Islamic Philanthropy-Based Green Economy Assistance to Build Post-Pandemic Resilience

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Abstract: The purpose of this study is to find out efforts to build self-reliance by assisting a green economy based on Islamic philanthropy in post-pandemic times. The method used in this study is Asset Based Community (ABCD) with direct assistance to the intended institution. The results of the study show that: (1) efforts to pay attention to the sustainability of the green economy by using assistance to the community by using zakat, shadaqah, and waqf instruments. (2) assisting the community in seeking self-reliance with a green economy based on Islamic philanthropy together with educational institutions, sharia financial institutions, and religious socio-economic institutions through socialization and saving natural resources in the use of existing facilities after the pandemic.

Keywords: green economy, Islamic philanthropy, resilience, post-pandemic

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INTRODUCTION

During the pandemic, the Indonesian state government implemented a work from home policy (Siswantororo, 2022), which had a significant impact on the trade sector (Rahmawati & Primanto, 2021). The pandemic has caused substantial disruptions in various fields, including education, the economy, tourism, and health. In the aftermath of the pandemic, nations, including Indonesia, are focused on recovering and revitalizing the sectors that have been affected.

To foster resilience within communities and enable them to rebuild and develop the economy to support overall improvement, there needs to be a concerted effort with comprehensive support from educational institutions, financial institutions, socio-economic organizations, and religious institutions. Educational institutions play a crucial role in nurturing self-sustainability and imparting knowledge in science, technology, nature, and religion to prepare future generations as scientific experts who can contribute to the nation's progress while maintaining the sustainability of natural resources. Providing education to students and individuals in the education sector is important in promoting a green economy that conserves natural resources and minimizes consumption costs within educational institutions.

Family resilience, influenced by adaptation and stress factors (McCubbin & Patterson, 1983), can be defined as the ability to adapt positively under specific circumstances (Snyder et al., 2021). The combination of individual characteristics and strong family ties contributes to family philanthropy (Patterson, 2002).

Community resilience, specifically within financial institutions, involves providing services for fund availability and investments managed through proper management practices that are environmentally friendly. This approach, based on Islamic philanthropy, aims to streamline human labor and promote energy savings within a green economy framework. Community reflections on fulfilling zakat obligations and fostering a social spirit through infaq, shadaqah, and waqf with mobile banking facilities or digital financial applications exemplify this perspective.

According to Jeavons (1994), religion plays a significant role in promoting philanthropy, with four aspects to consider: (1) religion encompasses a doctrine that encourages followers to assist the less fortunate; (2) religious institutions function as both benefactors and recipients; (3) religion has a substantial influence in shaping philanthropic organizations; and (4) religion acts as a driving force in creating social spaces where philanthropic activities and institutions can thrive. Hence, various acts of generosity, including charity (Watts, 2006), are widely recognized as philanthropy, defined as "Voluntary Action for the Public Good" (Payton & Moody, 2008).

The effectiveness of social institutions can be observed in the proper implementation of Islamic philanthropy to fulfill the maqashid sharia. However, if there is a reluctance among individuals to engage in Islamic philanthropy, leading to a decline in fulfilling the maqashid (purpose) sharia, it is important to understand the underlying reasons. The government and society have made efforts to promote religious moderation and maintain religious traditions that enhance individuals' quality of worship. However, certain obstacles hinder smooth implementation within social, economic, and religious organizations (Latifah & Umah, 2022).

Social institutions consist of networks and processes that maintain relationships and patterns according to individual and group interests. They regulate and direct various activities required to meet human needs (Gunawan, 2000).

Islamic philanthropy and its movement patterns still have significant potential that can be optimized through various means, including donor involvement and the establishment of philanthropic institutions such as BAZNAS, LAZ, LAZISMU, LAZISNU, and others. Government regulations and the utilization of Islamic philanthropy funds in the distribution of ZISWAF (Zakat, Infaq, Shadaqah, Waqf) funds play a crucial role. The economic impact of COVID-19 has been substantial, and many countries rely on the Sharia system and the empowerment of Islamic philanthropy to reduce poverty levels through the distribution of ZISWAF funds. The effectiveness of income redistribution relies on the optimal performance of individuals or institutions responsible for the distribution, following the established guidelines. Failure to carry out this role effectively may lead to increased income inequality (Latifah & Umah, 2022).

