

## Revealing the Student Philanthropy Movement in the Midst of the COVID-19 Pandemic

\*Anita Puji Astutik<sup>1</sup>, Safitri Khoirinindyah<sup>2</sup>, Anis Farihah<sup>3</sup>

Faculty of Islamic Religion, University of Muhammadiyah Sidoarjo

\*safitrikhoirinindyah1712@yahoo.com

**ABSTRACT:** *The philanthropic movement aims to increase student knowledge and involvement in allocating funds to support social activism. At the time of the Covid-19 outbreak, philanthropy-based da'wah was a common form of da'wah carried out by students with the Muhammadiyah Covid-19 command center. This means that students and the Muhammadiyah Covid-19 Command Center "MCCC" were involved in dealing with the Covid-19 epidemic and have continued to do so. Using qualitative research, this study was conducted in 2020-2021 with the goal of describing and narrating the student philanthropy movement in the midst of the covid-19 pandemic. The data gathering method was "triangulation," which included observation, interviews, literature review, and documentation. Researchers used the approach of "persistent observation" to apply the data analysis process. The philanthropic movement seeks Muhammadiyah students' participation in propagating diverse da'wah material based on the philanthropic movement, which encompasses advocacy, donating, and service. During the extensive covid-19 pandemic, the surrounding community can learn about the charitable activity carried out by students in partnership with the Muhammadiyah Covid-19 Command Center. As a result, a network is developed to raise public awareness about COVID-19 and to assist in its management through the Philanthropy Movement. As a result, the Muhammadiyah student volunteers' movement in partnership with the Muhammadiyah Covid-19 Command Center is extremely*

*forward-thinking. Social activities for Muhammadiyah students are easier in current times, therefore fundraising for areas affected by COVID-19 is quite advanced, and helping the community deal with calamities and individuals in need is very simple.*

Gerakan filantropi bertujuan untuk meningkatkan pengetahuan dan keterlibatan mahasiswa dalam mengalokasikan dana untuk mendukung aktivisme sosial. Pada saat mewabahnya Covid-19, dakwah berbasis filantropi merupakan bentuk dakwah yang lumrah dilakukan oleh mahasiswa bersama dengan pusat komando Covid-19 Muhammadiyah. Artinya, mahasiswa dan MCCC Muhammadiyah Covid-19 Command Center terlibat dalam penanganan wabah Covid-19 dan terus dilakukan. Dengan menggunakan penelitian kualitatif, penelitian ini dilakukan pada tahun 2020-2021 dengan tujuan untuk mendeskripsikan dan meriwayatkan gerakan filantropi mahasiswa di tengah pandemi covid-19. Metode pengumpulan data adalah “triangulasi” yang meliputi observasi, wawancara, studi pustaka, dan dokumentasi. Peneliti menggunakan pendekatan “persistent observation” untuk menerapkan proses analisis data. Gerakan filantropi menggalang partisipasi mahasiswa Muhammadiyah dalam menyebarkan materi dakwah yang beragam berdasarkan gerakan filantropi, yang meliputi advokasi, donasi, dan pengabdian. Di masa pandemi covid-19 yang meluas, masyarakat sekitar dapat belajar tentang kegiatan amal yang dilakukan oleh mahasiswa bekerjasama dengan Pusat Komando Covid-19 Muhammadiyah. Akibatnya, jaringan dikembangkan untuk meningkatkan kesadaran publik tentang COVID-19 dan membantu pengelolaannya melalui Gerakan Filantropi. Alhasil, gerakan relawan mahasiswa Muhammadiyah bekerjasama dengan Pusat Komando Covid-19 Muhammadiyah sangat berpikiran maju. Kegiatan sosial bagi mahasiswa Muhammadiyah saat ini semakin mudah, oleh karena itu penggalangan dana untuk daerah terdampak COVID-19 cukup maju, dan membantu masyarakat dalam menghadapi

musibah dan individu yang membutuhkan sangatlah mudah.

