

THE ROLE OF ISLAMIC PHILANTHROPY INSTITUTIONS IN REALIZING THE 5TH CORE ON PANCASILA : THE ROLE OF LAZISMU IN REALIZING THE VALUES OF SOCIAL JUSTICE

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ABSTRACT

Pancasila is our philosophy and guideline in nation and state. In realizing the values of Pancasila, it is very difficult because this nation is very large. Therefore, the State really needs help from civil society. Philanthropy is an activity to do good or give charity to others so as to bring prosperity to the community. A philanthropic activity is needed to flatten the welfare of the people. This paper contains the actions of one of the Islamic Philanthropy institutions namely Lazismu in combating poverty evenly throughout Indonesia. Lazismu is an Islamic Philanthropy organization under the auspices of Muhammadiyah. The institution is helping the government to realize social welfare as mandated by Pancasila. This paper uses qualitative methods and descriptive analysis. Lazismu's role in the distribution of people's welfare in its strategic programs is very helpful for the government. As a result, the Government and Lazismu along with other social movements can ground Pancasila values in Indonesia, especially the 5th principle.

Keyword : Islamic Philanthropy; Pancasila; Lazismu

INTRODUCTION

This nation is based on 4 foundations namely **Pancasila, UUD 45, NKRI, and Kebhinekaan**. These four foundations are formulated by the founders of our Nation. One of the cornerstones of our country is Pancasila. Pancasila is not only the foundation of the State, but also as our national philosophy, our life guidelines in the life of the nation and state.

The values of Pancasila are a reflection of Islamic teachings. This can be proven by examining in depth the substance of Pancasila which is compared to the Islamic Shari'a teachings. The author will discuss a brief about this, because this paper does not focus on Pancasila in depth. First, Islam teaches monotheism (Godhead) while from the first precept of Pancasila namely "**Ketuhanan yang Maha Esa**". Secondly, Islam came to bring noble civilization accompanied by values of justice, we can see the history of the face of the time of the Arab world before Islam came. This is also synchronous with the second principle of Pancasila, namely "**Kemanusiaan yang adil dan beradab**". The 3rd Precept of Pancasila namely "**Persatuan Indonesia**", is a reflection of the Quran surat Ali Imron verse 103. 4th Precept, namely "**Kerakyatan yang dipimpin oleh Khidmat Kebijaksanaan Perwakilan.**" A leadership concept based on the interests of the people. We can reflect on the history of the Prophet's leadership and Khulafar Rashidin's leadership. 5th Precept namely "**Keadilan sosial bagi seluruh rakyat Indonesia.**" Islam also teaches about the principles of social justice, Islam also calls for eradicating poverty in surah Al-Ma'un. This Islam teaches, besides we devote ourselves to God, we also have to care for others. Our concern is not only for humans but also for the entire universe, for this reason Islam comes as a carrier Rahmatan lil alamin.

The author will not elaborate on the relationship between Pancasila and Islamic Shari'a. The focus of this paper is to realize the value of the fifth principle through the activities of the Islamic Philanthropy Institute. The role of LAZISMU in realizing the values of social justice.

The author is interested in raising the theme because the author considers the Government and the State have not been able to realize the value of the 5th principle in this nation. This country might be too big and wide that the Government has not been able to touch as a whole in the distribution of social welfare. Moreover, within the government itself there are “rats” (corrupt officials) which undermine the state finances that are supposed to be in the interests of the people, both executive, legislative and judicial.

In the Indonesian context, the community is divided into three groups namely, upper (elite), middle and lower groups (poor people). Here is the role of the state to bridge between the rich and the poor. The state has a role to create social justice for all Indonesian people. This is in accordance with the mandate of the Pancasila on the 5th principle. But in fact, the state has not been able to bridge between the rich and the poor. What happened was the widening gap between the rich and the poor, thus creating social inequality.

The phenomenon of social and economic inequality concretely manifests in the form of poverty, inequality, ignorance, backwardness, and oppression. This situation always accompanies the journey of human history. In fact, the prophet was revealed, in addition to preaching religion, it was also aimed at striving to achieve prosperity, build an advanced civilization, and free society from oppression. Meanwhile, in the post-prophetic era the task was mainly the responsibility of the state or sovereign government.

