



The Evolution of Islamic Philanthropy in Kampar Regency, Indonesia: A Historical Analysis from Traditional to Modern Practices

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ABSTRACT

This study examines the transformation of Islamic philanthropy in Kampar Regency, Indonesia, from traditional practices to modern approaches. Using a qualitative method with a historical case study design, the research explores the evolution of zakat, infaq, and sedekah practices from the Riau-Lingga Sultanate era through the Dutch colonial period, post-independence, and into the contemporary era. Data were collected through in-depth interviews with community leaders, philanthropic institution managers, and document analysis. The findings reveal that the transformation has been influenced by factors including globalization, increasing religious literacy, and technological advancements. The study highlights the shift from personal, community-based philanthropic practices to more institutionalized, professional approaches utilizing digital platforms. While this transformation has increased efficiency and social impact, challenges remain in maintaining Islamic values and local wisdom. The research also identifies disparities in the distribution of philanthropic benefits between Muslim majority and non-Muslim minority groups. This study contributes to the understanding of Islamic philanthropy's evolution in changing socio-cultural contexts and provides insights for developing more inclusive and sustainable philanthropic practices in diverse communities.

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1. INTRODUCTION

Philanthropy, or acts of generosity for the welfare of others, has strong roots in Islamic teachings. Islam teaches the importance of helping others, especially those in need, as an integral part of religious life. The practice of philanthropy in Islam is mainly realized through zakat and alms. Zakat, one of the five pillars of Islam, is an obligation for every Muslim who can give a small portion of their wealth to those entitled to it (Al-Qur'an, Surah Al-Baqarah/43). Zakat is a wealth redistribution mechanism that reduces social and economic disparities in Muslim societies (Afandi et al., 2021). Apart from zakat, almsgiving, which is a voluntary contribution outside the obligation of zakat, is also highly recommended (Al-Bawwab, 2023). Waqf, which means giving property whose benefits can be used continuously, is also an essential form of philanthropy in Islam (Kahf, 2003). Philanthropy in Islam has social and economic goals and spiritual ones. Philanthropic acts are considered a way to get closer to Allah and obtain rewards in the afterlife, as the Prophet's hadith states:

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الصَّدَقَةَ تُطْفِئُ النَّارَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ

"From Abu Darda RA, Rasulullah SAW said: Indeed, charity extinguishes the fire of hell as water extinguishes fire." (HR. Muslim no. 2611)

Therefore, philanthropy has a significant place in the life of a Muslim. Islamic philanthropy has developed in various regions and is uniquely influenced by local cultural and historical contexts. In several countries, zakat institutions have been very well organized, playing an essential role in social and economic development. For example, in Indonesia, the National Zakat Amil Agency (BAZNAS) and other Zakat Amil institutions manage and distribute zakat professionally and transparently (BAZNAS, 2020). Waqf land and buildings have also been used to build mosques, schools, and hospitals in various regions (Syarief, 2021).

Similar incidents also occurred in Kampar Regency, located in Riau Province, which has a long history of Islamic philanthropic practices. The tradition of philanthropy in Kampar Regency has developed since the Riau-Lingga Sultanate, where zakat and waqf were used to support religious and social activities (Burroughs, 1915). The people of Kampar Regency are known to be highly aware of the importance of zakat and alms, which can be seen from the many mosques and Islamic educational institutions established through waqf funds (Akhyaruddin et al., 2024).

In modern times, philanthropic practices in Kampar continue to develop, along with professionally managed zakat and waqf institutions. These institutions play an essential role in collecting and distributing funds to the needy and financing various social and religious projects (LAZ, 2021). Local governments have also worked closely with these institutions to ensure that zakat and waqf funds are used effectively and transparently (Diskominfo Kampar, 2019). The practice of philanthropy in Islam, which continues to develop in Kampar Regency, shows how Islamic teachings can be implemented in real life and bring significant societal benefits.