**Keywords:** *Philanthropy Movement, Student, Covid-19*

## INTRODUCTION

Philanthropy is derived from the Greek word "philantropia," which meaning "love." It is made up of two words: "philo," which means "love," and "anthropos," which means "human." Philanthropy is sometimes described as "love for humanity or fellow human beings" in general. In terms of terminology, philanthropy is also known as charity, which means "unconditional love" (Qi Mangku Bahjatulloh, 2016). The term "philanthropy" was not used often enough in the early Islamic period. In Islam, philanthropy is referred to as "sodaqah," "al-Takaful al-Insani," which means humanitarian solidarity, or "al-birr" which means good acts, "ata khayri" which means giving for the good, and "al-ata al-ijtima'i," which means social giving. In this modern period, the word philanthropy has been adopted by Islam and has been known as Islamic philanthropy (Hilman Latief, 2013).

From "one" author to the next, philanthropy is defined in a variety of ways. Philanthropy is defined as "a voluntary enterprise of private persons, inspired by an inclination to promote public good" (Besse, 2012) voluntary action for the public good. (M. Sarmiasih, 2020) claims that philanthropy is defined as donations of "time, services, money, energy, and things," all of which have a "social" aspect and serve a function as a supporter and benefit as a whole. Of course, philanthropy has a very broad definition and aim, which is love, based on these several definitions. From the definition of love, it can be expressed in social forms such as assisting those in need and fostering human solidarity. The author frequently use this second meaning in his research on "philanthropy."

In Islam, philanthropy is socialized not only as a kind of devotion, but also as a means of contributing to the betterment of Muslims' lives. Currently, many "media" can be used to learn more about the Islamic charitable movement (Herlina, 2020). According to Vin Crosbie, there have been "three media" going on thus far. Interpersonal media is the first "one-to-one" medium. This type of media allows people to communicate with one another. The second medium is mass media. This medium is used to distribute information from one person to a large group of people, or "one to many." The next medium is "new media," which is a combination of the two

preceding media. When considering the current status of society's public spaces, whether in terms of a poor or strong economy, the impression left by the corona virus pandemic, also known as Covid-19, has the potential to ruin the economic joints of people's public spaces all over the world (Huda, 2020).

It has struck a number of countries throughout the world, including Indonesia, due to the increased danger of the corona virus disease (covid-19) spreading. If no measures for eradication and effective monitoring for all parties are taken, the number of people concerned about exposure to the Covid-19 outbreak will continue to rise. As a result, strategic efforts must be taken to increase case control and public health monitoring in order for the number of cases to immediately reduce. These strategic methods are quick and precise ways to figure out how to stop COVID-19 from spreading (Martha, 2020).

It is critical to realize protection, security, policy, and the correct way to respond to the Covid-19 outbreak from the diverse participations of all stakeholders. This circumstance necessitates the development of policies that will provide effective ways for dealing with Covid-19. During the "Covid-19" outbreak, the Indonesian government made some of the first policy actions since COVID-19 was discovered in the country (M.a dkk., 2021). Social distancing policies, keeping a safe distance, studying and working from home are all examples. Furthermore, religious activities must be carried out at home. This regulation is one strategy to stop the "covid-19" virus from spreading (Yunus, N. R., & Rezki, 2020). The difficulty that the Indonesian people face is that poverty and humanity do not appear to have stopped, resulting in the loss of human rights, such as education, welfare, and health, particularly in light of the present COVID-19 viral pandemic. Individual and group awareness is required to carry out the application of generosity as a result of this.

The existence of philanthropy in Indonesia is unavoidable because it has the capacity to support people's welfare (Fauzia, 2013). The modern "philanthropic movement" is characterized by the emergence of a variety of "non-governmental" organisations that rely on community support for social services on both a local and international scale. The philanthropic movement aims to increase student knowledge and involvement in allocating funds to support social activism. Islamic charity is one of Indonesia's most powerful and promising philanthropic initiatives (Kozlowski, 2006).

Muhammadiyah, an Islamic group that focuses on conquering poverty, education, and health concerns, has a philosophy of talking

less and working more in the middle of the current decline in the Indonesian nation's economic condition (Jurdi, 2010). The founding of Muhammadiyah, specifically KH. Ahmad Dahlan, which is now well-known as a modern organization focused on social and theological issues.

This study uses photographs of "Muhamadiyah" to illustrate the charitable movement's typology. The Muhammadiyah movement has long been associated with philanthropy. Muhammadiyah has a complicated organizational structure and a wide range of goals and accomplishments. This demonstrates that the distinction between amil zakat institutions and other Islamic humanitarian organizations is sometimes overlooked.

