

PORTRAIT OF ORSOLANILA IN ISLAMIC SOCIAL FUND IN INDONESIA VIEW FROM THE MACRO ECONOMIC VIEW OF ISLAM

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ABSTRACT

This study explains that Indonesia is a country that has the largest Muslim population in the world in 2020, which is estimated at 229 million. And Indonesia is included in the category of 10 Most Generous Countries according to research from the World Charities Foundation with the Donated Money indicator or known as social funds with an amount of 83%. The application of social funds already existed in the era of the Islamic empire which was very closely related to zakat, infaq, shadaqah, waqf and grant activities. Islamic social funds have the potential to be a driver of economic growth and as a stabilizer of national income in the expenditure approach, when viewed from the data on the potential of Islamic social funds nationally by BAZNAS. This is supported by several theories from several experts that Islamic social funds (ZISWAF) have quite a positive effect on the economy, providing elements of the supporting components of Islamic social funds that collect and distribute by Orsolanila as a marginal value of economic contribution. This can be related to the Islamic macroeconomic approach which has proven that Islamic social funds collected and distributed by Orsolanila have a positive influence on economic growth and create an increase in national income. This study uses a descriptive qualitative method with the use of library research or known as library research which is seen from the data sources and understanding of the analysis. And this research uses the Grounded Research Theory method which makes the data used as a tool to support an existing theory. The data sources of this study used secondary data obtained from the literature of books, national and international journals and reports related to this research.

Keywords: Orsolanila, Social Fund, Islamic Macroeconomics.

INTRODUCTION

Humans are social creatures who are very close to reciprocal relationships with other humans. According to Sociology, social beings are an ideological concept in which society and social structures are seen as living organisms by having elements of society called social organisms that maintain the stability and cohesiveness of the organism. With the aim that humans depend on each other to maintain the integrity of society. Therefore, humans as social beings exist in the country of Indonesia which has a large population with a diversity of ethnicities, cultures, races, etc. According to the World Population Review in 2021, the population of Indonesia will reach 276,361,783 people. This is evidenced by the nature of generosity. According to a report by the Charities Aid Foundation World Giving Index in 2018, Indonesia was ranked 10th in the world with an average value of 50% which made Indonesia one of the first countries in Southeast Asia to become the most generous country that year. As time goes by and the case of the Covid-19 Pandemic comes, which makes Indonesian people flock to help each other due to all sectors of life from the economic, health, education sectors the impact is down. This proves that the report by the World Giving Index in 2021 positioned Indonesia to be ranked first in the world as the most generous country with an average score of 69% which has indicator aspects including Helped a stranger by 65%, Donated Money by 83% and Volunteered Time by 60%. The report is seen from the highest value of the generosity of the Indonesian people who are in currency donation activities (rupiah). If we look at the report, it is estimated that there will be an increase in the practice of social funds driven by humans as social beings who are very closely related to helping and there are points of connection between donating activities and the development of the sustainable development sector.

Social Funds such as zakat are an illustration of the form of social fund practice in Indonesia which has a distribution system from various Social Organizations and Social Institutions (Philanthropy or Orsolanila) spread throughout Indonesia with functional backgrounds from these institutions, for example the Family Foundation, Company Foundation, Faith-based Foundation and Independent Foundation. In addition to zakat, social funds are also in the form of infaq, shadaqah, waqf, qurban, and grant funds that have the value of humanitarian contributions and cultural values that occur in people's lives. The size of the value of the generosity of the Indonesian people in terms of the number of Philanthropy or Orsolanila) which makes the receipt and distribution of social funds even greater. Philanthropy or Orsolanila activities in Indonesia have become the responsibility of the government which has the task of coordinating the collection, distribution and utilization of zakat for poverty alleviation and community welfare under the auspices of the government. Orsolanila institutions under the government such as the National Amil Zakat Agency (BAZNAS) and the Indonesian Waqf Board (BWI). The two institutions also have different aspects and tasks. BAZNAS has a goal in coordinating and utilizing zakat, while BWI has a goal of providing guidance to waqf asset managers (nazhir) so that they can provide benefits to the community in the form of empowering social, economic, and public services. (Juhro, Syarifuddin, Sakti & Suryanti, 2019).

