

SUCCESSFUL FACTORS IN BUILDING COMMUNITY PHILANTHROPY (CASE STUDY ON LAZISNU MWC NU KALIDAWIR, TULUNGAGUANG DISTRICT, EAST JAVA - INDONESIA)

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Abstract

Objectives: Poverty is still a world problem, moreover there are signals that the world will experience an economic recession. It is likely to increase the number of poverty and impact on other social problems. Philanthropy is one solution to solving the problem of poverty. This study aims to investigate some of the keys to success in building a philanthropic community that belongs to the poor category. Besides that, a community philanthropy turns out to be able to build even though some members involved are poor people, and are able to run sustainably. Previously, philanthropic research has not been able to solve community problems in a sustainable manner. Another gap is the lack of community-based philanthropic research. **Methodology:** This research was used with a qualitative approach that relies on interviews as the main source of information, including conducting participant observation. Triangulation techniques are used to improve quality, obtain with the same information from independent sources. Open-ended questions were found to be most useful for getting more in-depth information. **Results:** A success of a philanthropic community could be built by involve some various key factors, namely the role of social entrepreneurs in moving the community to become part of the philanthropic movement. An ideology and Islamic religious values as an aspect of faith with donors sincerely donate. There are three da'wah strategies and able to maintain a sustainability of the philanthropic community. These strategies are in the form of visiting one another, giving advice to each other and inviting one another to get closer to Allah, so as to strengthen the philanthropic community.

Keywords: Social Entrepreneurship, Community Philanthropy, Ideology, Islamic Values, and Da'wah Strategies

INTRODUCTION

Philanthropy is a universal concept, as a principle of goodness, the activity of giving/alms with various theological philosophical foundations and being part of religious traditions (Jackson et al., 1995; Kuah-Pearce & Cornelio, 2015; Latief, 2010). Philanthropy has strong roots in religious beliefs, in the history of gotong royong, in democratic principles of civil participation, in a pluralistic approach to solving problems (Casey, 2016). Philanthropy is a voluntary concept and basis for non-profit organizations, it is a legitimate source of revenue for organizations in an effort to achieve the vision of non-profit organizations (Nyssens et al., 2006). Fundraising is very important for charitable non-profit organizations, it will be rooted in the philosophy of philanthropy. The link between the organization's mission and donors will integrate philanthropic fundraising into all aspects of organizational life. This research includes some philanthropy, individuals express values, beliefs and hopes for the future. For an organization,

fundraising is an opportunity to involve its supporters in its mission (Renz & Herman, 2016). According to the research, philanthropy for companies becomes one of corporate social responsibility to society (Carroll, 1991a) and as a process of integrating personal values and improve a society as part of investment (Schueth, 2003).

Philanthropy has been proven to have an important role in overcoming problems faced by society such as poverty, access to education, health and so on, through monetary contributions made by the community (Lee & Marquis, 2018a; Tracey et al., 2005). The community-based development approach is a way of alleviating poverty by involving communities that are centered and community-oriented (Ndaguba & Hanyane, 2019). Poverty alleviation carried out by the community between distributing and equalizing income (Sadeq, 1997). Poverty alleviation carried out by the community can be realized with social support organizations that seek to distribute community income (Mohamad Suhaimi et al., 2014).

Philanthropy communities are built on a community to discuss for a small part of sustainable and have successfully made the transition from government-subsidized philanthropy to financial independence through market-based activities (Amin et al., 2002). Community organizations in carrying out their social activities depend on government and corporate donors, so community organizations try to maintain charitable support from the community in the form of gifts (Graddy & Wang, 2009). The community involvement in problem solving is still minimal, since a social community is only an object, not a subject. However, philanthropy is mostly carried out by corporations will actually weaken community philanthropy if there is more in-depth intervention by large companies, so some corporate impact to change over time (Lee & Marquis, 2018b). This research will also emerge a model for building sustainable philanthropy based on community-based. The research has been conducted by Moody, (2008), which built a philanthropic model consisting of various companies, nor consisting of various social foundations (Daly, 2008) or a few efforts of various Islamic organizations (Niam, 2019).

