

Islamic Philanthropy and Covid-19 Pandemic Crisis: The Socio-Economic Role of Nahdhatul Ulama

Zainal Abidin*

Department of Islamic Economics, Faculty of Islamic Economics and Business, Institut Agama Islam Negeri (IAIN) Madura, Indonesia

Abstract: *Coronavirus has evolved into a global pandemic. The virus, which was first discovered in Wuhan in China, has quickly and massively spread throughout the world, and it has even paralyzed global socio-economic activities. In Indonesia, the Covid-19 pandemic first appeared in Jakarta. In a few days, it spread to all regions and islands, including Madura, one of East Java islands with a strict, strong religious scent and has considerable respect to religious structures and symbols, like the Islamic organization Nahdhatul Ulama' (NU). This study examined this Islamic organizations' socio-economic role in Covid-19 countermeasures through philanthropic activities. This qualitative study uses primary data and secondary data. This study describes how NU implements its socio-economic role in mitigating the spread of Covid-19 pandemic in Madura through philanthropic activities.*

Keywords: *Covid-19; Socio-economic; Islamic organization; Philanthropy, Madura*

Paper type: *Research paper*

Corresponding author: zaenalabidin@iainmadura.ac.id

Received: Juni 28, 2020; Accepted: December 29, 2020; Available online: December 30, 2020; Published regularly: January 2021

Cite this document:

Abidin, Z., (2021). Islamic Philanthropy and Covid-19 Pandemic Crisis: The Socio-Economic Role of Nahdhatul Ulama. *Al-Uqud: Journal of Islamic Economics*, 5(1), 166-183. doi: <http://dx.doi.org/10.26740/al-uqud.v5n1.p166-183>

Abstrak: *Coronavirus telah berkembang menjadi pandemi global. Virus yang pertama kali ditemukan di Wuhan di China ini menyebar dengan cepat dan masif ke seluruh dunia, bahkan melumpuhkan aktivitas sosial ekonomi global. Di Indonesia, pandemi Covid-19 pertama kali muncul di Jakarta dan dalam beberapa hari menyebar ke seluruh wilayah dan pulau termasuk Madura, salah satu pulau di Jawa Timur dengan nuansa religiusitas yang kuat serta sangat menghormati struktur dan simbol keagamaan, seperti organisasi Islam Nahdhatul Ulama (NU). Studi ini mengkaji peran sosial ekonomi ormas Islam dalam penanggulangan Covid-19 melalui kegiatan filantropi. Penelitian kualitatif ini menggunakan data primer dan data sekunder. Penelitian ini mendeskripsikan bagaimana NU melaksanakan peran sosial ekonomi dalam mitigasi penyebaran pandemi Covid-19 di Madura melalui kegiatan filantropi.*

Kata Kunci: *Covid-19; Sosial ekonomi; Organisasi Islam; Filantropi, Madura*

INTRODUCTION

The Coronavirus that previously spread in Wuhan, China, has spread widely throughout the country. The virus found in Wuhan Province, known initially as the Covid-19 pandemic granary, has now begun to shift from place to place (Supriatna, 2020). Countries like Italy, France and Spain, Singapore, Belgium, and South American were corona epicenters (CNN Indonesia, 2020). The high mobility of people among countries became the dominant factor in the massive and fast spread of this outbreak. Referring to real-time data from CSSE at Johns Hopkins University, on April 28, 2020, 3,037,605 cases happened in 200 world countries. Two hundred ten thousand eight hundred and forty-two people die, and 892,599 are cured (Johns Hopkins University & Medicine, n.d.).

In Indonesia, since the first patient was announced on March 02, 2020, until June 02, 2020, the total number of Covid-19 cases in Indonesia has reached 26,678 with a death rate of 1,613; 12,913 patients are in treatment, and 7,308 people are cured (Dian Erika Nugraheny, 2020). The overall number was spread across all 34 provinces and 417 cities in Indonesia. At this point, the widespread of Covid-19 to all provinces in Indonesia has a significant direct influence on many social aspects of society, such as education, social-religion, political governance, and social-economic elements directly related to welfare (Silpa Hanoatubun, 2020).

