

**Generous Philanthropy Lazismu as a Form of Social Solidarity for
Muhammadiyah Citizens in Sorong Regency**

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ABSTRACT: The purpose of this study is to evaluate the Muhammadiyah people's altruism and generosity during the Covid-19 pandemic in the Sorong district using Lazismu. In this case, one of the Muhammadiyah Amil Zakat and Alms Institutions, often referred to as Lazismu, has been instrumental in raising locals' knowledge of the need of dispersing aid from zakat and alms. Despite Lazismu's zeal for carrying out its operations, there are still many Muhammadiyah members' support mechanisms for other Muhammadiyah members that need to be scrutinized, since they haven't entirely made room for Lazismu to function effectively. This study's implementation took place at Lazismu, Sorong Regency. Sources of data were obtained from Muhammadiyah members who contributed to Lazismu. The method used is the qualitative method. Researchers see the existing phenomena related to the generosity of Muhammadiyah residents through Lazismu. Based on the results of research and data analysis conducted, it can be concluded that the level of generosity through Lazismu is very high.

Penelitian ini bertujuan untuk mengetahui filantropi kedermwanaan warga Muhammadiyah pada kondisi pandemic Covid-19 di kabupaten Sorong melalui Lazismu. Dalam situasi tersebut salah satu lembaga Amil Zakat dan sedekah Muhammadiyah yang biasa disingkat Lazismu telah berperan penting dalam membangun kesadaran warga Muhammadiyah untuk menyalurkan bantuan yang berasal dari zakat dan sedekah. Ditengah kegairahan Lazismu menjalankan aktivitasnya masih terdapat beberapa bentuk dukungan dari warga Muhammadiyah terhadap warga Muhammadiyah lain yang masih perlu dipertanyakan sehingga belum sepenuhnya memberikan ruang bagi Lazismu untuk berperan secara efektif. Pelaksanaan penelitian ini

dilakukan di Lazismu Kabupaten Sorong. Sumber data diperoleh dari warga Muhammadiyah yang berkontribusi dalam Lazismu. Metode yang digunakan adalah metode kualitatif. Peneliti melihat fenomena yang ada terkait dengan kedermawanan warga Muhammadiyah melalui Lazismu. Berdasarkan dari hasil penelitian dan analisis data yang dilakukan, dapat disimpulkan bahwa tingkat kedermawanan melalui Lazismu sangat tinggi.

Keywords: Philanthropy, Lazismu, Social Solidarity.

INTRODUCTION

Muhammadiyah is the largest and oldest Islamic organization in Indonesia. The name of this organization is taken from the name of the Prophet Muhammad SAW so that Muhammadiyah is defined as an organization of people who are followers of the Prophet Muhammad. The purpose of the establishment of Muhammadiyah is to restore all deviations that occur in the da'wah process. Muhammadiyah was founded by KH Ahmad Dahlan in Kauman Village, Yogyakarta on 18 November 1912 (8 Dzulhijjah 1330 H). Since its inception, this organization has carried out a lot of social da'wah (Awaluddin & Saputro, 2020). In addition, this organization pays great attention to social issues, namely providing community service activities such as zakat, alms and waqf. As an Islamic organization that is growing modern in Indonesia, Muhammadiyah grows as a movement that has various kinds of business charities, ranging from schools, hospitals, universities, financial institutions as well as orphanages. Currently, the world is being shaken by an epidemic which is none other than the COVID-19 virus (Arifin dkk., 2022). Which is almost all over the world, one of which is Indonesia. In this situation, one of the Muhammadiyah Amil Zakat institutions, commonly abbreviated as Lazismu, has played an important role in building awareness among Muhammadiyah residents to channel funds from zakat and alms. In the midst of Lazismu's enthusiasm for carrying out its activities, there are still several forms of support from Muhammadiyah members for other Muhammadiyah members that still need to be questioned so that they have not fully provided space for Lazismu to play an effective role (Saputro & Rois, 2016). So it is necessary to know how is the philanthropy of Muhammadiyah residents through Lazismu during this pandemic?. This research was conducted with the aim of mapping the philanthropy of generosity through lazizmu. The data obtained can be used as a basis for Lazismu and Muhammadiyah residents and sympathizers in projecting Muhammadiyah philanthropy for the realization of a just and prosperous Islamic society. In addition to the general objectives of this research, there are also specific objectives, specific objectives in this study, namely: 1. Understanding the philanthropy of Muhammadiyah citizens through Lazismu. This study aims to look at the perceptions of Muhammadiyah residents in viewing the concept of wealth, zakat/alms and zakat, infaq, and alms institutions in Sorong Regency. 2. Obtaining real data in qualitative form regarding the potential of philanthropic funds. This research is a research that leads to

