

Proposed Distribution of *Zakat Fii Sabilillah* Category for International Achievement Students Islamic Boarding School

Muhamad Fauzi¹, Aselina Endang Trihastuti², Emmy Hamidiyah³, Ita Sitasari⁴, Raden Ali Pangestu⁵

¹Sultan Abdul Halim Mua'dzam Shah International Islamic University

²Sultan Abdul Halim Mua'dzam Shah International Islamic University

³Sultan Abdul Halim Mua'dzam Shah International Islamic University

⁴Sultan Abdul Halim Mua'dzam Shah International Islamic University

⁵Sultan Abdul Halim Mua'dzam Shah International Islamic University

Paper was presented at the 7th Indonesian Conference of Zakat (ICONZ)
7-8 November 2023, Jakarta, Indonesia

ABSTRACT

Zakat has excellent potential to develop long-term education. Effective distribution will positively impact the trust of muzakki and mustahik beneficiaries. The fii sabilillah category is dynamically transforming the awarding of scholarships with international achievements. Islamic boarding schools face obstacles in Indonesia, such as low literacy, lack of scientific publications, and limited philanthropic institution support. The research aims to propose a model for distributing zakat to Islamic boarding school students with international achievements. Qualitative research with a case approach at Daarut Tauhiid Peduli Banten Branch Office. Data collection uses interviews, literature study, and documentation. Informants were obtained from the Head of Empowerment DT Peduli. Data analysis technique using triangulation. The research results show that DT Peduli, the efficacy of zakat distribution to the fii sabilillah category that has been explained, is effective because it is more about internal aspects; opinions support this. The distribution of scholarship program indicators, namely program targets and program objectives. The obstacle faced is that it has not been connected and consolidated with international philanthropy programs and Indonesian embassies abroad so that they can collaborate to contribute to international students' achievements. The research implications are that the more effective the distribution of zakat to the fii sabilillah category, the better the level of public trust and the quality of human resources with education.

Keywords: *Distribution, Zakat, Islamic Boarding School, International Achievement, DT Peduli, Scholarship*

INTRODUCTION

Indonesia was named the most generous country in the world in 2022 with indicators of helping people who are unknown and need help, contributing money, and so on to charity, and volunteering time for social organisations (Charities Aid Foundation, 2022). This factor is an excellent opportunity for implementing human values globally and contributing to others.

At the same time, it was awarded the award as the most generous country in supporting *zakat* awareness. In 2022, it recorded a growth in the increase in national *zakat* of 52% or Rp. 23.1 trillion with 45,814 beneficiaries in the education sector or Rp. 68.8 billion (PUKASBAZNAS, 2022). This second fact aligns with optimism that through integrating the values of generosity with awareness of *zakat*, *infaq*, *shadaqa*, and *waqf*, in the sense of becoming a long-term

model aimed at the interests of the people between philanthropic institutions and national *zakat* institutions.

In 2018, Daarut Tauhiid (DT) Peduli became one of the Islamic philanthropic institutions with its main activities as the National Amil *Zakat* Institution (LAZNAS), including fund collection, management, and utilisation (Suryana, 2019; DTPeduli, 2023). This development provides broader value and helps develop the Muslim community. Meanwhile, the distribution of *zakat*, *infaq*, and *shadaqa* is carried out as a *zakat*/one-time program and empowerment, one of which is in the field of education (Syaripudin & Nuraeni, 2022).

In the distribution of *zakat* at DT Peduli with a *zakat* index of 0.65 in the excellent category (Nuraini, 2022). These moments are in more valuable programs. However, there are still problems in the distribution of *zakat*, including human resources, communication, lack of variety in programs, low agency coverage, inequality in distribution, and mental awareness of mustahik (Grahesti et al., 2023). From an Islamic legal perspective, the distribution of *zakat* uses inappropriate instruments and requires going directly to the field (Fazli, 2021). Generally, there is still a consumptive distribution of *zakat* to mustahik, whether in the form of money or necessities given directly (Mukhlisin et al., 2021).

For this reason, it is necessary to understand *zakat* institutions to develop appropriate *zakat* distribution strategies to strengthen their management system (Syed Yusuf et al., 2022). Moreover, during the development period, the national *zakat* institution must be oriented towards collaboration and consolidation by integrating *zakat* with education and providing long-term benefits to support educational facilities, scholarships, and research and development activities (Rohmatillah, 2023).

The development of Islamic boarding schools in Indonesia provides

competitive value for the start of the community. The number of Islamic boarding schools in Indonesia is 36,600, with 3.4 million students (Kemenag, 2022). The priorities for madrasah and Islamic boarding school education in 2022 emphasise the importance of collaboration, consolidation, and synergy in achieving quality education goals (Adrios, 2023). Apart from that, achievement motivation for students in Islamic boarding schools is more dominant than in public schools (Amalia et al., 2018). Thus, students at Islamic boarding schools should have more extraordinary academic achievements than other schools.

Educational problems in Islamic boarding schools include low student literacy, limited international achievements, and low scientific publications about Islamic boarding schools with international achievements (Yahya, 2015; Elibas, 2023). To help overcome these problems, models are needed that strengthen the relationship between Islamic boarding schools, Islamic philanthropy, and student achievements (Husnan, 2022).

