

The Islamic philanthropy model based on *maṣlahah* principles for developing Islamic campus in Java

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The dynamics of digital development are causing adaptive changes in the renewal of Islamic law. In the context of Islamic philanthropy, such as *zakah*, *infāq*, *sadaqah*, and *waqf* (*Ziswaf*), stagnation is seen in assets managed traditionally as immovable objects used for consumptive purposes. The economic potential of *zakah* and *waqf*, which amounts to hundreds of trillions, is significant for reducing high poverty rates and improving access to quality education. Therefore, this study aimed to discover a new model of Islamic philanthropy (*Ziswaf*) management handled more professionally, with innovations directed towards the public good (*maṣlahah ammah*). Socio-anthropological and Islamic law perspectives were used, focusing on the actions of actors, such as campus leaders, lecturers, and managers of *Ziswaf*. The results of the study conducted at two Islamic campuses, Unissula and UIN Walisongo Semarang, showed that various models of Islamic philanthropy were developed professionally at Unissula in education, health, and business ventures. At UIN Walisongo, *zakah* was managed through a professional governance model and via partnerships, such as with

BAZ. Furthermore, *ziswa*f assets entrusted by *wāqif* and *muḥakkī* at both campuses were developed productively, with proceeds distributed to support facilities and educational scholarships. At Unissula, distributions were allocated to programs, such as Quranic guidance, campus pesantren, and competency development across all faculties, from Medicine to Islamic Education. This productive management of Islamic philanthropy is consistent with principle of *Maṣlahah*, advancing Islamic education and the welfare of the Muslim community.

Dinamika perkembangan digital telah membawa perubahan adaptif dalam pembaruan hukum Islam. Dalam konteks filantropi Islam, seperti *zakāh*, *infāq*, *sadaqah*, dan *waqf* (*Ziswa*f), terdapat stagnasi yang dilihat sebagai aset komunal yang dikelola secara tradisional dalam bentuk benda tidak bergerak dan digunakan untuk tujuan konsumtif. Padahal, potensi *zakāh* dan *waqf* yang mencapai ratusan triliun memiliki potensi ekonomi yang signifikan untuk mengurangi angka kemiskinan yang tinggi dan meningkatkan akses ke pendidikan berkualitas. Penelitian ini bertujuan untuk menemukan model baru pengelolaan filantropi Islam (*Ziswa*f) yang dikelola secara lebih profesional, dengan inovasi yang ditujukan untuk kemaslahatan umum (*maṣlahah ammāh*). Penelitian kualitatif ini menggunakan perspektif sosial-antropologis, dengan fokus pada tindakan aktor seperti pemimpin kampus, dosen, dan pengelola *Ziswa*f. Temuan dalam studi di dua kampus Islam, Unissula dan UIN Walisongo Semarang, menunjukkan bahwa: pertama, berbagai model filantropi Islam dikembangkan secara profesional di Unissula di bidang pendidikan, kesehatan, dan usaha bisnis. Di UIN Walisongo, *zakāh* dikelola dengan model tata kelola profesional dan juga melalui kemitraan, seperti dengan BAZ. Kedua, aset *Ziswa*f yang dipercayakan oleh *wāqif* dan *Muḥakkī* di kedua kampus dikembangkan secara produktif, dengan hasil yang didistribusikan untuk mendukung fasilitas kampus dan beasiswa pendidikan. Di Unissula, hasil distribusi dialokasikan untuk program seperti bimbingan Al-Qur'an, pesantren kampus, dan pengembangan kompetensi di semua fakultas, dari Fakultas Kedokteran hingga Fakultas Agama Islam. Pengelolaan produktif filantropi Islam ini sejalan dengan prinsip *maṣlahah*, memajukan kesejahteraan pendidikan Islam dan kesejahteraan umat Muslim.

Keywords: *excellent campus; maṣlahah; productive; ziswa*f.

Introduction

Global developments are introducing new challenges for Islamic law. The presence of Islamic Sharia from external influences has become a solution to societal issues. Among the aspects of worship is Islamic philanthropy, including *zakāh*, *waqf*, and *sadaqah* (Rokhim et al., 2021). These instruments play a key role in improving societal welfare and providing solutions to various social inequalities (Yudha et al., 2021). The provision of inadequate education for every generation is included in the well-being and transformation of society. According to a previous study, the challenge for the immense potential of Islamic philanthropy is in the ability to effectively serve as a resource that strengthens the welfare

of the Muslim community (Nayak et al., 2023).

