

POAC-Based Philanthropy Management Model in the Development of Educational Institutions

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Abstract:

Islamic philanthropy plays a strategic role in supporting the development of the education sector, particularly in strengthening educational institutions based on community participation. This study aims to analyze a management model of Islamic philanthropy grounded in the Qur'an and Hadith for the development of educational institutions. This research employs a qualitative approach with a descriptive-analytical method. Data are obtained through literature review, documentation, and analysis of relevant studies on Islamic philanthropy and educational management. The data are analyzed through data reduction, data presentation, and conclusion drawing. The findings indicate that the management of Islamic philanthropy can integrate Qur'anic and Prophetic values, including trustworthiness (*amanah*), justice, transparency, accountability, and social responsibility, with the POAC management functions: planning, organizing, actuating, and controlling. Philanthropic resources derived from zakat, infaq, sadaqah, and waqf can be systematically managed to support educational infrastructure development, improve educational services, strengthen institutional capacity, and expand community access to education. The study demonstrates that the synergy between Islamic values and modern management principles can produce a more effective, transparent, accountable, and sustainable philanthropic education management model. Islamic philanthropy therefore functions not only as a socio-religious instrument but also as a strategic resource for strengthening community-based educational institutions.

Keywords: Islamic Philanthropy; POAC Management; Educational Development; Educational Institutions; Community Participation.

Abstrak:

Filantropi Islam memiliki peran strategis dalam mendukung pengembangan sektor pendidikan, khususnya dalam memperkuat lembaga pendidikan yang berbasis partisipasi masyarakat. Penelitian ini bertujuan untuk menganalisis model manajemen filantropi Islam berbasis Al-Qur'an dan Hadis dalam pembangunan lembaga pendidikan. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif-analitis. Data diperoleh melalui kajian literatur, dokumentasi, dan analisis terhadap berbagai kajian yang relevan dengan filantropi Islam dan manajemen pendidikan. Data dianalisis melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil kajian menunjukkan bahwa pengelolaan filantropi Islam dapat mengintegrasikan nilai-nilai Al-Qur'an dan Hadis, seperti amanah, keadilan, transparansi, akuntabilitas, dan tanggung jawab sosial dengan fungsi manajemen POAC

(*planning, organizing, actuating, dan controlling*). Sumber daya filantropi yang berasal dari zakat, infak, sedekah, dan wakaf dapat dikelola secara sistematis untuk mendukung pembangunan infrastruktur pendidikan, meningkatkan kualitas layanan pendidikan, memperkuat kapasitas kelembagaan, serta memperluas akses masyarakat terhadap pendidikan. Kajian ini menunjukkan bahwa sinergi antara nilai-nilai Islam dan prinsip-prinsip manajemen modern dapat menghasilkan model pengelolaan filantropi pendidikan yang lebih efektif, transparan, akuntabel, dan berkelanjutan. Dengan demikian, filantropi Islam tidak hanya berfungsi sebagai instrumen sosial-keagamaan, tetapi juga sebagai sumber daya strategis dalam memperkuat lembaga pendidikan berbasis masyarakat.

Kata Kunci: Filantropi Islam; Manajemen POAC; Pengembangan Pendidikan; Lembaga Pendidikan; Partisipasi Masyarakat.

INTRODUCTION

Education is one of the strategic sectors in developing human resources and advancing civilization. The existence of quality educational institutions requires support in facilities, infrastructure, and adequate funding systems. Many community-based and religious educational institutions still face limitations in building school infrastructure and improving the quality of education. (Ulza & Kurniawan, 2018). From an Islamic perspective, the existence of the Qur'an is meant for humans in general and across generations. The Arab context, whether Mecca or Medina, is understood as an instrumental backdrop, not as a limit to its meaning, because the Qur'an as a reformist text doesn't merely provide historical information. It comes with dense and communicative linguistic characteristics (*al-ijāz wa al-bayān*) to respond to various human issues, like poverty, social inequality, monopolistic and exploitative economic systems, and arbitrary political practices. To fully grasp its message, Fazlur Rahman's approach through the theory of double movement becomes relevant, moving from the historical context to the formulation of universal moral-ethical principles, and then back to the present context while taking into account empirical reality and language analysis (syntax).