Previous research related to philanthropy has highlighted with the behavior of companies that use CSR strategy as a tool to enhance the company's reputation and is limited to the demands of corporate ethics with society (Garriga & Melé, 2004; Tracey et al., 2005), because CSR cannot be separated from social entrepreneur strategy. Companies can expand product and product image, this has become a successful strategy (Carroll, 1979, 1991b; Galbreath, 2006; Hemphill, 1999). Philanthropy carried out by companies is used as an effort to restore the brand in the eyes of society (Ricks, 2005). Corporate philanthropy carried out by companies both individually and as a company by helping someone in need can cause the helper's mood to be more positive (Bennett, 1998). Absolutely, a philanthropy becomes an extraordinary necessity for today's business (von Schnurbein et al., 2016). The company's concern with a local community was realized by providing a number of funds to solve problems at the time, be it poverty, health, education or other issues, and funds were passed through certain social institutions (Andreoni, 2001; Van Slyke & Newman, 2006).

In general, many sources of philanthropic funding come from grants from various companies (Moody, 2008b), from government grants (Daly, 2008) or from various foundations (Niam, 2019). Even government policies can encourage corporate charity which can reduce income

tax (Andreoni, 2001). However, philanthropy is mostly carried out by corporations will actually weaken community philanthropy if the intervention is more in-depth by large companies, ultimately a corporate effects will change over time (Lee & Marquis, 2018b). There is reveals community philanthropy with donations coming from the community, especially at the middle to lower economic level, even though the largest charitable contributions actually come from individuals not from companies or foundations (Andreoni, 2001). In conclude, these individuals have not been well organized with contribution seems very small.

The success of the community philanthropy movement carried out by the *amil zakat infaq alms* (Lazisnu) institution which is able to organize individual charities in a community. Lazisnu as one of the Nahdlatul Ulama organizational institutions, which has the largest mass base in Indonesia and even in the world. The 100-year-old NU organization has experienced a significant increase in the number of members, and currently has no less than 49.5% or 105 million members of the Indonesian population who are Muslims affiliated with Nahdlatul Ulama (Triono, 2021), indeed many organizations have failed because the organization is still young and small it will experience a decline due to decreased social and political legitimacy. This shown the NU organization has enormous social capital and a very strong network. Social capital is an important factor in building social change in a community (Walker, 2002).

Social capital refers to the characteristics of a social organization which includes trust, norms, and networks, which can be utilized to increase the effectiveness and efficiency of people's lives by facilitating coordinated work. There is a prerequisite for building sustainable social organizations (Aziz, 2018; Ghalwash & Ismail, 2022), for the common good (Daryanto, 2004), for organizational development and knowledge sharing (Anklam, 2005). Social capital becomes a very important force for social organization, because social capital is considered as an activity with various dimensions such as cognitive ability and communication intelligence (Widén-Wulff & Ginman, 2004). An existence of humans is certainly a determinant that influences the formation of social capital, experience and cognitive abilities and personal involvement, because organizational performance is strongly influenced by human capital (Augusto Felício et al., 2014).

This article is very interesting to present because it presents important factors that are the key to the success of community philanthropy. The success of community philanthropy is shown by the many members of the community who are involved as donors, and this is different from philanthropy, which generally sources funding from companies or the government. So that the community is able to help other communities by providing financial assistance to solve their own problems.