Zakāb, *waqf*, and other forms of Islamic philanthropy are economic instruments that empower the welfare of the *ummah*. In the context of Indonesia, the potential for *zakāb* was estimated at IDR 19.3 trillion, with other cash contributions reaching IDR 14.2 trillion. Therefore, other assets, including large-scale donations and *sadaqah* (gifts), can be managed within the national framework to enhance socio-economic welfare (Hidayati, 2022; Achir and Kamba, 2021; Aufa, Pratama and Pati, 2023; Aditya and Musthofa, 2022). The opportunities and immense potential of Islamic philanthropic funds, particularly *zakāb* and *waqf*, remain inadequately balanced in the distribution across various sectors of life to effectively promote societal welfare (Iskandar et al., 2021). As a result, innovation is needed in the development of *waqf* and *zakāb* funds through financial literacy movements focused on Islamic finance (Toni, 2020). This type of initiative can contribute to society and Islamic educational institutions at the youth level. Innovation can also foster a deeper understanding of managing Islamic philanthropic resources and enhance the impact on welfare and education (Rizal et al., 2020).

The significant gap between the potential and the actual collected *zakāb* raises some questions, specifically considering the numerous management institutions in Indonesia, such as Baznas and Laznas. The question raised can also be traced to the considerable attention given to addressing *zakāb* issues (Nurjanah et al., 2022). This gap shows the need for effective and targeted solutions to ensure that *zakāb* collection and distribution are optimized for the welfare of the people. Innovative and productive programs are important in achieving these goals, ensuring that *zakāb* is collected efficiently and the impact is maximized on reducing poverty and enhancing social welfare (Syuhada et al., 2020). Meanwhile, education is challenged to create a generation that excels both emotionally and intellectually. Education is a continuous challenge within the confines of educational institutions, due to the influence on many aspects of life (Bafadhal, 2021). Achieving educational goals requires the involvement of all parties, along with adequate infrastructure and curriculum. Another challenge is the dichotomy in knowledge, which often leads to graduates being compartmentalized in the competencies (Ramadhita et al., 2022). Religious or scientific knowledge has proficiency but there is a lack of integration

between the two fields within a unified vision (Yahya, 2020). This condition calls for more progressive innovations toward renewing educational model, as well as support for an integrative learning system that bridges institutional policies (Fatchurrohman et al., 2024).

In reality, there are two major gaps and first is the issue of low-quality education in integrating knowledge, which affects the unity and effectiveness of educating the younger generation. Second, the significant potential within the Muslim community does not seem to be sufficiently connected to enhancing the quality of inclusive education (Mukhlishin et al., 2022). Consequently, there is a need to understand the development of Islamic philanthropy. Effectively leveraging Islamic philanthropic resources has the potential to address these educational challenges and enhance the integration of knowledge, thereby supporting the development of a more inclusive and high-quality educational system (Hasbi et al., 2022). The aim is to enhance knowledge integration programs, particularly through Islamic university institutions (Mukhlishin et al., 2022).

According to Rasiyam et al., (2023) on integrating new media and enhancing prophetic communication for fundraising through *zakāh*, *infāq*, *ṣadaqah*, and *waqf* (Ziswaf), BMI uses information and communication technology to manage and distribute Ziswaf funds in accordance with contemporary practices (Choiri et al., 2024). This study showed the effectiveness of modern technology in collecting, managing, and distributing philanthropic funds, thereby supporting the integration of knowledge and enhancing the impact of Islamic philanthropy (Fakhrudin et al., 2021).

Based on Shulthoni's view about fundraising management, the discussion compares traditional and modern methods across various waqf institutions and examines the theoretical framework of Islamic philanthropy financing, with a particular focus on *waqf*. To transform waqf institutions, the study explores several fundraising model, including *istibdāl*, *bukr*, and *ijāratain*. This exploration aims to enhance how *waqf* institutions collect funds within countries and Muslim communities (Fitriana et al., 2021). By evaluating this model, the study contributes to improving the efficiency and effectiveness of waqf fundraising, ensuring that the institutions can adequately meet the needs of the communities and achieve philanthropic objectives (Sulistiani, 2021).

Iskandar explores the positioning of Islamic philanthropy as a crucial strategy and policy for financial stability and sustainable development in “*Islamic Philanthropy and Poverty Reduction in Indonesia*” (Madjakusumah et al., 2020). From Islamic legal perspective, *zakaḥ* on professional income, *Sulaiha* is viewed as a highly effective instrument for empowering the Muslim economy. Zaldi and Dhiauddin Tanjung stated the importance of *waqf* from the viewpoint of Islamic law as a legal foundation for the implementation. *Waqf* is considered a primary resource in life, specifically for Muslims. This is because the concept can serve as a crucial asset in driving the economy of the community toward achieving prosperity and well-being (Harahap et al., 2023).

Nurjanah et al examine the views and arguments of Nahḍatul Ulamā (NU) scholars regarding the concept of *waqf* asset replacement (*istibdāl*) through fatwas issued by *Lajnah Bahṣu al-Masāil* and the relevance to the reform of Islamic law (Nurjanah et al., 2023). The argument is that the concept of utility is central to *maqāṣid asy-syarī'ah* (the objectives of *syari'ah*), where the benefits of implementing *istibdāl* significantly outweigh the potential drawbacks. This importance on utility is consistent with the spirit of Islamic law reform (Romadhon et al., 2023). Mulyatis explored the origins and development of the charitable activities of YBWSA, one of Indonesias largest *waqf* institutions. In the socio-economic context, YBWSA had a significant impact, particularly in assisting the government and contributing to the improvement of community welfare and living standards (Aset, 2020).