Resilience refers to the ability of individuals or groups to adapt, survive, and even transform for the better. It is a continuous process influenced by internal and external factors, including family, education, and the environment. Individual resilience is shaped by three factors: external factors that provide support for survival, internal factors that reflect self-strength and characteristics, and the ability to innovate and problem-solve (Grotberg, 2001).
A green economy is characterized by an economic system that not only meets human needs but also considers environmental impacts (Wu et al., 2020). The concept of a green economy prioritizes the future of natural resources, risk management, and environmental well-being (Loiseau et al., 2016). Long-term practices aim to reduce carbon dioxide emissions, combat ecosystem degradation, and alleviate poverty (Musango et al., 2014).

Given the current circumstances, it is essential to support communities, particularly rural communities, in understanding the importance of the green economy and implementing Islamic philanthropy and resilience to rebuild after the pandemic. Active involvement through education and assistance offers significant opportunities for communities to embrace zakat practices and other forms of philanthropy as means of self-defense and to contribute to the realization of an environmentally friendly green economy. The focus of assistance in rural areas, such as Paciran Village in Lamongan Regency, offers a unique context with diverse thoughts and livelihoods, providing potential for economic growth and religious development after the pandemic.

This research aims to assist educational institutions, Islamic financial institutions, and community socio-economic institutions in Paciran Village, Lamongan, in achieving resilience through the implementation of a post-pandemic green economy.

METHOD

In the assistance carried out for the implementation of a green economy with a post-pandemic Islamic philanthropy approach focused on Paciran Village, Paciran District, Lamongan Regency, North Coast of East Java, the Asset Based Community (ABCD) approach is used.

ABCD is used as an approach in community service because the orientation of community service is an effort to increase the capacity of the community so that they have the power to recognize and utilize all their strengths and assets for the common good. This is because ABCD is an approach in community development that is in the big flow of striving for the realization of a social life order where the community becomes the actor and determinant of development efforts in their environment or what is often referred to as Community Driven Development (CDD).

Expectations of what might happen are limited by what they can offer, i.e. what resources they can identify and mobilize. This is because the ABCD method directs that everyone is encouraged to start the change process by using their assets. Then realizing that if these resources exist or can be obtained, then help from others becomes unnecessary. The community can start tomorrow on its own. This process makes them much more empowered (Dureau, 2013).

Development is usually used in community assistance that prioritizes the utilization of assets and potential around which has the potential and assets that can be used by the surrounding community in continuing and filling the ongoing or future development.

The existence of a community of people who have complex professions in the north coastal area of Lamongan Regency, to be precise in Paciran Village, this makes an opportunity in developing the potential of the sea in improving the community's economy. This must be balanced with the complete facilities owned by Paciran village in serving the people of the north coast of Lamongan in the fields of religion, society, economy, education, and health.

The form of implementation of the ABCD method in this assistance uses stages in assisting the Paciran village community with green economic literacy with a post-pandemic Islamic philanthropy approach. There are five (5) stages in the ABCD method in research and service (Payton & Moody, 2008).

1. Discovery

This stage is through interviews and personal discovery of problems in life contributions individuals make to an activity or enterprise. At the discovery stage, we begin to shift responsibility for change to individuals with a stake in the change, namely local entities.

The facilitator conducted interviews with Paciran villagers about the importance of education related to the green economy with Islamic philanthropy. These interviews can be used to identify existing assets and uses. This interview is a story between the community and the facilitator so the one who speaks a lot later is the Paciran village community on the North Coast of Lamongan.

2. Dream

By creatively and Collectively able to see the future we want to know. At this stage, everyone explores their hopes and dreams both for themselves and the organization. A shared dream or vision of the future can consist of images, actions, words, and photos. After conducting interviews with the fishing community on the north coast of Lamongan, the facilitator began to know the dreams or desires of the Paciran community. After knowing the wishes or
dreams, the next step is to design an activity to fulfill the community’s dreams.