In Islamic-based Orsolanila or Philanthropy activities throughout Indonesia, there are different practices for the utilization and distribution of social funds. If we look at Sumatra Island, more precisely in Nanggroe Aceh Darussalam which has provisions for Qanun or laws regulated by the Aceh Government regarding the provisions for zakat management by having the most important aspect, namely Muzakki (people who are obliged to pay zakat, Mustahiq (people who are entitled to receive zakat), Baitul Mal and the provisions of 'Uqubat (sanctions against zakat deviation). With this Qanun formed as a guarantee for the people of Aceh which contains Law number 18 of 2001 with the determination of the source of PAD (Regional Original Income) (Mursyid Djawas, 2016).

Orsolanila's activities on the island of Java, namely in the Special Region of Yogyakarta, have aspects of empowering social funds that are different from other regions. In Yogyakarta itself, it refers to internal management, fundraising strategies, and the management of the distribution of funds to the Amil Zakat Agency (BAZ) and the Amil Zakat Institution (LAZ) with the development of the OPZ Institution totaling 16 zakat management organizations. This distribution is intended for the poor, student scholarships, provision of training and productive activities, victims of natural disasters, and revolving Qardhul Hasan loans in a permanent form. Apart from the OPZ Institution, DI Yogyakarta has Orsolanila activities which tend to be informal with communal activities such as the arisan community with savings and loan activities or known as "Selapan" and "Uang Tandur / Jumputan" which are collecting funds to improve public goods (Nur Kholis, Soya, Yuli & Muhammad Iqbal, 2013). We moved to West Java Province, namely in the city of Bandung, which also has more modern Orsolanila activities because this model of distributing social funds such as zakat can be carried out by the majority of individuals and has various communities with the interpretation of pious deeds because people tend to be more oriented towards private institutions than institutions from the auspices of government. Private institutions were formed such as Dompot Dhuafa and Zakat House. The establishment of these private and community institutions has the value of the existence of benefits for the community with the realization of orsolanila values and the expansion of substance in religion in social life (Muslim, 2018).

In addition to West Java Province, the implementation of a unique distribution of social funds also occurred in East Java Province, namely the City of Surabaya, with the coverage of Islamic Central Institution values such as very strong Islamic boarding schools. The practice of Islamic social funds in the province of East Java occurred from the cultural habits of the community that emerged several Baitul Mal or Amil Zakat with the allocation of the context of Islamic education. The form of the existence of this Orsolanila institution is from waqf activities that hand over assets in the form of land or buildings from a person or a family (wqif) managed by a person or educational institution (nadzir). The purpose of this activity is to encourage the discovery of the latest research in the world of Islamic studies education that can be developed sustainably (Hilman, 2013). This orsolanila or philanthropy activity is not only embraced by Islam as well. But there are many examples of social fundraising and distribution activities from Buddhism. In Indonesia, there is the Tzu Chi Buddhist Foundation which contains several entrepreneurs with the distribution of grant funds reaching Rp 600 billion in March 2020. This activity aims to raise funds for handling the Covid-19 pandemic. We can see this as an example of the distribution and raising of social funds that can have a positive impact in helping to increase economic growth in Indonesia.

According to Dr. Dumairy in a Guest Lecture at the FEB UB Economics Doctoral Program in 2019, he explained that, In the practice of social funds that occurred in Indonesia carried out by Social Organizations (Philanthropy) and Non-Profit Institutions known as Orsolanila, this is not taken into account in Theory Economics that we have studied so far. In the conventional economic aspect, basically the national income model with an expenditure model that occurs in closed economic conditions is symbolized by the formula $Y=C + I + G$ which means the symbol 'C' as household sector expenditure, namely consumer goods and services, business sector expenditure, namely investment goods are symbolized 'I' and government expenditures are symbolized 'G'. Another factor that should be included in the concept is the social sector from the view of humans who are basically social beings with high concern and sympathy for others. This phenomenon can have an impact on socio-economic conditions, which is manifested by the activities of social organizations and non-profit organizations spread across Indonesia.

