

Implementation of SDGs in Community Empowerment by an Islamic Philanthropic Institution

Zaenal Abidin¹, Azlinda Azman^{1*}, Paramjit Singh Jamir Singh^{1*}

¹Social Work Programme, School of Social Sciences, Universiti Sains Malaysia, 11800 Minden, Penang, Malaysia

*Corresponding author: Azlinda Azman (azlindaa@usm.my) & Paramjit Singh Jamir Singh (paramjit@usm.my)

ABSTRACT

This study investigates the function of Islamic philanthropic organizations—specifically, the East Java Lazismu Representative Office—in promoting Sustainable Development Goals (SDGs) via community empowerment. This research used a qualitative case-study methodology to evaluate Lazismu's governance, operational issues, and program alignment with the Sustainable Development Goals, employing theoretical frameworks from Pierre Bourdieu and Jim Ife. Research indicates that Lazismu's community empowerment programs, organised around the pillars of education, health, social welfare, economic development, humanitarian efforts, and environmental sustainability, substantially advance SDG objectives, including poverty alleviation and the promotion of quality education. Nonetheless, implementation primarily retains a benevolent nature, demonstrating restricted participatory and transformative empowerment. Primary challenges encompass insufficient oversight, variable implementation of operating standards, and internal disputes concerning fund allocation. Despite Lazismu's strong social connections and collaboration among stakeholders, the empowerment process must incorporate greater community engagement and skill enhancement to foster enduring, self-sustaining growth within the community. The research emphasises prospects for augmenting effect via enhanced governance and participatory methodologies.

Keywords: Philanthropy, Community empowerment, Sustainable Development Goals, Lazismu

1. Introduction

Over the past nine years, the quantity of humanitarian, legal, and artistic institutions in Indonesia has markedly risen. The Ministry of Home Affairs has disclosed that Polpum.kemendagri (2018) oversees 394,250 registered organisations at both central and regional levels, signifying a rise in philanthropic endeavours and the roles of civil society. Nonetheless, certain entities, including 370 Community Services Organisations (CSOs) lacking legal recognition, 71 CSOs founded by foreign nationals, 7,226 provincially based CSOs without legal validity, and 321,482 foundations and organisations, remain unregistered.

The municipal or district government level records 14,890 mass organisations, yet does not incorporate them (Laksana, 2017). Notwithstanding the ambiguity, NGOs persist in functioning for communal advantage, with Indonesians engaging in social endeavours driven by their missions, hobbies, interests, and community-related concerns (Indonesia Philanthropy Forum, 2021). Hakim

& Rastika (2019) reported that in 2018, the total number of social organisations in Indonesia rose to 380,166, of which 25,869 were registered. By July 2019, more than 420,381 NGOs were registered. The correlation between social capital dynamics and charitable endeavours persists, since the socio-cultural connections among altruistic communities have transformed into a national ethos. Public awareness of social issues is elevated; yet, the collaboration among institutions remains ambiguous (Lembaga Penelitian dan Pengabdian Masyarakat Universitas Indonesia, 2023).

Policy issues regarding the collection of products, services, and zakat, infaq, and shodaqoh within social funds frequently arise at the technical level, impacting social activists. According to Prassetyo & Aulia (2022), the zakat regulation is more successful than the law governing the collection of money or products in rectifying the deficiencies in these laws. The study by Mukhlishin et al. (2022) indicates that post-COVID-19 welfare for the impoverished in Indonesia necessitates autonomous management, whereas social fundraising provides financial support for foundations, NGOs, and individuals, yet the reduction of inequality is not as substantial as it could be (Charities Aid Foundation, 2023; Kementerian Sosial Republik Indonesia, 2022; University, 2024).

Al-Salih (2020) investigates the governance of Islamic philanthropy, social welfare, and economic sustainability, emphasising the importance of zakat in wealth distribution and communal accountability, as well as its effects on education, health, and infrastructure development (Chotib et al., 2023). The research by Syamsuri et al. substantiates the assertion that zakat is essential for addressing immediate needs and fostering long-term economic autonomy within the ummah (Syamsuri et al., 2019). Furthermore, Yasni and Erlanda (2020) examined the incorporation of zakat into social finance for its capacity to alleviate the financial strain on state revenue systems, especially during crises such as COVID-19 (Gallien et al., 2023). The research conducted by Mevlyutov and Gamzatov underscores the ethical significance of social responsibility in Islam and the necessity for community engagement in charitable endeavours (Mevlyutov & Gamzatov, 2023).