The failure of the state to build a social order has triggered the development of various civil society movements both in making protests and in humanitarian actions. Hilman Latief, in his book *Philanthropy of Islam*, also said that the emergence of social movements that support people is due to the weak role of the state (Latief 2010). When the state no longer sided with the small people, a movement emerged to fight discrimination. The movement is usually initiated from the middle to upper classes and is supported by all groups. The aim of the movement is to alleviate poverty and the welfare of the people as a whole.

In the Indonesian context, the movement can take many forms. One of the forms is Philanthropy. Philanthropic institutions are an institution that aims to prosper the people. The movement of the institution is a social movement that aims to alleviate poverty and prosperity of the community equally. This movement is generally formed by private institutions, but in its journey the government formed a similar institution to help its program namely alleviating poverty.

Lazismu (Lembaga Amal, Zakat, Infaq, dan Sedekah Muhammadiyah) is Muhammadiyah's Islamic philanthropic institution. They move to alleviate poverty and prosper society throughout Indonesia. Their actions in the welfare of the Indonesian people are very good. Therefore, the authors are interested in raising the theme *The Role of Islamic Philanthropy Institutions in Realizing the 5th core of Pancasila : The role of LAZISMU in realizing the values of social justice*.

LITERATURE REVIEW

Islamic Philanthropy

The term philanthropy is still unfamiliar to our society, it is because the use of the word "philanthropy" is rarely said in everyday life. Society in general prefers to use the word "philanthropy" to replace the word "philanthropy". The word "philanthropy" is more often used in the academic area because it sounds more scientific.

The term philanthropy, viewed from its etymology, comes from the Latin language namely *philanthropia*, or from the Greek language, *philo* and *anthropos*, which means "human love". Philanthropy is the care of a person or group of people to others based on the love of fellow human beings. The expression of philanthropy is to help people in need (Basyar 2015).

From this understanding, the authors understand that philanthropy is a human activity of both individuals and groups, to help someone or a group of people who are in need for helps. So it can be said that Philanthropy is a form of human concerning other humans. The author interprets the term philanthropy also as a helping-help activity or in Arabic it is called *Atta'awun*.

Philanthropic philosophy does not always have the same meaning in one culture and another. For example, in Chinese culture literally philanthropy is compassionate good work or a good attitude based on compassion or sympathy. While the western concept is defined as love of mankind or love for humans (Basyar 2015). Pre-Islamic Arabs have a high sense of solidarity in their community, their solidarity is also based on tribal ties, prioritizing hospitality attitude to respect and glorify community members (Basyar 2015).

It is not wrong to say that philanthropy is a universal concept. As a principle of goodness, charity activities, with various philosophical and ethical theological foundations. Evidently, almost all religions have a mission to encourage the realization of goodness in society and always encourage their people to fulfill that goodness (Latief 2017). In Islamic teachings there are the terms *zakat*, *infaq*, and *alms* all of which are philanthropic activities. The aim is to help reducing the burden of poor people.

Philanthropy is an idea that is not yet known by our society, even though the term philanthropy in Indonesian is interpreted as "generosity" and "love" towards others. However, in practice philanthropic activities have become an inseparable part of the life of Indonesian Islamic society (Latief 2013). Our society has long carried out philanthropic activities, but they use other terms such as *zakat*, donation, alms, gifts (grants), and others.

As Muslims, we are encouraged to (what do you want to say?) philanthropy. The teachings of Islam aims to prevent the circulation of property around the have only (Surah Al Hasyr: 7). When describing philanthropy, the Koran often uses the terms *zakat*, *infaq*, and *alms* that contain the notion of giving. The form of philanthropy in Islam is *infaq*, alms, *zakat*, *jariyah*, endowments, and other terms. Then the scholars of *fiqh* formulated detailed rules regarding the activity based on the Koran and Hadith (Kasdi 2016).

Islamic philanthropy consists of: *zakat* as a mandatory contribution; *infaq* or alms; and endowments (durable material donations such as land for public use) as recommended contributions (*sunnah*); all of which have been legitimized holy texts (books), both the Koran and the hadith of the Prophet Muhammad.