So far, research that discusses Orsolanila or Philanthropy in Indonesia is still limited to how the process of distributing, managing, calculating and relating Orsolanila to the country's economic sector in a closed economic theory model. And there are still no research findings and scientific work that connects with the opinion on Islamic Macroeconomics put forward by Dr. Dumairy. From research related to Social Funds on Philanthropy in Indonesia, namely Ridho et al (2021) in their research there is a review that zakat has a positive and significant effect on the development of national-scale economic growth. Another study by Savid (2017) in his research found that BAZ (Badan Amil Zakat) in Gresik Regency occurred in the utilization of zakat by using the concept of productive zakat as outlined in several work programs carried out by the researcher. In addition, research findings that examine the government in making laws in Indonesia have not been fully able to overcome the problem of zakat, especially contemporary zakat and the Indonesian Ulema Council (MUI) has not issued a fatwa discussing contemporary zakat. So with the existence of several statements and previous research studies, the author wants to analyze and look for the latest portrait of the development of Orsolanila in Indonesia by providing solutions or new findings regarding the truth of the views by Dr. Dumairy related the theoretical model of Islamic Macroeconomics with the addition of all sectors including the social sector.

LITERATURE REVIEW

Macroeconomic Model

In the field of conventional economics, there is a basic macroeconomic model:

$$Y= C+I+G \quad \text{in a closed economy context or}$$
$$Y= C+I+G+(X-M) \quad \text{in the context of an open economy.}$$

This basic model is a formula for calculating national income using an expenditure approach. Conventional economists study the theory that economic actors in a country consist of entities, namely the household sector, the business sector, and the government sector. Economic actors in the household sector are individuals or groups with actors in the business sector namely companies and government sector actors are the central government. In the previous model there is a C symbolizing household sector expenditure. I represents business sector investment spending, while G is government spending.

Orsolanila

Orsolanila is an organization whose aim is not to include profit creation for the benefit of private owners or managers of the organization. This non-profit organization seeks to achieve the social or educational goals of the organization and not for personal gain. According to PSAK no. 45, non-profit organizations obtain resources from donations from donors or other donors who do not expect anything in return from the organization. Developments in non-profit organizations that can receive other resources from the income for services provided to the public or are investments made. The growth of non-profit organizations in Indonesia began in 1970 with the formation of several NGOs (Non-Governmental Organizations) accompanied by public awareness in participating in development. According to (Salusu, 2006) non-profit organizations are organizations or entities that do not make profit as the main motive in serving the community in a cooperative manner by not distributing small profits to members and the board of directors. One form of non-profit in Indonesia is a philanthropic organization.

According to etymology, philanthropy is a concept of practice in giving (giving), service (service) and association (association) that is voluntary with the aim of helping other parties which is a sense of sympathy and love for others (Amar, 2017). It is said that according to the hadith of knowledge from Anas bin Malik and Dhamman bin Tsalabah in the order to pay zakat which was set before the 9th year of Hijri / 631 AD, it was obligatory after the Prophet's Hijrah to Medina. At present, philanthropic institutions in Indonesia have developed from a religious nature to a social and political nature (Linge, 2015). Orsolanila institutions that have religious characteristics are widely spread throughout the territory of Indonesia with the majority of the population being Muslim (Islam). Thus, a philanthropic organization formed based on the Islamic religion is realized by collecting infaq, zakat, shadaqah, waqf, grants and gifts from donors. The distribution of these funds is managed for the development of basic needs such as food, educational scholarships, repair of places of worship, aid for natural disasters, construction of water sources and many more to meet the survival of the community. One form of philanthropic institutions in Indonesia is the National Amil Zakat Agency or known as BAZNAS which was established under government supervision with the issuance of a presidential decree according to RI No. 8 of 2001. Apart from BAZNAS, there are many names of philanthropic institutions and non-profit organizations scattered throughout Indonesia with the same goal of collecting and distributing social funds to all levels of society.