Cultural variables profoundly influence Islamic charity activities, shaping their acceptance and efficacy. Challenges encompass insufficient infrastructure, absence of transparency, and cultural obstacles impeding efficient collection and dissemination (Akinlabi & Habeebullah, 2022; Lidiawati et al., 2023; Syafruddin & Hasan, 2021). Walczak & Krupa (2020) underscore the necessity for enhanced governance and accountability within zakat institutions, accentuating the importance of social exchange and community trust in augmenting philanthropic endeavours.

Islamic philanthropic institutions, via zakat, enhance social welfare and economic sustainability in Muslim communities, necessitating effective governance, cultural integration, and community engagement. They also contribute to the Sustainable Development Goals by 2030 (Abu et al., 2023; Zunaidi et al., 2024). The Sustainable Development Goals (SDGs) can be realised via efficient collaboration among multiple stakeholders, increasing awareness, education, and resource accessibility, therefore fostering sustainable and inclusive development for all societal sectors (Ahmed Shaikh & Ghafar Ismail, 2017; Hussain, 2020).

Islamic philanthropic institutions in Indonesia encounter a considerable obstacle in attaining the Sustainable Development Goals (SDGs) by 2030 through the implementation of charitable community empowerment, which seeks to enhance resource management and economic autonomy (Ristianasari et al., 2013). This corresponds with the conclusions of Notolegowo et al. (2023) and Dirie et al. (2023), indicating that the attainment of the SDGs constitutes a global initiative

requiring innovation in funding and community empowerment. Islamic social finance has emerged as a pivotal solution for tackling government budgetary issues, especially in developing nations, through the utilisation of the ZISWAF instrument, which facilitates wealth distribution and economically empowers the community. The integration of social programs with productive finance enables the community to access support and acquire funds for company development. This synergy, integral to the Islamic financial framework, enables a shift from passively supporting to actively promoting sustainable economic empowerment projects. This methodology is endorsed and advocated by Fahad & Bulut (2024) to enhance the value provided to recipients through training assistance, mentorship, and access to technology and financial resources.

The discipline of social work emphasises community empowerment as a fundamental strategy for attaining the Sustainable Development Goals (SDGs). This entails enabling community members to engage in decision-making and resource management, promoting a people-centered and sustainable development framework. This underscores community engagement as the principal catalyst for social transformation (Rahayu, Y. S. and Garside, 2022; Setyo Putra & Rahaju, 2022). The field of social work prioritises community empowerment as a fundamental strategy for attaining sustainable development goals, advocating for a people-centered, participatory, and sustainable development framework, and underscoring community involvement as the principal catalyst for social change (Nurwulan, 2022; Setyo Putra & Rahaju, 2022). Empowerment, as articulated by Ife (1995), is a process that assists marginalised groups and individuals in competing more effectively with other interests by facilitating their acquisition of skills in lobbying, media engagement, political activism, and navigating systemic structures. Empowerment refers to the process of assisting marginalised groups and individuals in competing more successfully with other interests by facilitating their acquisition of lobbying skills, media use, political engagement, and comprehension of systemic operations.

According to McLaren in Bahari (2013) and Ledwith (2005), empowerment encompasses not only the provision of a learning environment for comprehending the world but also the encouragement of individuals to articulate the truth to those in positions of authority. The technique of safeguarding the truth regarding injustice is essential for cultivating an empowered society that resists co-optation by power. Conversely, Ledwith (2005) asserts that empowerment is essential for understanding the dynamics of power and control within society, facilitating the development of strategies for collective action to instigate change. The notion of debate, synonymous with community empowerment, is articulated by Payne as follows (Abidin, 2017; Adi, 2003):

Payne aids clients in gaining the capacity to make decisions and select their own actions, while also alleviating the impact of personal and societal impediments to action. This is achieved by enhancing their capacity and self-assurance to wield their inherent power, among other methods, through the delegation of authority from their surroundings.

Payne's viewpoint posits that community empowerment relies on strategies that facilitate people or groups in engaging in productive endeavours within their surroundings. It additionally encompasses social components and natural resources as external assistance. The potential of human resources is essential for the effective execution of community empowerment.

Three categories of qualities must be acknowledged in community empowerment initiatives (Abidin, 2017; Setiana, 2005): *First*, Incentive Dynamics, philanthropy institutions cultivate favourable dispositions in individuals and society through motivational sessions, the enhancement of soft skills, and the elevation of work ethos. This methodology assists individuals and groups in realising their full potential and surmounting challenges, hence fostering enhanced societal

engagement. Second, Opposition Forces, this authority seeks to preserve prevailing societal characteristics, including apathy, scepticism towards outsiders, and a pronounced fear of safeguarding their interests. Third, Interference Forces, community resilience emerges from the competition for developmental assistance, frequently leading to either cohesion or fragmentation among these entities.