3. **Design**
   The stage where all groups are involved in utilization, inclusion and collaboration to achieve goals. This planning process is a way of recognizing the assets of Lamongan’s north-coast fishing communities. Assets that are visible in the Paciran Village area. These assets will be managed to fulfill the dreams of the people of Paciran Village.

4. **Define**
   The stage where the group leader chooses topics and goals with community intermediaries through Focus Group Discussion (FGD). The FGD was realized by determining the focus of discussion and deliberation on the issues discussed with the Paciran Village community and the community around the North Coast of Lamongan.

5. **Destiny**
   The last step is to create inspiration and innovation both focused on individuals or society. The final step is to implement the agreed-upon activities to fulfill the community's dream of asset utilization. In addition to fulfilling the dreams of the community, the development of the Paciran community can expand.

   The research instrument is a useful tool for collecting data. There are data collection techniques, namely observation and interview techniques (Suryabrata, 2008). Although the method applied in community service in the final process requires an analysis based on the instruments to be used in extracting information related to the smooth running of community service carried out in Paciran Village, Paciran District, Lamongan.

### RESULTS AND DISCUSSION

#### Islamic Philanthropy

The term philanthropy comes from the words *Philo* and *anthropos* which means love of man. Philanthropy is a form of concern from a person or group towards others based on the love of all human beings. More broadly, the root of the word philanthropy comes from loving people, so it is widely practiced by cultures and religious communities around the world. Philanthropic activities have been going on for a long time, even before Islam, because the discourse of social justice had already developed (Abubakar, 2006).

Philanthropy comes from the English philanthropy, whereas in Arabic, Islam is known as *al-ata’ al-ihtima’i, al-takaful al-insani* or *’ata khayri*.

And sometimes it also has the meaning of *al-bIRR or as-sadaqah* (Ibrahim & Sherif, 2008). Islamic philanthropy was adopted from the Greek philanthropia, where *philo* means love and *anthropoid* is human (Sulek, 2010). The meaning of love in philanthropy is charity, if the Latin term is known as *caritas* which means unconditional love. (Anheier, 2005).

According to Cohen (2005), a very fundamental teaching whose source is not only derived from religious teachings but is solely based on humanity. For example, the practice of philanthropy in the Pre-Christian period (Greek and Roman) by carrying out infrastructure development, support for state defense (soldiers, weapons), assistance for the needy, and so on (Cohen, 2005).

The classification of philanthropy in Islam is divided into two, namely traditional and social justice. Forms of philanthropy such as ZISWAF (Anggoro, 2019).

1. **Traditional philanthropy**
   This type of philanthropy is charity-based or consumptive. In practice, the form of traditional philanthropy is social service by giving to those in need with the poor category. Judging from its orientation, traditional philanthropy is individual and there is no institutional management effort in it.

   Seeing from this form of fund distribution, traditional philanthropy is prone to manipulation of funds in the form of individual enrichment, and egocentrism in the eyes of the public. In addition, its weakness is that it cannot develop the standard of living of the community (Kholis et al., 2013). This will make people continue to depend on the gifts of others without any independent effort. Traditional philanthropy was widely practiced before the existence of social financial institutions or management bodies, with the distribution system directly giving to the rightful.

2. **Philanthropy for social justice**
   In the concept of philanthropy for social justice, there are elements of community empowerment (productive). Empowerment is an effort to improve the standard of living of the community as a multi-dimensional process, including natural resources, human resources, and social resources. According to the socio-cultural point of view, human resources are agents of development in their capacity as individuals in society which includes the capacity to produce, equity, authorization, continuity to develop, and awareness of interdependence.
Green economy can be realized by improving environmental quality, low carbon development, maximizing disaster resilience and climate change. The hope of all of this is the realization of the utilization of natural resources, reducing pollution, increasing welfare and accelerating the realization of sustainable development.

Human resources are different from natural resources where the more the quantity, the more the potential for development, but in human resources, the quality aspect is much more important than the quantity aspect. This is because the increasing number of human resources may not be an asset but may be a burden. In addition, quality also affects productivity. The quality of human resources can be seen in several aspects such as education, economy, politics, health, and others.