On the other hand, this transformation is not free from various challenges and problems that arise in society. One of the main problems is the imbalance between economic growth and social welfare. Although Kampar Regency has great economic

potential, there is still a significant social gap, with some people still living in poverty. Traditional philanthropic practices that are sporadic and unorganized are often unable to address this problem effectively.

In addition, the challenges in the management and distribution of zakat, infaq, and sedekah funds are becoming increasingly complex. In the modern era, society expects greater transparency and accountability from philanthropic institutions. This requires reforms in the governance and management system of philanthropic funds to be more effective and efficient in distributing aid to those in need.

Kampar Regency has a strong cultural and traditional wealth, which is reflected in the daily practices of its people. The values of mutual cooperation and togetherness are very strong in local culture, including in philanthropic practices. The Kampar community has traditionally practiced zakat, infaq, and sedekah as a form of social concern and religious responsibility. However, with the development of the era, the socio-cultural phenomena in Kampar Regency have also changed. The influence of globalization brings in various new information and practices that encourage people to adopt a modern approach in various aspects of life, including philanthropy. The use of information technology, for example, has opened up new opportunities in the collection and distribution of philanthropic funds, allowing wider and more efficient access.

This transformation reflects the adaptation of the Kampar community to the changing times, without abandoning the basic values that have become their identity. By combining traditional and modern approaches, it is hoped that philanthropic practices in Kampar Regency can become more effective and sustainable, providing greater benefits to people in need.

Recent studies on Islamic philanthropy have highlighted its dynamic nature and adaptability to modern contexts. Adachi (2018) examined the transformation of zakat practices in Indonesia, noting a shift towards more institutionalized and professional management. Similarly, Fischer and Jammes (2019) explored how Islamic charitable practices in Southeast Asia have been influenced by neoliberal economic policies, leading to new forms of ethical subjectivity. In the Middle Eastern context, Petersen (2015) investigated how Islamic NGOs are redefining the landscape of social welfare and development.

The evolution of Islamic philanthropy is not limited to Muslim-majority countries. Banfi (2017) and Martens (2014) analyzed how Muslim communities in Western countries are adapting traditional philanthropic practices to their new sociocultural environments. Meanwhile, Ahmad (2021), Akhter et al. (2023), Dirie et al. (2023), Pericoli (2020) explored the potential of Islamic social finance in addressing global sustainable development goals, demonstrating the increasing relevance of Islamic philanthropy in international development discourses.

By situating our study within these theoretical frameworks and recent scholarly discussions, we aim to contribute to a more nuanced understanding of the complex dynamics shaping the evolution of Islamic philanthropy in diverse contexts. This study seeks to examine this transformation in more depth, and offers

recommendations to increase the effectiveness of Islamic philanthropy in Kampar Regency in facing the challenges of modernity.

While studies on Islamic philanthropy have been extensively conducted in various global and national contexts, research specifically examining the transformation of Islamic philanthropic practices at the regency level, particularly in culturally rich areas such as Kampar Regency, remains notably limited. This study addresses this gap by offering an in-depth analysis of how traditional Islamic philanthropic values adapt to modernity at the local level, as well as how zakat and waqf institutions evolve within the unique socio-economic context of Kampar Regency. Furthermore, this research explores aspects rarely discussed in previous literature, namely the interaction between Islamic philanthropic practices and the local wisdom of the Kampar community, as well as its impact on social cohesion and regional economic development. Thus, this study not only contributes to a more nuanced understanding of the dynamics of Islamic philanthropy in Indonesia but also provides new insights into how philanthropic practices can serve as a bridge between tradition and modernity in the context of regional development.

2. METHODS

This study uses a qualitative approach to examine (Akhter et al., 2023; Hollstein, 2011; Vogelsang et al., 2013) the transformation of Islamic philanthropy in Kampar Regency from tradition to modernity. This approach was chosen because it is able to provide an in-depth understanding of complex socio-cultural phenomena, and allows researchers to explore the perspectives and experiences of participants in more detail. A qualitative approach is a research method that focuses on an in-depth understanding of social phenomena through (Fossey et al., 2002; Mohajan, 2018) the analysis of non-numerical data such as interviews, observations, and document analysis (Sproull & Sproull, 1982; Tenenbaum et al., 2011). This approach is appropriate for this study because the transformation of Islamic philanthropy is a phenomenon that is rich in social and cultural context, which requires in-depth exploration to understand the changes that occur and the factors that influence them.

