
A Model for Community Empowerment Based on Islamic Philanthropy

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ABSTRACT

The purpose of this study is to determine the ways in which Islamic philanthropy-based money usage activities contribute to community empowerment. Additionally, describe the paradigm of community empowerment that is being used.

This study employed a qualitative research approach. The research is located in Rumah Yatim Medan. Data analysis procedures contain three steps: (1) data reduction, (2) data display, and (3) conclusion drawing or verification. The data for this study was gathered by documentation, interviews, and observation using descriptive qualitative research.

The study's findings demonstrate that Rumah Yatim Ar-Rahman Medan's use of Islamic philanthropy-based funding for educational, socioeconomic, da'wah, and productive economy initiatives has been successful and beneficial. Rumah Yatim Ar-Rahman Medan's community empowerment concept has been successfully used in all spheres of education, socioeconomics, da'wah, and the productive economy. However, the productive economy sector should receive greater attention due to its unquestionably sustainable worth.

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Introduction

Efforts to improve social welfare, Numerous issues still plague attempts to enhance social wellbeing. socioeconomic issues that plague society, include excessive rates of poverty, inadequate health and education, and unfavourable environmental circumstances. As a result, the most effective way to solve this issue is through community empowerment. In resolving this issue, the state should participate in the process of community empowerment. However the state has yet to fully enhance the welfare of the community, which is led by NGOs, communities, or non-governmental organizations that seek to support the state in efforts to empower the community through Islamic charity. ZISWAF institutions are religious-based charitable organizations in Islam that are anticipated to play an important role in solving societal issues. The economic reform movement may be successful if the government and the people work together to achieve common goals. (Sudiyo & Fitriani, 2019).

A community organization that seeks to lessen social inequalities in society to promote the welfare and dignity of the community offers philanthropy as an option. (Syahril et al., 2019). Islamic philanthropy is the practice of teaching Muslims how to improve their quality of life and give in line with Allah SWT's commands regarding zakat, infaq, sedekah, wakaf, and other social obligations that are meant to benefit "al-birr" and reduce the gap between rich and poor. Even if they haven't made a substantial contribution to reducing poverty yet, philanthropic organizations do have a positive effect. However, the poor and those in need have at least benefited from philanthropic programs that have been done.

The existence of Islamic philanthropy organizations aids the community in resolving several issues that the program owners have not yet addressed. Most Indonesians enjoy giving to others, which has led to the growth of Islamic philanthropic organisations in the country. Additionally, helping the impoverished will also benefit from donations. Zakat distribution can lead to equitable welfare. The Rumah Yatim Ar-Rahman Medan institution is one of the zakat management organizations that uses the digital sphere to implement the collection and dissemination of philanthropic notions. Because there are numerous digital channels accessible to engage in philanthropic activities more readily, transparent, and efficiently, alms and zakat payments can now be done at any time and from any location (Izniyah et al., 2024). The advancement of technology through zakat has a significant impact on progress by making it easier for muzakki to pay zakat and broadening the reach of digital zakat (Syahbudi et al., 2023).

Rumah Yatim is an institution that acts as a mediator and intermediary in assisting orphans and the impoverished in obtaining their rights to live and learn better in their current location. Rumah Yatim Ar-Rahman primarily collects zakat, infaq, sedekah, waqf, and donations. Rumah Yatim Ar-Rahman Central was formally created in 2007 and certified by the National Amil Zakat Institution (LAZ) with the Ministry of Religious Affairs of the Republic of Indonesia's order no. 019 on April 7, 2017. As social institutions expand into the digital sphere, Islamic charity organisations will be able to more effectively implement their programs on social media. Philanthropic goals are divided into two types: religious and societal. The activities are primarily social media-based, but they also entail traditional

jobs. With social media, it can become the most current method of online donation fundraising (Kharima et al., 2021). Zakat campaign techniques on social media play a crucial role in improving zakat money collection. (J. Nasution et al., 2023). Campaign strategies have a greater impact on the success of digital zakat campaigns than digital literacy. This demonstrates the significance of determining amil's role in the success of the zakat campaign (J. Nasution, 2023).