Environmental relations and development according to Sanim (2020) is as follows:

a) Healthy environmental management and economic development.

b) An unprotected environment will hinder development, and an unhealthy environment.

c) False dichotomy in environment and development.

The existence of philanthropy for social justice does not mean that traditional philanthropy is no longer needed, because the fulfillment of urgent basic needs is also important. So traditional philanthropy and philanthropy for social justice must be seen as needing each other and complementing each other.

**Socio-economic and Religious Financial Institutions**

Financial institutions are places for people to save and invest and also carry out credit or financing activities both in banks and non-banks (cooperatives, pawnshops, factoring, leasing, venture capital, etc.) by expecting asset security and allowing rewards in the form of interest or profit sharing.

The application of Islamic philanthropy can be seen in various Islamic Financial Institutions with ZISWAF. The provisions for receiving ZISWAF funds for individuals or institutions carried out at Islamic Microfinance Institutions are adjusted to the purpose of receiving these funds (Latifah & Umah, 2022).

Social institutions here are often seen with the existence of foundations, orphanages, and elderly shelters that are intended for people who no longer have a complete family with all the limitations and minimal ability to fulfill their needs so that the self-resistance of the community deserves to be placed in existing social institutions.

One of the places that provides management and empowerment of the village economy known as village economic institutions can be run based on BUMDes (Village-Owned Enterprises) with a focus on the development and growth of the community economy.

Religious institutions found in rural areas often have management over religious issues and harmony between existing religious communities. Religious institutions are social institutions that regulate human life in religion, whether Islam, Hinduism, Buddhism, Christianity, Catholicism, and other religions. The main purpose of religious institutions is to maintain religious harmony as a means of helping to find moral identity, as a means of increasing group solidarity, social cohesion, and friendliness in getting along and others.

The term "Socio-Economic Religious Institutions" encompasses economic institutions, social institutions, and religious institutions. Social institutions are groups that maintain social relationships while considering the interests of individuals or groups. These institutions encompass behavioral patterns and tasks that individuals or society must undertake to fulfill human needs, establishing regulations, directing activities, and addressing various societal requirements (Gunawan, 2000).

**Resilience**

Resilience is the power one has to adapt and overcome tough problems in life. Able to survive under pressure and downturn in life (Reivich & Shatté, 2002). Resilience is the ability of individuals or groups obtained from a continuous process from within, family, education, and the environment, making them able to continue to survive, adapt and even transform for the better. Individual resilience is generally formed by three factors (Grothberg, 2001).

First; external factors that make individuals able to survive in the face of a test. This factor is known as I have. In this case, good role models such as parents, ustaz, and teachers have a very important position in shaping individual resilience. This factor provides resilience support, including; independence; role models; religious community; morality.

Second, internal factors or the strength of the self-possessed by the individual, known as I am. In the form of a personality that is loved; calm and kind, optimistic, confident and respectful; empathetic and caring; responsible and hopeful, and faith in God. This factor is the main capital to make individuals able to survive in responding to difficult circumstances.
The third is the I can factor. In the form of individual ability to innovate, commit, humor to reduce pressure, communicate with thoughts and feelings, solve various problems, control behavior and impulses, and provide assistance.

This I can factor is considered as problem-solving in dealing with unwanted conditions. So that he can predict the cause of a problem and provide an appropriate solution. The three factors above, I have, I am and I can, must be owned by individuals so that they can be called individuals with resilient character. If one of these factors is not possessed, then it is difficult for the individual to be categorized as a resilient individual. Individuals considered resilient can be patient and quickly return to their pre-traumatic condition and appear more resilient after difficulties (Anggoro, 2019).

Resilience is the result of the strength that exists in individuals so that they can adapt to conditions that are not According to Grothberg (2001) is the ability or human capacity of a person, group or community that allows them to face, prevent, minimize and even eliminate the adverse effects of unpleasant conditions, or even change the miserable conditions of life into something natural to overcome.

Rihlah explained that according to Law Number 10 of 1992, the definition of family resilience is a dynamic condition of a family that has tenacity and resilience and contains physical material and psychological mental-spiritual abilities to live independently and develop themselves and their families to achieve a harmonious state.

