented at the zakat of stocks in the Islamic Indonesian Capital Market (Abdalloh, 2018; Hardi, 2020). The zakat of stock has complicated mechanisms, long processes, and several units involving until the amount of zakat is arrive on the recipient's hand. On the other hand, the mustahiq needs are urgent and have to meet up as soon as possible. Therefore, to shade this shortage, the third model of charity activism has rising on the middle of youth people (Hardi, 2021).

The glow of the third charity activism has enriched Indonesian philanthropic activism and became a mediator to serve the untouchable recipients by both mainstream institutions. Youth people are the actors behind these initiatives. Utilizing the canals of social media, administrative destruction, and the speed of digital technology, they act to serve the needy, orphans, and the slum immediately without adminis

Islamic Social Finance

Assisting social welfare is the fundamental goals of the Islamic economic system. To reach a peak of goals, Islam put zakat obligation as one of the Islamic pillars. Zakat in Islamic teaching is the form of Islamic solidarity (Fauzia, 2017) and social insurance systems (al-Qaradawi, 1973). To arrive at those, Islam has obligated the Muslim who reach the *nisab* (zakat requirements) to issue the zakat based on their occupations (Abdelbaki, 2013). Meanwhile, particularly zakat has specific recipients mentioned in the eight groups in the verses of al-Taubah 9:60. On behalf of Islamic social solidarity and assurance, zakat guaranteed the fulfilment of the basic needs of each group of mustahiq (Ahmad & Main, 2014). Zakat distribution on Islamic philanthropy institution is an intermediary function between muzakki and mustahiq. The zakat that paid by muzakki may vary one and another. It is because of the differences of *nisab* and occupation behind the payer. For example, in agricultural zakat, the farmer has to paid zakat 5 per cent for irrigational-based harvest and 10 per cent for rain-based plants.

The accumulation of collected zakat has distributed for benevolence recipients, which they do not know each other

before. It is because of the intermediary function of philanthropic organization, to collect and distribute the Islamic almsgiving. Based on his functions (*Amanab*), the zakat mediator has to ensure that the distribution runs on the right track as Islamic teaching commands in the Quran and hadith.

Zakat management through formal, non-formal, or private organizations is proof of the special attention of the Islamic economic system to provide Islamic social finance. Islamic social finance did not only come from zakat but came from other Islamic voluntary giving, namely *sedekah*, *infaq*, and waqf (M. Zuhro et al., 2019). The three latter of Islamic almsgiving are not strictly such as zakat but more flexible in value, time, and everyone welcomed to do. Besides that, if zakat has specific recipients but another Islamic charity was not for certain groups.

In the Indonesian Islamic philanthropic landscape, the governance of Islamic charity activism has at least three groups that flourish in decades, known by a state actor, non-state actor, and youth actor. The representative of a state actor in the Islamic philanthropic movement is a formal institution of zakat, namely the National Board of Zakat. Meanwhile, the non-state actors represented by faith-based, social-based, or community-based philanthropic' organization, such as Rumah Zakat Indonesia (RZI), Dompot Dhuafa (DD), Muhammadiyah Zakat Board (LAZISMU), or Nahdhatul Ulama Zakat Board (LAZISNU). Apart from these two actors, youth philanthropic activism has become the third stream of Indonesian philanthropic' activism. They tended to move dynamically and tried to fulfil the gap of untouchable recipients of the two mainstream organizations.

Methods

This research paper is part of the study of Islamic economics, particularly in Islamic social finance. It is employed Participatory Action Research (PAR) method. In this context, PAR has attempted to ensure the researcher' involvement in the plan, discourse process, and program implementation of the Azzavirtium Endowment Fund (*Dana Abadi Azzavirtium/DAZZ*). The researcher role in the PAR method was not to put the community as an object but as

the subject and actively involved in the process till the program action (Nugroho, 1994). Through this involvement, the researcher enables to get detailed information and a well-understood program. Further, according to the information collected and data gained, the researcher does the systematic analysis based on the purposes of the study.