In the socio-economic aspect, the impact of Covid-19 is the paralysis of economic activity, both at the macro and micro level. At the macro level, the ferocity of Covid-19 was evident from the weakening of the economic pace in several sectors, such as investment, tourism, hospitality, and transportation service (land, sea, and air) (Silpa Hanoatubun, 2020). Meanwhile, at the microeconomic level, the negative impact of the spread of Covid-19 is the slump in economic activity in the Medium Small and Micro (MSME) sector and the weakening of people's purchasing power to the crippling of the global economic chain, (Silpa Hanoatubun, 2020). Apart from it, the economic problems that were no less crucial come from the threat of millions of Indonesians who were predicted to lose their jobs.

Based on research data from *Lembaga Ilmu Pengetahuan Indonesia* (LIPI)/Indonesian Institute of Sciences, 25 million workers, especially those casual workers, are predicted to lose their jobs (LIPI, 2020). This number was directly proportional to the Indonesian Ministry of Labor data on April 20, 2020, that about 2,084,593 workers from 116,370 companies have laid off (Kompas.com, 2020a) Simultaneously, it must be recognized that the government was forced to limit the crowd and gather through social-physical distancing, or normatively by large-scale social restrictions (PSBB) to break the distribution chain of the virus (tribunnews.com, 2020).

Furthermore, the government was working hard to overcome those through various approaches. The government took structural and cultural approaches to solve the Covid-19 (Watkins, 2020). The structural approach refers to various government political policies that were institutional, normative, and binding. (Dashraath et al., 2020). At the concrete level, the structural policies to mitigate this pandemic apply in PSBB, the provision of assistance in the form of direct cash assistance (BLT), electricity subsidies, tax relief, credit assistance, work from home, and the application of Covid-19's Constitutional Laws (PERPU) (Detik.com, 2020). With the cultural approach, the Covid-19's economic countermeasures in Indonesia were carried out in government recommendations to do social-physical distancing, build a healthy mentality and lifestyle, cooperate, and unite to maintain togetherness (Kompas.com, 2020c).

The strengthening of philanthropic institutions of religious and social organizations that were widespread throughout the region was also one of the cultural approaches. In many areas (central, provincial, city, district, and village), religious-based philanthropic institutions' socio-economic role is essential (Republika.id, 2020) Many religious volunteer groups show their widespread and direct contribution to the community (Azwar, 2020; Ciotti et al., 2020). For example, Nahdhatul Ulama' established the Covid-19 Task Force in almost the Indonesian district/city during the pandemic crisis.

Abidin states the importance of conducting studies on how Islamic organizations' philanthropy overcome Covid-19 lies in its strategic role as an anchor to strengthen social capital and the development and empowerment of the socio-economic community. Nahdhatul Ulama' have a crucial role in assisting and mitigating government programs' cultural level (Bush, 2003). Furthermore, its philanthropy program also utilizes its network and organizational mobility to access society's layers (Farih, 2016) Nowadays, its Covid-19 Task Force also carried out this role in Madura. During the crisis, NU involves helping the community, such as the socialization of health protocols and giving direct assistance to provide patients' daily food needs (Pribadi, 2015). Based on this framework, this study aims to conduct an in-depth description of the social and economic role of the *Covid-19 Task Force* group under the authority of NU Madura through its philanthropy programs to overcome this pandemic.

Islamic Philanthropy

Philanthropy means love (generosity) to others, whereas, terminologically, philanthropy has various definitions. Friedman and McGarvie (2003) interpret it

as a personal voluntary act driven by a tendency to uphold public good (Friedman Lawrence J. McGreevy Mark D., 2003) Almost similar to this definition, Payton, and Moody (2008) interpret philanthropy as a voluntary act intended to provide a public benefit. Duckett (2005) define philanthropy as material and non-material contributions to support a social activity, where it was carried out without expecting compensation for its giver. Thus, the term philanthropy implies the attitude, behavior, and generosity to share with others, both in material and non-material forms.

The term "philanthropy" does not find an exact definition in Islamic literature. However, the practice of philanthropy has been substantially recorded (EVPA Knowledge Centre, 2018). When referring to the primary sources of Islamic law, the Qur'an and the Hadith explain "philanthropy" in many verses, such as QS Al-Baqarah: 215,¹ QS Al-Ma'ûn: 1-7, QS At-Taubah: 60. In the Hadith, At-Thfiah's narration explains philanthropy's inherent meaning.² Deeply observed, both al-Qur'an and Hadith articulate the meaning of philanthropy in the form of "generosity." Therefore, according to Sayyid Sabiq, the general principle of Islamic philanthropy lies in kindness and generosity aimed at giving benefit to others (Sabiq, 1993) (Fauzia, 2013).