Theoretically, Islamic philanthropic institutions, though part of worship (religious rituals which are directly related to God), also have a social function or aim to create social justice or economic distribution justice (Kamil 2003). So based on this theory, we can conclude that philanthropic activities are Islamic teachings that are worth worshipping but have positive social impacts. Even philanthropic activities can create social justice, equitable social welfare, and narrow social inequalities.

Philanthropic activities are one of the pillars of Islamic economics consisting of two things, namely the fulfillment of the basic needs of the *mustahiq* and the creation of social balance. The main instruments of this pillar are *zakat*, *infaq*, alms, endowments and similar forms (Karim 2003). Philanthropy is a social activity that is worth worshipping in the eyes of God and has an impact on social balance. It can be said that Islamic philanthropy is an order from God to bridge between the poor and the have to help each other and help.

Social Justice vs Social Gap

Social justice is the 5th value of Pancasila, after more than 70 years we have gained independence, this nation has not succeeded in bringing down the 5th precepts as a whole.

Applying social justice in this very large and wide nation is a difficult task. Social justice is difficult to realize because of social inequality.

The experience of economic development in Indonesia which is run based on market mechanisms does not work equitably, often even causing social problems in our society, one of which is the social inequality of the rich getting richer, and the poor getting poorer. The issue of social inequality is the result of not creating a fair distribution in this nation (Aprianto 2017).

The phenomenon of social and economic injustice concretely manifests itself in the form of poverty, inequality, ignorance, backwardness and oppression. This situation always accompanies the journey of human history in any country. It is our collective responsibility to eradicate social inequality and realize social justice.

There are three main reasons why high levels of inequality adversely affect a country's economic growth. First, wide gaps eliminate the ability of the poor to stay healthy and accumulate physical and human capital. Secondly, inequality breeds social jealousy and anger between people towards the upper class (elite) because it has served an unequal world. Third, economic inequality can be dangerous for the political system (Sastra 2017).

From this theory the writer understands why social inequality must be fought, first the poor cannot invest their wealth, so that their opportunities to live prosperously is small. While the rich can invest their wealth so the opportunities to have prosperous life are very widely open. Secondly, it can give rise to social jealousy, if it is left unchecked, it will cause social conflicts, both crime, and other actions that are triggered due to social jealousy. Third, if social inequality continues to occur, then the political system will be won by the rich, the country will be driven by the owners of capital.

The imbalance in our society creates social inequality, which results in quite striking difference. One type of social inequality is economic disparity, it can be seen from the income generation (what does income generation mean?) between the upper classes and lower classes. The issue of social and economic disparity is a big problem for every country, especially in Indonesia. The change of leaders continues to roll and change, but the root of the problem of social inequality cannot be addressed. The root of the problem of social inequality is the unequal income of every citizen in each region, it is added to the uneven development, both infrastructure development and educational facilities (Ibrahim 2017).

Uneven development is the root of social inequality. Infrastructure development can sustain the economic welfare of the community. Therefore, infrastructure development should be carried out evenly and fairly. The government has not been able to realize this, therefore the government needs to be assisted by civil society. Philanthropic activities are social activities that seek community welfare. We all hope that philanthropic activities from civil society can help ease the burden of the government in realizing social justice for all Indonesian people in accordance with the mandate of the 5th precepts of Pancasila.

RESEARCH METHODS

Research Types and Approaches

In this research, the author uses a qualitative method using a descriptive approach by referring to related sources. Qualitative research is research that aims to gain a deep understanding of human and social problems, not describing the surface part of a reality as quantitative research with positivists do. The author's qualitative research understands it as an in-depth analysis to get an understanding of an issue. This is different from quantitative research with its positivist approach that examines a problem based on cause-effect symptoms. So it tends to look for data using measurements, calculations with numbers. Qualitative research examines a problem by digging deeper. Qualitative research also explores a process of how things work.

Qualitative descriptive aims to describe, summarize the various conditions, various situations, or various social reality phenomena that exist in the community that are the object of research, and try to pull that reality to the surface as a feature, character, nature, model, sign, or picture of the condition, situations, or certain phenomena. The author will describe an existing problem as it is or in accordance with the facts of the field.

Data collection technique

Data collection techniques in this study are:

Library Review Literature review is a critical study of the discussion of a topic that has been written by accredited researchers or scientists (recognized for expertise). The author examines several philanthropic theories from several books. The author collects data and theories from books, journals, and articles that are related to the issues that will be raised in this research.