A review of the existing literature shows a lack of studies focusing on Islamic philanthropy movements specifically aimed at empowering students in Islamic universities. Ideally, this would result in a generation proficient in all aspects (*kauffāh*) with integrative capabilities between science and religious knowledge, supported by adequate and professionally managed Islamic philanthropic funds (Hanifuddin et al., 2024). Based on this background, there is a need to discuss the innovative model of Islamic philanthropy (*Ziswaf*) developed by institutions under an educational organization, such as *waqf* foundations and *zakaḥ* management institutions within Islamic universities. This study will address two main aspects, first, being the development of innovative model for Islamic philanthropy in educational settings. Second, examine how the support provided through the management of Islamic philanthropic assets contributes to the implementation of knowledge integration

programs within campus environment. The study will focus on Islamic universities along the northern coast of Java, which have distinctive characteristics (Thohir, 2002).

Method

A qualitative method was adopted to address the problem of the study. In this context, analysis was carried out within the framework of university regulations and academic actors, using socio-anthropological and Islamic law methods. The study will observe how Islamic philanthropy (Ziswaf) contributes to the development of knowledge integration at Islamic universities, specifically at UIN Walisongo and Unissula Semarang.

Academic data were collected from Unissula and UIN Walisongo, specifically regarding enhanced Islamic philanthropy model for developing Islamic campus in coastal Java. Additionally, data from academic actors were obtained through field observations. This will provide feedback and insights into the impact of direct field study in acquiring and collecting data (Emzir, 2010). The primary data sources include university student affairs staff, teaching faculty, and administrators of *ma'had* or educational foundations. Key data includes the development processes at Unissula and UIN Walisongo. Secondary data consists of written documents, such as academic journals, books, and applicable legal frameworks.

Data collection was used in in-depth interviews, observations, and document studies from both Islamic universities. Interviews were used to gather information on how Islamic philanthropy is integrated into knowledge-based education model. These interviews were conducted with academic actors, including university faculty, student development staff, and administrators of foundations or universities. The observation phase examined the educational management processes within these institutions (Muhadjir, 2018). Three levels of data analysis were carried out in this study, namely field data, theoretical data, and philosophical analysis. Data obtained from both literature and field studies at Unissula and UIN Walisongo were analysed using the descriptive-qualitative method. This method facilitates data reduction, presentation, and result extraction, leading to the use of high-quality data as the final process (Denzin et al., 2011).

Productivity of Islamic philanthropy on both campus UIN Walisongo and Unissula

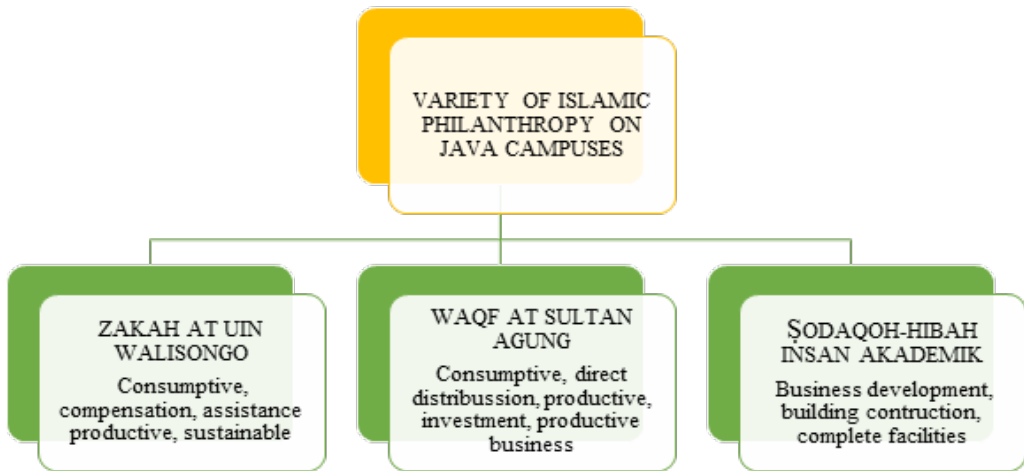
Funds from *zaka'ah* management units were allocated to assist students from economically disadvantaged backgrounds as part of efforts to empower impoverished communities. The Sultan Agung Waqf Foundation has a vision focusing on social culture, healthcare, and education. A major outcome of this vision is the establishment of RSI, which adheres to principles of Pancasila and the 1945 Constitution. The financial management of these funds includes aspects, such as the National Health Insurance funds provided to students regularly. Transparency in funding can be evaluated, although reports from alumni or students may not always provide a complete reflection of transparency.