In the perspective of Islamic economics, the term "philanthropy" includes the articulation of four things; *zakat*, *infaq*, *waqf*, and alms (Saripudin, 2016) (Jahar, 2015) All of these were concrete manifestations of Islamic philanthropy firmly held in the Muslim community's life. The *sadaqah* means giving those who are entitled to receive it, accompanied by a reward from God (Makhrus, 2015). The *infaq* means a voluntary expenditure by someone when he got a reward (*Rizqi*) as much as he wanted of his own. *Infaq* means giving away property without any compensation (Bremer, 2004). Meanwhile, *waqf* or *waqafa-yaqifu* means protecting or holding back (Linge, 2015). All the terms above presuppose generosity and the willingness to share with others. Based on Islamic law, *zakat* is mandatory while for *alms*, *infaq*, and *waqf* are *sunnah* (Amar, 2017). The previous study about philanthropy explained the concept of philanthropy, purpose to philanthropy studies, in-depth reading, and various social phenomena directly related to the social-economic activities of religious organizations amid the Covid-19 pandemic in Madura (Reindrawati, 2017). As long religious organizations' socio-economic roles in the Covid-19 response period in Madura were classified as seemingly common and ordinary-looking phenomena. The phenomenon was elaborated in more detail depth in philanthropic theory. Meanwhile, the theory has a more complex approach to society's existence at all levels and circles derived from Islamic teachings (Fauzia, 2017). Islamic

¹ "They ask you (Muhammad) about what they should inform. Let's say "Whatever assets you give, should be for both parents, relatives, orphans, the poor and those on the way." and whatever kindness you do, then surely Allah the Almighty is All-Knowing." (QS Al- Baqarah: 215)

² "Good deeds are an obstacle to the path of evil, alms can secretly extinguish God's anger, friendship can prolong life, and every kindness is *sadaqah*. "The possessor of kindness in the world is the possessor of kindness in the hereafter, and the possessor of the badness in the world is the possessor of the badness in the hereafter, and the first man to enter paradise is the possessor of the kindness" (HR. At-Thabarani).

philanthropy perspective bases its practice on implementing alms, *zakat*, *infaq*, and *waqf* on certain restrictions into its advantages and strengths. The intended advantages occur in the relevance of philanthropy to constructing the Madurese community's social system, which has been thick with Islam's scent. Islamic philanthropy as a core of analysis contains significant values based on its harmony with Islamic teachings and includes strategic values to study and analyze problems more comprehensively. It is based on the Madurese community's local wisdom approach that socio-culturally has sufficiently great respect towards religious symbols, one of which is Nahdhatul Ulama' as a religious organization (Hannan & Abdillah, 2019)

RESEARCH METHODS

This study is field research. This study explains and understands research problems in-depth, detailed, and thorough. (Bagong Suyanto, 2005) Furthermore, this study was conducted in two districts of Madura: Bangkalan and Pamekasan. The selection of these two districts because these two regions represent Madurese society's social structure is divided into west and east poles. By accommodating the regions of these two poles, it was expected that the findings generated from this study would become comprehensive finding because they contained the conclusions that were summarized from various categories and characteristics of Madura.

The data were divided into primary and secondary data. Primary data sources were all data obtained from field activities, like observations and interview activities (Sugiyono, 2016). In addition to observation, the investigation on primary data was also carried out through interviews with informants. In this study, the interview was conducted using the unstructured method, whereas the informants were chosen based on two methods: purposive and snowball. In practice, the purposive and snowball methods were carried out through the researchers' subjective considerations regarding the informants' expertise and capability to answer the research problem (Awaluddin, 2020). In this study, a purposive method was used to determine critical informants and resulted from some following informants: (1) KH. Muhammad Makki Nasir as the chairman of the PC NU Bangkalan Regency, and (2) Rachmad Ali, the chairperson of the Covid-19 Task Force of PC NU in Bangkalan.

Moreover, this study also included secondary data, quantitative statistical figures. The quantitative data served as supporting or additional data on primary data obtained through interviews and in-depth observations in the field (Moleong, 2006). In this study, quantitative data contained statistical data that researchers obtained from government agencies, such as data from the regional statistics agency, health office, and the Covid-19 task force. Besides, secondary data was also supplemented by statistical figures obtained from questionnaires. The questionnaire was distributed to 100 respondents spread in Pamekasan and Bangkalan, aged from 23-34 years; 69.8% were male, and 30.2% were female.