LITERATURE REVIEW

This literature will discuss about philanthropy is the concern of a person or group of people for other people based on love for fellow human beings. Philanthropy is often expressed by helping people in need. Philanthropy philosophy does not always have the same meaning between one culture and another, for example the literal meaning of philanthropy in the Chinese tradition (Latief, 2010). Basically, Philanthropy is the basis for non-profit organizations, it is a legitimate

source of income for organizations in an effort to achieve the vision of non-profit organizations. Although, philanthropy is not a new debate, the issue of philanthropy as something universally good is repeated again and again like a kind of mantra (Fuentenebro, 2020). Some of variations of philanthropy become a lighter for social change in supporting the creation of the principles of socio-economic and political justice (Latief, 2010). The philanthropic movement is experiencing renewal and modernity, along with increasingly complicated social problems. In the context of social change, philanthropic development has become increasingly dynamic, and even philanthropic movements in the traditions of various religions have also experienced a process of modernization. Modern philanthropic contributions have the principle that assets derived from individual or collective donations are not only used for consumptive purposes once they are used up (Tracey et al., 2005).

Philanthropic movements are generally driven by private institutions and companies that carry out the concept of social responsibility (Carroll, 1979, 1991b; Godfrey, 2005) and also as a business strategy (Valor, 2007) to increase profits (Friedman, 1970), as well as Socio-religious organizations that have broad areas of social movement can be said to be productive justice. Fundraising has become very important for charitable non-profit organizations. Nonprofits are the only organizations that can reduce taxes for donors, this will be rooted in the philosophy of philanthropy. The link between the organization's mission and donors will integrate philanthropic fundraising into all aspects of organizational life. Through philanthropy, individuals express values, beliefs and hopes for the future. For an organization, fundraising is an opportunity to involve its supporters in its mission (Renz & Herman, 2016). Fundraising in developing countries faces greater challenges because financial resources are scarce (Ghalwash & Ismail, 2022).

In addition to philanthropy initiated by various companies or foundations, there is also philanthropy built by the community which is bridged by a social organization, which is then better known as community philanthropy. Philanthropy Community is based on the premise that all communities have their own assets (money, skills, knowledge, networks and others), when this is collected it will create a community strength (Hodgson & Pond, 2018) Community philanthropy (community philanthropy) is monetary contributions by community members to address issues that impact the community as a whole (Lee & Marquis, 2018a). Philanthropy Community is built in a sustainable manner when there is trust and transparency as a manifestation of horizontal accountability. The giving movement is created in a flowing and formed way, until full community involvement occurs (Khan, 2016). The process of forming a community is based on the Pandanus method

Social Entrepreneurship is a direction-breaker with the power of new ideas combined with vision and creativity in solving real-world problems, and has ethical strength and totality in changing his vision, with the main characteristics of leaders who have mission and persistence (Bornstein, 1998). Social entrepreneurship focuses on positive socio-economic impacts on society and provides solutions to various societal problems and seeks to increase personal wealth (Peredo & McLean, 2006). Social entrepreneurship in addition to creating social value, also creates opportunities for employment and wealth (Yunus). Community-based social

entrepreneurship is oriented towards developing and sustaining various programs focused on self-help, self-esteem, leadership, education and health (Thake, 2017). Social entrepreneurship as an innovative process combines resources to gain opportunities to build social change so that social needs can be met.

Social entrepreneurship is an agent of change that has five distinct criteria: 1) adopting a mission to create and sustain social value; 2) accept and endlessly pursue new opportunities to serve missions; 3) engage in a process of continuous innovation, adaptation and learning; 4) act boldly without being limited by current resources; and 5) demonstrate a high sense of accountability to the constituents presented and the results produced (Dees, 2018). Social entrepreneurship includes activities and processes undertaken to find, define and exploit opportunities in order to increase social wealth by creating opportunities (Zahra et al., 2008). It was concluded that social entrepreneurship is a source of sustainable competitive advantage over time, enabling the fulfillment of social missions (Weerawardena et al., 2010). This research uses the definition of Alvord et al., (2003) assumed with an orientation process towards creating innovative solutions to pressing social problems and mobilizing ideas, capacities, resources, and social agreements with the aim of building sustainable social change.