At UIN Walisongo, allocated funds are used to assist students in cases of accidents, illness, or death. In 2018, changes occurred due to a surplus of funds amounting to IDR. 699,300,000. From this amount, IDR. 626,130,100 was used for various needs, while IDR. 58,850,000 was allocated for specific expenditures. The total funds amounted to approximately 19.5%, with 10.4% being effectively used. However, nearly 90% of the funds remain deposited in campus financial institution.

The religious program at Universitas Islam Sultan Agung (Unissula) is consistent with the vision of producing the best generation (*khairā ummah*) by developing both hard and soft skills comprehensively. This strategy aimed to develop a well-rounded generation, including a minimum of 1,500 permanent employees and 20,000 students as assets of the Sultan Agung Foundation. A key component of this strategy is the productive philanthropic handled by Islamic Centre of the Sultan Agung Foundation, which spans 35 hectares on Kaligawe Street, Semarang. This integrated complex includes educational buildings, worship facilities, administrative offices, and a hospital, all under Islamic philanthropy (*Ziswaf*) (Samsudin, 2022).

Picture 1.

Information of the picture



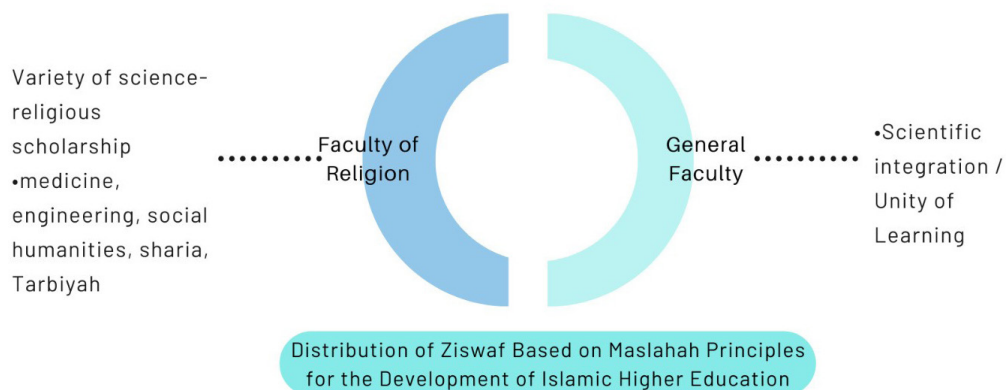
Source: Personal documentation, Canva design.

Unissula is committed to the vision of “*Bismillāh Membangun Generasi Khaira Ummah*,” and takes direct responsibility for producing graduates who embody this ideal. To achieve this vision, the institution focuses on developing students with religious and foreign language skills. The boarding school model is a primary method for these values and skills effectively (Sudarto, 2020). The training program focuses on the formation of personality (character), the development of insight, religious knowledge, the application of the values of Al-Qur’an, and language skills. Each new Unissula student was subjected to a two-month training program designed to embody *qaulan karimā* (good voice), which is an *adāb* (etic) in speaking words with good action.

Picture 2.

Information of the picture

SCIENTIFIC INTEGRATION IN ISLAMIC CAMPUSES



Source: Personal documentation, Canva design.

Islamic Academic Culture (BUDAI) is an academic culture that is internalized for all academics at Sultan Agung University. This culture is a material that is delivered either on the college bench or in the classroom. The programs include the spirit of reading (*iqra*), the development of science over Islamic values, Islamic learning society, and the appreciation of science or culture (Chanifudin, 2016). Islamic culture focuses on the appreciation of science and includes a movement for mosque empowerment. This concept embodies a shared experience of Islamic academic culture characterized by the spirit of *iqra* (seeking knowledge), the development of science based on Islamic values, the establishment of Islamic learning society, the appreciation of science, and various transformative movements. Some of these movements include congregational prayer, the empowerment of mosques, the promotion of clean and healthy environments, adherence to the rule of law, and initiatives aimed at cultivating noble morality (Sukijan, 2022).

Achieving this goal requires millions of individuals to support and ensure the intensive, continuous, and high-quality transfer of knowledge and skills. Hundreds of billions are

allocated to support the development of facilities, including funding for human resources across all sectors of education, as well as for healthcare and community outreach. The results of various efforts based on productive *waqf* assets provide substantial financial support toward achieving the shared goal of achieving the best generation (*khaira ummah*) (YBWSA, 2023).