Huraerah (2011) outlines criteria for community empowerment founded on specific principles:

- i. Establish mutually beneficial relationships that: (a) demonstrate sympathetic reactions, (b) honour the client's autonomy and freedom to self-determination, (c) recognise individual distinctions and uniqueness, and (d) prioritise client collaboration (client partnership).
- ii. Facilitate communication that: (a) honours the dignity and self-worth of the client, (b) acknowledges diversity and individuality, (c) prioritises clients, and (d) maintains client confidentiality.
- iii. Facilitate problem-solving by: (a) enhancing client involvement in every facet of the process, (b) honouring customer rights, (c) framing obstacles as opportunities for learning, and (d) incorporating the client in decision-making and evaluation.
- iv. Exemplify the attitudes and values of the social work profession by: (a) adhering to the professional code of ethics, (b) engaging in professional development, research, and policy formulation, (c) transforming personal challenges into societal concerns, (d) eradicating all forms of discrimination and inequality of opportunity (self-determination), (e) valuing individual differences and uniqueness, and (f) prioritising client collaboration (client partnership).

In addition to Hurairah's perspective, Bahari (2013) offers further elucidations on the principles of community empowerment, encompassing a minimum of six dimensions:

- i. Community Empowerment: this approach integrates education, fosters critical understanding of environmental issues and policies, and promotes community engagement in assessing their advantages and disadvantages.
- ii. Community engagement provides possibilities for individuals to engage, acquire knowledge, and gain experience, thereby equipping them to operate autonomously and execute their responsibilities proficiently.
- iii. Volunteerism is essential for community empowerment, as it entails educating volunteers to offer ideas, energy, and resources without anticipating rewards, so promoting sincerity and commitment.
- iv. Democracy is a community-oriented system that advantages the populace by ensuring freedom of expression, an independent judiciary, and the right to congregate for critique and equitable justice. It is advantageous in every facet of life, irrespective of status or class, encompassing economic, social, political, legal, and cultural dimensions.
- v. Prioritise the needs and interests of the community: collaboration necessitates focussing on its requirements and aspirations, recognising advantageous wishes, and refraining from pursuing those that contradict the community's objectives.
- vi. The work process is significant, not merely the outcome: this principle underscores the multi-faceted, multi-stage journey of work, which enriches the community through learning, relationships, friendships, loyalty, conflicts, competition, collaboration, acceptance and rejection, tolerance, trust, confidence, skills, and the emergence of new talents and potentials. This technique guarantees advantageous learning and community advancement.

This article employs Pierre Bourdieu's Theory of Habitus, Capital, Arena, and Practice as the basis for its theoretical study. The theory seeks to resolve the erroneous contradiction between objectivism and subjectivism (Ritzer & Goodman, 2010). Habitus is a resilient and flexible framework that underpins objectively organised and cohesive practices (Harker et al., 2005). Bourdieu defines capital as comprising material elements that possess symbolic value and intangible characteristics of cultural importance. It is categorised into two types: symbolic capital and cultural capital (Haryatmoko, 2003). Symbolic capital, represented as prestige, rank, authority, consecration, or honour, is established through a dialectic of knowledge (*connaissance*) and recognition (*reconnaissance*) (Bourdieu et al., 2010). Cultural capital highlights several forms of cultural knowledge, including interaction patterns, communication and linguistic patterns, economic factors, power dynamics, cultural values, shared symbols, and artefacts associated with an individual or group. Capital functions within the domains of both tangible and ethereal forces, impacting and moulding them. A domain idea (*champ*: français) or arena is characterised as a structured space governed by its own functional norms and power dynamics, independent of political and economic mechanisms (Bourdieu et al., 2010).

Besides that, in this article employs the theory of community empowerment by Jim Ife and Frank Tesoriero in relation to community development to present a thorough depiction of society as an agent of change rather than merely an object of internal transformation. Ife and Tesoriero (2008) underscore the significance of local knowledge, culture, resources, skills, processes, unity, participation, social justice, human rights, environmental considerations, and global knowledge and issues. Islamic philanthropy, especially through methods such as zakat, alms, and waqf, significantly contributes to alleviating socio-economic issues within Muslim communities. Lazismu, an Islamic charitable institution in Indonesia affiliated with the prominent organisation Muhammadiyah, has emerged as a compelling subject of analysis due to its initiatives in advancing SDG programs focused on community empowerment through the optimisation of zakat, infaq, and sadaqah.

Notwithstanding the expansion of philanthropic institutions, the influence of Islamic charity on community empowerment and social welfare remains ambiguous. This study aims to examine the governance frameworks and practices of Islamic philanthropic institutions, specifically concentrating on zakat, infaq, and sadaqah, and their impact on mitigating socio-economic inequalities and fostering sustainable community empowerment.