This study uses a historical case study design to analyze the development of Islamic philanthropy in Kampar Regency. Historical case studies involve in-depth exploration of past events to understand how historical context and dynamics influence current phenomena (Scholz et al., 2006; Vennesson, 2008). The implementation of this design in the context of Kampar Regency involves collecting data on philanthropic practices from the past to the present, including changes in policies, organizational structures, and approaches to fund distribution. After that, interviews with community leaders, managers of philanthropic institutions, and beneficiaries of philanthropy. The types of questions asked include, how Islamic philanthropy practices were carried out in the past. What changes have occurred in current philanthropic practices, and what factors drive the transformation of philanthropy from tradition to modernity.

Furthermore, direct observation will be conducted to observe ongoing philanthropic activities, including the distribution of zakat, infaq, and sedekah by philanthropic institutions. Economic empowerment, education, and health programs funded by philanthropic funds and the interaction between philanthropic givers and

recipients. Then secondary data will be integrated with primary data to provide a comprehensive understanding of the research topic. Secondary data will be analyzed to complement and strengthen the findings from interviews and observations, as well as to identify trends and changes that occur.

Finally, thematic analysis will be used to analyze the data that has been collected. The steps of thematic analysis include coding, identifying themes and interpreting data. This process will be carried out iteratively, with researchers continuously revising and refining the themes that emerge until a comprehensive understanding of the transformation of Islamic philanthropy in Kampar Regency is achieved.

3. RESULTS AND DISCUSSION

Transformation of Islamic Philanthropy in Kampar Regency from Time to Time

Philanthropy in Islam includes various forms of generosity based on religious teachings. Kampar Regency has a rich history of this philanthropic practice. To understand the evolution of forms of Islamic philanthropy in Kampar, it is essential to look at their development over time and identify the factors that influence them, as well as their social and economic impacts.

Early Period (Riau-Lingga Sultanate Period)

The Riau-Lingga Sultanate is one of the sultanates with significant influence in the Sumatra region, including Kampar Regency. This sultanate was founded in the early 18th century and played an essential role in the spread of Islam and Malay culture in the region (Burroughs, 1915). During this period, Islam became the dominant religion and influenced various aspects of people's lives, including the practice of generosity. During the Riau-Lingga Sultanate era, the practice of Islamic philanthropy in Kampar Regency was starting to become visible. Zakat, alms, and waqf support religious and social activities. The Sultanate plays a role in regulating and ensuring the implementation of zakat and waqf by Islamic law. Waqf for land and buildings is often used to build mosques and madrasas.

During the Riau-Lingga Sultanate era, zakat became an essential pillar in the social and economic life of the people in Kampar Regency. Zakat is required for every Muslim who meets the requirements to help those in need, including the poor, orphans, and the underprivileged (Bakar & Abdghani, 2011). The zakat collection system at this time was carried out through direct supervision by trusted ulama and community figures. They are tasked with ensuring that zakat is collected by the provisions of the sharia and distributed to those entitled to it (Sabiq, 1992). Zakat not only functions as an instrument of wealth redistribution but also as a way to strengthen social and economic solidarity among Muslims. Zakat givers are considered to be carrying out their religious obligations, while zakat recipients feel the support of the wider community.

Apart from zakat, alms or voluntary donations were common in Kampar Regency during the Riau-Lingga Sultanate era. People often give alms in the form of money, food, or other goods to help others. Alms are given during the month of Ramadan and throughout the year, especially at certain times such as holidays, religious events, and

commemorations of Islamic holidays. Alms are essential in strengthening relationships between citizens and creating a strong culture of mutual assistance. This also reflects Islamic values, which emphasize the importance of helping others selflessly.