Previous research confirms that the distribution of *zakat* through the provision of education in Malaysia as *asnaf fii sabilillah* includes mustahik who have limited funds and have the motivation to complete their studies (Muhamad et al., 2018; Firdaus et al. et al., 2021). Meanwhile, Yusuf Al Qhardowi's view regarding *zakat* for scholarships in the *fii sabilillah* group by providing scholarships for students in Indonesia (Pratiwi, 2021). In a broader view, *fii sabilillah* aims to do every good deed in the way of Allah, which benefits Muslims and brings them closer to Allah (Hakim, 2020).

In providing outstanding students, the National *Zakat* Amil Agency (BAZNAS) in 2022 has recorded success at the productivity level of 1,160 achievements and 476 students in 101 universities in Indonesia (Yuniar et al., 2022). In Islamic boarding schools

academic achievement, students contribute to various olympiads in biology, physics, chemistry, and mathematics and students in the research field at national and international levels (Fahraini, 2022)

This fact provides recognition that the world of philanthropy and national *zakat* institutions have program competitiveness in educational achievement. In order to increase the effectiveness of *zakat* distribution, targeted and fostered decentralisation is needed with the involvement of the general public and building awareness among local communities to increase the success of optimal distribution and absorption of *zakat* (Hakim, 2020).

The importance of this research is to provide a unique alternative model for each national *zakat* institution in order to have cooperation and competitiveness in distributing *zakat*, *infaq*, alms, and waqf to those entitled to receive (*mustahik*) in the *fii sabilillah* category as students with international achievements and motivating the public to actively participate and increase their awareness as well as making students with international achievements as brand ambassadors, increasing literacy and literacy, building public awareness of *zakat*, *infaq*, *shadaqa* and *waqf* through LAZNAS and increasing the competitiveness of Indonesian Islamic boarding schools on an international scale.

With the above background, the problem formulation is how DT Peduli effectively distributes *zakat* to the *fii sabilillah* category and how DT Peduli provides superior student scholarships for students with international achievements. This research aims to propose the effective distribution of scholarships for superior students as students with international achievements.

LITERATURE REVIEW

Zakat Concept

In linguistic terms, *zakat* can have various meanings, namely developing

(*al-barakatu*), developing (*al-namâ*), purity (*al-thaharatu*), and goodness (*al-shalahu*) (Ismail et al., 2018). According to the Sharia concept, *zakat* is a collection of wealth that has reached certain conditions required by Allah to be given to people entitled to certain conditions (Sahroni et al., 2020).

Zakat is a right from Allah SWT that a person gives to the poor and is expected to bring blessings, purify the soul, and increase wealth with various kinds of goodness (Musa, 2020). According to the law regarding *zakat*, property must be expended by a person or business entity, which is given to those entitled to receive it per Islamic law (Kemenkumham, 2011).

According to Abbas (2017), *zakat* is divided into two types, namely *zakat* of property (*zakat mal*) and *zakat* of life (*zakat nafsi*), which in society is known as *zakat fitrah*. *Mal zakat* is *zakat* on assets, which includes the results of business or trade, mining, agriculture, marine products, livestock products, inventions, gold and silver, work or professional *zakat*, gift *zakat*, corporate *zakat*, and bond or stock *zakat*. Each type of *zakat* also has a different calculation. Meanwhile, *zakat fitrah* is *zakat* issued before *Idul Fitri* or no later than giving *zakat* before the *Idul Fitri* prayer for people who pay *zakat fitrah* or staple food in the area where *zakat fitrah* is implemented, such as rice, corn, sago flour, cassava flour, etc.

Zakat is based on the category of recipient; the explanation of the eight asnaf above is as follows (Nasution, 2021):

1. *Faqir*: Poor people do not have valuables, property, or business, so they need help to meet their needs.
2. *Miskin*: Poor is someone who does not have valuable things or a job that can cover part of his life but is insufficient.
3. *Amil*: Appointed to collect *zakat*, store it, and distribute it to those with the right to do the bookkeeping.

4. *Muallaf*: A convert is someone who has recently converted to Islam
5. *Riqab*: An enslaved person free to accumulate wealth to redeem himself for freedom.
6. *Gharim*: A person who borrows to avoid slander or to reconcile disputes, people who borrow for their own or their family's needs, and people who borrow because of dependents such as managers who cover loans for mosque or school needs
7. *Fii Sabilillah*: A way to convey something because of Allah's pleasure, whether in the form of knowledge or charity.
8. *Ibn Sabil*: *Ibn Sabil* is a person who travels from a country where *zakat* is issued or passes through that country. *Zakat* will be given if he wishes and does not travel for immorality

Based on the opinion above, the primary purpose of *zakat* is to help (*ta'awun*), to be a means of socio-economic balance, to build awareness based on religiosity, and to transform *muzakki* into *mustahik* (Nasution, 2021). Thus, *zakat* is a Muslim's obligation to give part of the assets he has cultivated following the provisions of Islamic law.

Fii sabilillah Category

Zakat comes from Arabic, meaning cleansing, development or growth, blessing, and appreciation (Fauzi & Gunawan, 2022). *Zakat* refers to the obligation to donate a certain amount of wealth annually for charitable purposes. As for the meaning, as stated by Allah in Surah al-An'am verse 141 (Kemenag, 2015), *zakat* is related to the payment of mandatory levies to Muslims who meet specific terms and conditions. As the Qur'an mentions, *zakat* is a wealth

payment to the entitled groups, according to al-Qhardawi (Pratiwi, 2021).