This study's data analysis consists of three stages: *data reduction*, *data presentation*, and *data conclusions*. Data reduction is an activity of summarizing, determining the essential languages, focusing attention on the main points of

research by looking for the form or pattern (Moleong, 2006). In this study, the data reduction process was carried out by categorizing data based on the main research problems, such as Covid-19 cases, socio-economic impact, religious organizations, and Islamic philanthropy. Then, data presentation is an encryption of data in the form of narrative or in-depth description that can describe information or data obtained during observation or information search. In this study, the presentation of data was carried out by researchers by in-depth describing every information obtained in the field, especially those that come into contact with the research object. Presenting data is done in detail and thoroughly to sharpen and deepen data analysis. Therefore, in presenting this data, researchers also included various field records that researchers produce during data mining activities at the research site. The last stage of data analysis is the withdrawal of conclusions. Conceptually, the conclusion is a new finding from research activities that have never existed before.

RESULTS AND DISCUSSION

Covid-19 Outbreak at Madura

Madura is an archipelago that has four administrative regions, namely Bangkalan, Sampang, Pamekasan, and Sumenep. As an archipelago, Madura has many small islands. There are about 126 islands in Madura; as many as 38 islands are inhabited, the rest do not (Hannan & Abdillah, 2019). However, although Madura is known as an archipelago, it does not necessarily make social-geographical typologies and Madura uniformed. It is clearly illustrated from the construction of various systems and social structures of the local community in terms of social religion, ecological texture, social economy, and culture. This also becomes an explanatory variable why in his study, (Hubb De Juge, 1989) divided Madura into two poles: (1) the West Pole of Madura, consisting of Bangkalan and Sampang Regency, and (2) the East Pole of Madura, namely Pamekasan and Sumenep Regency.

Madura Islands is one of the areas affected by the coronavirus spread. When the Covid-19 pandemic had spread to East Java, there was a discourse about implementing Madura's lockdown to break the chain of distribution of the virus from Surabaya to Madura. The discourse was strengthened when an invitation letter was circulated from the East Java Provincial Government to the head of the district government in Madura about uniformity of perceptions and attitudes between the provincial government and the regional FORKOPIMDA in East Java to counter the spread of Covid-19 throughout the Madura region (Faiq Azmi, 2020).

Unfortunately, even though the coordination between the provincial and East Java FORKOPIMDA of Madura had been carried out, it did not make Madura free from the virus spread. Not long after, a "positive case" of Covid-19 was detected in Madura. Interestingly, the first case was not found in Bangkalan and Sampang areas (two regions that were geographically closed to Surabaya), but Pamekasan Regency as the eastern polar region of Madura. (Madura Tribunnews, 2020). *Patient zero* was an elementary school student. After tracing his track record, the patient was known to have previously lived in Malang Regency, which

had entered the red zone earlier. Based on the chronology, this patient experienced illness when he was still in Malang. Due to his worsened condition, the child was then taken home to Madura, particularly in Pamekasan Regency. After receiving medical treatment, the child died. The SWAB test was carried out, and after the SWAP results came out, the child was positively affected by the Covid-19. From this evidence, the starting point of the spread of Covid-19 in Madura had begun (Jatim.suara.com, 2020).

Covid-19 Spread in Bangkalan Regency

This regency is identical to the *Suramadu Bridge* and is located in Madura Island's west area. This position makes Bangkalan called the terrace area of Madura Island to Java. The administrative area of Madura Island is directly facing the island of Java. In the case of the spread of Covid-19 in Madura, Bangkalan was recorded as the region with the highest cases than the other three regions (Sampang, Pamekasan, Sumenep). Sociologically, the magnitude of Covid-19 sufferers in Bangkalan was greatly influenced by their geographical aspects close to Surabaya. Besides, the mobility of people moving in and out of Surabaya-Bangkalan was very high, primarily through Suramadu access. This was also confirmed by the large number of Covid-19 patients in Bangkalan who worked in Surabaya.

Based on field data until May 27, 2020, the Covid-19 cases in Bangkalan were 36, consist of 3 patients who died, 6 recovered, and the rest were still being treated. (lingkarjatim.com, 2020). The *first patient* in Bangkalan was known to be a man (21) from Blega District. After tracking, the patient was a foreigner who had just returned from Jakarta and went home along with his eight family members. It was known that the patient with status as "zero patient" was declared cured, but after 12 hours was declared recovered, he was died because of his *comorbid disease* (Kompas.com, 2020b). Until this research was being done, the Covid-19 cases in Bangkalan were predicted to grow and extend.