A similar thing also happened in the practice of waqf during the Riau-Lingga Sultanate, when waqf became another form of philanthropy that had a long-term impact on the people of Kampar Regency. During the Riau-Lingga Sultanate era, waqf of land and buildings became a common practice by wealthy individuals and nobles. Waqf land is often used to build mosques, madrasas, and other public facilities that benefit the wider community. Waqf management is carried out very carefully to ensure that waqf assets are used according to their original purpose and continue to benefit the community. Local ulama and religious leaders play an essential role in overseeing and managing waqf assets and ensuring that the next generation can feel the benefits.

The Sultanate of Riau-Lingga plays a crucial role in supporting and facilitating the practice of Islamic philanthropy in Kampar Regency. Sultans and sultanate leaders are often role models in providing zakat, alms, and endowments. They also provide political and administrative support to ensure philanthropic practices run smoothly and effectively. The Sultanate also built various religious infrastructure such as mosques, madrasas, and Islamic education centers using waqf funds and community donations. This not only strengthened society's religious foundations but also helped spread Islamic knowledge and education.

Thus, during the Riau-Lingga Sultanate period, Islamic philanthropy played an important role in shaping the social order in Kampar Regency. Zakat, infaq, and sedekah collected by the Sultanate were used to help the poor, establish educational facilities, and strengthen religious institutions. However, philanthropic practices during this period focused primarily on the Muslim community, with little attention paid to non-Muslim minority groups. However, non-Muslim minority groups in the Sultanate were not completely ignored. There is evidence that some philanthropic actions, such as humanitarian aid during natural disasters, also reached non-Muslim communities (Reid, 2010). However, the distribution of this aid was often sporadic and unsystematic, as the main priority was to meet the needs of the larger Muslim community.

The final output of the practice of Islamic philanthropy during the Riau-Lingga Sultanate significantly impacted the social and economic life of the people in Kampar Regency. Zakat helps reduce poverty and social inequality, alms strengthens relations between citizens, and waqf provides sustainable infrastructure for community needs. With support from the sultanate, these philanthropic practices have become a religious obligation and an integral part of the culture of the people in the Kampar district. This creates a more harmonious and prosperous social environment where Islamic values can be implemented realistically.

Dutch Colonial Period

During the Dutch colonial period, colonial policies significantly influenced the practice of Islamic philanthropy in Kampar. Dutch policies often sought to control and

supervise religious activities to maintain political and social stability in their colonies. The colonial government exercised strict control over religious and social activities, including philanthropy.

This policy aimed to maintain stability and prevent potential rebellion (Benda, 1958). The practice of Islamic philanthropy during this period underwent changes, with existing philanthropic institutions having to adapt to colonial regulations. Meanwhile, non-Muslim minority groups received more attention from the colonial government through various aid programs and more equitable infrastructure development. This created a new dynamic in which relations between Muslim and non-Muslim communities began to be more open, although inequalities remained.

On the other hand, collecting alms is also a voluntary philanthropic movement that maintains its spirit in colonial conditions. In contrast to zakat, which was strictly monitored, alms were more difficult for the colonial government to control because they were voluntary and not tied to specific formal rules. People in Kampar Regency often give alms in the form of food, money, or other assistance to neighbors and people around them who need it. Almsgiving is one way to strengthen solidarity and help those directly affected by burdensome colonial policies. Waqf also experienced challenges under Dutch colonial rule. The colonial government confiscated or took over many waqf assets for administrative purposes or infrastructure projects they planned (Fahlevi et al., 2021). However, some waqf assets are still managed by local communities, especially those related to mosques and madrasas.