This definition shows that although certain people can be given *zakat*, *zakat* cannot be paid to everyone. Eight categories are entitled to receive *zakat* distribution in terms of their *zakat* distribution, as Allah stated in Surah at-Taubah verse 60 (Kemenag, 2015).

Then Hakim (2020), in analysing the eight *zakat* recipients, noted that they could be classified into two classes. The first category listed above is entitled to receive *zakat* based on their needs. They consist of the Poor (*al-Fuqarā'*), the Vulnerable (*al-Masākīn*), the Debtors (*al-Ghārimīn*), the Prisoners Seeking Liberation (*al-Riqāb*), and the Musafir (*ibn al-Sabīl*). As poor and vulnerable people, this community has the right to receive *zakat* to meet their needs and free themselves from slavery and debtors who are in a state of urgency when travelling. The second group of *zakat* recipients is entitled to receive *zakat*, including *amil*, converts, and *fisabilillah*, based on their value as *zakat* recipients. To facilitate the payment and distribution of *zakat*, *amil* is needed. Converts are required to allow more people to convert to Islam or financially when new converts to Islam (Ismail et al., 2018). At the same time, *fii sabilillah* must uphold Islam and individuals involved in management, development, enforcement of protection, and da'wah activities (Muhamad et al., 2018).

In the Qur'an, the seventh category of *zakat* distribution is stated as *fii sabilillah* in the way of Allah. All Islamic jurists accept that fighting in the way of Allah is included in this category, according to al-Qhardawi, explained by Pratiwi (2021), who has a different view that this category can also include other good deeds aimed at achieving goals and satisfying Allah. It is essential to interpret the *aṣnāf* to distribute *zakat* according to Islamic law and not deviate from its intention. This action was due to confusion

in the qualifying paragraphs of *zakat* verses regarding levies and expenditures.

Some influential Sunni scholars, Hanafi, Maliki, Syafi'i, and Hambali are only limited to the concept of jihad and related issues in explaining fiqh (Dipa, 2021). Although the interpretation is detailed, it is interpreted by each legal expert. Each legal expert has an interpretation of the categories mentioned above, including the primary meaning of *fii sabillah* asnaf.

Thus, the *fii sabilillah* category is one of the asnaf as entitled to receive *zakat* while in the way of Allah, namely in the context of education as a student or university student actively participating in learning.

Islamic Boarding School

Islamic educational institutions show wide diversity, one of which is Islamic boarding schools, which stand out because of the autonomy given to their founding kyai, making it possible to adapt and specialise in these institutions in specific fields (Al Furqan, 2015). Islamic boarding schools are intended for specific fields of study, such as instrumental sciences, fiqh, Al-Qur'an, Hadith, and Sufism. Each speciality in this profession is based on the knowledge of the Kiyai who supervises it.

Islamic boarding schools aim to develop an Islamic personality, namely a personality who has faith and devotion to Allah SWT, has a noble character, is valid, and serves the people (khadim al-ummah). Islamic boarding schools have long been institutions that have contributed to educating the nation (Syafe'i, 2017).

When considering acceptance of external change, Islamic boarding schools can be categorised into two types: conventional Islamic boarding schools, also known as *Salafi*, and modern Islamic boarding schools, referred to as *Khalafi*. A conservative approach characterises *Salafi* Islamic boarding schools, while *Khalafi* Islamic boarding schools show adaptability. The adaptation process is a

response to changes and advances in education arising from the demands of modern science and technology (Krisdiyanto et al., 2019).

The difference between conventional and contemporary Islamic boarding schools can be seen through a managerial lens. Usually, traditional Islamic boarding schools are operated without implementing relevant managerial ideas, so operations continue without significant changes (Ferdinan, 2016). Effective management of Islamic boarding schools is carried out by applying relevant management principles. Therefore, this essay discusses traditional Islamic boarding school issues, including various complex problems.

Thus, Islamic boarding schools are Islamic educational institutions in Indonesia that have the characteristics of mosques, huts, books, kyai, and santri, which use an independent or combined curriculum with dominant teaching of the Islamic religion, morals, Al-Qur'an, Al-Hadith, and life skills.

International Achievement

Achievement refers to behaviour focused on completing tasks, allows evaluation of individual achievements based on internal and external standards, and motivates individuals to compete as proof of achievement for the efforts achieved (Hafiz, 2018).

Achieving goals is essential for individuals, regardless of location or circumstances. What is the reason behind that? Through achievement, people can motivate themselves to surpass their previous success or develop in an alternative field.

Various internal characteristics, including intelligence, curiosity, talent, and drive, can influence individual learning achievement. Apart from that, external variables include the school environment, home environment, and community environment (Renjana & Kustanti, 2021). This study focuses on examining the

elements that influence the problem under study and the extent of their influence.

Achievement is the result of creative efforts, the fruit of hard work, a satisfying result that brings joy and is achieved through satisfaction obtained from one's efforts (Maharani & Rindaningsih, 2023). Lin et al. (2014) set achievement limits through achievement evaluations related to student progress, their skills in mastering the educational content, and ideals related to the curriculum.