Covid-19 Spread in Sampang Regency

As well as Bangkalan Regency, Sampang located in Madura island's western pole. Interestingly, despite being in the western region, Sampang was listed as one of the Madura Island regions that were most successful in controlling the spread of Covid-19. Statistically, the claim of success could be traced to the lack of Covid-19 cases in the area. Besides, its government maintained its zone level as a green zone (kominfo.jatimprov.go.id, 2020). Based on field data, the Sampang Regency's green status was 'broken' when it entered the third week of April and even higher than Pamekasan, Bangkalan, and Sumenep (tribunmadura.com, 2020).

The Covid-19 spread in Sampang, based on data tracking in the field on May 30, 2020, was 890. Three patients were stated positive from these numbers, 21 were *under surveillance patients*, and 485 were *under surveillance*. Meanwhile, from a total of 26 positive cases of Covid-19, one patient was known to die, three were declared recovered, and the rest were still in the process of medical treatment (Madura.tribunnews.com, 2020b). As for patient zero, the Covid-19 case in Sampang was first discovered in a citizen with the initials SN

(40), a resident in Sampang City who worked as a security guard in one of the local traditional markets (Madura.tribunnews.com, 2020d). For Sampang, amid limited media and the low awareness of people undergoing health protocols, the transmission and distribution rates of Covid-19 were predicted to continue to creep up and expand.

Covid-19 Spread in Pamekasan Regency

Different from the two previous regions, Pamekasan Regency is included in the eastern pole of Madura. Interestingly, despite its position in the eastern region before Sumenep, Pamekasan Regency has a poor track record in the Corona case both in terms of quantity and distribution. For the first case of corona sufferers in Madura, the first case emerged from Pamekasan Regency. Based on the Covid-19 local area management group's statistical data, as of May 30, 16 were positive, 70 were in the PDP group, and 474 were in the ODP. Statistically, this number was in the second rank after Bangkalan. As for the positive cases, two patients were identified die, three were declared cured, and the rest were still in the process of medical treatment (Madura.tribunnews.com, 2020a).

As for the *patient, zero* came from an eleven years old child. Based on tracking the local Covid-19 cluster team, the information was obtained that the child previously lived in Malang Regency. In Malang, the child experienced illness and was only brought home to Pamekasan after the child's condition had improved. Arriving in Pamekasan, the child was treated in a regional hospital not long after dying (Kompas.com, 2020d). After the SWAB test, the results showed that the child was positively infected with Covid-19. Until this research was compiled, the Covid-19 case in Pamekasan continued to grow.

Covid-19 Spread in Sumenep Regency

Like Pamekasan Regency, Sumenep is an area that belongs to the East Polar Madura group. Of all Madura districts, Sumenep is an area in the easternmost part. There are hundreds of small islands that are widely distributed in the eastern ocean of the main island of Madura. In the case of Covid-19 countermeasures, Sumenep Regency was relatively good at one level above Sampang Regency. During this period, the results of field data search as of May 27, 2020, 11 people have declared positive, 73 were PDP patients, and 44 were in ODP. Related to the number of positive cases of Covid-19, two patients have been declared cured, and the rest were still in medical treatment at the local, regional hospital (Madura.tribunnews.com, 2020c). The patient zero cases in Sumenep were a carrier case from the Asrama Haji Surabaya cluster. A total of four *haji* officers were three men and one woman from Saronggi, Rubaru, and Sumenep City (cnnindonesia.com, 2020). Thus, referring to patient zero's comprehensive data on the spread and transmission of Covid-19 in Madura, the Covid-19 transmission in Madura is dominated by carrier factors, especially from people outside Madura Surabaya, Malang, and Jakarta.

Nahdhatul Ulama Philanthropy in Madura

As previously mentioned, Madura's typography is an archipelago that holds many local wisdom values. One form of their local wisdom is building their social systems and structures that strong with religiosity (Utsman, 1999) (Hidayati, 2012). Those various religious symbols, especially those based on Islamic organizations such as Nahdhatul Ulama' (NU), are religious symbols that have a high role and function in the community. They carry out these roles and functions in the dynamics of the handling of Covid-19 in Madura (Obaidullah & Manap, 2017).

Although Madura is known to have a religious organization dominated by Islamic traditions, *Nahdhatul Ulama'* (NU), many other Islamic organizations, such as Muhammadiyah, Islamic Society, al-Ershad, and many more. These Islamic organizations spread widely throughout the Madura region, forming associations, group discussion (*majlis*), and certain groups (Hannan & Haryanto, 2019), and the most dominant is generally in the form of *pesantren* (boarding school). Therefore, although *pesantren* has been synonymous with NU mass organization affiliation, it is not entirely valid in Madura. Some *pesantren* affiliate with NU, SI, and Muhammadiyah.