This research enhances the current literature by examining the convergence of Islamic generosity and community empowerment through a distinctive perspective. By examining the function of zakat within the context of community development theories, it underscores the capacity of Islamic charity to not only redistribute wealth but also to assist communities in attaining economic autonomy and social equity. Moreover, it analyses how the incorporation of local knowledge and resources might improve the efficacy of charitable efforts in promoting sustainable development.

2. Methodology

This study examines the function of Islamic charitable institutions, particularly the East Java Lazismu Representative Office, in advancing Sustainable Development Goals (SDGs) via community empowerment in East Java, Indonesia. This research adopts a qualitative approach, employing case study methodology to conduct a comprehensive examination of a bounded system, which may encompass one or multiple cases. The data is sourced from various relevant contexts (Cresswell, 2009; Denzin & Lincoln, 2009; Miles et al., 2014; Neuman, 2014; Yin, 2018). The research seeks to comprehend the social dynamics and contextual elements affecting community

empowerment programs within the Lazismu KP Management Board in East Java Province. Data will be gathered via comprehensive interviews, document analysis, and observational data. The investigation will integrate theoretical perspectives from Pierre Bourdieu, Jim Ife, and Tesoriero, and will scrutinise the legislative frameworks regulating charity activities and community empowerment in Indonesia.

The data will be carefully gathered and examined using thematic analysis to identify principal themes associated with the execution of Sustainable Development Goals (SDGs). Secondary data from prior study will augment the primary data. Ethical aspects will be emphasised, guaranteeing informed consent and the confidentiality of sensitive information. The research seeks to elucidate how Islamic philanthropic institutions can effectively participate in community empowerment while adhering to the Sustainable Development Goals, employing qualitative approaches to yield in-depth insights into the efficacy of these activities.

3. Findings and Analysis

The East Java Lazismu Representative Office has executed the program according to the outlined pillars and community empowerment initiatives established by the Muhammadiyah Central Lazismu, aligned with the attainment of the SDGs. This study demonstrated that within the policy synergy and execution of the ZISKA empowerment pillars, the East Java Lazismu Representative Office aligns the education pillar and the health pillar with the sustainable development goals, particularly the social development pillar, encompassing goal 1 (poverty eradication), goal 2 (hunger elimination), goal 3 (promotion of health and well-being), goal 4 (provision of quality education), and goal 5 (advancement of gender equality).

This study's findings highlight the strategic significance of community empowerment initiatives at the East Java Lazismu Representative Office, elucidating the interrelationship among the main pillars of Lazismu. The relationship is demonstrated by the incorporation of the Sustainable Development Goals (SDGs) and the social development cluster within the Lazismu framework at the East Java Representative Office, actualised through diverse programs and activities that engage the community as active participants, thereby facilitating community empowerment and promoting a more enduring impact. Moreover, there exists synergy between stakeholders, including governmental bodies, civil society, and both national and international organisations and institutions, to enhance the execution of programs, regardless of their temporary nature. The Lazismu East Java Representative Office has enhanced its ZISKA fund management strategy for efficiency and accountability by utilising data and technology developed since 2022, which is undergoing phased evolution, including the engagement of external financial auditors for public accountability since 2017.

The synergistic application of Ziska funding can be comprehended in two dimensions: national and international scales. Lazismu is recognised for its capacity to extend its influence on all provinces in Indonesia, including the East Java Lazismu Representative Officials, via initiatives in education, health, economy, and social sectors. The officials of East Java Lazismu Representative endorse national and international disaster response initiatives. All Lazismu activities, including the East Java Lazismu Representative Office, are invigorated by Central Lazismu via Muhammadiyah's worldwide humanitarian organisation, Muhammadiyah Aid, on a global level. Consequently, this synergy demonstrates that Lazismu operates locally while simultaneously contributing to the attainment of the SDGs globally.

In certain circumstances, a debate exists within the MLO (Majelis, Lembaga dan Organisasi Otonom) Muhammadiyah on the utilisation of ZISKA at the East Java Lazismu Representative Office, encompassing concerns related to the external synergy program. The report asserts that the activity is being misappropriated, whereas this study regards it as a community empowerment initiative, which remains integral to immediate internal operations. The study's findings indicated many predominant elements that lead to the utilisation of ZISKA:

- i. Modifications in stringent or comprehensive reporting are adversely affecting programme implementation with MLO.
- ii. The manual and standards established by Central Lazismu have not yet served as a detailed reference for the standard method of ZISKA usage by the East Java Lazismu Representative Office.
- iii. Comprehensive usage guides and recommendations are challenging to execute.