Overview of Paciran Village, Lamongan

Paciran Village is a village and sub-district in Lamongan Regency which is located in the northern part and directly facing the Java Sea. The following are the boundaries of Paciran village: the north is bordered by the Java Sea, the south is bordered by Sumur Gayam Village, the east is bordered by Tunggul Village, and the west is bordered by Kandang Semangkon Village.

Paciran Village itself has an area of + 488.10 Ha with a population of 18,934. On the other hand, Paciran Village is the second village that attracts the largest population in the Paciran sub-district, with a total of 5,367 family cards (KK). The population of Paciran village based on gender is as follows Males 9,849. Female 9,085 people Total population 18,934 people.

Based on an interview with the village head, the vision and mission of Paciran Village can be identified. The vision is "The creation of a transparent, professional, honest and trustworthy Paciran Village Government and the creation of peaceful and harmonious social relations, as well as improving the lifestyle of the people of Paciran Village, Paciran Sub-district, Lamongan Regency in the fields of economy, education, and health." while the missions of Paciran Village are: 1) Organizing the Paciran Village Government Apparatus in Paciran Sub-district, Lamongan Regency so that they can carry out their duties following their respective main tasks. 2) Fostering and creating community harmony in Paciran Village, Paciran Sub-district, and Lamongan Regency neutrally and independently. 3) Increase the participation of youth and teenagers in the fields of development, sports, arts, and society. 4) Improving and motivating religious activities, especially those of the Paciran Village Muslim Association. 5) Improving public facilities and infrastructure following the aspirations of the community as outlined in the Village Medium-Term Development Plan (RPJM Desa) document.

With the vision and mission of Paciran Village, it is clear that Paciran Village is a village that cares about the resilience of its people and is ready to become a village that can create development in various sectors. This requires assistance from experts in realizing the vision and mission to rise from the pandemic and realize community welfare.

In community service in collaboration with Paciran village, several stages must be recognized to realize a green economy with an Islamic philanthropy approach to create resilience after the pandemic. The ABCD method has five key steps to carry out the mentoring research process (Dureau, 2013):

1. Discovery

In this stage, there is a need for synergy between village leaders and experts, and community leaders in various fields to jointly find out what problems or shortcomings make it difficult for the Paciran village community to create resilience even though it is easy to apply Islamic philanthropy by always trying to apply a green economy.

The discovery of weak points in the economic field can be seen from the community's income, which is sometimes less able to meet the needs in difficult times such as a pandemic so special assistance is needed by providing education and reminding that Muslims are important to apply Islamic philanthropy which can later support a green economy by loving the universe and the future of the surrounding environment by saving. By implementing this, it is hoped that the people of Paciran village can control family finances and will never experience shortages in meeting their needs.
The weakness found in the world of education is that many schools are still unable to lift the poor to get free education for up to 9 years. And the culture of using school assets is often wasteful by not paying attention to the surrounding natural resource environment such as in the excessive use of paper which greatly hinders the development of a green economy. Whereas Muslims who understand Islamic philanthropy will be able to think of other God's creations, namely this universe, which must also be considered for its sustainability. And if you can maintain the school's resilience will be created and the problem of lack of assistance for students who cannot afford it can be created because it can create savings.

While the discovery of problems in the field of social religion here lies in public awareness of the principle of helping and fulfilling the obligations of the pillars of Islam, especially paying zakat fitrah or maal, which is felt to have never been socialized to the community so that the distribution of prices is uneven and the impact is still poverty. This needs assistance by carrying out socialization and education to the community. Moreover, the digital era has been facilitated practically to realize a green economy to save on the use of paper or other natural materials which are becoming increasingly extinct. With education and socialization in the community, it will be able to create resilience for the people of Paciran village.

2. Dream

By creatively and collectively looking at a possible future, what is highly valued is linked to what is most desired. At this stage, everyone explores their hopes and dreams both for themselves and the organization. A shared dream or vision of the future can consist of images, actions, words, and photos. After conducting interviews with the fishing community on the north coast of Lamongan, the facilitator began to know the dreams or desires of the Paciran community. After knowing the wishes or dreams, the next step is to design an activity to fulfill the dreams of the community.