Indonesia has enormous potential for wealth distribution and the growth of Islamic philanthropy to improve community welfare. To accomplish welfare, community empowerment programmes are implemented in a strong, methodical, and sustainable manner. Community empowerment is an endeavour to promote community welfare, raise the community's standard of life, and prioritise the less fortunate, who are aided in a deliberate and communal manner through zakat or other programmes. ZISWAF monies are used as part of a productive community empowerment programme, with the ability to improve the welfare of people in Medan through Rumah Yatim. Rumah Yatim's empowerment efforts are productive and long-term, with the goal of improving the social conditions of the communities it serves. The social class produced in society by ranking groups with poor economic status at the bottom. Orphanages are social institutions that help to alleviate problems by implementing community economic development programs (Daulay et al., 2024).

Rumah Yatim Ar-Rahman Medan's distribution process involves several stages, including surveys and assessments of empowerment locations, socialisation of the empowerment programmes to be held, qualification for target determination, and the identification of beneficiaries for programme implementation. The survey is designed to establish if an individual (beneficiary) is eligible for assistance. Assessment is a crucial part of implementing community empowerment since it allows you to analyse the community's needs and potential, even in remote places, to guarantee equal distribution (Yulianti & Afiah, 2022). Zakat is distributed on a regular basis and overseen by the zakat distribution team to ensure that it reaches the intended recipients. Rumah Yatim Ar-Rahman Medan distributes zakat monies in a consumptive way, which means that the funds are provided to the mustahik for the purpose of meeting their necessities such as clothes and food (Batubara & Syahbudi, 2023).

According to Islam, the distribution of zakat, infak/sadaqah, waqf, and hibah is the distribution of wealth in which money is collected and handed to those who are entitled to them. Furthermore, each beneficiary is treated fairly. Justice is demonstrated not only via the equitable distribution of zakat among each category of beneficiaries, but also for each person. According to Imam Syafi'i, the notion of justice in this context is to preserve each zakat recipient's interests as well as the welfare of the Islamic world. Meanwhile, waqf is seen as an instrument for facilitating the orderly and sustainable transfer of funds from the Muslim community (Sugianto et al., 2022).

Extensive research on community empowerment based on Islamic philanthropy has been conducted, including a study by Syahril et al., 2019, which shows that BAZNAS's economic empowerment programme in Makassar, known as Makassar Makmur, has not yet

maximised the application of Islamic philanthropy, with consumptive programmes outweighing productive ones. In the similar vein, Latief (2022) demonstrates in his study that mosque-based generosity improves an individual's well-being. Another research by Kasdi (2016) found that BMT managers in Demak Regency use three ZISWAF management systems: a one-way management system, a feedback management system, and a pilot project system. Meanwhile, BMT management applied the ZISWAF empowerment strategy, which involves social empowerment through direct financial distribution to the impoverished, Empowerment for human resource development, as well as an economic empowerment paradigm based on *mudharabah*, *wadi'ah*, and soft loans without profit sharing. However, no research has been undertaken on Rumah Yatim Ar-Rahman Medan's approach of community empowerment based on Islamic giving. The researcher wishes to explore more into how Rumah Yatim Ar-Rahman uses Islamic philanthropic money and distributes them for community empowerment. To contribute to the orphanage's community empowerment initiatives for orphans and the needy. With the hope that people who were once beneficiaries (*mustahik*) will become givers (*muzakki*). Based on such setting, the primary goal of this study is to investigate the concept of community empowerment based on Islamic charity as implemented at Rumah Yatim Ar-Rahman Medan.

Literature review

Community empowerment

Soenyono defines community empowerment as the notion of community development and community-based development. Suhendra defines community empowerment as the distribution of authority to the community, allowing them to become self-sufficient communities or individuals (Syahril et al., 2019).

Community empowerment is an endeavour to offer the tools to improve the dignity and standing of every stratum of society that is in a disadvantaged position by depending on its own strength, allowing it to overcome poverty and backwardness and reach self-reliance (Andriani Zakariya, 2022).

According to the above statement, empowerment is an attempt made by a person or group via various activities or actions to give skills, growth, and boost the community's potential or skillset. This attempts to attain independence while also empowering the community to assist address an issue (Farasiah et al., 2024).