This study is on the implementation of community empowerment by the East Java Lazismu Representative Office. The researcher asserts that this is not an institutional issue, as Lazismu possesses authority as a component of assistant leadership within the Muhammadiyah framework. The essential aspect is in the application process for ZISKA help at the East Java Lazismu Representative Office, which pertains to Muhammadiyah's internal support, namely the assessment phase. The researchers attribute this to the utilisation flow outlined in the 2019 Lazismu handbook, particularly the decree of the Lazismu Management Board Number: 018.Bp/Kep/L.17/B/2019 about the utilisation and distribution field guide; the implementation process stage remains obscured.

Lazismu should be documented at a minimum during the utilisation phase, encompassing:

- i. Identification and evaluation of beneficiaries, including Muhammadiyah and non-Muhammadiyah.
- ii. Support plan or activities to be provided to the recipient
- iii. Execution of support or initiatives for recipients
- iv. Assess and analyse the execution of support programs for beneficiaries.

The researcher's analysis indicates that the implementation of the utilisation program by the East Java Lazismu Representative Office, particularly concerning the social development pillar of the Indonesian SDGs, inadequately addresses certain aspects of the beneficiaries' potential and challenges.

Alignment of the East Java Lazismu Representative Office initiative with the Sustainable Development Goals (SDGs). The study's findings indicate that the East Java Lazismu Representative Office has executed the program based on the empowering pillars established by Central Lazismu, which encompass education, health, social da'wah, economy, humanity, and the environment. These pillars correspond with the Sustainable Development Goals (SDGs), particularly within the social cluster (SDGs 1 – No Poverty, SDGs 2 – Zero Hunger, SDGs 3 – Good Health and Well-Being, SDGs 4 – Quality Education, SDGs 5 – Gender Equality). The paradigm of community empowerment (Ife & Tesoriero, 2008) posits that the alignment of institutional programs with local demands is essential for effective empowerment. Within the framework of Lazismu, this is manifested in endeavours to synchronise programs with the Sustainable Development Goals (SDGs) and engage the community, however participation requires enhancement to avoid a solely top-down approach.

In terms of synergy and stakeholder collaboration, it was elucidated that the East Java Lazismu Representative Office not only concentrates on local initiatives but also implements programs on

both national and international levels, including disaster relief via Muhammadiyah Aid. Collaboration with governments, civil society organisations, and international institutions demonstrates robust social capital, as Bourdieu posited, which enhances outreach and fortifies public legitimacy and confidence. Bourdieu's concepts of habitus and capital illustrate that Lazismu's habitus, grounded in Islamic values and Muhammadiyah culture, generates symbolic capital, encompassing moral legitimacy and public belief, while the field positions Lazismu as a key actor within the domain of Islamic philanthropy. Nonetheless, as indicated in the literature by Walczak & Krupa (2020), this social capital must be reinforced through effective governance and accountability.

Moreover, regarding governance, accountability, and implementation problems, the East Java Lazismu Representative Office has enhanced Ziska's money management strategy, using technology and external audits as mechanisms of accountability. Nevertheless, the study discovered numerous significant impediments, including:

- i. Operational standards and implementation guidelines have not been effectively applied.
- ii. The processes of assessment, planning, execution, and monitoring and evaluation of support remain undocumented.
- iii. The empowering approach remains predominantly charitable rather than wholly transforming and participative.

Ife and Tesoriero (2008) assert that effective empowerment necessitates participatory methods, transparency, and the development of local capacities. Deficiencies in the assessment and monitoring and evaluation (M&E) components suggest that Lazismu has not completely executed the empowerment principle. This is also evident in Bourdieu's thesis, wherein "Practice" aligns more closely with charity than with genuine empowerment. In terms of internal dynamics, it necessitates consistency and dispute resolution. Internal perspectives regarding the utilisation of ZISKA money for joint programs vary, with certain parties alleging misuse, however this study maintains that it remains within the parameters of empowerment. This indicates the presence of a "Resistance Force" (Abidin, 2017; Setiana, 2005) within the organisation and the necessity for alignment among internal regulations, central policies, and field requirements. Moreover, while there are initiatives to engage mustahik in the program, their involvement remains predominantly passive. Most programs have failed to promote the transition of mustahik into autonomous and proactive agents in decision-making, even though, according to empowerment theory (Ife, 1995; Payne, 2016), this constitutes the core of community empowerment.

Consequently, the above study indicates that Bourdieu's theoretical consequence is that the religious and community-oriented habitus of Lazismu serves as a significant form of cultural and symbolic capital; yet the practical application within the field remains philanthropic, exemplifying Pseudo-Community Empowerment. The hypothesis posited by Ife & Tesoriero asserts that community empowerment necessitates the transfer of information, skills, and active community participation throughout the program cycle. The process has not yet operated ideally in the East Java Lazismu Representative Office. The evolution of the social work concept establishes a firm foundation, asserting that empowerment ideally creates opportunities for vulnerable populations to become agents of change rather than mere beneficiaries of aid.