Various epidemic prevention efforts have resulted in similar changes in social life, which have had a significant impact on social activities. According to (Huseng M., 2020), after the Covid-19 hit, the existing social conditioning value has changed "92 percent," including in da'wah conditioning activities.

Several Islamic organizations have helped to bridge the da'wah gap. Muhammadiyah is one among them. Muhammadiyah is a "moderate Islamic" organization that has long practiced da'wah, according to (Ichsan, t.t.). At the time of the Covid-19 outbreak, philanthropy-based da'wah was one of the most common types of da'wah carried out by the Muhammadiyah Covid-19 command center. There is a lot of information floating around concerning the humanitarian movement led by Muhammadiyah students. This means that students and the Muhammadiyah Covid-19 Command Center "MCCC" were involved in dealing with the Covid-19 epidemic and have continued to do so. Several movements and programs for dealing with da'wah activities based on the philanthropic movement during the Covid-19 pandemic demonstrate this.

One of the novel aspects of this study is the student philanthropy movement, which is the subject of this article. As a result, we investigate the "examination of the intensity" of da'wah and the transmission of information on the student charity movement, particularly in relation to the Muhammadiyah covid-19 command center, which are both missing studies (MCCC). In the middle of the COVID-19 pandemic, this research aims to learn more about the student philanthropy movement. By leveraging the Muhammadiyah covid-19 command center "MCCC," this research is projected to be able to provide fresh information and literacy on philanthropy-based da'wah carried out by Muhammadiyah students.

## **METHODS**

### **Location for Research**

This study will take place at Muhammadiyah University of Sidoarjo, which is located at Jalan Majapahit 666 B Sidoarjo. The location was chosen because it fits the research's goal and supporting elements.

### **Time to do some research**

This study took place in the years 2020-2021, namely from August 2020 to September 2021. A site survey, establishing the research topic and title, determining the research instrument, implementing the research, and writing a report are all part of the research allocation.

### **Research Methodologies**

The goal of this study is to describe and narrate the student charity movement in the midst of the COVID-19 outbreak using qualitative research. Because data collection refers to the findings of field study, qualitative research is also classified as novel research and employs interpretive approaches.

### **Data Collection**

The data collecting method employs "triangulation" or a combination of techniques, including observations, interviews, literature reviews, and documentation (Rukin, 2019). Conclusions have gone through various phases before they may eventually be drawn. In the midst of the COVID-19 pandemic, observation is research that undertakes direct observation in the field of student philanthropic movements. Researchers use this technique with various organized arrangements to ensure that the research outcomes are in line with the researchers' expectations. Then there's the interview technique, which is a means of gathering information by asking questions directly and following up with a planned interview setup. The layout is designed to make data gathering easier for researchers and to keep them on track with their study goals. This study collects data through a literature review of hypotheses from scientific works, as well as hardcopies and softcopies of books, scientific journals, and other notes relevant to the student philanthropy movement. In this study, I'm looking for theory sources that are pertinent to this research, specifically about the Muhammadiyah covid-19 command center's charitable movement.

### **Techniques for data analysis**

Data analysis is used in research to organize and filter data into patterns, classifications, and basic units so that themes may be discovered and hypotheses can be formed based on the data. After the data is gathered, it is analyzed using "descriptive analysis techniques," which means the researcher attempts to describe the information gathered in relation to the study problem. The researchers used persistent observation and triangulation approaches to apply the data analysis process through the steps of data reduction, data display, and drawing conclusions and confirming data.

### **FINDINGS AND DISCUSSION**

The student philanthropy movement is a group of students who continue to speak up and work for the state's and humanity's best interests. That is, treating people with the dignity and worth that they deserve as God's servants. According to a hadith from the Prophet Muhammad SAW, "No one of you in faith is complete until he loves his Muslim brother as he loves himself" (Hadith narrated by Bukhari Muslim and An-Nasa'i) (S. Rahmat, 2000), "No one of you in faith is complete until he loves his Muslim brother as he loves himself" (Hadith narrated by Bukhari Muslim and An-Nasa'i). And, as the Prophet demonstrated, the Ansar were earnest and sincere in their efforts to alleviate the Muhajirin's suffering. These emotions are fueled by a deep and unwavering faith. As a result, they are willing to make sacrifices in order to provide whatever their brothers require, specifically from the Muhajirin (Jumadi, 2014). This good deed, namely giving what he loves most to his brother without distinguishing between his brothers and sisters in faith, will reap a great reward in Allah's eyes, as Allah says in Surah Ali Imron verse 92, "Before you spend some of the wealth you adore, you have never attained perfect virtue. And whatever you spend, Allah is well aware of it."