International success is an achievement achieved in competitions held at the international level after first going through a selection process at the national level to represent Indonesia (Muhardi et al., 2021). Competition organisers are authorised bodies affiliated with competitions in which teams or individuals participate.

As an educational institution, Islamic boarding schools must be able to compete so that they become the institutions chosen by the community who use educational services. Therefore, Islamic boarding schools must be managed professionally, paying attention to aspects of good management (Muhardi et al., 2021).

Achieving goals is an essential endeavour for individuals, regardless of their location. What is the reason? By achieving success, individuals can grow self-motivated to surpass their previous achievements or develop in alternative fields.

Based on the definition put forward, it can be concluded that international achievement is a phenomenon that can be attributed to innate or acquired abilities, which are carried out, achieved, or produced either by individuals or collectively to achieve extraordinary results obtained from perception—progress or refinement of subject matter that is being considered in international competition with various nations and countries.

DATA AND METHODOLOGY

The research is qualitative with a case study approach. Qualitative research aims to explore and understand the meaning that several individuals or groups ascribe to social and humanitarian problems (Creswell & Creswell, 2018). A case study is a way to find information and data to discover phenomena occurring in an individual or group (Ridhlo, 2023).

The research is located at Daarut Tauhiid (DT) Peduli at Amil Zakah Institution National (LAZNAS). Data collection techniques using interviews, literature studies, and documentation. Interviews were conducted with the head of empowerment, DT Peduli. The data analysis technique uses triangulation, namely data collection, data enrichment, data interpretation, and conclusion drawing, to trace similarities in data and information between informants and other informants. Meanwhile, the data validity test uses trust, transferability, dependence, and certainty.

RESULT AND DISCUSSION

Effectiveness of Zakat Distribution in the Fii sabilillah Category

Interview with Iwan Firmansyah, S.Sos, as Head of Empowerment DT Peduli, explained that "*planning and consolidation of the distribution of the fii sabilillah category is actually already underway, consolidation of the Islamic boarding school scholarship program, especially within the Daarut Tauhiid Islamic boarding school Foundation, one of which is Middle School, High School Adzkiya Islamic School, Vocational School and Daarut Tauhiid High School, including several branches, especially the Tahfidz Qur'an scholarship and Student Scholarship.*"

The achievement scholarship program at DT Peduli currently only focuses on "*DT Peduli; there are five program pillars, one of which is the Education Pillar, which consists of 3 programs, namely the superior student*

scholarship program, superior student scholarship, and superior training centre. SMA/MA scholarships are included in the superior student scholarship category."

Providing Excellent Student Scholarships for Students with International Achievements

Furthermore, Iwan Firmansyah appreciated the international students' achievements: *"We are very proud that there are children from this nation who can achieve internationally and hope that there will be more so that they can provide colour and change to this nation that we love. "And shows that there is a lot of best potential in this nation's children who are no less than other nations."*

Furthermore, the distribution of ZISWAF to students with international achievements explained that *"it has been given to Asatidz, achievement scholarships already exist, but the international achievement program has not been rolled out and focused because there is still a limited budget for domestic scholarships. "The problem is that we are not yet connected and consolidated with international programs. Insha Allah, we can do it in the future."*

So far, the efficacy distributed for the *fii sabilillah* category, Iwan Firmansyah, stated that *"only the Santri Tahfidz Scholarship Program for Palestinian Children exists and collaborates with a local institution called MPC in which there is an Indonesian representative named Bang Onim."*

In terms of collaboration with international Islamic philanthropy in providing scholarships for students with international achievements, they stated that *"Insha Allah, in 2025, we will try to include in the planning of international achievement scholarships, and we will try to synergise with the Indonesian government and other institutions that have an overseas net."*

From the explanation above, it can be seen that currently, DT Peduli is

focused on distributing *zakat* in the *fii sabilillah* category by providing scholarships to educational institutions managed by the DT Peduli foundation itself with student scholarships and tahfidz Al-Qur'an. This is the opinion of Wahidah (2018) that Daarut Tauhiid Vocational School and High School are an inseparable part of the Daarut Tauhiid Foundation, so they require cohesiveness and consolidation in carrying out educational programs that are sourced from *zakat*. Then, this will not be a big problem with distribution by trust, accountability, and professionalism and not violating Islamic law (Syaripudin & Nuraeni, 2022).

However, along with the age of DT Peduli as a National Amil *Zakat* Institution (LAZ), which was founded in 2016, the Daarut Tauhiid Peduli National Amil *Zakat* Institution is a non-profit institution that operates in the field of managing *zakat*, infaq, alms and waqf funds. The results of the ZISWAF fund collection are distributed to the beneficiaries through service and empowerment programs in economics, health, education, da'wah, and social humanity (DTPeduli, 2023).

The efficacy of the distribution of *zakat* to the *fii sabilillah* category that has been explained is effective because it is more about the internal aspect; the opinion supports this. Meanwhile, the effectiveness of the scholarship program distribution for indicators of effectiveness, namely the program targets and program objectives, is quite effective because the targets and objectives of the scholarship program have been achieved (Sabe & Susilo, 2022; Bahri et al., 2021).

In other research, it is also stated that if the *fii sabilillah* category has been widely interpreted and carried out with the aim of education, namely students or college students, the research explains that the distribution of *zakat* is effectively distributed to the *fii sabilillah* category, among other things, improving opportunities for continuity of study for students with economic difficulties (Omar

et al., 2022). Effective and right on target in distributing ZIS file *sabilillah* funds by encouraging education and improving the quality of academic and non-academic achievements (Kusumaning & Qomar, 2023).