Islamic Social Fund

Social Organizations and Non-Profit or Philanthropic Organizations formed based on the Islamic religion are realized by collecting social funds such as Infaq, Zakat, Sadaqah, Waqf, Grants and Gifts from donors. The term zakat according to the language has a basic word, namely zaka which means blessing, growing, clean and good. While the term zakat according to fiqh which means assets that must be issued to people who are entitled to receive it (mustahik). The term Zakat is also known as Mu'jam Al Muqayis fi Al-Lughlah which means growth and addition that comes from al-nama' and al-ziyada, this has the reason that when someone pays zakat, the effect on assets continues to grow and increase in this world and the hereafter (Akhmad, 2007). The distribution of zakat refers to people who are entitled to receive what is known as the Asnaf group. The Asnaf group has been written in Surah At-Taubah verse 60 which is grouped into 8 namely the indigent, poor, amil, converts, gharim, riqab, fisabilillah, and ibn sabil. The distribution of zakat which is managed by non-profit institutions and philanthropic organizations aims to improve the welfare of the community.

Apart from Zakat, other social funds are Infaq. Infaq is taken from the word Anfaqa which means to issue something property for the benefit of something. Meanwhile, according to syara', infaq means removing part of the property for the benefit of what is recommended and governed by Islamic law. In the distribution of infaq there are no definite provisions for the classification of recipients, but the difference between zakat is, zakat which has special provisions in classifying recipients and special provisions for its allocation (Najmudin, Zuhdi & Na'mah, 2006). Next for the type of social fund is Sadaqah. Sadaqah is taken from the word sadaqa which means right and according to syara' the meaning of shadaqah is the same as the notion of infaq. But it has a difference in terms of the form of the material given. From the explanation of the three types of social funds above, there are several dimensions that confirm that our faith relationship to Allah SWT (hablum minallah) and there is also a very close relationship to the social dimension which basically every human relationship has a good relationship with one another based on in the maaliyah worship (Karim, 2015).

METHOD

This type of research is qualitative research. This study seeks to determine the portrait of Orsolanila in Islamic social funds in Indonesia in terms of Islamic macroeconomics. This research is also an activity where exploration must be carried out to identify new information and understand the limited circumstances and want to know in depth and detail of the activities to be carried out. The approach that will be used for this research is the library research method. The scope of this research is the distribution of philanthropic institutions in Indonesia, which is seen how many types of social funds are by examining social fund activities such as collection, distribution, which have work programs that are conveyed to people in need by collecting data in 2019 to 2020. The qualitative approach used in this study is phenomenology where this study looks at the informant's point of view regarding the sustainable distribution of Indonesian philanthropic or Orsolanila institutions to Islamic macroeconomic theory.

DISCUSSION

The Influence of Islamic Social Funds in the Economy in Indonesia

Zakat is a public instrument that affects the demand side of the economy. Theoretically, the distribution of zakat will result in an increase in the purchasing power of the mustahik community which in turn will increase the demand curve through aggregate demand (Sakti, 2007). However, in the short term, the price will increase and the price increase will automatically increase the producer's revenue. If we assume that this price increase is known to all market participants, it will invite new market participants.

The implication is that prices will change. This fall in prices will not have an impact on decreasing the quantity of balanced production. but still increasing. This shows that zakat can encourage economic growth. The graph shows that zakat has the potential to be a driver of economic growth by being included with the collection of zakat funds or optimal Islamic social funds. As a country with the largest Muslim majority population in the world, Indonesia can play a good role in the development of the Islamic economy and finance. The role that can overcome the shock of the economic crisis that occurs is assisted by the role of orsolanila institutions spread throughout Indonesia. This is not far from the role of Muslims who have contributed to the recovery of the economic crisis. This portrait of Orsolanila's development in Indonesia provides a solution to the economic crisis recovery that is offered, for example: disbursement of direct cash assistance, strengthening of cash waqf, and Qardhul Hasan loans.