Community-based social organizations have a better understanding of individual or community needs compared to the government (Lyons, 2020). Philanthropy is usually carried out by companies that do have special funds as a form of social responsibility to the community. This is part of building business relations with its social constituents, especially moral relations. Although, there are individuals and companies who engage in philanthropic endeavors that are based solely on ethical egoism, and can provide moral satisfaction. While, there are appropriate roles for self-interest, they are roles that are of secondary importance. This suggests that self-interest is not necessarily opposed to “the greatest good for the greatest number” because the giver is the member of the community who reaps the reward (Shaw & Post, 1993).

Social organizations are described as organizations that do not create and distribute profits but non-profit organizations should be encouraged in activities that have the character of a significant collective good (Weisbrod, 1994). Non-profit social organizations are mostly non-profit and do not produce commercial, until the social for-profit organization is under financial pressure, so that the organization tries to produce a commercial outcome (Adams & Armitage, 2004). However, indeed non-profit organizations are not profit-oriented because they are focused on providing vital services such as family welfare and counselling, disasters and so on (Chetkovich & Frumkin, 2003). Nevertheless, non-profit social organizations in carrying out social activities require sufficient financial support to be able to provide interventions that benefit the wider community in a sustainable manner (Castaneda et al., 2007).

A social organization's fundraising expenditures have a direct and positive impact on their level of donations. A big influence on the level of donations is the presence of volunteers in social organizations. There appears to be an interesting interrelationship between the effect size and age of organizations have on their donations and that on fundraising. Crucial to sustainability, nonprofits that compete for designated funds have a negative effect on the level of donations to other charitable organizations with similar functions (Omura & Forster, 2014).

For non-profit social organizations, it is necessary to seek various sources to obtain support funds from various parties (Salamon et al., 2000), so that organizing community philanthropy as an important alternative for continuing service to the community can be carried out (Weerawardena et al., 2010). social organizations consisting of various individuals do not fully have an altruistic spirit and have personal funding capabilities to be able to finance their social activities (Omura & Forster, 2014), so that social organizations must strive to compete in raising donations and also giving donations to recipients as a form of giving benefits obtained from donors (Webber, 2004). Furthermore, it is important to reveal the role of the social organization/non-profit organization Lazisnu which is able to become a bridge for donors to donate their funds. Lazisnu which has a very large membership so that it becomes a source of funds for the organization, even though in general its members are poor people but with religious and ideological support so that they are fully aware of giving their donations through Lazisnu. Ideology is conventionally defined as the dominant belief that characterizes a social system (Glaser & Halliday, 1999), Ideology is a belief system (Spector & Spital, 2011a). Ideology is a group of commonly held ideas, beliefs, opinions, values and attitudes (Gaus & Kukathas, 2019). Ideology has three meanings in principle, the first is ideology as a false consciousness, which is used by philosophers and social scientists, because ideology is a theory that is not oriented to truth but to the interests of those who propagate it.

Ideology as an idea, ideas and beliefs can be used as a way to drive the characteristics of the factors of production, and economists to run the organization (Glaser & Halliday, 1999). Ideology not only motivates organizational action, and is not only embedded in its structure and means of production, but also provides standards that tend to evaluate the defensibility and fairness of organizational change. Ideological effects work in everyday discourse proffered by organizations to maintain management integrity and change processes (Watson, 2003). Including religion as an ideology capable of moving a person on the basis of religious belief, this shows that the performance of sacred rituals can serve to internalize religious ideological commitment as a reason for encouraging cooperative behavior (Sosis & Ruffle, 2004). When ideology is widely and deeply embedded in a group or society, ideology tends to become invisible, and cannot be seen empirically and rationally but can be seen in action (Spector & Spital, 2011b).