The presented data in this paper is primary and secondary data. The primary data have obtained through direct communication with the Azzavirtium Indonesia Foundation stake holder, DAZZ management, and DAZZ' donators. Due to social movement restriction during pandemic covid-19, the researcher attempted dual-mode interaction, online and offline. Focus Group Discussion (FGD) held online via zoom meeting platform with stake holder of foundation. Furthermore, telephone interview has conducted with several stakeholders and donators. The informant who has interviewed has a capability and capacity regarding the program of 2004s graduate. On the other hand, conducting offline FGD, in-depth interviews, and field observation has done on several occasions. Through these canals, the researchers have involved themselves in discussions, promoting and socializing, and implementing the DAZZ program. Even though the FGD was dynamic and took time but a united agreement has reached. Meanwhile, secondary data has taken from website of Family Association of Modern Boarding School (*Ikatan Keluarga Pondok Modern/IKPM*). Having explained the above-mentioned, the table 1, shortly described the method employed and each informant role in this research:

Table 1. Respondent and Technique of Corresponding

Respondent Code	Respondent Category	Duration	Technique
SWHB	Head of Azzavirtium Indonesia Foundation	95:58 Minutes Focus Group Discussion	Teleconference via zoom
ADMJ	Head of Advisory Board Azzavirtium Indonesia Foundation	5 times in depth discussion 95:58 Minutes Focus Group Discussion	Offline and Teleconference via zoom

Respondent Code	Respondent Category	Duration	Technique
ADWS	Executive Director of DAZZ	6 times in depth discussion and interviews	Offline
RBSF	Donator of DAZZ	19:33 Minutes	Telephone
RZKS	Donator of DAZZ	35:01 Minutes	Teleconference via zoom

Source: Author's documentation

The collected data through methods employed have analyzed systematically, compared, and put in dialogue with the relevant literature and the development of the philanthropic movement that occurs both overseas and in Indonesia. Attempted analysis has taken place on how the Indonesian Muslim community, especially, in this case, is the alumni association of Islamic boarding school and their Islamic social finance management. For that, this paper abled to parse the role of the alumni association of Islamic boarding school and its charity activism in the middle of mainstream philanthropic movements in Indonesia.

Result and Discussion

Islamic Boarding School' Alumni Association

Darussalam Gontor, the largest-modern Islamic boarding school (*Pondok Modern Darussalam Gontor/PMDG*) in the Indonesian landscape has a solid and huge alumni association network. The alumni association has established to accommodate the graduate sharing network purposes. Further, it has managed under the central official organization, namely the Family Association of Modern Islamic Boarding School (*Ikatan Keluarga Pondok Modern/IKPM*). IKPM was founded in the late 1949s and inaugurated officially in the fourth quarter of 1951s (ppikpm, 2021). Since that, IKPM has more than 90 association branches that occurred both in Indonesia and overseas in the early 2021s (ppikm, 2021). This amount of number showed that IKPM and its alumni network has a depth outreach until various province and regional levels.

Gontor' network is not only related to boarding school but

expanded onto preaching, and socio-economic empowerment. Despite feeling oscillated in the first or second years of graduation (Rahayu, 2018), they have a positive role in society, community, and even national preaching and political movement. Gontor' alumni handily met various occasion backgrounds in enhancing their economic works (Purnomo & Maulida, 2017). For that, IKPM has launched Gontor Business Forum (FORBIS) to accommodate, promote, share, as well as opportunity and relation expansion of alumni enterprises. This extra organization influenced by the mixed-method curriculum in Gontor, which blended religious, general science, mental, and life experience (Zarkasyi, 2020). In the same word, Islamic boarding school has inserted agility' values in the curriculum in providing ready to use alumni (Fauroni & Quraisy, 2019). FORBIS is not-limited to be a core of "information, education, consultation, mentoring, coaching, networking, and interconnection among Gontorian entrepreneurs" but providing free-used sustainable endowment fund for the needy party (forbis.id, 2021). FORBIS endowment activism has funded by donors. Furthermore, to utilize that, only registered member enabled to access it exclusively under the soft-loan scheme. The *Qard Hasan* is a contract form to access the funding, which obligated the borrower to return without additional rate but amount loaned (forbis.id, 2021).

Despite the general organization of Gontor' graduate like IKPM, which presented as a linkage between Gontor and its alumni and FORBIS became a house of sharing for alumni enterprises but has birthed the micro-organization at the graduation level. Graduation level organization has a small purpose than the two latter forms of association. Unlike the last two organizations, graduation united has been founded by the alumni of the year themselves. However, those various alumni Islamic boarding school association tried to impact their internal and the wider society. The next section of this paper will present the role of graduation level organization level of PMDG alumni, particularly graduation of 2004s, known as Lez Blues Azzavirtium.