survey research, which is to describe the extent to which the philanthropy of the generosity of Muhammadiyah citizens through the *amil zakat*, *infaq*, and *almsgiving* institutions, namely *Lazismu*. There have been many previous studies that have examined the philanthropy of generosity, one of which is the research conducted by Kasdi (2019) *Building Independence through Women's Philanthropy; Generosity Potential for Empowering Indonesian Women*. Although there have been many previous studies that have examined philanthropy, but none have studied the philanthropy of the philanthropy of Muhammadiyah residents in Sorong Regency. The problem of *zakat*, *infaq*, and *alms* is very dependent on the level of income or income of Muhammadiyah residents. The significance of the research is as follows: 1) Scientifically, readers can gain knowledge about the philanthropy of Muhammadiyah residents through *Lazismu* 2) Adding reader insight about *Lazismu* as one of the largest *Amil Zakat* institutions in Indonesia. 3) Cultivate an attitude of awareness of generosity. 4) Socially, it can be used as reference material, understanding and learning for the Muslim community to become Muhammadiyah.

LITERATURE REVIEW

Philanthropy

Philanthropy is an act of loving fellow human beings so that they donate their time, money, and energy for the sake of others. This term is usually given to rich people who often donate funds to the poor. As an idea, the term philanthropy, which is defined as generosity or love for others, is not widely known by the public. The term philanthropy, as quoted by Kasdi (2016), is defined as a sense of love for humans that is imprinted in the form of giving donations to others. According to Latief (2013) the concept of philanthropy is closely related to a sense of caring, solidarity and social relations between the poor and the rich, between the strong and the weak, between the lucky and the unlucky and between the powerful and the powerless. In its development, philanthropy is interpreted more broadly as an activity of giving, which means the activity of giving, both material and non-material. Maftuhin (2017) about philanthropy activities carried out in general and worldwide, every human doing this activity by giving part of the treasure, time, money with the aim of helping others.

In Indonesia, as explained by Amelia Fauzi (2016), the practice of philanthropy has existed since the 19th century. This was marked by the growth and development of Islamic educational institutions such as *Madrasas* and *Islamic Boarding Schools* (Daroini dkk., 2020), as well as the establishment of Islamic organizations such as Muhammadiyah (1912) and *Nahdlatul Ulama* (1926). The practice of *zakat* (alms, alms), and *waqf* (religious endowment) has been rooted in the traditions of Islamic society and plays an important role between the state and civil society. Summarizing the opinion of Chusnan Jusuf (2007), in terms of its nature, philanthropy is divided into two, namely traditional and modern. Traditional philanthropy is charity-based philanthropy which is generally in the form of giving for the benefit of social services such as giving benefactors to the poor to help with food, clothing, shelter and so on. While modern philanthropy is commonly called Philanthropy for

social development and social justice which is a form of social generosity that is meant to bridge the gap between the rich and the poor. Modern philanthropy is expected to encourage structural and policy changes to favor the weak and minorities, in other words, to be more political.

Lazismu

Lazismu is a national level zakat institution that is dedicated to community empowerment through productive utilization of zakat funds, infaq, waqf, and other philanthropic funds from individuals, institutions, companies, agencies and others. Lazismu was founded by PP. Muhammadiyah in 2002, was later confirmed by the Minister of Religion of the Republic of Indonesia as the National Amil Zakat Institution with Decree No. 457/21 November 2002. Currently, Lazismu is spread in almost all parts of Indonesia, which makes its utilization programs able to reach all regions quickly, focused, and on target <https://filantropi.or.id/member/lazismu> Talking about the form of assistance. Lazismu has distributed a lot of assistance from benefactors, one of which is Lazismu designing a food security program in the face of a pandemic. <https://republika.co.id>. 2.3 Social Solidarity Social solidarity comes from two meanings of the word, namely solidarity and social. Social solidarity is a feeling or expression in a group formed by common interests. Durkheim saw social solidarity as a moral phenomenon. This is especially seen from the ties of village groups. There is little social order or social order in the city compared to the disturbance of order in the village. The attitude of solidarity and mutual assistance in the midst of the COVID-19 pandemic has indeed taken root in the culture of Indonesian society. A result that is learned from history that cannot be separated from the thoughts of the nation's founders. The lesson of the pandas we are facing today is to train ourselves to feel the suffering of others who are in need. 3 Social Solidarity Social solidarity comes from two meanings of the word, namely solidarity and social. Social solidarity is a feeling or expression in a group formed by common interests. Durkheim saw social solidarity as a moral phenomenon. This is especially seen from the ties of village groups. Thus, Infaq is a solution that will empower social life in the community so that there is a harmonious relationship between school stakeholders, teachers, students and the social community (Daroini, et al., 2020).