Ideology shows that a person's performance and contribution is based on religious beliefs as an ideology, so understanding religious values as a basis for one's movement becomes very important. Religious values that emphasize philanthropy are the awareness to behave generously as a religious order that must be obeyed. These religious values come from the scriptures. Beliefs that are ingrained and become an ideology as explained in the holy book Al-Quran: And do not spend anything but for the sake of seeking the pleasure of Allah. And whatever good property you spend, surely you will be rewarded with enough while you will not be wronged in the least. (QS. 2:272) (Spend) on poor people who are bound (by jihad) in the way of Allah; they cannot (try) on earth; people who are not taboo think they are rich because they keep themselves from begging. You know them by their character, they don't ask people urgently. And whatever good treasures you spend {in the way of Allah}, then verily Allah is All-Knowing. (QS. 2:273) People who spend their wealth at night and during the day

in secret and openly; then they will be rewarded with their Lord. There is no concern for them and they are not (nor) sad. (QS. 2: 274).

Al-Quran and Al-Hadith as sources of Islamic law for Muslims provide guidance and calls for care and growing social sensitivity. The Islamic values of *ahlussunnah waljamaah* are used as an ideology that is believed by members of socio-religious organizations such as the Nahdlatul Ulama organization. These values encourage someone to act as a philanthropist. And Islamic values are the foundation for people who work in collective generosity or community philanthropy. These values are conveyed by religious leaders to members of the organization so that they become very strong values to be believed in and implemented in everyday life. These values then move a person to be involved in community philanthropy which is manifested in the Nahdlatul Ulama coin movement.

METHODOLOGY

This methodology has a research phenomenon of the success roles about a social organization from Lazisnu MWC NU Kalidawir about building community philanthropy. No less than 13,000 people become donors in the Lazisnu Organization and are also involved in raising funds. Hundreds of millions of money can be collected from people who on average have a low economic level. The funds are used to solve various social problems, including poverty, education, health, natural disasters and so on. Qualitative approach, as an attempt to capture phenomena that occur in the meaning of social experience (Denzin & Lincoln, 2011) and aims to find an answer (Paranoan, 2015) on what factors are the key to success in building community philanthropy.

The empirical phenomenological method is used to be able to describe in depth the individual's experience of an event so that it leads to the essence of individual experience in both small and large scale research (Aspers, 2009; Creswell, 2014; Ziakas & Boukas, 2014). The informants in this study were people who are directly involved in building community philanthropy, the snowball sampling technique is used to broaden the informants until the information is stated to be saturated (Ziakas & Boukas, 2014).

Information is ensured to have compatibility between findings and reality, and the integrity of the depiction of actual conditions, then triangulation is used to validate and credibility information (Creswell, 2014). Commonly, this research has been used qualitative research techniques. Based on grounded theory or situational logic which allows an objective examination of individual actions in their social context. This gives rise to a diversity of responses and flexibility in examining problems that may arise during research (Dhesi, 2010).

DISCUSSION

The research successful of philanthropy initiated by community through Lazisnu is proof that philanthropy, which is dominated not only by companies, wealthy people and social foundations, but also by the local community. Muslims believe that acting as philanthropy is a teaching that must be implemented. Being a philanthropist is a religious calling that does not

recognize economic status, because religion gives the option to do good according to one's ability. Lazisnu, especially in the Kalidawir sub-district, Tulungagung Regency, has succeeded in building community philanthropy. Lazisnu Kalidawir's success in building community philanthropy is demonstrated by its ability to collect funds from the general public, the funds collected over the last 3 years amounted to 2.9 billion, supported by 13,000 residents who participated in community philanthropy. Community philanthropy is built by implementing the NU coin movement program, the coin movement is a movement to collect money with a small nominal. This research study founded that Lazisnu's success in building community philanthropy was supported by several factors including social entrepreneurship, Islamic ideology and values and da'wah strategies in building community philanthropy.