Azzavirtium Endowment Fund

The name of the 2004s graduation is Lez Blues Azzavirtium, which graduated in the year 2004 and at the same time the PMDG reach

78s-year-old. The given name has initiated by the executive board member of the 2004s graduate, which means “Lez Blues/The Blue Prince” and “Azzavirtium” stands for “*al-izzah fi al-irtibat al-ummah*”. The combination has interpreted as “the blue prince: a glory in unifying the people”. This name is not only a vision over the shoulder of every 2004s alumni but becomes a source of their movement guidance philosophy. Thus, the planned and implemented programs by members of the 2004s alumni have towards the ummah united orientation.

As a student of PMDG, long from graduation day, the members of 2004 was scattered in various boarding schools branches, such as Gontor 1st (*Darussalam*) in the Ponorogo region, Gontor 3rd (*Daar al-Ma'rifat*) in Kediri district, Gontor 5th (*Daar al-Muttaqin*) in Banyuwangi, and Gontor 6th (*Daar al-Qiyam*) located in Magelang, Central Java Province. Just two years before graduation, they have educated to hold valuable agendas to foster their solidarity and togetherness. In grade 5th in an example, they have mandated to hold an event that involved entire member, which called “*Drama Arena*”. A year after successfully “*Drama Arena*”, they have returned to initiated an annual grand event as a peak of introduction week (*khutbatul arys*), namely “*Panggung Gembira*”. The two necessary agendas have educated the student to mimicry and act the roles as society as the reality. From that, solidarity and togetherness have been birthed among them, especially if the result from Kyai is high. The two agendas’ results tended to impact the member psychology and their confidence to be alumni and blend in with society. Therefore, the transferred values by Kyai, teacher, and annual educational agenda in the Islamic boarding school has a positive influence on the students, especially in their life after graduation and economic activism (Bawono, 2019).

Exact in 2004, the unforgettable moment for Lez Blues Azzavirtium members, which was auditioned and inaugurated as PMDG’ alumni. More than 700 graduated members have obligated to devote themselves to a year in alumni’ boarding school throughout Indonesia. A devotion has become an avenue of learning by doing of PMDG curriculum. After a year of the devotion duty, the alumni’ member has given the freedom the continue their

education and life-purposes. These policies have birthed diverse alumni professions. For instance, are teacher, lecture, entrepreneur, civil servants, preacher, and others (Team, 2020). The devotion distribution throughout Indonesia has implicated the disunited 2004 alumni connections in most of the member. Standing on the longing, experience, sense of solidarity, and kindship has established before, some 2004s graduates have initiated a group to unite the lost-contact and disuniting as they are as solid students of PMDG ago. Until the mid of 2017, this struggle had not been found a systematic avenue to united them as one but only such joining social media groups, like Facebook and WhatsApp's (A. MJ, personal communication, January 18, 2021).

Through these group has inspired the awareness of some member for the alumni 2004' potentials. To accommodate that wealth, they have made the registered organization, which birthed the formed the Azzavirtium Indonesia Foundation (*Yayasan Indonesia Azzavirtium/YIA*) in late 2017s (A. MJ, personal communication, March 12, 2021). In the beginning, the foundation purposes are social and educational movements (S. HB, personal communication, December 16, 2020; A. MJ, personal communication, December 16, 2020). At the social movement level, the external movement has flourished significantly since 2017. For that, YIA has shown its role by fundraising the donation from internal of 2004s graduate to lessen the disadvantages the disaster victims. It can be seen in their charity activism in flood in Banten and Kalimantan, earthquakes in Sulawesi, and so on (A. MJ, personal communication, January 8, 2021). Besides the external assistance, they also support internal of themselves. They have done the same fundraising to help victim recovery, like once assisting the fire victim from the graduate of 2004s. Furthermore, providing the donation for those who have passed away, which distributed by the nearest alumni from the beneficiary's home. This routine has repeated from one time to another.

However, the three social movements are incidental. It is because the fundraising activism acted if the disaster of misfortune occurs. If so, the YAI does not have enough reserve fund for sustainable action plan purposes. Responding to this gap, the

initiation of the sustainable fund has made through an endowment fund, which managed under Azzavirtium Endowment Fund (DAZZ). DAZZ is a program intended for assisting the orphans from 2004s alumni. The purpose of DAZZ is to maintain the relationship between alumni and their orphans (A. MJ, personal communication, February 13, 2021; A. WS, personal communication, Desember 2020). This program is a form of continuous compassion provided by alumni of 2004s graduate for their family's member. Sponsoring orphans activism has mentioned in the Quran, which a kind of noble character in Islamic teaching.