Growth of Islamic philanthropy for united learning in Unissula and UIN Walisongo

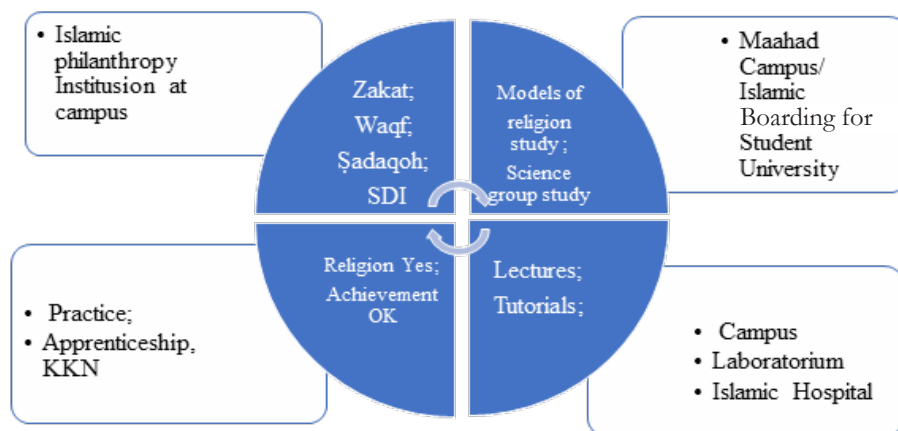
The implementation of knowledge integration is driven by a movement rooted in Islamic values and gives a strong appreciation of science and Islamic learning society built together. The Islamization of knowledge in shaping academic culture within Islam is inspired by the ideas of al-Aṭṭas and al-Faruqi, which base science on Islamic principles and strengthen (*aqidah*). This process requires serious and consistent efforts to maintain its integrity and purpose (Nuryanti et al., 2020).

The dynamics of the academic integration agenda carried out in Islamic campus are massive from one period to another in the programs integrated between campus as well as the curriculum of Al-Qur'an and reinforcement of other religious values. Based on the view of Sukijan (as the functionary of LKPI Unissula), many students have completed a year of training, making Unissula an outstanding reference as a *khaira ummah* campus.

The primary threat and challenge to the integration program of science within the framework of Islamic campus lies in external factors, such as changes in the social and cultural environment, which have become significant challenges for the generation of millennials today. Then the academic cultural strategy became a vision for maximizing the process of education and struggle within the waqf institution.

Picture 3.

Information of the picture
Productivity of Islamic Philanthropy- for Java Islamic Campuses



Source: Personal documentation, Canva design.

The large potential held by UIN Walisongo extends beyond Islamic institutional networks to include the trust built with various stakeholders. Collaborations with Baznas ensure that *zakāh* funds are directed towards integrated Islamic education development, both in classroom settings and in the pesantren environment on campus. With Baznas' support, the Z-Corner program at UIN Walisongo aims to empower students by creating new entrepreneurs among *Zakāh* recipients. The Z-Corner initiative features three brands, namely Z-Chicken, Z-Coffee, and Z-Mart managed by four UIN Walisongo students. These students received productive entrepreneurship scholarships from Baznas, with guidance from *Laboratorium Pengelolaan Zakāh* (LPZ) FEBI UIN Walisongo. The DBUS model (Discovery Based Unity of Sciences) has been proven to be effective in empowering critical thinking skills and personal religious belief abilities by 86%. This improvement has been observed in both control and experimental classes at UIN Walisongo. Students in the experimental class were able to name more examples and interpret the opinions in groups to ensure a more active class (Steele et al., 2016).

Learning biology at UIN Walisongo Semarang has not fully applied the concept of science unity in the form of character and Islamic values integration with material concepts.

Previous studies on student learning abilities showed less active and critical students, as seen from participation when attending practices, discussions, and presentations in class. The implementation of knowledge integration at Sultan Agung begins with strengthening IPTEK, fostering a reading spirit to develop science based on Islamic values, and cultivating a collective appreciation for science within Islamic learning society (Ismail, 2022).

The innovative management of Islamic philanthropy also supports learning at *Ma'hād al-Jāmi'ah* Walisongo. The program is designed for new students, specifically those in the first semester each year. By the third semester, students who have been in *Ma'hād* for a year can continue as future rectors. The program of *Ma'hād* focuses on prioritization, efficiency, and productivity, using a forward-looking chain analysis method for program planning (Fauzi et al., 2022). *Mutakbarrijāt* competence is structured based on foreign language classes, namely high, medium, and low (*Uḥā, Mutawassīṭah, Ibtidā*).

There are a minimum of four learning methods used at Maḥād UIN Walisongo, including lectures and dialogues as part of daily practices. These methods are more often used to give an additional picture of knowledge to students in the form of discussion or talk of time. The increase in the language is done using *muhaddaṣah* (*speaking*), through *ta'lim al-Lughat al-'Arabīyyah* (*Arabic language learning*), and includes also *musābaqah al-'Arabīyyah* (*Arabic competition*). The program also features an “English Day,” providing a context for cultural immersion using both English and Arabic (Furqon, 2023). Religious material enrichment at night focuses on enhancing English language skills, incorporating additional foreign language training in English and Arabic. Furthermore, the program includes unique educational model distinct from other institutions, structured around the *ma'hād* learning method.