The Nu Coin movement as a financial manifestation of philanthropy initiated by the Amil Zakat, Infaq and Sedekah Institution (Lazisnu) has been successfully developed. Lazisnu as one of the Nahdlatul Ulama institutions, which carries out social activities with the aim of providing support for the development of social entrepreneurship to solve social problems. First, support is given to Lazisnu managers in the form of finance to be utilized for the benefit of the community in order to create social impact. Two, encouraging group entrepreneurship through collaboration between groups of entrepreneurs so that it becomes a significant change in a field, and third, building sectoral infrastructure by building partnerships that can help create social and financial value (Haryanti et al., 2015).

Social entrepreneurship is oriented towards benefit, or the common good, and can improve the standard of living and economic welfare in a community (Alvord et al., 2002). The target of social entrepreneurship is to create social value or overcome social problems with innovative solutions as the main role of social entrepreneurship and this is a differentiator from social entrepreneurship with other forms of entrepreneurship (Tran & Von Korflesch, 2016). The NU Coin Movement as one of Lazisnu's flagship programs has been running for more than 4 (four) years and includes people with the characteristics of (1) high responsibility, (2) preferring medium risk; (3) sure of success; (4) the desire to get immediate feedback; (5) has high energy; (6) future oriented; (7) organizational skills; (8) values achievement higher than money (Scarborough & Cornwall, 2016).

Social entrepreneurship in building community philanthropy, first with the emergence of collective awareness of the social problems faced. This awareness was not sudden but built through cadre education for the organization. Education is able to build the sensitivity of administrators to social issues, so that it creates enthusiasm and confidence that the main social problems can be handled (Hockerts, 2017). Education is able to break deadlocks in managing very large organizational members. The theory of change as a basis for managing change becomes very significant. The process of changing in three steps (thawing → changing → refreezing) as a classic or fundamental approach to managing change has been shown to be able to be implemented by social organizations (Clarke, 1994; Cummings et al., 2016; Hussain et al., 2018; Schein, 2010)

After building collective awareness of social problems in society, the important things to do are:

- 1) Establishing the organization's vision as a form of commitment to big ideals in a sustainable manner, and a form of communication with stakeholders as well as a basis for designing social business strategies.
- 2) Building organizational commitment that community philanthropic movements act as intermediaries to solve social problems. Social programs are supported by members' alms. The NU Coin Movement aims to build independence from NU Citizens.
- 3) Community philanthropy is able to build a habit of liking to give alms and become a habit of giving alms. This hobby is able to change the paradigm of being poor to being rich by giving (Anas, 2023).
- 4) Community philanthropic movements carried out in the NU Koin movement are a source of finance for building communities in dealing with social problems, for example assistance for natural disasters, assistance for the poor, educational assistance and so on.
- 5) Accountability and transparency in the management of coin funds has made Lazisnu a trusted organization so that it is an organization that has integrity, dependability and competence (Hon & Grunig, 1999), good financial reports to show transparency in funding so that it will build enthusiasm for donors (Azwar Anas, 2018; Dees, 2018).
- 6) The values of religious teachings can change the behavior of its adherents, which can manifest collective action (Beyer & Beaman, 2007), religion has a very strong impact and becomes a capital for organizing a movement. It can provide hope, belief and moral truth (Hoffman & Jamal, 2014) on community philanthropy. Spiritual strengthening is able to move nahdliyin members. The themes of the recitation are around recommendations for zakat, infaq and alms. The material on the reasons and virtues of giving alms is an interesting discussion to drive the NU Coin program, so that community philanthropy can run well and be sustainable.

Ideology can be understood as a system of thinking, world view, belief system or mind that influences the behavior of an individual or social and political group. Religious understanding which then influences and shapes the character of social activities and becomes a differentiator from other organizations (Aziz, 2018). Ideology is used as a basis for a person to carry out his activities on the encouragement of the ideology he believes in. Nahdlatul Ulama as an organization that has the Islamic ideology ahlusunah waljamaah, strengthens the ideology for its citizens to continue to provide encouragement to carry out Islamic ideology along with the attitudes developed by the organization, namely the attitude of tawasuth (balanced) and I'tidal (moderate), Tasamuh (tolerant), At-Tawazun (balanced) and Amar makruf nahi munkar (Aziz, 2018), by carrying out these attitudes, the Islamic ideology developed by Nahdlatul Ulama becomes a friendly and moderate ideology.