Interestingly, although Islamic organizations' culture is concerned with different religious traditions, they all have the same attitude and views to overcome Covid-19, especially in following the health protocols and advising to eliminate and avoid the crowd. Based on field data, the uniformity of attitudes and views in addressing Covid-19 in Madura was recorded in a circular form of a joint announcement (*Ulama Umara Keluarkan Maklumat Bersama Tentang Ibadah Salat Jumat-Berjamaah*, 2020) This joint announcement was then signed by each mass organization's leaders, like NU, SI, al-Irsyad, MUI, and not to admit as the local government representatives, namely the Health Office.

The joint announcement contains the following points: 1) Prohibition of attending places of worship, including mosques, for Covid-19 patients in care (PDP), people in monitoring (ODP), and people at risk (ODR); 2) Prohibition to attend congregational prayers, both in mosques and *mushalla*, or public places; 3) Recommendation to substitute Friday pray with dhuhur and other pray should be conducted at home; (5) Prohibition to attend religious activities that involved many people, and 6) Cancellation of various religious activities that caused a crowd a while³(Goldberg et al., 2016) (A'la et al., 2018).

NU's branch of Bangkalan (PC NU Bangkalan) as one of the Islamic mass organizations in Madura also proactively against the Covid-19 spread. One of the activities is socialization to the residents of Bangkalan about the ritual procedures of religion amid the Covid-19 pandemic. It refers to regulation No. 0/PC/A.II/L34/IV/2020 about the implementation of Friday prayers, namely: 1) Friday prayers could still be implemented for areas that were not included in the red zone, but it should maximize the health protocol. However, if a bigger *mafsadah* would occur, then the Friday prayer would be replaced by the mid-day

³ This joint decree was signed by number of leaders of Islamic organization. They were branch manager (PC) Syarikat Islam, PC NU Pamekasan, MUI, Forum Kerukunan Umat Beragama (FKUB), Hidayatullah, General Chairman of DMI, al-Irsyad, Persis, PD Muhammadiyah.

prayer at their respective homes; 2) people who were in the category of PDP, ODP, and ODR, or those who have just come from outside Bangkalan or crossed the red zone were supposed not to perform Friday prayers and pray in congregation at the mosque; 3) people who were declared positive or PDP were not allowed to attend Friday prayers, and replaced the mid-day prayers in their respective homes; 4) the administrative of the mosque (*takmir*) must provide a health protocol; 5) *Takmir* of the mosque was urged to always coordinate with religious leaders, community leaders, and Covid-19 Task Force; 6) Physical distance and wearing a mask during Friday prayers; 7) Preachers were expected to shorten sermons, and *Imam* shortened letters, recitation of *wird*, and *du'a*; 8) After the Friday prayers, the congregation immediately returned to their respective homes, and multiply the practice/prayer to reject the plague in their homes.

Apart from the religious field, the social role of religious organizations in Madura was also carried out in social welfare, like economic activities. In this economic sector, several Islamic organization leaders appealed to the Madurese community to maintain harmony, life, and agriculture activities' development to anticipate the global pandemic prolonged effects (mediaindonesia.com, n.d.). Besides, some religious organizations also carried out philanthropic actions by plunging directly into the community such as distributing welfare assistance in the form of commodities and medical devices to sterilize places of worship by spraying disinfectants (Sila, 2019).

The Socio-Economic Impact of Nahdhatul Ulama's Philanthropy

A single religious organization that was active in conducting any intervention to the community about the Covid-19 in Madura was a group of Covid-19 under the authority of PC NU Bangkalan. The Covid-19 Task Force under the authority of PC NU Bangkalan and Pamekasan has the primary objective of responding to the spread of a global pandemic in Madura. In Bangkalan, the Covid-19 Task Force was officially established on April 19, 2020, through a PC Nahdhatul Ulama Bangkalan with decree number: 261/PC/A.II/L35/IV/2020 concerning the Ratification of Co-operative Task Force for the PC NU Bangkalan. (*Bantu Tugas Pemerintah PCNU Bangkalan Bentuk Tim Gugus Covid-19*, 2020).