4. Conclusion

Execution of the Sustainable Development Goals program within the community empowerment initiatives of Lazismu. The East Java Lazismu Representative Office executes many projects relating to the Sustainable Development Goals, specifically emphasising the six pillars of Lazismu:

education, health, social da'wah, economics, humanity, and environment. These programs have significantly contributed to the attainment of the Sustainable Development Goals, including poverty eradication (SDG 1), access to excellent education (SDG 4), enhancement of health care (SDG 3), and reduction of social inequality (SDG 10). Research reveals that numerous programs persist in prioritising consumptive assistance rather than sustainable, long-term empowerment. The East Java Lazismu Representative Office has been improving the management of ziska's funds through a data-driven approach since 2022 and has engaged in external audits since 2017, demonstrating efficiency and accountability. This project improves transparency and cultivates public trust in Lazismu. Nonetheless, the principal problem resides in the strategic allocation of monies to enhance the economic freedom of mustahiks (beneficiaries).

This study employs various theories to examine the execution of the Lazismu program by the East Java Representative Office, specifically utilising Pierre Bourdieu's concepts (Habitus, Capital, Domain, and Practice) alongside the Habitus of the East Java Lazismu Representative Office to illustrate that community empowerment must be grounded in Islamic values and the cultural framework of Muhammadiyah. Nonetheless, practical implementation continues to exhibit a preference for charity initiatives over empowerment efforts. The East Java Lazismu Representative Office's capital is robust; yet, constraints in management and human resources pose significant challenges. The East Java Lazismu Representative Office's domain indicates that the executed programs are frequently fragmented and neglect the sustainability component. The practice of community empowerment by the East Java Lazismu Representative Office in maximising ZISKA funds, in relation to the SDGs, is suboptimal, resulting in outcomes that are predominantly charitable and constitute Pseudo-Community Empowerment.

The top-down approach in the Central Lazismu policy regarding regions and cities implements the program with limited flexibility in accommodating local demands. Consequently, the researcher designates the community empowerment initiatives executed by the East Java Lazismu Representative Office as Pseudo-Community Empowerment, indicating that the majority of the office's programs perpetuate a state of dependency among recipients, lacking a definitive sustainability strategy. The East Java Lazismu Representative Office reinforces the implementation of assistance for recipients throughout the ZISKA distribution process, from inception to conclusion of the program. The execution of the Lazismu plan is purportedly a community empowerment initiative; nevertheless, it fundamentally lacks the essential attributes of a genuine participatory community empowerment strategy.

References

- Abidin, Z. (2017). *Lembaga Filantropi Islam: Tinjauan Konsep dan Praktik (edisi pertama)*. Intelegensia Media and DPD IPSPI East Java.
- Abu, R., Rafie, S. K. M., & Sha'ari, H. (2023). Empowering Users of Rural Public Libraries for Sustainable Community Development Objectives. *Proceedings of the European Conference on Knowledge Management, ECKM, 1*(17), 18–23. <https://doi.org/10.34190/eckm.24.1.1366>
- Adi, I. R. (2003). *Empowerment, Community Development, and Community Intervention: An Introduction to Theoretical Perspectives and Practical Approaches*. Institute of Publishing, Faculty of Economics, University of Indonesia.
- Ahmed Shaikh, S., & Ghafar Ismail, A. (2017). The significance of Zakat in achieving Sustainable Development Goals. *International Journal of Zakat, 2*(2), 1–9. <https://doi.org/10.37706/ijaz.v2i2.21>