There is little social order or social order in the city compared to the disturbance of order in the village. The attitude of solidarity and mutual assistance in the midst of the COVID-19 pandemic has indeed taken root in the culture of Indonesian society (Amirullah dkk., 2021). A result that is learned from history that cannot be separated from the thoughts of the nation's founders. The lesson of the pandas we are facing today is to train ourselves to feel the suffering of others who are in need. 3 Social Solidarity Social solidarity comes from two meanings of the word, namely solidarity and social. Social solidarity is a feeling or expression in a group formed by common interests. Durkheim saw social solidarity as a moral phenomenon. This is especially seen from the ties of village groups. There is little social order or social order in the city compared to the disturbance of order in the village. The attitude of

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METHODS

This study uses a survey type of research where researchers look at existing phenomena related to the generous philanthropy of Muhammadiyah citizens through the *amil zakat*, alms and *infaq* institutions, namely *Lazismu*. This study uses purposive sampling, namely random sampling but adapted to the needs and specific objectives of the study. The determination of the sample in question is carried out based on several special characteristics, both from the research location and the characteristics of the respondents.

The research location was conducted in Sorong Regency based on a predetermined sample. The reason for choosing this location is that Sorong Regency is where the Muhammadiyah network is developing quite well, while another reason is that in Sorong Regency there is already a very active *Lazismu* network.

This research is a survey research that wants to know an overview of the generous philanthropy of Muhammadiyah citizens through the *Lazismu* institution. This study tries to reveal the facts as objectively as possible by categorizing Muhammadiyah members who will become respondents. The characteristics of the respondents in question are as follows: 1. Muhammadiyah residents who have NBM 2. Muhammadiyah residents who have a work background in any Muhammadiyah business charity. 3. Muhammadiyah Leaders (PDM/PWM) 4. Muhammadiyah Charity Business Leaders 5. *Lazismu* Management 6. Members of *Ortom* Muhammadiyah.

The data collection techniques specified in this study, namely (1) documentation techniques and questionnaire techniques or questionnaires consisting of 20 questions addressed to respondents with the following indicators: Perception of giving and generosity, giving motives, residents' views on the *Lazismu* institution, behavior and Muhammadiyah philanthropy.

The data analysis technique used is descriptive analysis because this study uses qualitative methods. Description analysis using data analysis techniques Miles and Huberman analysis model called interactive model. Activities in data analysis, namely data collection, data reduction, data presentation, and conclusion/verification.

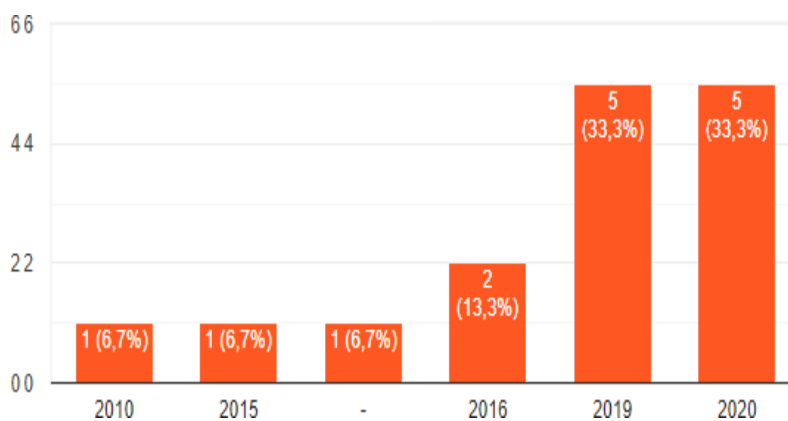
FINDINGS AND DISCUSSION

In this section, the researcher will describe in general terms the perception of philanthropy and the form of solidarity of Muhammadiyah residents in Sorong Regency through *Lazismu*. What is meant by perception in this research is the views, behaviors, and attitudes of Muhammadiyah residents regarding the concept of giving and giving motives, philanthropy and solidarity, as well as the ability to donate to Muhammadiyah residents in Sorong district. The data collected is the perception data of Muhammadiyah residents who are the respondents of this study. Respondents used are respondents who meet the requirements,

namely Muhammadiyah residents, members or administrators of Lazismu. In this case, the provisional findings in this study will be presented, namely the Concept of Giving and Motives for Giving to Muhammadiyah Citizens in Sorong Regency.