Economic empowerment is an endeavour to optimise and increase the capacities of each individual, group, and society within a given context so that they may independently improve their quality of life, notably in economic concerns (Ghufron, 2015). Community empowerment is assisting empowered people, particularly the poor and underprivileged (*dhua'fa*), in making decisions and taking activities to better their circumstances.

Islamic Philanthropy

When referring to philanthropy, different phrases must be used, including *zakat*, *sedekah*, *birr* (goodness), *amal as-shalihat* (good acts), *khair* (goodness), and *ihسان* (the value of compassion). Philanthropy is one of the choices utilised by a group of individuals who share the same objective of reducing social injustice, improving quality of life, and preserving

humanity's dignity and honour (Andriani Zakariya, 2022). Islamic generosity is a method of using riches. According to Andriani, Islamic philanthropy is a doctrine that urges individuals to better their quality of life by following Allah SWT's order to be charitable (Andriani Zakariya, 2022). Zakat, Infak, Shadaqah, and Wakaf (ZISWAF) are Islamic philanthropic mechanisms that address concerns of income distribution equality and poverty alleviation. According to fuqaha, the Islamic charity system must be founded on the Quran and the Prophet's Hadith, which include requirements for the sort of wealth, minimum amount, number, and other factors.

Philanthropy includes three basic themes based on the Quran and Hadith: religious obligation, religious morality, and social justice. Many Quranic passages include hierarchical relationships and meanings. Where religious responsibilities contain the most verses. The lyrics regarding religious morality are followed by those about social justice.

The urgency of philanthropy in Islam can be seen in how the Quran emphasizes the balance between giving zakat and coupling it with the command of prayer. With the word of Allah SWT in (QS. Al-Baqarah [2]: 43) Meaning: And perform prayer, pay zakat and bow with those who bow.

The surah's substance and meaning are a call to humanity to pray five times every day. Prayer represents the bond between mankind and Allah SWT. And the call to pay zakat on their wealth once the haul and nisab are satisfied. Zakat involves both human-government relationships and societal contributions (Dzikrulloh & Permata, 2019). It also encourages individuals to hold communal prayers in the context of a community. Bowing, on the other hand, refers to communal interactions such as congregational prayers at mosques and other events. Meanwhile, the words infaq and sedekah appear 71 and 24 times, respectively, emphasising the meaning and acts of Islamic generosity (Kasdi, 2016). Infaq is the voluntary provision of wealth in the form of money or things by someone at any time and in any location, and subsequent distribution to anybody the person decides to give it to, with no formal rules involved (Hafiz & Nasution, 2023). According to Islamic law, a person who donates infaq reaps twofold blessings in this life and the next. One of the passages of the Quran concerning the need to expend excess riches is referenced in (QS. Al-Baqarah [2]: 3) Meaning: (Namely) those who believe in the unseen, perform prayers, and spend part of the sustenance that We have bestowed upon them,

The meaning of this surah is that a person who enjoys spending their riches is one of the traits of a person who is devoted to Allah. Because one of the hallmarks of a believer is their belief in everything that cannot be observed by the five senses, including everything required by Allah and the Prophet, such as prayer and charity. After creating the five daily prayers, the role of prayer is critical in Islam since it serves as the basis for Muslims. In terms of wealth, individuals who like spending their money are among those who are devoted to Allah.

Research methods

This study employed a qualitative research approach. Qualitative procedures are carried out in the object's natural state, with the researcher's presence having no effect on the object's condition. The data gathering methods employed in the study were observation, interviews,

and documentation. Sugiyono's data analysis procedures contain three steps: (1) data reduction, (2) data display, and (3) conclusion drawing or verification (Sugiyono, 2008).

This study included both primary and secondary data. Interviews with the heads of staff at Rumah Yatim Kota Medan and members of the local community were conducted to collect primary data. Secondary data is derived from books, research findings, journals, and printed materials relevant to this study. The research located in Rumah Yatim Medan. This study looks at Rumah Yatim Ar-Rahman Medan's community empowerment strategy, which is founded on Islamic generosity.