Sustainable Compassion Program

As mentioned above, the idea of DAZZ is to provide sustainable fund for internal YAI, especially for the orphans. Further, it is to strengthen the internal economy for the grieving family after his father/husband passed away. The discourse of the endowment fund has discussed several times but because of lacking and invalid data of YAI member lead the idea unable to implemented before (R. KS, personal communication, January 13, 2021). Furthermore, the birth of DAZZ as a program of YAI is the critic of unmanageable fundraising for external purposes. Thus, the external fundraising bustle turned its head away about orphans and how to help them the lessening anxiety through compensation. Eventually, because of coronaviruses diseases (covid-19) outbreak in the early 2020s and raising the passed away member of YAI, these become the causes for YAI to initiate an endowment fund, which agreed by name Azzavirtium Endowment Fund (Dana Abadi Azzavirtium/ DAZZ) (A. WS, personal communication, January 8, 2021). In late March 2021, there are approximately 12 orphans whose father is a 2004s graduate.

DAZZ' program in supporting orphan is frequent religious activism. Muslims, social, and faith-based organizations have been accomplished donation in several canals, such as scholarship, aids, assisting orphans, and so on. However, the DAZZ program in sponsoring orphans is quite distinct and fascinating because the sponsored orphans came from the internal 2004s alumni. At the same time, the program has settled as comprehensive and sustainable as possible. To that, it would need a lot of money to

make it possible. The strategy is to encourage their member to be a fixed donor, which donates the money monthly. The accumulated endowment fund will be distributed monthly for approximately 12 orphans, and its number would be sum up in line with the number of pass away member of 2004s alumni (Team, 2020; A. WS, personal communication, January 18, 2021). To commemorate the social solidarity, the donation distribution has delegated to the alumni nearby his home. Looking at the depth-substantial of this program, it was a kind of crowdfunding form, which employed by the social-based organization in fundraising (Masrikhan, 2018). One of the betters of crowdfunding program is the small donation from a lot of donors enables to help needy people significantly (Mollick, 2014).

Like another Islamic alms' activism, DAZZ did not put a fixed nominal that donators have to donate, but DAZZ laid it down as donator ability and voluntarily. Further, the DAZZ' donation was not strictly on requirement such as zakat obligation. DAZZ' donation management tend to simplify the avenue to donate for the orphans. Thus, they declared that the crowdfunding model is the best way to collect the donation rapidly than the traditional charity model. Even though the management level never met with the donors, they can ensure the donation allocation has used on the right track. On the other hand, the DAZZ' program met an advantage because the beneficiaries came from the people they have known before in the Islamic boarding school (A. WS, personal communication, January 18, 2021). Thus, the DAZZ' donation model tended to be more trusted because the general charity activism is given to the recipient that donors have unknown.

Maintaining the donator' trust, DAZZ managed the endowment fund collected though providing the periodic progress report (A. WS, personal communication, February 13, 2021, personal communication, February 22, 2021). The progress report has done through internal of 2004s alumni, and the program promotion has done through social media platforms such as Facebook and Instagram. The trust management like this is similar to the other charity activism such as collective alms (*sedekah rombongan*) (Kailani & Slama, 2020) and social platform kitabisa[dot]com. From the donator point of view, a specific goal of DAZZ' program to support orphans is

suitable with Islamic teaching, which has not needed the conditions unless his father has passed away. Furthermore, the determination of additional requirements for an orphan tends to put him into oppressive kilter because of losing his father. It is stated clearly by one of DAZZ' fixed donator:

“menyantuni anak yatim kuwi ra usa pake syarat, syarat dadi yatim kuwi abot, nek mau nyantuni yo, yantuni ae, ra sab pake syarat-syarat lain, lagi pula santunan yang kita berikan itu bukan untuk biaya hidupnya, melainkan hanya untuk menggembirakan hatinya karena kehilangan bapak. Ya ga usah liat ibunya mampu po ora, wong agama hanya memerintahkan kita untuk menyantuni yatim kok. (To sympathize with the orphan has not needed additional requirements because it becomes suffer for the orphan. The donation we gave is not to fund his life but to make him feel happy because his father has passed away. We did not need necessary to look at his mother, which rich or not, because our religion ordered it ummah to assisting the orphans).” (R. SF, personal communication, January 19, 2021)