The institutional model and Islamic legal framework of the waqf foundation at Unissula

The Waqf Foundation at Sultan Agung Islamic University (Unissula) Semarang follows an integrated model that combines educational, religious, and social objectives. The foundation oversees various initiatives, including the management of *naqf* assets (endowments), which are used to support the infrastructure, scholarships, and religious activities. The waqf assets

are managed professionally in accordance with Islamic values, ensuring that the benefits (*maṣlahah*) reach both the students and the broader community. The management of the *waqf* foundation at Unissula is guided by Islamic law (*syari'ah*). *Waqf* is a charitable institution in Islamic jurisprudence, where an individual donates property or wealth for public or religious purposes. The donated assets must be preserved, and only the derived benefits can be used. Islamic legal principles applied in the operations include the permanence of *waqf* assets. In accordance with Islamic law, the assets donated to the *Waqf* Foundation cannot be sold, inherited, or given as a gift. These assets are meant to serve the public good in perpetuity, transparency, and accountability. The management of *waqf* funds requires strict adherence to principles of *amānah* (trust) and integrity. This adherence ensures that the donations are used according to the wishes of the donor and Islamic legal requirements, thereby maximizing public benefit. The primary purpose of *waqf* is to maximize public benefit (*maṣlahah*), which at Unissula is achieved through the provision of scholarships, support for academic activities, and the construction of religious and educational facilities.

The Sultan Agung *Waqf* Foundation was legally established as an institution on Monday, July 31, 1950. In general, *waqf* and *sadaqah* serve as the initial capital for the Sultan Agung *Waqf* Foundation (YBWSA), enabling the dedication to education and healthcare services. Through the trust of *waqf*, YBWSA continues to develop charitable efforts. YBWSA has established financial policies, with different methods used in budgeting for various activities (Supadie, 2023). Unissula used a roadmap, the Directorate General of Higher Education (Dikdasmen) used *syar'i* budgeting (APBS), and the Sultan Agung Islamic Hospital Semarang (RSISA) used the Balanced Scorecard for financial planning and management. Structurally, YBWSA presents information in two interrelated reports, namely activity reports and net asset conversion reports.

According to al-Haq (2018), the *waqf* program at the Sultan Agung *Waqf* Foundation (YBWSA) is managed productively to invest in the development of educational and health facilities. The allocation of the profits includes 90% for social activities and 10% for *nāẓir* (manager) in accordance with the regulations set by the Indonesian *Waqf* Agency (BWI). The planning of YBWSA is oriented towards long-term objectives to ensure that the foundation consistently meets the objectives on schedule. Effective *waqf* management is essential to

ensure that resources are used optimally to achieve the goals of *waqf* management.

Since 1950, the Sultan Agung Waqf Foundation (YBWSA) has continuously expanded the *Waqf* assets through purchases by the foundation and community donations. YBWSA manages primary, secondary, and higher education. Significant milestones in the development include the establishment of Unissula in 1962 and the subsequent formation of the foundation. The vision of YBWSA includes the contributions to social culture, healthcare, and education. The follow-up to the big PC initiative is the establishment of Islamic Hospital (RSI-SA), which adheres to principles of Pancasila and the 1945 Constitution. Islamic philanthropy movement focused on health by founding a primary health center that has transformed into RSI Sultan Agung. The development of educational, social, and health initiatives is supported by other philanthropic funding efforts.

Islamic legal framework and model of Zakāh Collection Unit (UPZ) at UIN Walisongo

At Islamic State University (UIN) Walisongo, the Zakāh Collection Unit (UPZ) is a key institution for managing *zakāh* assets that support both educational and religious activities. The *zakāh* model is closely tied to the vision of the university to Integrate Islamic values with academic excellence. Model focused on the sustainability of *zakāh* assets while enhancing the welfare of the academic community and surrounding society. The Zakāh Collection Unit for *zakāh* at UIN Walisongo plays a significant role in the development of the university by managing *zakāh*, *hibāh* (gifts), and *ṣadaqah* (charity), for facilities, scholarships, and various community outreach programs. The institution aimed to build a system where the proceeds from *Ziswaf* assets are channeled into long-term projects that benefit students, faculty, and the community. These projects include libraries and other public facilities that foster Islamic learning and social welfare.

The institution for *zakāh* management at UIN Walisongo adheres to principles of Islamic law, ensuring that the *Ziswaf* process is consistent with *syari'ah* (Islamic law) guidelines, particularly with respect to the use and perseverance of *zakāh*. The legal principles stipulated that funds generated from *Ziswaf* must be used strictly for purposes consistent with Islamic ethics. These include supporting the education of students, financing the construction of educational and religious facilities, as well as providing scholarships to underprivileged

students. These units are carefully monitored to ensure that the intent of the people is fulfilled in accordance with Islamic law, transparency, and accountability. Similar to other units for *zakaāh*, the management of UIN Walisongo focused on transparency in the assets administration. This *zakaāh* Collection Unit (UPZ) follows Islamic guidelines of *amānah* (trust) and ensures regular reporting on the usage of funds to both people and regulatory authorities, in Indonesia.

The fund management is handled independently by university administrators and overseen by the finance department within campus bureaucracy, under Vice Rector III responsible for confidentiality and public relations. The funds are kept in an accessible and accountable campus account at UIN, which can be reviewed and audited as needed. Assistance is provided to students in various campus activities, particularly those that may not be registered in the national database managed by the Directorate General of Higher Education (PDPT DIKTI) (Arif, 2022).