Islamic Social Fund in Economic Growth and Development

Islam upholds Islamic Social Funds (zakat) in addition to encouraging investment and inhibiting hoarders of wealth, it also provides incentives to spend their wealth to buy consumer goods, both from the payer and the recipient. So that from the two channels in the flow of capital creating results, namely investment and spending, the creation of employment opportunities for others while at the same time spearheading the acceleration of the growth of a country's national income. There is a boost in investment and spending arising from zakat which is a great benefit in the economic field. the availability of funds for investment encourages industrial development and accelerates the pace of economic growth as well as increases in consumption of high value. Therefore, it creates an effective demand for the product of an industry in the country concerned. In other words, spending on social funds is more prudent and prudent because it is able to balance economic growth without worrying about lack of demand or declining employment opportunities. According to Ibn Taimiyah contained by Islahi (1997: 265) that the sources of state financial revenue according to sharia (Al-Qur'an and Sunnah) are divided into three types, namely ghanimah (spoils of war), Sadaqah, Zakat. Zakat here has the meaning as the largest source of state revenue at the beginning of Islamic history. Which provides the context of one of the potential and very important sources of funds drawn from people who have wealth that has reached the specified size limit. The amount of zakat issued is determined based on the nature and type of the source of the acquisition of the wealth. In the economic field, zakat is able to prevent the accumulation of wealth experienced by a handful of people. According to Daradjat (1995: 245) because this zakat can provide a mandatory contribution of Muslims to the state treasury and a source of funds to create an even distribution of the economic life of the Islamic community.

Islamic Social Funds (Zakat) as Fiscal Policy Instruments and Macroeconomic Stabilizers

Zakat as a means of stabilizing the economy through savings and investment channels. In the Islamic economy, zakat is halal and usury is haram in Islamic rules. Investment decisions are an integral part of saving decisions. Zakat is imposed on unplanned savings and funds. If investment is not an integrated part of the saving decision, then the level of wealth will decline. If saving is followed by investment, then the relationship between the level of wealth will depend on the rate of profit sharing and the rate of return on the project, because the zakat rate is constant. Therefore, the existence of a relationship with savings has a positive impact on investment opportunities and expectations. In the economy, the nature of investment is an integral part of the saving decision, so there will be an automatic mechanism that brings the economy to stability.

Relationship Between Islamic Social Funds and National Income

In Indonesia, the calculation of national income uses the state expenditure method and the production method. There are three concepts of national income that are calculated in value, namely Gross National Product (GNP), Gross Domestic Product (GDP) and national income. In the conventional economic approach, real GDP or GNP can be used as a measure of welfare in a country. There are criticisms of GNP as a measure of economic welfare and there are opinions that say that GNP per capita is an imperfect measure of welfare. The difference between the Islamic economic system and the conventional economic system is that there are aspects of the falah parameter. Falah is true welfare, real welfare where the spiritual component enters into the meaning of this falah. Therefore, Islamic economics also has the meaning as an economic system that can lead people to real prosperity. GNP is a monetary measure and does not show aspects of Islamic social funds. However, several previous studies have shown that Islamic social funds have a significant role in Islamic society. and this is not just a voluntary gift to people in need, but is part of obedience in carrying out religious life. The Muslim community itself certainly has an obligation to support relatives who are experiencing economic difficulties. Even though there is no data that measures the value of this kind of fund mobility, it can be very useful information. Therefore, Islamic social funds (Zakat) as an instrument of income distribution that have an impact on the development of the welfare of the people. With Islamic social funds (zakat) that are well managed, it is possible to become a builder of economic growth as well as income distribution can be called Economic Growth with Equity. The huge potential of Islamic social funds (zakat) in increasing economic growth will lead the country to prosperity and prosperity. The benchmark of Islamic social funds can increase national income as seen from zakat has been proven during the time of Umar bin Abdul Azis with his government system in managing the zakat system. And the calculation of zakat with an Islamic macroeconomic approach to national income has been proven by zakat having a positive effect on the economic growth of a country. This is the role of zakat is the most important aspect in the effort to empower the economic potential of the people.