Search data via the internet / online searching Online searching is a technique of collecting data through the help of technological equipment in the form of an online search machine where all information from various eras is available in it. The author uses this to find Lazismu data. The official website is <https://lazismu.org/>

Data analysis technique Data analysis can also be referred to as an interactive model. The interactive model consists of three main things, namely data reduction, data presentation, and drawing conclusions or verification. The author will do data reduction by means of field data obtained by the author that will be summarized, summarized, and selected on the main data and focused on important things. After that the selected data is arranged systematically. After that the author will draw conclusions and verify from existing data.

The writer describes the state of the field then compares it with the theories that the writer found. The author will examine the philanthropic activities carried out by Lazismu institute. After that, the writer compares it with philanthropic theories which I found from several.

DISCUSSION

Lazis Muhammadiyah (LAZISMU)

Lazismu is a national-level zakat institution which serves in community empowerment through the productive use of zakat funds, infaq, waqaf, and other voluntary funds, both from individuals, institutions, companies, and other agencies. A philanthropic institution founded by Muhammadiyah Community Organizations. Lazismu is a concrete manifestation of the Muhammadiyah Organization movement that responds to the social problems that have plagued the country, especially poverty, low levels of education, and declining levels of public health. The theological foundation of this movement is surah ali Imron verse 104 and surah al ma'un in the Koran.

The Central Muhammadiyah leadership established LAZISMU in 2002, then was officially inaugurated by the Minister of Religion of the Republic of Indonesia as LAZNAS (National Amil Zakat Institution) through Decree No. 457/21 November 2002. Along with the enactment of the Zakat Law Number 23 of 2011, Government Regulation number 14 of 2014, and Decree of the Minister of Religion of the Republic of Indonesia number 333 in 2015, LAZISMU was re-established as a national amil zakat institution through Decree of the Minister of Religion of the Republic of Indonesia number 730 in 2016.

The birth of LAZISMU is inseparable from two factors, first, the fact that the Indonesian nation is still trapped in poverty, ignorance and very low quality human resources. That is caused by the lack of realization of the 5th precepts of Pancasila namely Social Justice for All

Indonesian People. Equitable social development has not yet been realized and social inequality is widening.

Second, zakat has the potential to realize social justice and reduce social inequality. Zakat can also participate in the program to educate the nation so that human resources in this country can have a good education and improve their scientific quality and skills. The power of zakat also has the potential to alleviate poverty and social jealousy. The majority of the population of the nation is Muslim whose supposed potential for zakat, infaq, and alms is very high. However, the existing potential cannot be managed and utilized optimally so that it does not have a significant impact on the resolution of existing problems.

Lazimu was established with the aim of zakat management institutions that designed zakat management to be more modern and up to date and more importantly to make zakat as a solution to reduce poverty and address the nation's problems. Lazismu has a trustful, professional and transparent work culture. Lazismu seeks to attract public trust, therefore Lazismu strives to be a trustworthy and trustworthy institution.

The spirit of creativity and innovation always accompanies Lazismu employees in producing empowerment programs that are able to answer the challenges of change and social problems that develop in society. Now Lazismu has spread almost across the region in a fast, focused and on target. It is expected that the spread of Lazismu throughout the country can realize equitable social justice, participate in equitable development on a national scale.

LAZISMU's strategic programs

Pillar I (Education)

a. The Surya Scholarship

Movement to increase access to quality education, namely by providing opportunities for young people who excel but face economic obstacles to pursue higher quality education.

b. Science Trends

A program that combines science and religion. The integration of the two sciences was carried out at the Islamic Boarding School, giving birth to students who had religious knowledge and mastered science. Or it could be students who are scientists / scientists with the spirit of students.

c. SOS (Save Our School)

The movement to rescue physically damaged schools and complement educational facilities and infrastructure.

d. Mentari Scholarship

Social care movement to ensure the continuity of education of orphans and underprivileged students through parenting in the form of scholarship assistance.

e. Smart Schools

The program aims to create schools that have policies and culture to encourage all elements of the school to create conditions that are safe from disasters and violence.

f. Little Philanthropy

The program aims to instill a spirit of philanthropy in children from an early age. Teaching children from childhood to do philanthropic activities, such as children being told to donate a bag to give to other children of their own age who are less able.

g. Caring Teacher

Programs that aim to increase the capacity and or welfare of teachers.

h. 1000 Bachelor Study Fees

The program aims to help ease the burden of education costs for underprivileged students. This program also helps in financing the final project research (Thesis, thesis, and dissertation), practicum fees, and comparative studies that are being carried out.