Indirectly, what is the dream of the Paciran village community for the fulfillment of post-pandemic resilience can be realized by learning to apply Islamic philanthropy in life to encourage the creation of a green economy through savings and wise use of all facilities, both artificial and already available in the universe, to be implemented in all aspects of the social, economic, health and religious fields.

3. Design

The process by which an entire community (or group) engages in learning about its strengths or assets to begin utilizing them in a constructive, inclusive, and collaborative way to achieve its aspirations and goals. This planning process is a way of recognizing the assets of Lamongan's north-coast fishing communities. The visible assets in the Paciran Village area are the natural and human resources of Paciran Village. These assets will be managed to fulfill the dreams of the Paciran Village community.

Assistance is needed in designing the concept of realizing post-pandemic resilience to be able to rise and grow again. One of them is by designing to implement Islamic philanthropy with the obligation to pay zakat fitrah and maal for Muslims and carry out customs in the form of ZISWAF for the sake of equitable distribution of assets to the community. And in the implementation of these obligations and customs can already be done with the green economy system available in payment applications that do not need to be manual or traditional to save natural resources which are decreasing in number and have been damaged. This can be done not only in financial institutions such as banks or cooperatives or pawnshops and others but can also be practiced by socio-economic and religious institutions that have an important role in the growth and order of the village. Previous researchers have conducted Islamic financial literacy assistance for Islamic Microfinance Institutions in Paciran Village, Paciran District, Lamongan Regency (Latifah & Suroso, 2023) with the hope that existing Islamic Financial Institutions fully understand the existing financial system.

4. Define

The focus of the discussion will be positive things. The FGD process can run smoothly if it has been agreed upon in the discussion that will be discussed in the discussion between the facilitator and the Paciran Village community and the community around the North Coast of Lamongan.

Determining a special discussion in the fulfillment of personal resilience for the community can be done with a focus on the solution that wants to be implemented between the focus of determining the assistance carried out is:

a. Conducting socialization and education to the community on the obligation to carry out existing Islamic philanthropy in the form of paying zakat fitrah and maal as well as carrying out charity in the form of ZISWAF.

b. Providing literacy on the existence of a green economy program that has the benefit of
protecting village assets available in the universe by saving natural resources to improve the community's economy in all aspects of life.

c. Creating synergy between the village government, community leaders, and experts from various fields including education, financial institutions, and socioeconomic and religious institutions to be able to realize self-sustainability with the application of Islamic philanthropy to create a green economy program.

5. Destiny (Do it)

In this stage of implementation, the last step is to carry out the activities that have been agreed upon to fulfill the dreams of the community from asset utilization. In addition to fulfilling the dreams of the community so that the development of the Paciran community can expand. By implementing what has been dreamed of with the process of determining weaknesses and planning existing programs, it is not difficult to implement Islamic philanthropy with green economy programs to preserve nature and maintain the source of income for the village community.

The theory is a guide to seeing reality in society. The theory is used as a mindset in solving a problem that exists in society. This assistance uses the Asset Based Community Development (ABCD) theory approach, which prioritizes the utilization of assets and potential around and owned by the community. To then be used as a material that empowers the community itself.

CONCLUSIONS

This study concludes that efforts to build resilience based on Islamic philanthropy are: (1) efforts to pay attention to the sustainability of the green economy by using assistance to the community using the instruments of ZISWAF. (2) assisting the community in seeking resilience with a green economy based on Islamic philanthropy together with educational institutions, Islamic financial institutions, and religious socio-economic institutions through socialization and saving natural resources in the use of existing facilities after the pandemic.

Novelty in this research is the existence of a form of follow-up by paying attention to natural phenomena in seeking self-sustainability through Islamic philanthropy with the instruments of ZISWAF in various institutions that are often used by the community such as educational institutions, Islamic financial institutions, and community socio-economic institutions to preserve and guard nature with the application of green economy in the operations and facilities provided by each institution.

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DISCLOSURE OF CONFLICTS OF INTEREST
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