The framework is relevant in understanding the teaching of giving (*infak*) as a form of Islamic philanthropy that emphasizes awareness of charity arising from spiritual and human dimensions, not merely legal obligation. The essence of philanthropy in Islam is based on productive and sustainable social care. This is reflected in the practice of zakat, infak, sadaqah, and waqf as instruments for the welfare development of the community, particularly in the field of education. This principle is affirmed, among other things, in QS. Al-Baqarah: 261 about the reward for those who spend their wealth in the way of Allah, and is reinforced by the hadith of Prophet Muhammad (peace be upon him) about three deeds whose rewards continue even after a person dies: ongoing charity (*sadaqah jariyah*), beneficial knowledge, and a righteous child who prays for the parent. Thus, Quran- and Hadith-based philanthropy has strategic relevance in educational development through well-directed and professional resource management. (Sa'i, 2014).

In recent years, the issue of Islamic philanthropy has experienced significant developments, especially in strengthening social and community-based educational institutions. Various studies show that Islamic philanthropy has a major contribution to empowering the community and strengthening the social

economy. Research conducted by Latief (2012) It emphasizes that Islamic philanthropy in Indonesia is not just focused on consumptive aid, but also develops in the education sector and community empowerment. Religious educational institutions, especially pesantren in rural areas, use Islamic philanthropy schemes to support funding for activities and social programs while also expanding educational access for underprivileged groups. The sustainability of these institutions is largely determined by community participation, strengthening the tradition of generosity, and the institution's ability to manage socio-religious support effectively. In this way, Islamic philanthropy plays an important role as a tool for education development and the sustainable strengthening of community capacity.

Even so, studies on Qur'an- and Hadith-based philanthropy management in the context of developing and improving educational institutions are still relatively limited. Most previous research has focused more on distributing zakat funds, managing productive waqf, and empowering the community's economy, while integrating the values of the Qur'an and Hadith with modern management functions in educational philanthropy management hasn't been studied in depth. Additionally, discussions on how Islamic philanthropic principles are translated into the stages of planning, organizing, implementing, and supervising still need conceptual development. This situation highlights the importance of studies that are not just theologically normative, but also emphasize professional, transparent, accountable, and sustainable managerial aspects so that zakat, infak, sadaqah, and waqf funds can have a real impact on educational development.

In this context, the POAC management functions (planning, organizing, actuating, controlling) can be used as an operational framework to understand how Islamic philanthropy is systematically managed to support the development of educational institutions. The planning function relates to formulating needs, goals, program priorities, as well as strategies for fundraising and utilizing philanthropic funds. The organizing function relates to task allocation, institutional structure, coordination, and resource management. The actuating function relates to program implementation, resource mobilization, community involvement, and delivery of educational services. Meanwhile, the controlling function relates to supervision, evaluation, transparency, accountability, and assessment of the effectiveness of fund utilization. The integration of these four functions with the values of the Qur'an and Hadith allows for the creation of a philanthropy management system that is not only effective managerial-wise but also has legitimacy.

The novelty in this study lies in the effort to integrate three main aspects: the values of the Qur'an and Hadith as the normative foundation of Islamic philanthropy, the management functions of POAC (planning, organizing, actuating, controlling) as the operational framework, and the development of educational institutions as the implementation space. With this approach, Islamic philanthropy is not understood merely as donating funds or social aid, but as a resource management system that can be planned, organized, executed, and supervised to produce sustainable educational benefits. This model is expected to bring together the spiritual dimension of Islamic philanthropy with principles of

professionalism, transparency, accountability, effectiveness, and sustainability in education management.

Based on this background, the problem formulation in this study is how an Islamic philanthropy management model based on the Qur'an and Hadith, through the POAC functions, can support the development and growth of educational institutions. This study aims to analyze the principles of Islamic philanthropy according to the Qur'an and Hadith, examine the implementation of POAC management functions in managing educational philanthropy, and formulate an effective, transparent, accountable, and sustainable philanthropy management model. Thus, this study is expected to provide a theoretical contribution to the development of Islamic philanthropy and education management studies while also offering a practical framework for educational institutions and religious-social organizations to manage philanthropic resources professionally to support educational development.