Pillar II (Health)

a. END TB

The program aims to help the community in the fight against tuberculosis (TB), socialization assistance and counseling about TB to the community, treatment assistance and assistance to TB patients.

b. Said Tuhuleley Floating Clinic

A boat-shaped program designed as a medical clinic to help patients in remote areas of the island who do not yet have adequate health facilities.

Pillar III (Economy)

Madani Community Farms

Farmer empowerment program with the aim to improve the quality of livestock prices and have competitiveness.

a. Risen Tani

Farmer empowerment program through an integrated and environmentally friendly farming system. In collaboration with the Community Empowerment Council (MPM) Muhammadiyah Central Leadership in the form of training, assistance, and fertilizer supply.

b. Brutal

Economic welfare empowerment program for laborers, farmers and fishermen. This program collaborates with MPM PP Muhammadiyah.

c. 1000 MSMEs

Economic empowerment program through the provision of venture capital (to Gharimin / people who are in debt) and strengthening businesses with a partnership scheme.

d. Aisyiah Family Economic Business Development

The program aims to improve the economic welfare of housewives by providing business capital.

Pillar IV (Da'wah)

a. Empowering converts

Aid program Providing venture capital for poor converts.

b. Back to the Mosque

The program aims to enliven the mosque as a center for coaching and empowerment for the surrounding community.

c. Da'i Mandiri

Program to improve the economic welfare of the Da'i.

Pillar V (Social Humanity)

a. Muhammadiyah AID

Muhammadiyah's initiative program to help international humanitarian issues such as natural disasters, famine, humanitarian conflict, and war.

b. Fidyah

This program collects fidyah funds from Muslims who pay fidyah. Fidyah is paid because there are some Muslims who do not fast due to reasons which have been prescribed, such as sick people, nursing mothers, and others. Then the funds are channeled to people in need / the poor.

c. Bright Indonesia

Electricity access assistance program for poor families

Spread of Lazismu

Indonesia is very large and wide in area, therefore your Lazism spreads its wings throughout the country. Lazismu has an extensive network and hundreds of representative and service offices in the area. According to official Muhammadiyah documents, until 2018 your Lazism was in 29 Provinces, 200 City Regencies, and 528 Service Offices. Lazismu has the potential to become the largest amil zakat institution in Indonesia due to the large distribution of Lazismu service offices in the country.

According to information from Lazismu rummy document, in 2018 not all Provincial Lazismu representative offices (regions) received recommendation letters from Baznas or the Ministry of Religion in their respective Provinces. Therefore, it is hoped that by 2019 all administrative processes can be completed and Lazismu representative office can carry out its duties in the Province without being burdened with administrative debt. Currently Lazismu Pusat is making plans to tighten up the requirements to open a service office, at least to encourage the discipline of an office in making the basic reports needed to the public.

CONCLUSION AND SUGGESTION

From the explanation above the author concluded that lazismu has tried to help the government to create public welfare. This can be seen from many lazismu service offices spread across Indonesia. Its programs also not only reduce poverty, but also educate the people of Indonesia. The da'wah movement (Islamization) is also a concern for Lazismu through the Empowerment program for converts, returning to mosques and Dai Mandiri. Not only has your Lazism spread its wings in the country, but in the international realm it has also succeeded actively. It can be seen from the establishment of lazismu's branches in various countries , as well as its undertaking the acts of social humanity in the international arena.

Even though your Lazism service offices are spread all over the land, some of their service offices still have administrative "loans" in their founding. There are still a number of Lazismu service offices that have not received recommendation letters from the Ministry of Religion of the Republic of Indonesia and the National Amil Zakat Institution. Therefore, the author agrees that Lazismu service offices that have not yet completed administration immediately pay off the "loan" administration.

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