The broader one provides long-term efficacy by explaining improving quality of life and increasing well-being (Nayak & Hegde, 2023; Widhyasti, 2020). This means that the more effective the distribution of *zakat* to *fii sabilillah* categories, especially students or in the educational sector, the more optimistic they will be to improve their lives and increase their welfare in the long term.

Based on the explanation above, DT Peduli has not provided scholarships for Islamic boarding school students who have international achievements due to budget limitations, and this has only been realised for students under the Daarut Tauhiid Foundation. However, in future planning, it is planned to provide scholarships for students or students with international achievements as support or motivation for other students. Considering that Indonesia has a Muslim majority with an extraordinary number of Islamic boarding schools, this requires the support of all parties in order to improve the quality of education and its students (Zaibi, 2020).

Apart from that, the obstacle faced is that it has not been connected and consolidated with international philanthropy programs and Indonesian embassies abroad so that they can collaborate to contribute to international students' achievements. For this reason, research needs to be carried out; as Hamid et al. (2017) argue, it is necessary to study the potential of philanthropic institutions and the private sector, which can fund research studies and development, especially in civil society institutions. Several philanthropic and private sector institutions have accessible resources. This means the Amil *Zakat* Institution (LAZ) needs research supporting Islamic philanthropy's goals.

In order for philanthropic institutions to have systematic support for the wider community, investment strategies are needed that include interventions in the form of policies, innovations, and meetings so that an understanding of the management and practice of international philanthropy can inform the path to implementing goals among various stakeholders who operate with various values, goals, and constraints (Shaw et al., 2021).

Then, there is a need for collaborative building efforts from various related parties and strengthening good institutions; the use of *zakat* and *waqf* in the education sector can significantly contribute to better education in various countries (Rohmatillah, 2023). Apart from that, Putri (2018) explained that providing support as an international philanthropic organisation can now play a role in resolving poverty in a country, including providing international student scholarships.

The development of scholarships based on international collaboration for students with international achievements will provide stronger support and value, one of which is anticipating large natural disasters involving many countries that experience them. For this reason, Hemingway and Gunawan (2018) require philanthropic institutions with a collaborative character of multi-organizational work spread geographically by building a common foundation, respect, and trust.

As is known, Islamic philanthropy, including *zakat* amil institutions, understands that in the Qur'an, there are references to the principles and habits of philanthropy, namely *infaq*, *shadaqa*, charity, sacrifice, *jihad*, compassion, guarantee (*takaful*), will and mutual help (*ta'awun*). This confirms that it is by the objectives of sustainable development goals (SDGs) which carry out its duties in a sustainable and long-term manner by

providing international scholarship support (Hermantoro & Zuraidah, 2023).

In other research, non-governmental organisations have collaborated with companies through corporate social responsibility (CSR) funds aimed at helping Indonesian students study abroad or providing scholarships to outstanding students. For this reason, building complementary collaborations can facilitate the use of institutional diversity and help build collaborations that consider domestic and international orientations (van Wessel et al., 2021).

Private companies usually carry out corporate social responsibility (CSR) for scholarship programs for Indonesian students both domestically and abroad through private companies providing scholarships so that they have real positive implications for the development of Indonesia's human resources (Ngopulae, 2022). For a long time, private companies have provided scholarships for students with international achievements aimed at improving the quality of human resources (Mentari, 2013).

as DT Peduli is developing and has good public trust. It is hoped that this will find an effective model for providing scholarships for students or students with international achievements, which is by *zakat* law and the interests of Muslims at large.

CONCLUSION AND RECOMMENDATION

The conclusion that efficacy of *zakat* distribution to the *fii sabilillah* category that has been explained is effective because it is more about internal aspects. The distribution of scholarship programs for effectiveness indicators, namely program targets and program objectives, is quite effective because the targets and objectives of the scholarship program have been achieved.

Apart from that, the obstacle faced is that it has not been connected and consolidated with international philanthropy programs and Indonesian embassies abroad so that they can collaborate to contribute to international students' achievements. It is hoped that DT Peduli will find an effective model for planning the provision of scholarships for students or students with international achievements, which is, of course, by *zakat* law and the interests of the Muslim community.

The research implications are that the more effective the distribution of *zakat* to the *fii sabilillah* category, the better the level of public trust and the quality of human resources with education. Further research requires instruments or variables that analyse the creation of DT Peduli collaboration with international Islamic philanthropy in education.