RESEARCH METHOD

This study uses a qualitative approach with a descriptive-analytical research type to analyze the Islamic philanthropy management model based on the Qur'an and Hadith in the development and growth of educational institutions. A qualitative approach was chosen because the research is focused on gaining a deep understanding of the concepts, principles, practices, and relevance of Islamic philanthropy management in supporting educational development. The study focuses on the relationship between Islamic philanthropic values, resources like zakat, infaq, sadaqah, and waqf, as well as the management functions of planning, organizing, actuating, and controlling (POAC) in their administration.

The research data was obtained through library research by reviewing various sources relevant to the research theme. Primary data sources include the Qur'an and Hadith related to philanthropy, alms, charity, zakat, waqf, social responsibility, as well as principles of wealth management and community welfare. Meanwhile, secondary data sources consist of books, scientific journal articles, previous research results, and various academic literature discussing Islamic philanthropy, education management, governance of socio-religious institutions, and the POAC management theory. Literature selection was done purposively based on relevance, academic credibility, and its connection to the focus of the study. (Ardiansyah et al., 2023)

The data collection technique was carried out through documentation and systematic literature review. The collected data was then classified based on several main themes, namely the concepts and principles of Islamic philanthropy, the basis in the Qur'an and Hadith, management of zakat, infaq, sadaqah, and waqf, the POAC management functions, and their application in the development and improvement of educational institutions. The process of collecting and classifying data was done to get a comprehensive picture of the relationship between Islamic normative values and modern management principles.

Data analysis was carried out descriptively-analytically through several stages, namely data reduction, categorization, data presentation, interpretation, and drawing conclusions. In the reduction stage, data that is not relevant to the

research focus is filtered out, while data related to Islamic philanthropy and POAC management is classified based on research themes. Next, the data is presented in the form of analytical descriptions and mapping the relationship between the values of the Qur'an and Hadith with the functions of planning, organizing, actuating, and controlling. The interpretation stage is carried out by connecting the literature findings with the research conceptual framework so that a model of Islamic philanthropy management in educational development can be formulated.

To ensure the credibility and accuracy of the analysis, the research uses a source verification technique by comparing various relevant literature and documents. The validity of the study is strengthened by comparing arguments from different academic sources, including the Qur'an, Hadith, books, journal articles, and previous research results. This process is carried out to avoid reliance on a single source and to make sure that the interpretations have an adequate academic basis. (Himam & Anam, 2026).

With this method, the research is aimed at producing a conceptual model of Islamic philanthropy management that integrates the values of the Qur'an and Hadith as a normative foundation with the POAC functions as a managerial framework, so that philanthropy can be managed professionally, transparently, accountably, effectively, and sustainably in supporting the development and growth of educational institutions.

RESULTS AND DISCUSSION

The study shows that Islamic philanthropy holds a strategic position in supporting the development and growth of educational institutions. Philanthropy coming from zakat, infak, sedekah, and waqf (ZISWAF) can not only be seen as social assistance but also as a strategic resource that can support the sustainability of education funding. From this perspective, managing philanthropy requires a management system that can connect the processes of collecting, managing, utilizing, and supervising funds with the real needs of educational institutions. Mukhlisin (2019) shows that Islamic philanthropy can be a strategy in managing the finances of educational institutions because zakat, infak, sadaqah, waqf, and grants have the potential to support education funding.

Conceptually, the development of education institutions based on philanthropy can be carried out through several forms of utilization, including the construction and maintenance of infrastructure, provision of learning facilities, offering scholarships, increasing the capacity of educators, developing social education programs, and providing access to education for underprivileged communities. Studies on the use of Islamic philanthropy for education financing also show that zakat and waqf can be directed to support access to education as well as the empowerment of vulnerable groups. For instance, Pascasarjana, Dasuki, and Al-Haj found that the use of Islamic philanthropy can support both education financing and the empowerment of orphans and underprivileged groups. (Junita et al., 2023).