Results and Discussion

Results

Rumah Yatim Ar-Rahman is an institution or organisation that acts as a mediator and facilitator in assisting orphans and the impoverished in obtaining their rights, allowing them to live and acquire an education more appropriate to their existing circumstances. Rumah Yatim Ar-Rahman collects Zakat, Infaq, Sedekah, Wakaf, and Hibah (ZISWAHIB). Rumah Yatim Ar-Rahman expanded into Medan, North Sumatra, in 2009, with offices on Jl. Kapten Muslim and Jl. Krakatau. However, in 2014, Rumah Yatim Ar-Rahman relocated its cash office and boys' dormitories to Jl. Setia Budi, and the girls' dormitory to Jl. Karya Wisata Johor. Rumah Yatim Ar-Rahman also uses an empowerment strategy to raise charitable money from the community, whether individuals or groups, in an effective and transparent manner. Where monies are distributed to meet the needs of orphans and the needy. We also provide training and coaching to help them enhance their well-being and independence.

Rumah Yatim Ar Rahman. Medan leverages social interactions with its connections to generate trust in implementing its programmes, hence garnering trust in forming relationships targeted at increasing the philanthropic movement. Rumah Yatim also works with various businesses.

According to an interview with Mr. Eka Herman, the chief of staff, he stated: "Rumah Yatim Ar-Rahman collaborates and partners with other parties to achieve the goal of community empowerment through the regular collection of CSR (Corporate Social Responsibility) funds from companies such as Alfamart (4-5 years), Indomaret, Alfamidi, PT Pelindo." Rumah Yatim benefits from 29 partners and fundraising initiatives around Indonesia, including the Nasyid Nusantara event, where 30% of the earnings will assist the dhuafa scholarship programme.

Orphanages empower communities in a productive and sustainable manner, with the goal of improving their socioeconomic situations. Economically disadvantaged populations are at the bottom of society's social class structure. Orphanages serve as social institutions that assist alleviate difficulties by implementing community economic development programmes (Daulay et al., 2024).

The process of executing the programme through orphanages is also inextricably linked to donor influence, which is one of the determining factors for the availability of funds. The presence of donors is extremely beneficial, as expressed by Mr. Eka Herman, who stated: "We, as a society fortunate enough to have an abundance of blessings, should realise that

what we have can also help and alleviate the needs of others who are in need."

Mr. Eka Herman mentioned this:

"Rumah Yatim Ar-Rahman has flagship programs, namely the education program which includes scholarships and back to school (BTS), the socio-economic program which provides skills training and business development, the humanitarian program such as fundraising for natural disasters and Palestine, the productive economic program which operates in the fields of goat farming and tilapia cultivation, and the da'wah program which involves waqf of the Quran and giving THR to da'is."

The establishment of this programme benefits the community economically and educationally. In education, the distribution of zakat has a significant impact on pupils' academic progress. However, this programme would encounter significant hurdles or obstacles while executing community empowerment programmes, such as the requirement for accurate evaluations, as expressed by Mr. Eka Herman, who noted that:

"We need an accurate assessment, which is a direct survey to the community." Sometimes, there are cases where the community, which was previously self-sufficient, starts to consider themselves entitled to receive aid and even ends up arguing with volunteers. And looking for zones that truly deserve to receive, which requires time, effort, and other resources".

According to the account of Mrs. Siti Aminah, as a society, we also make a statement:

"Limited resources, both in terms of funding and teaching staff." Empowerment programs are often hindered by the lack of adequate facilities and tools to support the planned activities.

Similarly, M. Raihan expressed the following statement:

"There are still communities that do not understand zakat, infaq, and sedekah, the organisation of productive zakat recipients in revolving fund programmes is not evenly distributed, assessments of community conditions in remote areas must be accurate, and surveys must be conducted in locations where transportation and infrastructure access for fund distribution to remote areas are inadequate."

In addition to the problems of implementing community empowerment, this orphanage programme benefits from community empowerment. The community feels helped because of this empowerment. Mr. Eka Herman expressed the following:

"The impact of community empowerment includes the improvement of community welfare through entrepreneurship skills training and business capital assistance."

Then, improve education by providing school materials to orphans and the needy through the BTS (Back to School) programme and scholarships. The Rumah Yatim program's benefit is that the community, which previously could not afford medical treatment, now has access to it because to our efforts. And we may now support a community that previously lacked fundamental essentials.