According to the view above, helping the orphans was not necessary to set the additional conditions such as the orphan and his mother have to be poor, and his mom has not remarried. Thus, the additional requirements might be reducing the number of beneficiaries. On the other side, the particular criteria determination will extend the donor' worldly consideration to the religious order. The Quran said that the requirements in treating orphans are clearly and settle. For example, in Quran al-Dhuha: 6, 9-10 verses, said that to serve orphans has not allowed to arbitrarily and have to provide protection. In another instance, the sponsors have to keep the orphan' property right until he reaches an adult age (Quran al-Anam: 152). And so, on various hadiths of Prophet Muhammad SAW which mentioned fulfilling their needs. Thus, laid down the DAZZ crowdfunding program that involved Islamic values has on the right way because it will increase the donators (Achsiem & Purnamasari, 2016)including Islamic crowd-funding. Islamic crowd-funding is the platform designed to comply with the sharia. Considering as the

most populous Muslim in the world, the third largest democracy, and the biggest Muslim nation in the world, with favorable demographics and transition to a middle-income country, Indonesia will mean eventually become the biggest market for Islamic finance. Hence, the coming era of Islamic crowd-funding in Indonesia is also underway. However, there is still lack of awareness and understanding about Islamic crowd-funding including its prospects and challenges. There is also no specific regulation on Islamic crowd-funding yet. In near future, regulation must also be put in place for crowd-funding. Regulator needs to create frameworks that provide sufficient structure and protections while allowing enough space for an orderly and robust market to grow. It is incumbent on Indonesia to ensure the groundwork in its place. Otoritas Jasa Keuangan (OJK).

Besides, DAZZ did not stipulated additional conditions for sponsored orphans but has ensured that the charity activism aimed at supporting orphans from the 2004s graduate members were the long-term program. The sustainable charity means that the donation will be running as long as the 2004s alumni are alive (A. MJ, personal communication, March 12, 2021; A. WS, personal communication, March 12, 2021). Furthermore, the endowment fund should be distributed to the orphans even that continued to the second lineage. DAZZ' charity activism has projected to be continuing until the second-generation of 2004s alumni who have received the donation benefits, which expanded the benevolent fund to the others. For that, the continuity of DAZZ' charity is a form of sustainable compassion that has provided for a long-term period. Looking from the larger point of view, DAZZ' activism has given a new picture of a social-philanthropic movement that occurs both Indonesian landscape and overseas. If India has been found to the impulsive philanthropy among the community (Bornstein, 2009) and in Egypt, charity activism of Resala, the largest voluntary giving organization in Cairo, it has established by the concept of charity for God (Mittermaier, 2014). Meanwhile, in Indonesia, charity activism has been built on sustainable compassion. Thus, the philanthropic movement might extract the ego to compassing the others.

The trigger behind the scene of DAZZ internal sustainable

charity might vary from other established philanthropic organizations. Currently, the Islamic philanthropy organization became the mediator between the donors and beneficiaries. As a result, both parties often did not know each other, the donor has unknown by the recipient, and the beneficiaries have not specified their donators. It has become a ceremony routine of philanthropic organization in channeling *zakat*, *infaq*, *sedekah*, and *waqf* to recipients. Further, from this regular process, the donors received an annual report from their donation. Thus, the intermediary function of philanthropy organization seems to be a barrier between donor and recipient to flourish their compassion and thanksgiving.

Conclusion

The thoughtfulness tends to be great if adversity and disaster came to people. Natural disasters and pandemic have accrued evidence of the raised sense of empathy and impulse to assist and to lessen the victims. Although the amount provided was relatively small, the accumulative donations have shown a significant role to support losses. In the decade, both state-actor and non-state actor philanthropic institutions have taken a hand in social and humanitarian through religious charity fund. On the other hand, new religious-charity activism has raised in the middle of youth groups. As a result, it has enriched the picture of charity and philanthropic activism in the Indonesian landscape.

Focus on the third stream of Indonesian philanthropic activism, this paper argues that the social and charity activism in the Islamic boarding school association has brought a unique avenue in philanthropy management, especially for internal community resilience building. Furthermore, this paper reveals that the sustainable program DAZZ enable to classified as sustainable compassion. It is because the benefits have set for a long-term period. And the wish for their children will receive in the future what their father has done through DAZZ donation. It further found that the simple understanding in supporting the orphans has interpreted from a simple philosophical perspective and text of religious order. Although this paper discloses some engaging findings, the analysis attempted in this paper is limited to exploring one Islamic boarding school *alumni*. Therefore, it is interesting to look forward to future research on different *alumni* association in several Islamic boarding schools.

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