Nahdlatul Ulama has an interest in strengthening the organization so that NU members/citizens remain attached to the values that are developed in real terms, and create a set of beliefs for the

organization about how the economic and political system works to produce the main organizational principles (Meyer et al., 2009; Simons & Ingram, 1997). The image of charitable organizations and attitudes towards charity influence motivation to donate (Teah et al., 2014). Strength over religious beliefs is a very important causal variable for building attitudes of helping others, targeting groups/people who have strong religions are the targets of charitable organizations to build the strength of charitable organizations (Ranganathan & Henley, 2008).

Nahdlatul Ulama as a socio-religious organization has a very large network and number of followers, this is in line with a study which revealed that church presence, and dogmatic beliefs, religious attitudes have consequences in making a positive intentional contribution, and are getting stronger when coupled with a network. Religion (Reitsma, 2006), and religion has a very strong impact on donors for charity (Jackson et al., 1995). Islamic religious values that are used to build confidence for citizens to be involved in philanthropic movements are based on human relations with God (*hablumminalloh*), human relations with fellow human beings (*habluminannas*) as a form of social concern and mutual help with others (*atta'awun*).

NU members are invited to draw closer to Allah while building a shared awareness as social beings. Thus the Islamic religious values *ahlusunah wal jamaah* are used as the basis for the movement of the NU organization to move its members towards good and beneficial things, then the person or group will become a human figure who has a high social spirit and strives to provide benefits to society as well as the environment.

Giving out a portion of one's fortune aside from religious advice, it takes practice and motivation so one doesn't feel it is hard to do it. The motivation is in the form of an explanation of *Fadhilah* or the priority for those who donate or give alms part of their sustenance in the way of Allah, for this reason the role of preachers in carrying out good deeds is important to convey, understand and strengthen belief/faith in Muslims. In principle, the sustenance issued will benefit others or religion, so that the principle of *ta'aawun* or helping each other is a form of one's love for others. In addition to providing understanding to Muslims both regarding the Law and the Virtue of *infaq-alms*, *Amar Makruf nahi munkar* and the principles of *Atta'awun*, *Lazisnu* as an organizational entity that carries out the mandate in receiving *infaq* and alms must have clear principles. The management principles owned by *Lazisnu* include Honest, Trustworthy, *Sidiq*, *Tabliqh* and *Fathonah*.

This research found that what was carried out by the management of *MWC NU Kalidawir*, especially in the *zakat infaq* and *sedekah* institutions, in carrying out their organizational activities was guided by the *Al-Quran Hadith* as the guidelines used by their main organization, namely *Nahdlatul Ulama*. *Lazisnu* in carrying out his role also conveys various religious orders, especially to *wamimma rozaqnahum yunfiqun* (and provides a part of the sustenance that we bestow on them). Efforts to provide understanding to the community of NU preachers also provide strengthening in faith and monotheism because this is the foundation in every *muamalah* that is carried out.

In addition to providing reinforcement to members or the community to be involved in community philanthropic movements, another thing that needs to be balanced is good alms

management as a form of accountability for the trust given. Thus, Islamic values are still used as a basis for managing public funds so that community philanthropic movements can be sustainable. So the manager's role is to carry out Amar Makruf Nahi Munkar by carrying out Tarbiyah Wattaklim (education and teaching, Al irsyad (giving directions to the good path, and Al Istikhlaf (authoritative). Religious values that are very important, namely As-Shidiq, Amanah, Tabligh and Fathanah as the basis for good coin fund management, so as to generate public trust, and be able to reduce conflicts caused by distrust. Thus the Nahdlatul Ulama Ideology is sourced from Islamic religious values, and Da'wah strategies are able to build community philanthropy and values. Islam includes Amar makruf nahi munkar, Siddiq (honest), Amanah (trustworthy), Tabligh and fathanah as values that are used to build the sustainability of community philanthropic movements.