For institutional efficiency, only zakat collection units (UPZ) are developed. Several efforts are made to advance philanthropy, including partnerships with various Islamic philanthropy institutions, such as BAZNAS (National *Zakaāh* Agency). This synergy between Baznas and the academic world was considered important for enhancing student entrepreneurship at UIN Walisongo. The synergy can be further developed through collaborations with other programs, such as *Kampung Santri Terpadu* (Integrated Santri Village) and community development activities. Furthermore, the Entrepreneurial Park at the Faculty of Economics and Business Islam (FEBI) is expected to become a hub for innovation and entrepreneurial creativity. This park works in conjunction with the FEBI Alumni Association (IKA FEBI) and Islamic Business Community for the distribution of *zakaāh* and productive activities.

Chairman Noor Achmad explained that Z-Corner is an integrated marketing program designed to empower *mustahiq* (beneficiaries) among students at the university. This Z-corner aims to show how students can manage businesses using *zakaāh* funds. The program also provides valuable support from the *Zakat Collection Unit* (UPZ), including capital, infrastructure, and guidance. Students from the Faculty of Economics and Business Islam (FEBI) are expected to use the study and practical skills to initiate other Z-Corners.

UIN Walisongo serves as an Amil Zakat Institution or Zakat Collection Unit through initiatives, such as the Z-Corner and the *Zakat Management Laboratory*. These facilities are equipped with amil certification services for graduates and the general public, which have the potential to increase zakat collection. Consequently, the number of beneficiaries of the collected zakat can grow significantly.

Various philanthropies for Islamic Universities from *maṣlaḥah* perspective

The *waqf* program at Sultan Agung Waqf Foundation productively manages *waqf* to be invested in the development of educational and health facilities, whose profits are 90% and 10% channeled for social activities and *nāẓir*, respectively (Eficandra, 2022). The planning carried out by YBWSA has a long-term objective to ensure that the foundation consistently meets the target on time. Through this socialization, the concept of money will be quickly understood by society and institutions. The management of *waqf* in the form of hotels, restaurants, or hospitals is a productive way to develop *waqf* assets. These efforts are permitted according to *syari'ah* (Islamic law), as reported by (Shulthoni et al., 2018).

In the context of *zakāh* development carried out by UIN Walisongo in the form of fundraising by managing professional *zakāh* from lecturers and campus staff, a large amount can be collected. However, the development of Islamic philanthropy sourced from professional *zakāh* was combined with various forms of *zakāh* institutions collaboration, such as Dompot Dhuafa and Baznas. This is a productive effort to optimize *zakāh* through various models of asset development (Gunawan et al., 2022). The management model was supported by a legal framework both from the perspective of Islamic and positive law (Anwar et al., 2024). *Zakāh māl* includes assets, such as money, gold, securities, professional income, and other forms of wealth, as regulated by Law No. 23/2011 on *Zakāh* Management and Ministerial Regulation No. 52 of 2014, and amended twice by Ministerial Regulation No. 31/2019. Similarly, the regulation of Waqf contains definite legal provisions (BWI, 2018).

The proceeds distribution from the *waqf* model for the development of Islamic campus is consistent with the movement of Islamic reconstruction across various disciplines in faculties, such as Medicine, Engineering, Economics, and Religious Studies (Agita et al., 2021). This is done within the framework of integrating campus environment, pesantren

(Islamic boarding schools), and other science and technology laboratories (Triatmo et al., 2020). The programs were aimed at benefiting from the productivity of *waqf* management, on the basis of Law Number 41 of 2004 concerning waqf. In the context of Indonesia, the direction of using Islamic philanthropy in this way has made a significant contribution to the development of higher education (Latief, 2022).

Zakāh at UIN Walisongo generated from the professionalism of philanthropic management based on the objectives of a united method of science. This learning direction was supported by the existence of campus pesantren (Islamic boarding school) that is managed in an integrated manner (Masyitoh et al., 2020). In accordance with Islamic law, professional management of *zakāh* within institutions can achieve optimal results. The distribution of *zakāh* has significantly contributed to the development of integrative education in both science and religion at Islamic universities (Hanifuddin et al., 2024). From the perspective of *maṣlahah* (public benefit) in *zakāh*, higher education and the integration with pesantren education were further supported by social capital within the boundaries of interconnected economic development relations. This integration strengthened the educational and economic ecosystems, facilitating sustainable growth and mutual benefits across both sectors (Rizal et al., 2023).

Leadership and controlling (supervision) by *nāẓir* is carried out to evaluate the achievement of objectives in accordance with the standards or principles of investment from Islamic perspective (Ahyani et al., 2021). Based on these descriptions, *waqf* management was necessary for the effective and efficient use of the entire *waqf* resources, thereby facilitating the achievement of the objectives. Historically in Indonesia, **pesantren** (Islamic boarding schools) have gained financial support from the community (Latief et al., 2020). Islamic universities that combine science and religion within the framework of campus and pesantren have developed more rapidly when supported by funding from Islamic philanthropy (Sa'adah et al., 2021). Model of Islamic philanthropy, whether in the form of *waqf* or *zakāh* or managed by institutions in a professional manner, can expand further and have a tangible impact on the development of education. This includes the improvement of various facilities that support educational advancement (Syahbandir et al., 2022).