Waqf management at this time became more complex due to intervention from the colonial side. However, ulama and community leaders in Kampar Regency tried to safeguard and maintain waqf assets in various ways, including negotiation and adapting to colonial policies. Some waqf assets continue to function as centers for religious and educational activities, although on a more limited scale. In this position, religious and community leaders were influential in maintaining Islamic philanthropic practices during the colonial period. They try to maintain Islamic values and ensure that the practice of zakat, alms, and waqf continues under challenging conditions (Puspitasari & El Hasanah, 2018). These figures often acted as zakat collectors, distributors, and managers of waqf assets, working secretly to avoid detection by the colonial government.

The Dutch colonial period brought many challenges to Islamic philanthropy in Kampar Regency but also demonstrated the community's resilience and commitment to the teachings of their religion. The practices of zakat, alms, and waqf help ease the burden on communities affected by exploitative colonial policies (Muhammad et al., 2023). Although on a smaller scale, these practices still make an important contribution to maintaining the social and economic welfare of the Kampar community.

During the Dutch colonial period, Islamic philanthropy in Kampar Regency faced many challenges, including strict supervision and intervention from the colonial government. However, people in Kampar Regency still try to maintain the practice of zakat, alms, and waqf as part of their religious obligations and social solidarity. The

resilience and adaptation shown by the people of Kampar Regency in maintaining these philanthropic practices reflects their commitment to Islamic values and shared prosperity.

Post-Independence Period

After Indonesian independence, there was a revitalization of Islamic philanthropy in Kampar. The new Indonesian government encouraged economic and social independence, including through the strengthening of Islamic philanthropic institutions. This period was marked by efforts to improve relations between groups in an increasingly diverse society. The revitalization of Islamic philanthropy had a positive impact on relations between groups in Kampar. Philanthropic institutions began to be more inclusive, extending assistance to non-Muslim communities as part of an effort to build national unity (Geertz, 1976). Education and health programs funded by zakat and *sedekah* began to cover all levels of society, regardless of religion.

After independence, the Indonesian government began to recognize and support the practice of zakat as an essential part of Muslim society. In Kampar Regency, zakat has again become the primary mechanism for the redistribution of wealth and social assistance (Fahlevi et al., 2021). Local governments work with the ulama and community leaders to collect and distribute zakat per Islamic law. In this period, various zakat institutions began to be formed to organize the collection and distribution of zakat. These institutions, such as the Badan Amil Zakat (BAZ) and the Lembaga Amil Zakat (LAZ), play an essential role in managing zakat funds more professionally and transparently (BAZNAS, 2020). They use more accurate data to identify mustahik (zakat recipients) and ensure that zakat is given to those who genuinely need it. The government and religious institutions also carry out various campaigns to increase public awareness about the importance of zakat. They hold seminars, training, and media campaigns to encourage Muslims to pay zakat. This impacts increasing the amount of zakat collected yearly (Pailis et al., 2016). Almsgiving remains a critical philanthropic practice in post-independence Kampar. In contrast to zakat, which is mandatory, almsgiving is done voluntarily and without limits on the amount. The people of Kampar regularly give alms through money, food, and other assistance to support their neighbors and community.

An exciting aspect of the post-independence period is the role of zakat institutions and religious organizations and the initiating of collective alms programs to support social projects such as building mosques, schools, and orphanages. These programs help those in need and strengthen social ties within the community (Syamsuddin, 2017).

Meanwhile, the waqf aspect experienced significant revitalization after independence. Many waqf assets are used to support public infrastructure development, such as mosques, schools, hospitals, and other public facilities. The government and religious institutions work together to ensure that waqf management is carried out well and by its initial objectives (Muhammad et al., 2023). One of the critical efforts in this period was data collection and the legalization of waqf assets. The government and the Indonesian Waqf Board (BWI) initiated a program to register all waqf assets and provide legal certification. This aims to protect waqf assets from unauthorized claims and ensure their use is by Islamic law (BWI, 2021).

In this period, the concept of productive waqf began to be introduced and developed. Productive waqf is waqf assets managed productively to generate income, which is then used for social and religious purposes. Examples include agricultural land managed to produce agricultural products or commercial property rented out for income. The government and religious institutions in Kampar Regency play an essential role in supporting and managing Islamic philanthropic practices. They provide the regulatory framework, facilities, and administrative support to implement zakat, alms, and waqf effectively.