The majority of respondents started joining Lazismu on average in 2019 and 2020. As many as 5 people or around 33.3% in 2019 and 2020 Muhammadiyah members joined Lazismu institutions. A total of 2 people or 13.3% in 2016, and 1 person each or 6.7% of Muhammadiyah members joined Lazismu in 2010, 2015. These details can be seen in the following histogram:

Table 5.1 Years of joining Lazismu



Based on the research data obtained, it is known that the majority of Muhammadiyah residents in the practice of giving think that giving in Indonesia is good. This is indicated by the data of 46.7% of Muhammadiyah residents who think that the practice of giving. Muhammadiyah residents in Sorong Regency is very good and good, while there are 6.6% who think it is still in the moderate category. While no one thinks it's bad at all.

The research data is in the form of donations given by Muhammadiyah residents to Lazismu. Based on research data, the average respondent wants to do better and better things. This is shown from the perspective of Muhammadiyah residents who wish to compete in doing good, especially in terms of increasing donations. This shows that Muhammadiyah residents have a high social spirit. This assumption is reinforced by research data on donating which will always be increased for various good reasons and supports social and religious activities. The following is the presentation of research data:

The majority of Muhammadiyah residents will compete to do good, with one of them increasing donations more than the others, but it needs to be emphasized in this concept even though the concept will increase donations more than others, it does not mean the behavior is called *riya*. This behavior just wants to compete for goodness without any *riya* behavior in it. Based on the existing data, 53.3% of respondents thought they agreed to donate more than others, while 26.7% answered strongly agree, and only 20% of respondents answered less agree, this is influenced by the opinion that the increase in donations is higher. more

than others, will lead to riya behavior, although basically this behavior is not reflected in it.

After the perception of donating more than others, it is then known that the perception of increasing donations will increase if income increases. Based on this statement, 80% of respondents agreed to increase donations if income increased and 20% of respondents answered strongly agree. Based on these data, it is concluded that Muhammadiyah residents will increase donations according to their income, so that if income increases, donations will increase.

In terms of seriousness and social activities carried out by Lazismu. Lazismu distributes zakat, infaq and alms to help others, and for the benefit of society in general, Muhammadiyah residents will increase their donations. This is in accordance with the purpose of the Muhammadiyah community to donate, namely to help others so that if the funds are donated to social activities for the benefit of the community. For more details can be seen in the following pie chart:

Muslims believe with all their hearts that there is no God but Allah, the Lord of the worlds and acknowledge that the Prophet

Muhammad is the Prophet of Allah or his messenger. Based on these beliefs, there is no need to doubt about religion as an important thing in life. This is confirmed by research data which reveals that as many as 86.7% of Muhammadiyah residents answered strongly agree, while as many as 13.3% of Muhammadiyah residents answered agree. In addition, none of the Muhammadiyah residents answered that they did not agree or even disagreed.

When someone in their heart believes that by donating they will get inner satisfaction, they will automatically increase the amount of donations for their inner satisfaction. Because satisfaction lies between the pulse and the heartbeat. This behavior will give you inner peace. On this basis, 60% of Muhammadiyah residents think that donating will provide a sense of inner satisfaction for those who donate, while 40% of Muhammadiyah residents only answered agree to the statement.

All donations given to Lazismu in the form of zakat, infaq, and alms are given with the hope that the donation will be channeled to a religious activity. So, based on this expectation, 73.3% of Muhammadiyah residents agreed to increase donations if the donations were used for religious activities. However, there are Muhammadiyah residents who answered strongly agree with the higher category, namely strongly agree to increase donations by 26.7%. This picture becomes a reference, so that Lazismu continues to be an institution that distributes zakat, infaq, and alms which continues to grow following its era and its existence becomes strong and growing.