Novita Sari, a member of the community, has released a particular statement:

"I have seen many positive changes since this programme started." One of them is involved in the education of our community's orphans and needy youngsters. Many students who were previously unable to complete their education now get scholarships and school materials".

According to Siti Aminah's statement,

"In my opinion, the positive change from the Rumah Yatim empowerment programme is that many families who used to struggle economically are now being helped through business assistance capital."

The findings of the preceding research show that forms of community empowerment, such as providing capital and entrepreneurship training, are developed and become part of the

effort to enable the community to be self-sufficient in achieving economic welfare and creating job opportunities for the assisted community.

Interviews with recipients have shown that Rumah Yatim Ar-Rahman's community empowerment programme has had a good influence on them, particularly in terms of economic and spiritual well-being. Beneficiaries report an improvement in family welfare, both economically through small companies and morally and spiritually through the direction offered.

Rumah Yatim uses empowerment tactics to change a mustahik into a muzakki. According to Mr. Eka Herman's remarks:

"The target of Rumah Yatim Ar-Rahman Medan in the empowerment programme is that the assisted community can transform from mustahik to muzakki, meaning they can change their condition from being helped to being able to help others."

This is consistent with one of Rumah Yatim's goals: to improve the community's economic performance by empowering productive enterprises. Utilisation in the form of community empowerment must be prioritised, with an emphasis on the values of equality, justice, and regionalism for fruitful welfare activities. The ZISWAF funding are supposed to bring advantages and empowerment to the mustahik, allowing them to change their lives into self-sufficient and successful ones that satisfy their basic requirements (Sholikhah et al., 2021).

Several themes can be used to explain the link between community empowerment and Islamic philanthropy: First, Islamic generosity is based on religious obligations, as outlined in the Quran and Hadith. Second, in terms of religious morals, zakat emphasises the value of generosity. Charity is not just a requirement, but it also demonstrates a person's confidence in their God. A Muslim who does good for others exemplifies their piety and religion.

The objects used for zakat distribution demonstrate the role of religious morals in the Rumah Yatim program's operation. According to Islamic law, the distribution of collected zakat funds is allocated to the eight asnaf (categories of zakat recipients), which are the poor, the needy, zakat collectors, new converts, those in debt, those in the way of Allah, travellers, and slaves. The major beneficiaries of zakat are orphans, the destitute, and the downtrodden communities. This concept must be followed to ensure that zakat is distributed appropriately; the poor and needy should be prioritised because they are listed first in the Quran and Sunnah.

Table 1. Zakat Funds Collected and Distributed Based on Asnaf at the Ar-Rahman Orphanage in Medan

Zakat Recipients Based on Asnaf	Funds Raised	Dana Yang Tersalurkan
Faqir	662.296.873	986.459.649
poor	1.721.658.154	2.345.281.223
Fisabilillah	263.500.209	432.130.447

Total	2.647.455.236	3.763.871.319
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Source: Direct Data from the Head of the North Sumatra Orphanage Home (2024)

Mr. Eka Herman, the chief of staff of Rumah Yatim Ar-Rahman Medan, stated: "The reason the fund distribution is much larger than the funds collected." This is due to a cross-subsidy/additional budget provided by the central Rumah Yatim Ar-Rahman to the Rumah Yatim branch in North Sumatra".

The three notions of social justice and Islamic generosity share the goal of promoting economic equality, distributing wealth, and guaranteeing that the poor have the right to receive poverty alleviation help.

Islamic generosity offers equity in society, which is seen as the cornerstone for creating social harmony. The provision of constructive aid to the community makes money collecting and distribution more successful in eliminating welfare gaps and capable of shifting the status of mustahik to that of muzakki, in accordance with Islamic charity ideals.