The Development of Islamic Social Funds in Indonesia in the Digital Era

The collection of Islamic social funds has consistently grown as a form of safety net for the economy, especially in groups of people who are entitled to receive or are included in the 8 asnaf in facing this pandemic era. Maintaining public consumption from 8 asnaf is very important as a contribution to GDP growth in 2021. The important role of digitalization in the collection of Islamic social funds can provide access to payment of social funds through electronic money transactions in this era which are all easy and sophisticated. This makes real evidence in 2019-2021 which provides a fairly stable value for raising zakat, infaq, and alms through

e-commerce with a seasonal increase in the period of Ramadan (IDR 8.1 billion in May 2021), the commemoration month of Eid al-Adha. (amounting to IDR 4.3 billion in July 2021). Then there is a value from January to October 2021, which recorded donations of IDR 12.7 billion, which has an increase of 15.4% in 2020. The level of public awareness (Awareness) in helping others which can be estimated has a value in line with the rampant care programs that exist. on Social Organizations and Non-Profit Institutions. Increased awareness of Islamic social funds also provides an assessment of global waqf and zakat assets which reached USD 410 billion and USD 76 billion. In line with the goals of the SDGs in eradicating poverty, this provides great potential for waqf funds and ZIS to provide positive social impacts. Digitization of payments in the management of Islamic social funds will encourage increased mobilization of Islamic social finance funds in an efficient and effective manner and increase transparency in the management of Islamic social funds. Data from Bank Indonesia shows a survey of zakat digitization with 80 respondents Orsolanila who mapped the behavior of Islamic Social Fund Management Organizations towards the use of digital platforms. The results of this survey indicate that there are innovative efforts to transform national zakat management into digital-based Islamic social fund management. This effort is realized in the form of socializing the digitalization of Islamic social fund payments to increase the capacity, capability and competence of Islamic Social Fund Management Organizations in optimizing digitalization.

The Potential of Islamic Social Funds for Orsolanila Development in Indonesia

The potential of Islamic social funds (ZISWAF) in Indonesia has a very high value, because Indonesia is a country with the largest Muslim population in the world with a percentage of the Muslim population of 80%. So that the acquisition of Islamic social funds in Indonesia is very high. According to data in the Indonesian Zakat Outlook (2020) there are several studies that provide a discussion of the potential of national zakat, namely:

1. Potential zakat collection with a total of more than IDR 10 trillion.
2. There is a revival of Islamic social funds (zakat) which is a pillar of moderating social inequality.
3. In this distribution, it provides distribution in the form of activities.

Orsolanila's Prospects and Challenges in Indonesia

In terms of managing Islamic social funds in Indonesia, especially zakat, waqf, shadaqah, qurban, there are various factors that influence the management and potential of Islamic social fund collection in Indonesia, namely this potential is influenced by the number of muzakki who actually pay zakat and the amount of zakat they pay. In addition, the relationship/network to the number of agencies/institutions managing social funds, the level of public trust in these institutions, as well as the existence of laws that apply to zakat management also affect the realization of zakat fund collection in Indonesia. In 2006 public funds managed by government and private amil zakat institutions in Indonesia were recorded at 413 billion. However, the reality is that the potential for zakat funds is allegedly much greater than the realization issued.

Orsolanila Structure in Managing Islamic Social Funds

The government needs a zakat management organization that is organized and has a zakat organizational structure. So that the implementation of zakat can be coordinated and directed, where the subject and object of zakat are more stable in knowing the zakat management process from the beginning to the target than zakat. There are things that need to be considered in organizing zakat, namely:

- The highest responsibility is handled by the government or high-ranking officials in the local government strata or certain environments.
- Implementation of a permanent institution with full professional employees with initial financing with government subsidies which is then gradually funded by zakat charity itself.
- The existence of policies in the formulation of planning, collection, and utilization of zakat, sources and targets of its beneficiaries.
- Zakat utilization program must be detailed and effective with productive priority for community development.
- The supervisory mechanism is carried out on the basis of regulations, administration and legal basis regarding Islamic social funds (zakat).
- There is participation from the community in participating and taking responsibility for paying zakat.