Structurally, the composition of the Covid-19 PC NU Bangkalan was commanded by Rachmad Ali, Abd. Jalil Aziz (deputy chairman I) and KH. Idul Fitri (deputy chairman II). Based on its vision and mission, NU alleviates the social and economic burden of the Bangkalan community. This social movement was also established to prove NU mass organizations' presence in the community. NU's social responsibility as the most prominent Islamic mass organization in Indonesia was not only focused on religion but also in the socio-economic sector. The Covid-19 Task Force of PC NU Bangkalan was divided into seven sections to achieve its institutional objectives: *Secretariat, Public Relations, Media, Data and Documentation, Prevention and Security, Socialization, Economic and Food Security, Budgetary, and Logistics* (Lücking, 2016).

At the practical level, the social role of the Covid-19 Task Force of PC NU Bangkalan in the economic sector strengthens the economy and basic needs fulfillment (matamaduranews.com, 2020). This organization actively conducted

guerrillas to distribute various commodities and the community's basic needs for the poor. This activity includes visiting several rural areas that have not been previously covered by government programs and assistance, such as the *Program Keluarga Harapan* (PKH), Cash Direct Assistance for Village Funding (BLT DD), and other types of assistance. (jatim.nu.or.id, 2020a) Based on field data, in collaboration with the East Java LAZISNU institution, no less than 1 million of the nine necessities had been distributed to the entitled and needed people. They did it for free without collecting a penny (www.nu.or.id, 2020) (Pribadi, 2020).

Interestingly, in this humanitarian solidarity activity, the Covid-19 Task Force under the authority of PC NU in Madura did not work and move alone. They tried to build cooperation and connectivity with other parties who have the same vision to help intervene in the community and alleviate the community's economic burden due to challenging times and pandemic strangulation. Related to the connectivity of cooperation, they ran institutionally with the local government, *Sharia Savings and Loans Financing Cooperatives (KSPF)*, *Baitul Mal wat Tamwil Nuansa Ummah* (BMT NU), as well as connections with individuals such as entrepreneurs, traders, and other charities. Due to the connectivity and cooperation, people who experienced economic hardship could be assisted to a degree and strengthen the life necessities, especially in the commodity and groceries sector.

To maximize their socio-economic role, the Covid-19 Task Force of PC NU in Madura cooperated with autonomous institutions from NU's internal circles, such as Fatayat NU, IPNU IPPNU (jatim.nu.or.id, 2020c). The mobilization of these autonomous institutions was mobilized and deployed directly to the community. The movement of "one cadre, one mask" demonstrated that they solicited contributions from cadres and members. The funds collected were spent on purchasing necessities, such as rice and cooking oil. As a result, they donated these commodity materials to the Covid-19 Task Force of PC NU and then distributed them to the community, especially those belonging to the poor and uncovered people by the government's assistance program.

The Covid-19 Task Force of PC NU in Madura also focused its program on people who devoted themselves daily in the religious education sector, such as the Qur'an teachers, religious teachers in *Madrasah*, and *Kyai Langgar*, who were economically incapable. Through the branch's leadership in the *Da'wah Institute of NU (LDNU)* in collaboration with the *Sidogiri Amil Zakat Institute (LAZ)*, the Covid-19 Task Force of PC NU in Madura have distributed food aid to those of the Qur'an teachers who were widespread in Bangkalan Regency areas. Interestingly, they did not do this movement once or twice, but many times. They distributed as many as 1,000 to 1,500 food packages (jatim.nu.or.id, 2020b).

On the other hand, the social-economic role of religious organizations in the Covid-19 Task Force of PC NU in Madura implements social activities that were not directly in contact with the economic sector. Some of these included distributing medical equipment or facilities such as distributing masks, socializing health protocols, spraying disinfectants to several public facilities especially places of worship such as mosques, *Pesantren*, and *Mushalla*, as well as the provisioning handwashing basins in several mosques and *Pesantren*.

Islamic philanthropy's discourse is not a new theme in Islamic economic discourse. At the level of practice, the term "philanthropy" has long existed and has become an inseparable part of Islamic teachings. When referring to two primary sources of Islam: the Qur'an and the *Hadith*, many texts allude to the meaning of philanthropy. This is based on philanthropy, which textually implies generosity, compassion, and mutual love. Islam as a religion with "*rahmatan lil'alam*" has considerable attention to generosity. It reflects the teachings that strongly encourage adherents always to share. Even at certain moments, every Muslim must spend some of their wealth and distribute it to those classified as *mustahiq*. In Islamic teachings, this action is classified as *zakat*.