The researcher employed the theory of Peter L. Berger and Thomas Luckman regarding social construction and the sociology of knowledge to analyze the social behaviors of Muhammadiyah students and organizations in social theory. Muhammadiyah students' social actions are strongly tied to the philosophy presented in the book "The Social Construction of Reality: A Treatise in the Sociology of Knowledge." In line with the formation of social movements led by students in partnership with the Muhammadiyah covid-19 command

center, because they stem from community awareness raised through humanitarian efforts to handle health procedures.

In the fight against the covid-19 virus, a huge number of Muhammadiyah student volunteer movements. Even though they are in a grave scenario, all stakeholders have worked together to help one other. As a result, it is intended that efforts to avoid and combat the COVID-19 virus will benefit the community, establish a record of good deeds, and be rewarded with kindness.

Muhammadiyah covid-19 command center has been actively participating in the emergency response process as one of the stakeholders who has concentrated on social issues since the advent of the covid-19 corona virus. This is where volunteers' strategic role in handling the COVID-19 virus becomes critical (Harapan, H., Itoh, N., Yufika, A., Winardi W., Keam, S., Te, H., 2020). The Muhammadiyah student volunteers' movement, which works in tandem with the Muhammadiyah covid-19 command center, is very forward-thinking.

In recent times, social activities for Muhammadiyah students are easier, allowing for easier fundraising for persons affected by COVID-19, as well as assisting the community in dealing with calamities and those in need. The Muhammadiyah student philanthropy movement's strategy for constructing a more civilized and just Indonesia. His consistency and persistence in humanity with the existing characteristics is what is "primadon" and missed by all audiences. Because, "you don't have to be big to start, you have to start to be big".

Muhammadiyah is a "rule of model" that has the potential to inspire and lead humanitarian action. The Muhammadiyah Covid-19 Command Center is one of the manifestations of the Muhammadiyah student charity movement and social activities, which is for the first time providing aid to areas impacted by the COVID-19 virus.

The Muhammadiyah Covid-19 Command Center assisted in the treatment of corona virus positive patients during the start of the epidemic. There are 20 Muhammadiyah and 'Aisyiyah hospitals in all, including the following:

1. RS PKU Muhammadiyah Yogyakarta
2. RS PKU Muhammadiyah Bantul
3. RS Muhammadiyah Lamongan
4. RS Fastabiq Sehat PKU Muhammadiyah Pati
5. RS PKU Muhammadiyah Surakarta
6. RSI Muhammadiyah Kendal
7. RS PKU Muhammadiyah Gamping
8. RS PKU Muhammadiyah Wonosobo



9. RS PKU Muhammadiyah Gombong
10. RS PKU Muhammadiyah Roemani Semarang
11. RS Fatimah Banyuwangi
12. RS Univ. Muhammadiyah Malang
13. RS Siti Khotijah Sepanjang Sidoarjo
14. RS Muhammadiyah Palembang
15. RS Muhammadiyah Metro Lampung
16. RSI PKU Muhammadiyah Palangkaraya
17. RSI Jakarta Cempaka Putih
18. RSI Jakarta Pondok Kopi
19. RS Aisyiyah Ponorogo
20. RS Aisyiyah Muntilan.



**Picture 1.** Muhammadiyah hospital spesialis emergency

Based on the distribution of the work area supervised by the General Health Supervisory Council (MPKU) of the Central Executive and Regional Leaders, the hospital is prepared for first management if a suspicious patient is discovered.

In an effort to prevent COVID-19 in mosques and prayer halls, the Muhammadiyah Covid-19 Command Center philanthropic movement with students also made a plea about the Clean Friday Movement. For believers, the corona outbreak is a calamity that can serve as a reminder of the significance of maintaining cleanliness, bodily and spiritual health, environmental stewardship, aiding others, and adhering to the Sunnah. The covid-19 virus is not a divine curse, and it was not created or produced by particular parties with the intent of destroying the earth and humanity. As a result, all Muhammadiyah members and Muslims should work together and

collaborate with all parties in order to find the greatest solution to this tough problem (Arfandi, 2020).