With the large number of adherents of the Islamic religion, Indonesia will affect the social funds generated because Allah SWT always teaches to share with others, one of which is in Surah Al-Hadid verse 7 which commands to spend part of the property. There is an obligation for Muslims to spend part of their wealth in the form of Zakat, Infaq, Sadaqah, Waqf and Qurban. Indonesian people with their religious diversity are also very concerned about others,

Orsolanila's Opportunities for Development

Orsolanila in Indonesia makes a big contribution to the Indonesian economy in the form of social funds such as Zakat, Infaq, Shadaqah, Waqf, Qurban, Grants which contribute quite a lot to the Indonesian economy. Studying the concept of the value of contribution to the Indonesian economy, which is one of the efforts developed in community empowerment from an economic perspective, through programs that are applied to orsolanila institutions or Islamic philanthropy in Indonesia. One example of programs in the economic field in Nurul Hayat such as the Assisted Village, Agricultural Islamic Boarding School, the Establishment of a Sharia Financial Services Cooperative, Prosperous Village Livestock, Interest-free Savings and Loans Cooperative and the Mother Mart Program. Of the five sectors, Nurul Hayat's social program is engaged in the scope of economic

empowerment, providing business capital assistance, training and assisting the community to become financially independent. With the hope of this economic empowerment so that the status of the poor who were originally from mustahik can become muzakki. Conceptually, National Income in the Islamic perspective has the parameter of falah which is the essential welfare, the real welfare where the spiritual component enters. The existence of zakat, waqf, infaq and shadaqah instruments makes the welfare value of the people increase. Islamic economics is able to provide a way to measure economic welfare and social welfare based on the Islamic moral and social system (Mannan, 1984). What can be measured with a national approach based on Islamic economics

1. National income should be able to measure the distribution of individual household income.
2. National income must be able to measure Islamic economic welfare.
3. Calculation of national income as a measure of Islamic social welfare through estimating the value of compensation between relatives and alms.

This discovery can strengthen the continuity between the portrait of orsolanila development in Indonesia and Islamic macroeconomics. View by Dr. Dumairy has a model $Y = C + I + G + A$ which is considered ideal to be applied in Indonesia because of the huge contribution of social funds. The existence of the social sector symbolized by the formula "A" has a close social level of society by looking at the development of a very large contribution seen from the social nature of the community which is quite good (Dumairy, Hadi & Muhammad, 2018). In addition, there is the fact that since the days of the kingdom, social funds have been implemented until now with the existence of institutions for collecting and distributing social funds spread throughout Indonesia. Therefore, social funds are very influential on the progress of the Indonesian economy.

CONCLUSION

The Indonesian state has a rich variety of culture, ethnicity and history that appears with the diversity of ethnic groups and regional languages used by the Indonesian people. In addition, there are factors that influence the variety of customary, social and economic activities, namely religious or belief factors that guide people in behavior and reflect interpretations. The reflection of interpretations and diversity of practices makes a significant contribution to the implementation of sharia principles in economic activities that cannot be separated from the role of kingdoms that have existed in the past in the archipelago such as the Islamic Kingdom. In the sharia aspect, there are sharia principles related to Islamic social funds, seen from the process of transmitting the culture of the Muslim community and the strength of Islamic principles with the process of transitioning forms of socialization and education by looking for social agents in the strategy of expanding the understanding and practice of sharia economics in the midst of good society.

As a country with the largest Muslim majority population in the world, Indonesia can play a good role in the development of the Islamic economy and finance. The role that can overcome the shock of the economic crisis that occurs is assisted by the role of orsolanila institutions spread throughout Indonesia. This is not far from the role of Muslims who have contributed to the recovery of the economic crisis. This portrait of Orsolanila's development in Indonesia provides a solution to the recovery from the economic crisis. Orsolanila in Indonesia makes a big contribution to the Indonesian economy in the form of social funds such as Zakat, Infaq, Shadaqah, Waqf, Qurban, Grants which contribute quite a lot to the Indonesian economy. Data discovery by researchers is limited according to available data. This discovery can strengthen the continuity between the portrait of orsolanila development in Indonesia and Islamic macroeconomics. View by Dr. Dumairy has a model $Y = C + I + G + A$ which is considered ideal to be applied in Indonesia because of the huge contribution of social funds.

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