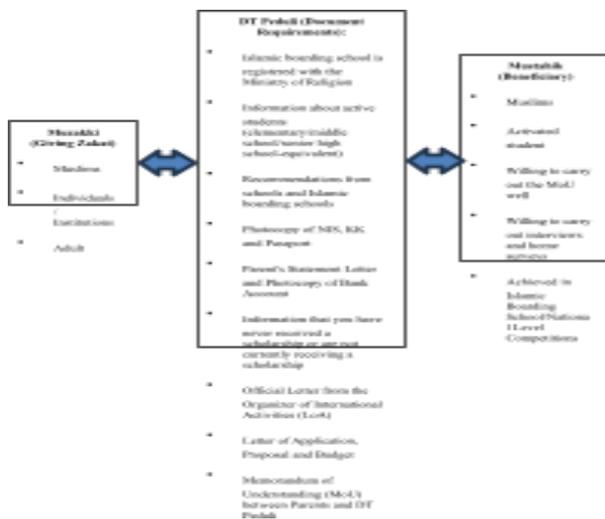


Figure 1: Scholarship Flow For International Students With Achievements

From the models developed and implemented by other private institutions, communication, and cooperation are needed so that Islamic philanthropy such

REFERENCES

Abbas, A. S. (2017). *Zakat: Ketentuan dan Pengelolannya*. CV Anugrah Berkah Sentosa.
 Adrios, B. (2023). *Rakornas Zakat 2023, Menag: Literasi Kunci Pengelolaan*

- Zakat Nasional*. Kementerian Agama Republik Indonesia. <https://kemenag.go.id/nasional/rakornas-zakat-2023-menag-literasi-kunci-pengelolaan-zakat-nasional-c411ma>
- Al Furqan. (2015). Konsep Pendidikan Islam Pondok Pesantren dan Upaya Pembenaannya. In *UNP Press Padang* (Vol. 3). Universitas Negeri Padang.
- Amalia, D., Rachmah, D. N., & Mayangsari, M. D. (2018). The Difference In Achievement Motivation Between Islamic Boarding School Students And Public School Students In Martapura. *Jurnal Kognisia*, 1(2), 38–46.
- Bahri, E. S., Utama, I., Arif, Z., Zaedi, M., & Salamun, A. (2021). The Effectiveness of Zakat Disbursement by Amil Zakat Institutions in Indonesia. *Al Maal: Journal of Islamic Economics and Banking*, 3(1), 93–104. <https://doi.org/10.31000/almaal.v3i1.4293>
- Charities Aid Foundation. (2022). *World Giving Index 2022* (Issue June). www.cafonline.org
- Creswell, J. W., & Creswell, J. D. (2018). Research Design: Qualitative, Quantitative, and Mixed Methods Approaches. In *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Fifth). Sage Publication.
- Dipa, D. A. P. (2021). *Kontekstualisasi Mustahik Zakat Fi-Sabilillah Dalam Pembangunan Pendidikan Berkelanjutan* [UIN Syarif Hidayatullah Jakarta].
- DTPeduli. (2023). *Profil Lembaga*. <https://dtpeduli.org/profil-lembaga>
- Elibas. (2023). *Minim Publikasi, Kemenag: Keباikan Pesantren Di Ruang Sunyi*. Kata Logika. <https://www.katalogika.com/info-logika/14410186467/minim-publikasi-ke-menag-keباikan-pesantren-di-ruang-sunyi>
- Fahraini, S. (2022). Jurusan The Winner Sebagai Wadah Implementasi Interdisipliner Untuk Mewujudkan Santri Berprestasi Di Pondok Pesantren. *Annual Symposium on Pesantren Studies (Ansops)*, 01, 102–112.
- Fauzi, M., & Gunawan, A. (2022). Hoping of Zakat Reinforcing Philanthropy in Indonesia. *Iqtishaduna: Jurnal Ilmiah Ekonomi Kita*, 11(1), 1–16. <https://doi.org/https://doi.org/10.46367/iqtishaduna.v11i1.550>
- Fazli, T. (2021). *Implementasi Penyaluran Zakat Produktif Di Daarut Tauhiid Peduli Jakarta Dalam Perspektif Hukum Islam*. Institut Ilmu Al-Qur'an (IIQ) Jakarta.
- Ferdinan. (2016). Pesantren , Ciri Khas Dan Perembangannya Di Indonesia. *Jurnal Tarbawi*, 1(1), 12–20.
- Firdaus Ab Rahman, M., Abdullah Thaidi, H. A., Ab Rahman, A., Hafizah Mohd Aziad, N., Hafiz Safiai, M., & Naqib Hamdan, M. (2021). The Level of Perception of Students Towards Fi Sabilillahs Zakat Distribution: Case Study of Universiti Sains Islam Malaysia. *International Journal of Advanced Research*, 9(01), 802–813. <https://doi.org/10.21474/ijar01/12359>
- Grahesti, A., Hutami, A. S., Sari, N. N., Rohmah, J. M., & Prastiwi, I. (2023). Mengurai Permasalahan Pendistribusian Zakat dengan Analisis SWOT Studi Kasus di Lembaga Amil Zakat Daarut Tauhid Solo. *Jurnal Ilmiah Ekonomi Islam*, 9(01), 1411–1420. <https://doi.org/http://dx.doi.org/10.29040/jiei.v9i1.81881>
- Hafiz, A. (2018). Prestasi Belajar Siswa Yang Bekerja Sebagai Tukang Semir Di Kota Bukittingi. *Jurnal As-Salam*, 2(3), 12–24. <https://doi.org/10.37249/as-salam.v2i3.94>
- Hakim, L. (2020). Konsep Asnaf Fī Sabilillah: Kajian Komparatif Pendapat Ulama Salaf dan