According to Sayyid Sabiq, the general principle of Islamic philanthropy lies in kindness and generosity to benefit others (Sabiq, 1993). When referring to the field data results, the socio-economic role of the Covid-19 Task Force of PC NU in Madura discusses three philanthropy forms; alms, *zakat*, and *waqf*. In alms-based philanthropy, the socio-economic role of the Covid-19 Task Force of PC NU in Madura has many social programs, such as *shadaqah* to *dhu'afa*, food supports to the affected communities, and basic necessity support to the societies who uncovered by government's aid (Rafiqi, 2019).

All these social activities are carried out free of charge. Theoretically, this kind of socio-economic behavior can be identified as alms-based philanthropy. Conceptually, alms means a gift of sincerity to those entitled to receive it, accompanied by Allah reward (Makhrus, 2015). If it is extended to a broader scope, alms can be in the sense of material and non-material. The non-material alms can resemble various social activities oriented to the campaign and outreach to the community about the importance of paying attention to the health protocols. (Sutisna, 2018).

Moreover, a philanthropic program of The Covid-19 Task Force of PC NU in Madura also delivers *zakat* for people in need. Conceptually, *zakat* can mean holy, clean, growing, and blessing. Based on Law No. 23 of 2011, *zakat* is a Muslim or business entity obligation to be given to those entitled to receive it following Islamic law. (Kemenag RI, 2011) In connection with this study, the socio-economic role of the Covid-19 Task Force of PC NU in Madura was based on *the zakat* principle as its cooperation with *'amil zakat* institutions. Based on field data results, several *'amil zakat* institutions that established synergy with the Covid-19 Task Force were Sidogiri Amil Zakat Institute (LAZ) LAZISNU, East Java (Jahar, 2018).

The last socio-economic role carried out by the Covid-19 Task Force of PC NU in Madura was *waqf*-based philanthropy. Based on the etymological understanding, a *waqf* is a form of verb *waqafa-yaqifu* which means protecting or detaining (Linge, 2015) Referring to Law No. 41 of 2004 about *waqf*, *waqf* is a legal act of *waqif* to separate and surrender a portion of his possessions to be used forever or for a certain period following religious interests and public welfare the Shari'a (Junaidi et al., 2018). Cash *waqf* is being distributed to health facilities and *mushalla* or mosques.

Based on the analysis, although the three Islamic philanthropy programs have different concepts and approaches, they are substantially and equally

grounded in the principle of generosity. Islamic philanthropy's direction has a strategic role and function to be used as an economic reinforcement instrument. The advantages of the Islamic philanthropy model help elevate society's economic level due to global pandemic strangulation. Islamic philanthropy carries out in *zakat*, *infaq*, *waqf*, and alms format. Meanwhile, there is also the relevance of Islamic philanthropy's teachings with the spirit of the Madurese people's local wisdom who are considerably respecting Islamic religious teachings and symbols.

CONCLUSION

This study concludes Islamic philanthropy's concept requires the character, attitude, and behavior of philanthropy to instill awareness and willingness to share with others, both in material and non-material forms. Islamic philanthropy can take four forms: *zakat*, *infaq*, *waqf*, and alms. Although it contains some fundamental differences, substantially, they have a side of equality that focuses on providing benefits and benefits to others;

Furthermore, the socio-economic role of the religious organization of the Covid-19 Task Force of PC NU in Madura consists of three major philanthropy programs. First, *alms-based philanthropy* in material and non-material forms. The material form is carried out to channel necessities to the community while the non-material supports give attentiveness and empathy to religious education. Meanwhile, *zakat-based philanthropy* of Covid-19 Task Force of PC NU in Madura establish cooperation or synergy with all parties, like institutional cooperation, namely Sidogiri Amil Zakat Institute (LAZ), LAZISNU East Java, and collaborative cooperation with entrepreneurs, traders; 3) *waqf-based philanthropy*. This social role was carried out by the Covid-19 Task Force of PC NU in Madura through a program of sharing health protocols to several places of worship such as mosques, *mushalla*, and *langgar*.

Third, the relation to the dynamics of Covid-19 countermeasures in Madura, the importance of strengthening socio-economic aspects through Islamic-based philanthropy for the local community is in the complexity of Islamic philanthropic instruments *zakat*, *infaq*, *waqf*, and alms. Therefore, finding relevance or appropriateness of Islamic philanthropic theory with building the Madurese community's local wisdom values is mandatory to mitigate Covid-19 spread.

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