- Akinlabi, H. A., & Habeebullah, A. A. (2022). Establishment of a Zakat Collection and Distribution System in Ibadan Metropolis Utilising WordPress Core Architecture and Design Principles. *Fountain Journal of Natural and Applied Sciences*, 11(1), 22–28. <https://doi.org/10.53704/fujnas.v11i1.444>
- Al-Salih, A. N. (2020). The Function of Zakat in Promoting Social Welfare and Economic Sustainability: The Example of Saudi Arabia. *International Journal of Financial Research*, 11(6), 196. <https://doi.org/10.5430/ijfr.v11n6p196>
- Bahari, A. (2013). *Berinteraksi dengan masyarakat*. Pustaka Qarya.
- Bourdieu, P., Muzir, I. R., & Santosa, Y. (2010). *Arena Produksi Kultural: Sebuah kajian sosiologi budaya* (The field of cultural production) (I. R. Muzir (Ed.); Bahasa Ind.). Invention of Discourse.
- Charities Aid Foundation. (2023). *World Giving Index 2023: Global Report on Philanthropy*. cafonline.org
- Chotib, M., Faiz, M. F., & Abdullah, I. (2023). Volume 5 of the Journal of Islamic Economics Perspectives. Issue 2 (2023) Establishing a Zakat Culture through Effective Zakat Governance and Empowerment in Indonesia. *Journal of Islamic Economic Perspectives*, 5(2), 1–11.
- Cresswell, J. W. (2009). *Qualitative, Quantitative, and Mixed-Methods Research*. In *SAGE Publications, Inc. (3rd ed.)*. SAGE Publications, Inc.
- Denzin, N. K., & Lincoln, Y. S. (2009). *Handbook Of Qualitative Research* (B. S. Fata, Abi, & J. Rinaldi, Eds.; Bahasa Ind). Pustaka Pelajar.
- Dirie, K. A., Alam, M. M., & Maamor, S. (2023). A systematic literature analysis and future research agenda on Islamic social finance for the attainment of sustainable development goals. *International Journal of Ethics and Systems*, 40(4), \ 676–698. <https://doi.org/10.1108/ijoes-12-2022-0317>
- Fahad, S., & Bulut, M. (2024). A Paradigm Shift in the Islamic Finance Sector: Value-Based Intermediation, Human Development, Ecological Impact, and Social Impact Financing. <https://doi.org/10.20944/preprints202408.1243.v1>
- Gallien, M., Javed, U., & van den Boogaard, V. (2023). *Zakat, Non-State Welfare Provision, and Redistribution During Crisis: Evidence from the Covid-19 Pandemic*. <http://dx.doi.org/10.19088/ictd.2023.037>
- Hakim, R. N., & Rastika, I. (2019). Kemendagri: 420,381 registered organisations in Indonesia. *Kompas*. <https://nasional.kompas.com/read/2019/08/01/18223501/kemendagri-420381-ormas-terdaftar-di-indonesia>
- Harker, R., Mahar, C., & Wilkes, C. Rahmana, S. (2005). *(Habitus x modal) + ranah = praktik: pengantar paling komprehensif kepada pemikiran Pierre Bourdieu (Bahasa Ind)*. Jala Sutra.
- Haryatmoko. (2003). Teoretis Dasar Gerakan Sosial Menurut Pierre Bourdieu: Mengungkap Kepalsuan Budaya Oligarki. *Majalah Basis*, 11-12.
- Huraerah, A. (2011). Organising and Community Development, Models, Strategies for Community Development Based on Popular Participation. *Humanities*.
- Hussain, S. (2020). Terminology Pertaining to Participation and Development. *International Journal of Global Sustainability*, 4(1), Page 55. <https://doi.org/10.5296/ijgs.v4i1.17021>
- Ife, J. (1995). *Community Development: Formulating Alternative Visions, Analyses, and Practices*. Longman Australia.
- Ife, J., & Tesoriero, F. (2008). *Community Development: An Alternative for Societal Advancement in the Era of Globalisation* (S. Manurung, N. Yakin, M. Nursyahid, & S. Z. Qudsy (Eds.); Indonesian Language). Pustaka Pelajar.
- Indonesian Philanthropy Forum. (2021). *Augmentation of Community Participation in Philanthropic Activities in Indonesia During the COVID-19 Pandemic*. Indonesian Philanthropy Forum.