It has become a must, that those who deserve to be administrators or members of Lazismu are Muhammadiyah residents who have long been members of the association and understand the values of Muhammadiyah. As in the diagram, it shows that 80% of those who answer really need it while those who answer need 20%. This shows that the enthusiasm of Muhammadiyah residents in participating to advance Muhammadiyah through Lazismu is greatly increasing. For the advancement of the existing institutions under the Muhammadiyah association, it is a must for Muhammadiyah members to take part in the development of institutions, especially Lazismu and no less important other institutions. As shown in the graph, the statement needs to get a score of 46.7%, followed by the statement very necessary 26,

As a Muhammadiyah citizen, the concepts of zakat, infaq, and alms are not only theoretical knowledge, but are actually actualized in life, that one of the missions of the presence of Muhammadiyah founded by KH Ahmad Dahlan is a humanitarian mission. Therefore, anyone who becomes a member of Muhammadiyah feels it is very necessary and necessary to distribute zakat, infaq, and alms. As can be seen in the very necessary statement with a total score of 60% and the statement necessary 40% while the less necessary and unnecessary statement does not have a total score.

There are several ways that Muhammadiyah residents do in distributing zakat, infaq, and alms, but what Muhammadiyah residents like is Lazismu officers pick them up from residents' homes, because Lazismu administrators have distributed zakat, infaq, and alms boxes. .

As can be seen in the statement that the zakat officer picks up at home, the total score is 40%, while the statements of self-delivery, direct distribution to mustahiq, and transfers both have a total score of 20%.

Lazismu Sorong Regency in allocating religious activities does not just wait to be visited, but comes and picks up services directly and quickly. As can be seen in the diagram, the statement of pick-up service scores 40% and the statement going directly to the institution has a score of 33.3%, then the transfer statement has a score of 20%.

In accordance with Muhammadiyah's mission to focus on humanitarian issues, Lazismu Sorong district in issuing zakat, infaq, and alms in a month is very large. The large statement has a total score of 66.7% and the medium statement is 33.3%. Muhammadiyah residents strongly believe in Lazismu Sorong district, because in the management and distribution of zakat, infaq, and alms a day above Rp. 100,000 – Rp. 225,000. as in the diagram that the statement of Rp. 100,000 – Rp. 225,000 total score of 46.7% and statements below IDR 100,000 Total score of 33.3% then statements above IDR 300,000 total score of 13.3%.

The motive for giving Muhammadiyah residents is actually not in doubt, because there are 4 motives that have become statements of citizens, but only 3 motives have become a concern and have been implemented. The first statement is very helpful with a score of 60%, followed by a reliable statement with a score of 26.7% and the most professional statement with a score of 13.3%.

How Philanthropy and Solidarity of Muhammadiyah Citizens in Sorong Regency? dhow aboutThe Charitable Ability of Muhammadiyah Citizens in Sorong Regency, as well as the final conclusion regarding Philanthropy Through Lazismu as a Form of Social Solidarity for Muhammadiyah Residents in Sorong Regency. The following is a discussion of each:

Talking about philanthropy and the solidarity of Muhammadiyah residents in Sorong Regency is related to a sense of concern, solidarity, and social relations between the poor and the rich. The concept of philanthropy is interpreted more broadly, namely not only related to the charity activity itself but how the effectiveness of an activity of giving both materially and non-materially that can encourage community change. In this case, Muhammadiyah residents in Sorong Regency in philanthropic and solidarity activities are quite high, this is proven by the results of research obtained that Muhammadiyah residents always donate activities in the form of zakat, infaq, or alms to help others in need or in other activities. others who are still in the level of religious activities.

Furthermore, when viewed in terms of the ability to give Muhammadiyah residents in Sorong Regency, it is in the very good category. This is because in them giving charity, it is an inner satisfaction if they can donate the fortune obtained for religious purposes, or donate to others who are more in need. So on that basis, if their income increases it will increase the amount of donations, because they believe and believe that from some of the fortune they get there is someone else's right to it.

CONCLUSION

Philanthropy Through Lazismu as a Form of Social Solidarity for Muhammadiyah Residents in Sorong Regency, is a survey research with a qualitative approach. The conclusion obtained based on the results of data analysis research and discussion that Muhammadiyah residents of Sorong Regency in the practice of giving as a form of philanthropy through Lazismu is very high, it is based on the desire to help others as a responsibility among fellow Muslims. In addition, the practice is believed to be a form of solidarity between Muslims.

The data which states that the level of philanthropy through lazismu is very high is supported by research data obtained through a questionnaire, namely the practice of giving Muhammadiyah residents in Sorong Regency by 93.4%.

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