- Kontemporer. *At-Tauzi: Islamic Economic Journal*, 20(2), 42–52. <http://jurnalhamfara.ac.id/index.php/attaui/article/view/112%0Ahttps://jurnalhamfara.ac.id/index.php/attaui/article/download/112/52>
- Hamid, B., Annisa, N., Hiqmah, N., Pusposari, T. W., Amrozi, Y., & Putro, Z. E. (2017). *Kajian Diagnostik: Pemetaan Lembaga Filantropi Pendukung Riset*.
- Hemingway, R., & Gunawan, O. (2018). The Natural Hazards Partnership: A public-sector collaboration across the UK for natural hazard disaster risk reduction. *International Journal of Disaster Risk Reduction*, 27(November 2017), pp. 499–511. <https://doi.org/10.1016/j.ijdr.2017.11.014>
- Hermantoro, B., & Zuraidah. (2023). Peranan Lembaga Filantropi Rumah Zakat dalam Tujuan Pembangunan Berkelanjutan (Sustainable Development Goals / SDGs) Di Kota Kediri. *Istithmar: Jurnal Studi Ekonomi Syariah*, 7(1), 42–49. <https://doi.org/10.30762/istithmar.v7i1.606>
- Husnan, R. H. (2022). *Manajemen Filantropi Islam Di Pondok Pesantren (Studi Multikasus Ponpes Ibnu Katsir Jember Dan Ponpes Syekh Abdul Qodir Jailani Situbondo)*. UIN Jember.
- Ismail, A. S., Mas'udi, M., Bahri, E., Halim, I., Tajang, M., Qasim, F., Hambali, A., & Erianton, P. (2018). *Fikih Zakat Kontekstual Indonesia*. Badan Amil Zakat Nasional.
- Kemenag. (2015). *Al Qur'an dan Terjemah*. Darus Sunnah.
- Kemenag. (2022). *Statistik Data Pondok Pesantren*. Kementerian Agama Republik Indonesia. <https://ditpdpontren.kemenag.go.id/pp/statistik?id=36>
- Kemenkumham, R. (2011). *Undang Undang Zakat No. 23 Tahun 2011*. Kementerian Hukum dan HAM.
- Krisdiyanto, G., Muflikha, M., Sahara, E. E., & Mahfud, C. (2019). Sistem Pendidikan Pesantren dan Tantangan Modernitas. *Tarbawi: Jurnal Ilmu Pendidikan*, 15(1), 11–21. <https://doi.org/10.32939/tarbawi.v15i1.337>
- Kusumaning, L., & Qomar, M. N. (2023). The Effectiveness of distributing ZIS Funds to the Santri Scholarship Program at LAZISNU Kudus Regency. *Jihbiz: Jurnal Ekonomi, Keuangan Dan Perbankan Syariah*, 7(1), 32–45. <https://doi.org/10.33379/jihbiz.v7i1.2184>
- Lin, H.-M., Chen, W.-J., & Nien, S.-F. (2014). The Study of Achievement and Motivation by e-Learning—A Case Study. *International Journal of Information and Education Technology*, 4(5), 421–425. <https://doi.org/10.7763/ijiet.2014.v4.442>
- Maharani, O., & Rindaningsih, I. (2023). Penilaian Kinerja Sebagai Penentu Prestasi dan Kinerja Tenaga Kependidikan: Literature Review. *MAMEN: Jurnal Manajemen*, 2(1), 159–170. <https://doi.org/10.55123/mamen.v2i1.1626>
- Mentari, R. (2013). Implementasi Corporate Social Responsibility (Csr) Pada Pendidikan. *Akunesa: Jurnal Akuntansi*, 2(1), 1–24. <https://ejournal.unesa.ac.id/index.php/jurnal-akuntansi/article/view/6254>
- Muhamad, N. H. N., Sahid, M. F. M., Kamaruddin, M. K., & Karim, K. A. (2018). Zakat Distribution to Fi Sabilillah Asnaf in Higher Education Institutions: Universiti Teknologi Malaysia Experience. *International Journal of Academic Research in Business and Social Sciences*, 8(9), 138–149. <https://doi.org/10.6007/ijarbss/v8-i9/4580>
- Muhardi, M., Surana, D., Ihwanuddin, N.,