In a broader context, Islamic philanthropy is closely related to social development and improving community welfare. Zakat, infak, charity, and waqf not only serve as tools for wealth redistribution, but can also be directed to create long-term social benefits. Kristanto (2025) emphasizing the importance of

managing ZISWAF as part of strengthening the social function of Islamic philanthropy. This perspective aligns with studies on Islamic social finance, which show that instruments like zakat, infaq, sadaqah, and waqf have potential in supporting education, poverty alleviation, health, and sustainable development. Kaulika (2023) shows that the management of Islamic social finance in Indonesia is linked to strengthening community-based education and achieving sustainable development goals.

Educational philanthropy management planning

Planning is the first step in educational philanthropy management. At this stage, organizations need to identify educational needs, set priorities, establish fundraising targets, and design programs for using funds based on urgency and benefit. Good planning allows philanthropic resources to be directed towards needs that have the biggest impact on the sustainability of educational institutions.

In the context of educational development, planning shouldn't just focus on physical development, but also take into account the sustainability of funding and long-term benefits. Waqf, for example, has characteristics that allow philanthropic resources to be used sustainably to support education financing. Pamungkas (2025) This shows that waqf has strategic potential as a sustainable funding source for Islamic educational institutions. Therefore, educational philanthropy planning needs to include mapping funding sources, identifying needs, setting program priorities, preparing budgets, and determining success indicators. This principle makes philanthropic activities not spontaneous and consumerist, but directed toward measurable and sustainable empowerment programs.

Organizing Educational Philanthropy Management

The organizing function is related to creating structure and dividing tasks in managing philanthropy. Managing ZISWAF funds requires a clear division of responsibilities among those who collect the funds, administer them, plan programs, carry out activities, and supervise. A clear organizational structure can reduce overlapping authority while also strengthening institutional accountability.

Organization is also related to the involvement of various stakeholders, such as education institution managers, parents, alumni, the community, donors, zakat institutions, waqf administrators, and socio-religious organizations. This participation can create social networks that strengthen the sustainability of philanthropy. (Ulza & Kurniawan, 2018) emphasizing the importance of community involvement in building a sustainable philanthropy ecosystem, while (Zaen et al., 2025) This shows that managing philanthropy through task-sharing and participatory decision-making can strengthen institutional effectiveness. From a governance perspective, organizing also needs to be accompanied by open coordination and communication mechanisms. This is important because philanthropy basically relies on public trust. The clearer the management structure and each party's responsibilities, the greater the chance of building public trust in the philanthropic organization.

The Implementation of Educational Philanthropy Management

The actuating function is the stage of translating planning and organizing into actual programs. In the context of educational philanthropy, implementation can take the form of building educational facilities, providing learning resources, offering scholarships, funding educational programs, enhancing human resource capacity, and various community empowerment programs. The execution of philanthropy should focus on being targeted and beneficial. The funds raised are not just about distributing them, but they must create changes that can be felt by the beneficiaries. In the context of education, success indicators can be seen from increased access to education, improved quality of learning facilities, better quality of educational services, and more opportunities for underprivileged groups to receive education.

Study (Muhamad A & Sugiarto, 2025) showing that waqf can play an important role in financing Islamic education. Meanwhile, research on zakat-based scholarship programs shows that philanthropy can reduce the financial burden on families and support the continuity of students' education. Therefore, the implementation of educational philanthropy needs to shift from a consumptive pattern to a productive and empowering one. Philanthropic funds can become a development tool that creates long-term benefits if directed toward programs that strengthen the capacity of institutions and beneficiaries.

Monitoring of Educational Philanthropy Management

Supervision is an important element in maintaining transparency and accountability in managing philanthropic funds. Supervision includes recording income and expenses, reporting on fund usage, evaluating programs, checking the alignment between plans and actual outcomes, and providing information to relevant parties. The principle of transparency becomes even more important because Islamic philanthropy heavily relies on public trust. Donors provide funds based on the belief that these resources will be managed responsibly and used according to the purpose that has been set. (Marzuki & Nuralim, 2025) emphasizing the importance of the principles of transparency and accountability in managing social funds as part of building public trust.