The practice of Islamic philanthropy in the post-independence period has significantly impacted the people of Kampar. Zakat helps reduce poverty, strengthens social relations, and provides sustainable infrastructure for society. Zakat and alms have helped many low-income families to meet their basic needs. These programs contribute to alleviating poverty in Kampar Regency and improve the community's quality of life.

The post-independence period they marked the revitalization and development of Islamic philanthropic practices in Kampar Regency. Support from the government and religious institutions and increased public awareness have helped strengthen the practice of zakat, alms, and waqf. The impact was felt far and wide, significantly contributing to Kampar's social and economic development.

Modern and Contemporary Era

In the modern and contemporary era, the practice of Islamic philanthropy in Kampar continues to develop with the adoption of technology and the professionalization of philanthropic institutions. However, there are challenges in ensuring that the needs of non-Muslim minority groups are also met equitably. Some Islamic philanthropic institutions have attempted to be more inclusive in their programs, but gaps in access and distribution of aid remain (Latief, 2016). Criticism has been raised about the lack of attention to the specific needs of minority groups, who often feel marginalized. However, there are new initiatives that try to bridge this gap through collaboration with non-religious institutions and local communities.

In the modern era, Islamic philanthropy in Kampar Regency has experienced professionalization. Zakat and waqf institutions focus on collecting funds and managing them efficiently and effectively for various social and economic projects (BAZNAS, 2020). Information technology is also starting to be used to increase transparency and accountability in managing philanthropic funds. Institutions such as BAZNAS and the Amil Zakat Institute Regency Kampar have been influential in developing this philanthropic practice (LAZ, 2021).

The modern and contemporary eras cover developments from the late 20th century to the present. In this period, Islamic philanthropy in Kampar Regency experienced many changes and advances in line with technological developments, globalization, and socio-economic changes. The government and religious institutions are increasingly developing more professional and efficient zakat, alms, and waqf management systems.

Various modern zakat institutions were formed in this era with a more professional organizational structure. These institutions adopt best practices in managing philanthropic funds to increase transparency and accountability. Examples of zakat institutions in the Republic of Kampar that play an essential role are Badan Amil Zakat Nasional (BAZNAS) and Lembaga Amil Zakat (LAZ). Information technology plays a vital role in the modernization of zakat institutions. Digital applications for zakat collection and distribution are increasingly common. Online platforms enable people to pay for zakat, alms, and waqf easily and quickly (Soehardi, 2023; Syafira et al., 2020). In addition, this technology helps zakat institutions monitor and report the use of funds in real time.

On the other hand, with advances in technology, many alms programs can now be accessed online. Various digital platforms allow people to give alms anytime and anywhere (Triantoro et al., 2021). This program helps reach more needy people and makes the donation process more accessible. Zakat institutions and religious organizations also develop various alms-based social and humanitarian programs. These programs include assisting victims of natural disasters, providing educational scholarships and health assistance, and building public infrastructure such as clean water wells and sanitation facilities (Syamsuddin, 2017).

The practice of Islamic philanthropy in the modern and contemporary era has had a significant positive impact on the welfare of the Kampar community. Zakat helps reduce poverty and social inequality, strengthens social solidarity, and provides sustainable infrastructure for society (Farhania, 2022). Zakat and waqf institutions develop various economic empowerment programs, such as skills training, business capital assistance, and entrepreneurship programs. These programs aim to increase the community's economic capacity and create jobs (Setiyowati, 2019).

Although much progress has been made, Islamic philanthropy in the Republic of Kampar still faces several challenges. One of the main challenges is the lack of awareness among some people about the importance of zakat, alms, and waqf. In addition, several institutions still face obstacles in terms of transparency and accountability (Halachmi & Greiling, 2013). On the other hand, there are many opportunities to develop Islamic philanthropic practices in Kampar. Information technology support, supportive government policies, and increasing public awareness of the importance of Islamic philanthropy pave the way for more effective and efficient management of philanthropic funds in the future.