Masks are worn to expel numerous particles that can be harmful to one's health. When commuting by public transportation, motorcycles, or even private cars, it is critical to wear a mask. From then, students and the Muhammadiyah Covid-19 Command Center moved on to distribute fliers on social media about how to use masks, how to remove masks, how to boost the immune system, how to give donations to COVID-19 victims, and so on.



*Picture 2. Mask use technique*

Muhammadiyah student philanthropy and social movements are constantly evolving in society in order to help people achieve their goals faster. Disaster relief, social and economic empowerment are all priorities for the Muhammadiyah Covid-19 Command Center. The Muhammadiyah Covid-19 Command Center network's humanitarian work wing is the post for students who care about Covid-19. The MCCC (Muhammadiyah Covid-19 Command Center) is concerned with providing a proactive reaction to COVID-19 transmission, while the Posko is concerned with implementing various collaboration projects. The command post's goal is to help the community deal with a variety of issues that develop as a result of the COVID-19 virus outbreak in Indonesia (A. F. Rahmat, 2021). Students involved in the Muhammadiyah Covid-19 Command Center are concerned about gaining support from a variety of sources in order to promote a charitable movement that provides financial help to those who are most vulnerable to the disaster. Students involved in the Muhammadiyah Covid-19 Command Center are concerned about gaining support from a variety of sources in order to fund a philanthropic movement that will provide financial aid to people who are most vulnerable to the COVID-19 virus's propagation. Disinfectant spraying supplies, food packages, PPE packages, soap and

hand sanitizer packages, vitamin packages, and mask packages were distributed to COVID-19-affected residents.

Directly, students participated in a variety of educational activities and took steps related to self-preservation and social distancing in order to slow the spread of the covid-19 virus. Through [www.edumu.id](http://www.edumu.id), 85,819 pupils and 374 schools have registered to access online learning materials. The Caring Flanthropy Movement, in particular, opens the way for donations to support persons who are extremely vulnerable to COVID-19 (Hilman Latief, 2013). Incoming donations are used to create economic aid packages. With the goal of assisting the disadvantaged, sector employees who rely on a daily wage, and victims of layoffs as a result of the epidemic that has struck.

On August 8, 2020, the caring student philanthropy movement gave 40 thousand medical masks to the caring student philanthropy movement, where the masks would be distributed to hospitals, medical workers, and the general public in an effort to combat the covid-19 virus. On August 8, 2020, the caring student philanthropy movement gave 40 thousand medical masks to the caring student philanthropy movement, where the masks would be distributed to hospitals, medical workers, and the general public in an effort to combat the covid-19 virus. 19. To socialize the current conditions with new life behaviors that are safe against the spread of the covid-19 virus, like with this student philanthropy movement (M. Sarmiasih, 2020).

Since the epidemic reached Indonesia, many people have been affected by the corona virus, particularly in terms of economic issues. One example is informal sector workers who rely on daily wages, as well as other employees who have been laid off and are gradually losing their jobs. Furthermore, because there is no expense to buy foods, some people must be willing to go without food for days. As a result of these circumstances, the Student Philanthropy Movement is concerned about providing relief in the form of a variety of basic necessities to the affected areas. Rice, cooking oil, salt, sugar, and other staples are used to meet these requirements. This help was provided in coordination with the Muhammdiyah Covid-19 Command Center and was delivered straight to the houses of the recipients. This technique was chosen because it ensures that aid reaches the appropriate individuals at the right time, while also avoiding crowds that could spread the COVID-19 virus. In this situation, the student philanthropy movement is concerned with providing social and humanitarian aid to COVID-19-affected residents.

Because there are still many people who are unable to work and find it difficult to obtain food, the second item of support is in the shape of food. Students react promptly to these issues. On the other hand, many individuals continue to be in grave danger because they have nothing to eat. Even when assistance is available, the quantity is limited, and some residents are frequently excluded.

On behalf of Heru Widodo, one family's head of household received food packages or basic necessities, and he thanked the students and the Muhammadiyah Covid-19 Command Center for their concern in overcoming social problems related to the handling of the covid-19 virus, which has aided several basic needs. Students from Muhammadiyah Sidoarjo dispersed to areas hit by the COVID-19 outbreak, where they witnessed firsthand the situation and conditions in various pandemic-stricken areas. The situation and conditions in many regions afflicted by the COVID-19 epidemic were particularly concerning to Muhammadiyah Sidoarjo students, who were scattered to places hit by the pandemic.