Technological developments also open up opportunities to strengthen monitoring functions. Digitalization allows philanthropic organizations to present information about fundraising and the use of funds more quickly and easily accessible. (Lestari et al., 2023) shows that the digitalization of zakat and waqf management can support the effectiveness and efficiency of managing Islamic philanthropy. From a more modern perspective, transparency and accountability also become important parts of waqf governance innovation. The development of technology-based management systems is aimed at reducing inefficiency issues, increasing transparency, and strengthening public trust in philanthropic institutions.

Integration of Qur'an and Hadith Values with POAC

The Islamic philanthropy management model can't be separated from the ethical foundation derived from the Qur'an and Hadith. The value of trust becomes a fundamental principle in the entire process of managing community funds. Surah An-Nisa, verse 58, emphasizes the duty to deliver trust to those who

are entitled to receive it. This principle provides a moral basis for philanthropy managers to carry out their duties honestly, transparently, responsibly, and with a focus on the common good.

Besides trustworthiness, the principles of justice ('adl), social care, benefit (maslahah), and sustainability are also important values in managing philanthropy. These values are then translated into the POAC functions. Planning focuses on trustworthy and needs-based planning; organizing emphasizes fair distribution of tasks and responsibilities; actuating is directed at implementing programs that provide benefits; while controlling ensures transparency, evaluation, and accountability. Thus, POAC in the context of Islamic philanthropy is not only understood as an administrative tool but as an instrument to translate Islamic values into management practices. This integration results in a model that can be depicted as follows:

The Qur'an and Hadith → Values of Trustworthiness, Justice, Public Benefit, Social Concern → POAC → Management of ZISWAF → Education Programs → Social Impact and Sustainability.

The model shows that the success of educational philanthropy isn't just determined by the amount of funds raised, but also by the quality of governance, proper use of funds, community involvement, transparency, and the sustainability of the programs.

An Effective and Sustainable Educational Philanthropy Management Model

Based on a review of the literature, the education philanthropy management model based on POAC can be formulated into four interconnected stages. First, planning is done by mapping needs and setting program priorities. Second, organizing is carried out by forming a management structure and clearly dividing responsibilities. Third, actuating is realized through the implementation of educational programs that are targeted and empowerment-oriented. Fourth, controlling is done through supervision, evaluation, reporting, transparency, and accountability. (Galuh Ajeng Fildzah Amalia et al., 2024). This model aligns with the development of studies on educational philanthropy, which positions ZISWAF as an alternative for education financing. Recent literature even shows that the management of educational philanthropy is starting to be directed towards a more integrative governance model by involving various stakeholders and developing more professional management mechanisms, for example, developing an integrative governance model for managing ZISWAF-based educational philanthropy in educational institutions. (Anshori, 2025).

Thus, the Islamic philanthropy management model based on POAC can be understood as a model that integrates theological, managerial, social, and sustainability dimensions. The theological dimension provides a value orientation; the managerial dimension provides management mechanisms; the social dimension ensures that the benefits of philanthropy reach the community; while the sustainability dimension ensures that the managed resources can generate long-term benefits. This model emphasizes that Islamic philanthropy should not be seen merely as an additional source of funding for educational institutions. More than that, philanthropy can be a strategic tool to build institutional independence, expand access to education, improve service quality, strengthen

community participation, and create sustainability in education. Therefore, integrating the values of the Qur'an and Hadith with the functions of POAC can be a relevant approach to building professional, transparent, accountable, and welfare-oriented educational philanthropy governance.

CONCLUSION

Islamic philanthropy plays a strategic role in supporting the development and growth of educational institutions through the use of zakat, infaq, sadaqah, and waqf (ZISWAF). To provide maximum benefits, its management needs to be professional, transparent, accountable, and sustainable. Integrating the values of the Qur'an and Hadith, such as trustworthiness, justice, social concern, and welfare, with the POAC management functions (planning, organizing, actuating, and controlling) can create a systematic educational philanthropy management model. POAC provides an operational framework for planning, organizing, implementing, and supervising, while Islamic values serve as an ethical foundation in every stage of management. Therefore, Islamic philanthropy is not only a source of funding but also a tool for community empowerment and strengthening the sustainability of educational institutions. A POAC-based philanthropy management model can be an alternative for achieving effective, transparent, and education-focused philanthropy fund management.

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