Social, Economic, and Religious Impact of Philanthropic Practices on Society in Regency Kampar

The impact of Islamic philanthropy in Kampar can be seen from various social, economic, and religious aspects. For the Muslim majority group, Islamic philanthropy has provided significant support in improving social and economic welfare. Economic empowerment programs, educational scholarships, and health services funded by zakat and sedekah have helped improve their quality of life. Several philanthropic institutions have also established cooperatives and small businesses that are professionally managed to empower the local economy.

However, the impact of Islamic philanthropy on non-Muslim minority groups is still mixed. Despite inclusive efforts, some minority groups feel that they do not receive equal benefits as the majority group (al-Haddad & Suleman, 2020). Several Islamic philanthropic institutions have begun to expand their assistance to include non-Muslim communities, which can help improve interfaith harmony. However, the success of these efforts depends on how these programs are implemented and accepted by both parties, as interfaith relations can be challenging in the context of Islamic philanthropy. Therefore, it is important for philanthropic institutions to maintain a balance between strengthening religious identity and promoting interfaith harmony. Philanthropic activities involving different religious communities in joint projects can help build bridges and increase tolerance.

Overall, Islamic philanthropy in Kampar Regency has had a significant positive impact in improving social, economic, and religious welfare, especially for the Muslim community. However, to ensure inclusivity and equality, it is important to continuously evaluate and improve philanthropic practices so that the benefits can be felt by all levels of society, including minority groups. A more inclusive and collaborative approach, as well as programs specifically designed to meet the specific needs of minority groups, are key to achieving this goal.

4. CONCLUSION

This study reveals several new findings and unique perspectives on the transformation of Islamic philanthropy in Kampar Regency. One important finding is the role of technology and professionalization of philanthropic institutions in improving the efficiency and transparency of zakat, infaq, and sedekah distribution. The study also highlights how Islamic philanthropic institutions in Kampar have begun to adopt a more inclusive approach, despite challenges in ensuring fairness for non-Muslim minority groups. The transformation from a traditional approach to modernity shows that Islamic values can be integrated with more systematic professional practices.

The findings of this study have broader implications for Islamic philanthropy in other regions and in the global context. The experience of Kampar Regency shows that modernization and professionalization can improve the effectiveness of Islamic philanthropy without compromising religious values. This provides a model for other regions seeking to improve their philanthropic practices. Furthermore, the importance of inclusivity in Islamic philanthropy can be a valuable lesson for philanthropic institutions around the world to ensure that all groups in society, including minorities, receive equitable benefits.

Based on the above research findings, several areas for future research can be identified. First, further research is needed to explore how technology can be further optimized in Islamic philanthropic practices. Second, an in-depth study of the impact of Islamic philanthropy on non-Muslim minority groups across geographical and cultural contexts would be beneficial. Third, a comparative study between different

models of Islamic philanthropy in different countries could provide more comprehensive insights into best practices and challenges faced.

In addition, this study produces several policy and best practice recommendations for philanthropic organizations. Philanthropic organizations in Kampar and other regions are advised to continue adopting information technology in the management and distribution of funds, to improve efficiency and transparency. In addition, it is important for organizations to develop programs that are inclusive and consider the specific needs of minority groups. Building partnerships with non-religious institutions and local communities can also help achieve the goals of inclusivity and social justice.

The transformation of Islamic philanthropy in Kampar Regency has great significance in academic discourse and philanthropic practice. This transformation shows how Islamic values can be maintained while adopting modern practices that are more efficient and professional. This study contributes to a deeper understanding of the dynamics of Islamic philanthropy in a changing socio-cultural context. By highlighting the challenges and opportunities faced in the transformation process, this study provides valuable insights for academics, practitioners, and policy makers in developing a more inclusive and sustainable Islamic philanthropy.

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