Furthermore, Muhammadiyah Sidoarjo students believed that using social media as a dawah platform was critical for current activities, particularly during the COVID-19 pandemic. It has become an option to da'wah to play a "active" role in sharing information about its da'wah through social media. Muhammadiyah, for example, has developed philanthropy-based da'wah. During the COVID-19 pandemic, this is one type of Muhammadiyah student method for assisting and serving the community. The existence of Muhammadiyah's advocacy in the form of active assistance in the fight against the covid-19 virus outbreak. For example, when Muhammadiyah University of Sidoarjo held a vaccine program, all students created charity using social media to spread vaccination information to the surrounding community, particularly Muhammadiyah University of Sidoarjo students.



Picture 3. Covid Talk Webinar

The Muhammadiyah Covid-19 Command Center and students worked together to launch the Family Food Security Movement, as well as the "Covid-19 Virus Talks" initiative, which serves as a venue for sharing knowledge and propagating da'wah. In terms of service, it takes the shape of volunteer efforts that stem from students' personal consciences to benefit the community. These services are similar to a variety of activities, all of which are directly supplied to feel the benefits of physical energy. During the COVID-19 epidemic, Muhammadiyah implemented a number of service practices, including developing guidelines for Eid prayer and Eid al-Adha, forming Covid-19 volunteers from students, and holding workshops for teachers to create learning videos for Al-Islam and Kemuhammadiyah classes.

Muhammadiyah students' interest in spreading various da'wah material based on the philanthropy movement, which encompasses advocacy, giving, and service. During the extensive covid-19 epidemic, the local community will be able to learn about the charitable practices carried out by students in partnership with the Muhammadiyah Covid-19 Command Center. Through the Philanthropy Movement, a network is developed to raise public awareness of the COVID-19 virus and contribute to the outbreak's management.

## CONCLUSION

The movement of Muhammadiyah student volunteers in partnership with the Muhammadiyah Covid-19 Command Center is quite advanced, according to the findings of the above research. In recent times, Muhammadiyah student social activities are easier, therefore fundraising for communities affected by COVID-19 is highly advanced, addressing society's concerns in dealing with disasters and individuals in need. The Muhammadiyah Covid-19 Command Center is one of the manifestations of the Muhammadiyah student charity movement and social activities, and it is the first time that support is being given to areas impacted by the COVID-19 virus. Students and the Muhammadiyah Covid-19 Command Center then went on to distribute fliers on social media about how to use masks, how to remove masks, how to boost the immune system, how to give donations to COVID-19 victims, and so on.

Students involved in the Muhammadiyah Covid-19 Command Center are concerned about gaining support from a variety of sources in order to fund a philanthropic movement that will provide financial aid to people who are most vulnerable to the COVID-19 virus's propagation. In this situation, the student philanthropy movement is concerned with providing social and humanitarian aid to COVID-19-affected residents. The scenario and conditions in various regions impacted by the pandemic are highly alarming, and Muhammadiyah Sidoarjo students are divided from all directions to go to places hit by the covid-19 epidemic. The existence of Muhammadiyah's advocacy in the form of active assistance in the fight against the covid-19 virus outbreak. Muhammadiyah students' interest in distributing various da'wah knowledge centered on the philanthropic movement, which encompasses advocacy, giving, and service. As a result, the surrounding community can learn about the philanthropic activities carried out by students in partnership with the Muhammadiyah Covid-19 Command Center during the widespread COVID-19 pandemic.

Muhammadiyah students' interest in spreading various da'wah material based on the philanthropy movement, which encompasses advocacy, giving, and service. During the extensive covid-19 epidemic, the local community will be able to learn about the charitable practices carried out by students in partnership with the Muhammadiyah Covid-19 Command Center. Through the Philanthropy Movement, a network is developed to raise public

awareness of the COVID-19 virus and contribute to the outbreak's management.

### Acknowledge

1. Pusat Muhammadiyah Leaders' Council for Higher Education Research and Development for the opportunity to carry out Muhammadiyah Research Grant Batch V in 2021.
2. University of Muhammadiyah Sidoarjo's Directorate of Research and Community Service, which has worked with Muhammadiyah Central Leadership to execute Muhammadiyah Research Grants.
3. All members of the research team and those who helped with the article's preparation.