- & Handri, H. (2021). Building Pesantren Entrepreneurship Through Internal Initiative and External Development. *Ta Dib: Jurnal Pendidikan Islam*, 10(1), 97–110. <https://doi.org/10.29313/tjpi.v10i1.8133>
- Mukhlishin, A., Wijaya, G. P., & Ritonga, A. H. (2021). Efficiency of Productive Zakat Distribution in Efforts to Improve Mustahik Welfare: A Study at Laznas Daarut Tauhiid Peduli Metro Branch. *Tafkirul Istihodiyah, Jurnal Penikiran Ekonomi Syariah*, 01(01), 77–90.
- Musa, A. (2020). *Pendayagunaan Zakat Produktif*. Lembaga Naskah Aceh Redaksi.
- Nasution, Y. (2021). *Manajemen Zakat Dan Wakaf: Zakat Produktif*. FEBI UIN-SU Press.
- Nayak, V., & Hegde, K. P. (2023). Examining the Impact of Wealth Redistribution through Zakat. *Millah: Journal of Religious Studies*, 22(2), 285–312. <https://doi.org/10.20885/millah.vol22.iss2.art1>
- Nuraini, I. (2022). Analysis of Zakat Management Performance Based on The National Zakat Index Approach. *Islamic Social Finance*, 2(2), 1–9. <https://doi.org/10.58968/isf.v2i2.155>
- Omar, A. T., Jamlin, N. A., Arshad, R., Mat Isa, R., & Adul, S. (2022). A Study on Zakat Education Assistance for Poor Asnaf Students in Sabah. *International Journal of Academic Research in Business and Social Sciences*, 12(9), 1435–1445. <https://doi.org/10.6007/ijarbss/v12-i9/14582>
- Pratiwi, R. (2021). *Zakat Distribution For Productive Student Scholarship Program At Gresik Zakat National Board In Yusuf QardAl-Qardhawi's perspective*. State Islamic University Maulana Malik Ibrahim Malang.
- PUKASBAZNAS. (2022). *Outlook Zakat Indonesia 2022*. Pusat Kajian Strategis BAZNAS.
- Putri, S. A. (2018). Alliance for a Green Revolution in Africa (AGRA): Strategi Filantropi Kreatif Rockefeller Foundation Sukma Ayu Putri. *Jurnal Hubungan Internasional*, 11(1), 141–154.
- Renjana, D., & Kustanti, E. R. (2021). Hubungan Antara Dukungan Sosial Orangtua Dengan Motivasi Berprestasi Siswa Di Pondok Pesantren Assalafi Al Fithrah Semarang. *Jurnal EMPATI*, 10(2), 131–136. <https://doi.org/10.14710/empati.2021.31005>
- Ridhlo, U. (2023). *Metode Penelitian Studi Kasus (Case Study)*. Publica Indonesia Utama.
- Rohmatillah, N. (2023). Peningkatan Kemajuan Pendidikan Melalui Ekonomi Syariah Berbasis Wakaf dan Zakat. *DIMENSI - Journal of Sociology*, 12(1), 1–18. <https://journal.trunojoyo.ac.id/dimensi/article/view/21482>
- Sabe, S. R., & Susilo, J. (2022). Efektivitas Penyaluran Dana Zakat Untuk Pendidikan Melalui Program Beasiswa Berkah Pada Lembaga Amil Zakat Dana Peduli Umat (LAZ DPU) Kota Samarinda. *Jurnal Ekonomi Syariah Mulawarman*, 1(3), 184–192.
- Sahroni, O., Suharsono, M., Setiawan, A., & Setiawan, A. (2020). *Fikih Zakat Kontemporer*. Rajawali Press.
- Shaw, A., Canavan, J., & Dolan, P. (2021). Strategic philanthropy's investment in public systems: A framework for intervention. *International Journal of Management Reviews*, 23(3), 411–425. <https://doi.org/10.1111/ijmr.12269>
- Suryana, R. (2019). *Lembaga Amil Zakat Nasional Daarut Tauhiid Peduli: Dari Karitas Ke Filantropi Islam*. UIN Sunan Kalijaga Yogyakarta.
- Syafe'i, I. (2017). Pondok Pesantren:

- Lembaga Pendidikan Pembentukan Karakter. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8(1), 61–82. <https://doi.org/10.24042/atjpi.v8i1.2097>
- Syaripudin, E. I., & Nuraeni, I. (2022). Mekanisme pengelolaan dan pendistribusian *zakat* infak dan sedekah di daerah tauhid peduli Garut. *Jurnal Hukum Ekonomi Syariah*, 01(01), 1–9. www.journal.stai-musaddadiyah.ac.id
- Syed Yusuf, S. N., Sanawi, N. H., Ghani, E. K., Muhammad, R., Daud, D., & Kasim, E. S. (2022). Examining technology improvement, procedural application, and governance on the effectiveness of *zakat* distribution. *International Journal of Ethics and Systems*. <https://doi.org/10.1108/IJOES-02-2022-0031>
- van Wessel, M., Naz, F., & Sahoo, S. (2021). Complementarities in CSO Collaborations: How Working with Diversity Produces Advantages. *Voluntas*, 32(4), 717–730. <https://doi.org/10.1007/s11266-020-00227-4>
- Wahidah, E. (2018). Aplikasi Manajemen Qolbu di Pondok Pesantren Daarut Tauhid Bandung. *Jurnal Pedagogik*, 05(01), 82–100. <https://ejournal.unuja.ac.id/index.php/pedagogik/article/view/229>
- Widhyasti, S. A. (2020). An Effective Model Of *Zakat* Distribution In Improving Mustahiq Quality Of Life. *Proceedings of the National Academy of Sciences*, 3(1), 1–10. h\
- Yahya, F. A. (2015). Problem Manajemen Pesantren, Sekolah Dan Madrasah: Problem Mutu dan Kualitas Input-Proses-Output. *El-Tarbawi*, 8(1), 93–109. <https://doi.org/10.20885/tarbawi.vol8.iss1.art6>
- Yuniar, H., Hamdani, I., & Ikhtiono, G. (2022). Upaya Peningkatan Literasi Digital Dalam Program Beasiswa Cendekia BAZNAS (BCB) DI Kota Bogor. *Komuka: Journal of Communication Science and Islamic Da'wah*, 6(2), 47–60. <https://doi.org/10.32832/komunika.v6i2.7722>
- Zaibi, M. (2020). Manajemen Pondok Pesantren dalam Rangka Meningkatkan Mutu Pendidikan. *Jurnal Kewarganegaraan*, 6(3), 6217–6223.