Da'wah strategy in building community philanthropy

Nahdlatul Ulama as the largest organization, is able to build member solidarity and militancy through the role of religious leaders or kiai. The number of nahdliyin members is the capital for building a strong community, and this cannot be separated from the strategy used by the founders in building the greatness of the community. The Mahadi Nashrillah strategy is a strategy that is being implemented on an ongoing basis, the strategy consists of Tasawaru Ba'dluhum Ba'dlo (visiting one another), Tawashau bil haqqi watawashau bil shobri (giving each other advice on truth and patience) and Riyadhoh Ruhaniyah (encouraging to closer to God).

Tasawaru Ba'dluhum Ba'dlo (visiting one another) is a routine activity carried out by administrators when visiting to meet with the community, so that a strong emotional connection is established. Every time they visit and meet one another there is value in strengthening and adding to religious knowledge, so that the presence of clerics or figures in society is always anticipated and missed.

Tawashau bil haqqi watawashau bil shobri (giving each other advice on truth and patience), meetings between the kiai and the community are usually in routine meetings that have been packaged by the local community both in the form of recitation and istighotsah. The repeated meetings became a moment to give advice and provide Islamic religious values. The meeting will foster a love for the organization and also provide additional religious knowledge. The transfer of religious knowledge by the kiai will foster faith and belief in religion, this is what can become the glue between members in the organization to remain committed to the programs carried out by the organization, namely consolidating community philanthropy.

Taqarub (drawing closer) to Allah, through various acts of worship such as istighotsah or other forms of worship so that people feel close to Allah and human relations with humans and human relations with Allah will be maintained properly. These three strategies are able to strengthen and direct organizational members to good behavior, which is based on full awareness and behavior that is expected morally, this is different from Gehlbach & Sonin, (2014) who use the media as a tool to mobilize citizens who are not necessarily in accordance with individual interests. Media as the mainstream is used to increase the asymmetry between

the ruler and the population which can then be exploited strategically by the government to influence popular belief (Belmonte & Rochlitz, 2020).

CONCLUSION

The success of the Lazisnu organization in building community philanthropy is inseparable from several important factors, namely social entrepreneurship, ideology, Islamic values and da'wah strategies, so as to be able to build community philanthropy in a sustainable manner. The role of Social Entrepreneurship which has the ability to run an organization in a visionary manner, so as to build a philanthropy community. Social entrepreneurship has a role in collaborating and mobilizing various social actors well, and being able to implement Islamic religious values as a success factor for the NU coin movement. Islamic ideology and Islamic values as the basis for building a philanthropy community by Lazisnu MWC NU Kalidawir is a form that is displayed in daily attitudes and behavior.

Ideology is able to move a person or group to act in accordance with the encouragement of one's beliefs, while Islamic values are the foundation and basis for someone to act so that Islamic ideology and values will be attached to a person's actions on good and directed things. Islamic values that are held and shown by the management can mobilize citizens to participate in philanthropic activities in the NU coin movement, these values are also internalized to residents so that philanthropic behavior in the form of coin movements becomes a culture. Islamic values that continue to be conveyed to residents so that they are involved in philanthropic activities, so that ideology and religious studies have a very strong influence on the formation of Community Philanthropy. Da'wah strategy to visit one another; exhorting one another about truth and patience and drawing closer to Allah as a strategy for building community philanthropy.

This research is limited to a small context, namely the district area, so it is necessary to carry out further research that is even wider, so that these findings can be better confirmed. Future research can include more informants who may not belong to the Nahdlatul Ulama organization but willingly join the coin movement program, to further confirm the important factors in building community philanthropy.

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