Based on several management model, development strategies, and the use of Islamic philanthropy at the universities, these efforts are classified as initiatives for the common good (*maṣlaḥah*), aimed at fulfilling basic human needs (Rusydia, 2022). The development of both scientific and religious knowledge within the boundaries of higher education is essentially an endeavor to preserve faith and the soul. *Zakāh* and *waqf* serve as instruments of religious order, maintaining a balance between the vertical relationship with the creator and the horizontal relationship with fellow human beings, fostering a harmonious life (Syaikh et al., 2021).

In terms of preserving lineage, *zakāh*, and *waqf* represent a manifestation of mutual assistance to those in need, contributing to the enhancement of the well-being of the descendants (Auda, 2008). *Zakāh* and *waqf* play a significant role in enhancing social stability, eliminating economic disparities, and serving as a medium for upholding social justice (Sulaiha, 2024). The position of professional *zakāh* in Islamic law can be understood through the methods of analogy (*qiyās*), consensus (*ijmā'*), or public interest (*maṣlaḥah al-mursalah*). Based on these methods, professional *zakāh* was categorized as *zakāh māl* by analogy to agricultural and silver *zakāh*. Professional *zakāh* is consistent with *maṣlaḥah al-mursalah* because there is no clear basis in the texts. However, the benefits are significant in daily life for helping to alleviate the burdens of groups that fall within the eight categories of recipients (Hannani et al., 2023). *Maṣlaḥah al-mursalah* is often applied in matters of *mu'ammalah* which are to protect life and property (Sulaiha, 2024). Contemporary scholars reported that *zakāh* also applies to assets, such as money (*al-avrāq al-māliyah*), professional income, and gifts received by individuals. This view is explained by *Syaikh Waḥbah az-Zuhailī fī al-Fiqh al-Islāmī, and asy-Syaikh Yūsuf al-Qardāwī fī Fiqh az-Zakāh* (Sanjaya, 2019).

The outcomes of the civilization and knowledge structure from the academic world, with the various disciplines produced by scholars, represent the grand objective of Islamic philanthropy (Mahmudi et al., 2024). The two universities located on the northern coast of Java have advanced and developed into leading institutions with the support of funds from *waqf* and *zakāh* (Anggareni, Nurmalia and Ja'far, 2024). However, the process of maximizing these results still requires optimization, as dynamic interactions among managers with diverse perspectives and skills are a key factor (Sholihah et al., 2021).

In these two Islamic universities on the northern coast of Java, there is still a lack of effort to develop productive *zakāh* model in partnership with companies or economic groups within the entrepreneurial networks of the business world and academia. There is also limited development in the significant potential of cash waqf through partnership strategies with Islamic banks and the business sector (Faisal et al., 2023). This recommendation is relevant in making Islamic philanthropy productive with the existence of the 2004 *Waqf Law* and the BWI institution as well as the *Zakāh Law* through the support of the LAZ and BAZNAS (Adli et al., 2023). In this context, the great potential of Islamic philanthropy will be more distributed, not only in the development of higher education but also in the enforcement of social justice and sustainable economic prosperity for the people (Fuadi et al., 2024).

Conclusion

In conclusion, the novelty of Islamic philanthropy studies evolved into a movement that increasingly supported improvements in economic and educational welfare. The management model of Islamic philanthropy, including *waqf* assets and the professional governance of *zakāh*, had proven to be an economic asset for the development of Islamic higher education institutions. Furthermore, UIN Walisongo and Unissula in Central Java integrated principles of Islamic philanthropic development, including *waqf*, *zakāh*, and other grants. This integration was carried out to support the construction of educational and laboratory facilities, as well as the provision of scholarships, the development of programs for scientific integration, and campus studies. These innovative *zakāh* and *waqf* models were implemented through networks, such as Baznas, the Indonesian *Waqf* Board (BWI), and partnerships with Islamic banking and other institutions. Philanthropic development model was productive through institutions engaged in education, healthcare (hospitals), and *ayy-yari'ah*-based businesses. Collaboration with Islamic philanthropic organizations, such as Dompot Dhuafa, further strengthened the efforts to channel philanthropic funds effectively. This model showed that Islamic philanthropy could serve as an effective tool for strengthening educational institutions by providing essential financial support and motivating the development of scientific knowledge. Through this method, Unissula and UIN Walisongo established a framework that

other institutions could adopt to balance academic development with religious-based social contributions. The management of Islamic philanthropy and the productive distribution were consistent with principle of *maṣlahah* (public benefit). These philanthropic movements in *waqf*, *zakaah*, and grants provided valuable support for the development of Islamic universities, preparing future generations of scholars.

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