### REFERENCES

- Arfandi, H. (2020). Motif dan Strategi Gerakan Filantropi Muhammadiyah. *Jurnal Muhammadiyah Studies*, 1(1), 127–155. <https://doi.org/10.22219/jms.v1i1.11413>
- Besse, W. (2012). No Title Revitalisasi Filantropi Islam di Kota Jambi: Studi Pada Lembaga Zakat dan Masyarakat Muslim Pemberi Derma di Kota Jambi. *Jurnal Penelitian Universitas Jambi Seri Humaniora*, 14.
- Fauzia, A. (2013). *Faith and State: A history Islamic Philanthropy in Indonesia*. Brill.
- Harapan, H., Itoh, N., Yufika, A., Winardi W., Keam, S., Te, H., ... Mudatsir M. (2020). Coronavirus disease 2019 (COVID-19): A literature review. *Journal of Infection and Public Health*.
- Herlina, S. (2020). *Nusantara Aplikasi Filantropi Dalam Ekonomi Islam*.
- Hilman Latief. (2013). Filantropi dan Pendidikan Islam di Indonesia. *Jurnal Pendidikan Islam*, XXVIII, 124.
- Huda, T. N. (2020). *Filantropi Kebudayaan. In Praktik Filantropi Sosial*. Buana Grafika.
- Huseng M. (2020). *Strategi Dakwah Dalam Meningkatkan Pemahaman Agama Di Masa Covid-19*.
- Ichsan, M. (t.t.). Islamic Philanthropy and Muhammadiyah's Contribution to the Covid-19 Control In Indonesia. *Afkaruna*:

*Indonesian Interdisciplinary Journal of Islamic Studies*, 114–130.

- Jumadi. (2014). *Upaya Pendidikan Islam dalam Mewujudkan Keluarga Sakinah*. Universitas Islam Negeri Alauddin Makassar.
- Jurdi, S. (ed. ). (2010). *Satu Abad Muhamadiyah: Gagasan Pembaharuan Sosial Agama*. Kompas.
- Kozlowski, G. C. (2006). *Otoritas Agama, Reformasi dan Filantropi di Dunia Islam Kontemporer*. Center of the Study of Religion and Culture.
- M. Sarmiasih. (2020). *Politik Kesejahteraan Berbasis Filantropi Di Indonesia*. Simpang Nusantara.
- M.a, A., Arifin, S., & Fajri, M. D. (2021). IMPLEMENTASI PENDIDIKAN KARAKTER DI MASA PANDEMI COVID-19 MELALUI KULIAH KEMUHAMMADIYAHAN BERBASIS PEMBERDAYAAN KELUARGA DHUAFU. *Muaddib : Studi Kependidikan dan Keislaman*, 1(1), 20–39. <https://doi.org/10.24269/muaddib.v1i1.4365>
- Martha, J. (2020). Pemanfaatan Diplomasi Publik oleh Indonesia dalam Krisis Covid-19. *Jurnal Ilmiah Hubungan Internasional*, 121–130.
- Qi Mangku Bahjatulloh. (2016). Pengembangan Pemberdayaan Ekonomi Masyarakat Melalui Kegiatan Filantropi (Studi Kasus Lembaga Tazakka DIII Perbankan Syariah IAIN Salatiga). *Jurnal Penelitian Sosial Keagamaan*, 10, 476.
- Rahmat, A. F. (2021). Dakwah Digital: Eksplorasi Gerakan Filantropi Muhamadiyah Selama Covid-19 Di Media Sosial Twitter '@muhamadiyah.' *ETTISAL : Journal of Communication*, 6(1), 1. <https://doi.org/10.21111/ejoc.v6i1.5027>
- Rahmat, S. (2000). *Al-Hadis*. Pustaka Setia.
- Rukin. (2019). *Metodologi Penelitian Kualitatif*. Yayasan Ahmar Cendikia Indonesia.



Yunus, N. R., & Rezki, A. (2020). Kebijakan Pemberlakuan Lock Down Sebagai Antisipasi Penyebaran Corona Virus Covid-19. *SALAM: Jurnal Sosial Dan Budaya Syar-I*.