- Ministry of Social Affairs of the Republic of Indonesia. (2022). *Statistik mengenai Organisasi Sosial dan Kemanusiaan di Indonesia*. kemensos.go.id
- Laksana, B.A. (August 2017). According to the Minister of Home Affairs, there are 344,000 registered mass organisations that lack legal status. *Detik News*. <https://news.detik.com/berita/d-3621869/mendagri-ada-344-ribu-ormas-yang-terdaftar-tapi-tak-berbadan-hukum>
- Ledwith, M. (2005). *Community Development: An Analytical Perspective*. The Policy Press.
- Institute for Research and Community Service, University of Indonesia. (2023). *Pengelolaan Dana Organisasi Sosial di Indonesia: Sebuah Analisis Transparansi dan Akuntabilitas*. University of Indonesia.
- Lidiawati, Maksum A., Daulay H., & Sukmana O. (2023). Establishment of Islamic Philanthropy Rooted in Local Culture (A Study of Wonorejo Digital Village, Poncokusumo District, Malang Regency). *Proceedings of the International Conference on Islamic Philanthropy*, 1, 92–100. <https://doi.org/10.24090/icip.v1i1.306>
- Mevlyutov, A. S., & Gamzatov, A. A. (2023). The issue of social responsibility within Islam. *Minbar. Islamic Studies*, 16(1), 117–125. <https://doi.org/10.31162/2618-9569-2023-16-1-117-125>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook (3rd Edition)*. SAGE Publications, Inc.
- Mukhlisin, Dimiyati K., Absori Ramadhan J., & Sulthani D. A. (2022). The Impact of Indonesia's Philanthropy Regulation on the Welfare State. *Bestuur*, 10(2), 123–136. <https://doi.org/10.20961/bestuur.v10i2.63527>
- Neuman, W. L. (2014). *Social Research Methods: Qualitative and Quantitative Approaches (Seventh Edition)*. Pearson Education Limited. <https://doi.org/10.2307/3211488>
- Notolegowo, H. K., Alamsyah, I. F., Saraswati, N., Jalil, B. A., & Bt Isahak Merican, F. M. (2023). The correlation between Islamic Social Finance and the Sustainable Development Goals: A Conceptual Framework. *KnE Social Sciences*, 2023, 197. <https://doi.org/10.18502/kss.v8i18.14245>
- Nurwulan, R. L. (2022). Pemberdayaan masyarakat melalui program Corporate Social Responsibility (CSR) di bidang lingkungan. *Journal of Social Welfare Science HUMANITAS*, 4(I), 1–20. <https://doi.org/10.23969/humanitas.v4i1.5218>
- Payne, M. (2016). *Modern Social Work Theory (4th Edition) edited by F. Nugroho, M. S. Nainggolan, Susiladiharti, and A. Nelson*. Ocean Blue.
- Polpum.kemendagri. (2018). According to the Minister of Home Affairs, there are 394,250 mass organisations in Indonesia. Kementerian Dalam Negeri. <https://polpum.kemendagri.go.id/mendagri-ada-394-250-ormas-di-indonesia/>
- Prasetyo, E. D., & Aulia, L. (2022). Studi Filantropi di Indonesia: Analisis Undang-Undang Pengumpulan Dana atau Barang dengan Undang-Undang Zakat. *Al-Mazaahib: Journal of Legal Comparisons*, 10(2), 223. <https://doi.org/10.14421/al-mazaahib.v10i2.2771>
- Rahayu, Y. S. & Garside, A. K. (2022). Model pengembangan pemberdayaan masyarakat di sekitar kawasan hutan di Kabupaten Lamongan. *In the Seminar on Engineering Profession Study Program* (Vol. 2, Issue 1). <https://doi.org/10.22219/skpsppi.v3i1.5015>
- Ristianasari, R., Muljono, P., & Gani, D. S. (2013). Impact of the conservation village empowerment program on community independence: a case study in Bukit Barisan Selatan National Park, Lampung. *Journal of Social and Economic Forestry Research*, 10(3), 173–185. <https://doi.org/10.20886/jpsek.2013.10.3.173-185>
- Ritzer, G., & Goodman, D. J. (2010). *Sociological Theory: From Classical Sociological Theory to Recent Developments in Postmodern Social Theory (4th ed.)*. Invention of Discourse.
- Setiana, L. (2005). *Techniques of extension and community empowerment (R. F. Sikumbank (Ed.))*. Ghalia Indonesia.

- Setyo Putra, T., & Rahaju, T. (2022). Empowerment of Coastal Community in Kupang Village, Jabon District, Sidoarjo Regency. *Policy and Maritime Review*, 23-34. <https://doi.org/10.30649/pmr.v1i2.31>
- Syafruddin, S., & Hasan, N. (2021). An Ethnographic Examination of the Sangir Community's Reception of Almsgiving in Solok Selatan. *Mashdar: Journal of Qur'anic and Hadith Studies*, 3(1), 145–166. <https://doi.org/10.15548/mashdar.v3i1.2860>
- Syamsuri, S., Arif, S., & Roficoh, L. (2019). Fostering the economic autonomy of the ummah through the sustainability of zakat. *Journal of International Conference Proceedings*, 2(3), 122–128. <https://doi.org/10.32535/jicp.v2i3.653>
- University, G. (2024). *Pengaruh Digitalisasi terhadap Kedermawanan: Studi Kasus di Indonesia*. Griffith University.
- Walczak, D., & Krupa, D. (2020). Exchange Transactions and Socioeconomic Factors of Solidarity: The Case of Post-Solidarity Poland. *European Research Studies Journal, Volume XXIII*, 3, 364–377. <https://doi.org/10.35808/ersj/1643>
- Yasni, R., & Erlanda, A. R. R. (2020). Obstacles to the Integration of Zakat as a Source of State Revenue. *International Journal of Islamic Economics and Finance (IJIEF)*, 3(3), 175–204. <https://doi.org/10.18196/ijief.3238>
- Yin, R. K. (2018). *Case Study Research and Applications: Design and Methods (Sixth Edition)*. SAGE Publications, Inc.
- Zunaidi, A., Maghfiroh, F. L., & Setiawan, F. (2024). Empowering Local Communities with Zakat to Attain Sustainable Development Goals. *Iqtishoduna*, 20(1), 52–73. <https://doi.org/10.18860/iq.v20i1.23771>