**Table 2. Collection of Zakat, infaq/alms and DSKL funds
Ar-Rahman Orphanage Medan**

Month	Amount of funds raised		
	zakat funds	Infaq/sedekah funds	DSK funds
January	Rp 17.226.626	Rp 204.290.022	Rp 14.645.000
February	Rp 18.795.823	Rp 283.193.215	Rp 18.768.324
March	Rp 250.674.458	Rp 369.865.129	Rp 24.731.897
April	Rp 262.684.489	Rp 358.986.745	Rp 31.046.699
May	Rp 134.632.998	Rp 256.242.864	Rp 28.491.899
June	Rp 123.783.600	Rp 226.611.312	Rp 22.784.127
Total	Rp 807.797.994	Rp 1.699.189.296	Rp 140.467.946

Source: Direct Data from the Head of the North Sumatra Orphanage Home (2024)

According to the figures given, the amounts collected for zakat and DSKL from January to June were less than those for infak/sedekah. Meanwhile, income from donations/sadaqah increased significantly in 2024 over one semester because of Rumah Yatim's numerous humanitarian social programmes, which have begun to receive attention.

According to the findings of the interview study, the analysis of the development of the community empowerment model based on Islamic charity at Rumah Yatim Ar-Rahman Medan demonstrates that this model contributes to the welfare of orphans and the impoverished community. One of the model's key assets is the utilisation of Islamic philanthropic funds (zakat, infaq, and sedekah) as the principal source of funding for community empowerment programmes.

The community empowerment concept may be effectively implemented with substantial support from Islamic charity to give major community benefits while also promoting long-term social development. This empowerment not only improves economic well-being but also promotes social solidarity and community.

LAZ Rumah Yatim Ar-Rahman Medan raises finances through zakat, infak, and sedekah gifts from both individual and group contributors. contributions can take the shape of cash, basic food packages, or contributions of things like clothing, food, and infrastructure. The procedure of getting cash from each community empowerment programme may be completed both locally and online. Offline fundraising is done by going to the service office and donating personally. Meanwhile, online fundraising can be done using bank transfers, the orphanage's website, or e-money. With the growth of technology, transactions for Islamic philanthropy may now be made anywhere and in a transparent manner to assist community empowerment.

The growth in total income from these four instruments is attributable to the performance of an orphanage zakat management institution, which works to educate the community about the necessity of contributing zakat and the benefits of zakat on the lives of others. Education has a critical role in zakat collecting since Indonesia only collects a small portion of the available zakat. In the current state of zakat growth, strategic and innovative education that is timely is required. As a result, the community will readily accept it and will be motivated to give zakat in line with a Muslim's requirements (Harahap et al., 2023).

It is evident that the number of muzakki or contributors to Rumah Yatim Ar-Rahman Medan has decreased because of the effect of several economic sectors, one of which is the drop in community income and job losses. However, certain muzakkis and philanthropists continue to support Rumah Yatim Ar-Rahman Medan. This demonstrates that a sense of concern for others has enormous potential to enhance the economic lives of people in need. Furthermore, the economy will recover following the COVID-19 pandemic in 2021. One of the elements that might explain the changes in the statistics is the community's low income. Still, some funds have been gathered. Based to the facts, it is clear that Islamic philanthropy is still active today.

Discussion

Islamic Philanthropy Based Fund Utilization activities

Rumah Yatim distributes charity contributions according to Sharia standards. The use of Islamic generosity monies at Rumah Yatim has a significant positive influence on the recipients. Orphaned children can get an education and live in a safe and happy home. Furthermore, the presence of orphanages contributes to poverty reduction in the community by empowering the poor through long-term programmes like community economic empowerment, which provides funding for enterprises. In the productive economy, aid is provided for cattle farming, seafood farming, and operating expenditures.

The money was properly dispersed, not just for necessities but also for skill training and company capital, resulting in increased economic independence for the beneficiaries. This approach is consistent with the principles of Islamic generosity, which emphasise the significance of empowering the poor and relieving poverty. The Ar-Rahman Orphanage

effectively implemented the notion of economic empowerment by offering skill training to the helped community. This has been the primary focus in assisting recipients to break free from the cycle of poverty. This approach not only provides direct material assistance but also equips beneficiaries with entrepreneurial skills that can be used in the long term to increase family income. This is consistent with the interview results with Siti Aminah, and it has the potential to assist many individuals become economically independent. One notable element of the use and application of the Ar-Rahman Orphanage Fund is that the monies acquired via zakat are not immediately distributed in cash, which is often utilised for consumption. The monies are provided for non-formal education to qualifying people of the community. This is done with the belief that if the money is given out free, it will be used and depleted soon. However, if the money is utilised to fund more productive programmes, the advantages can be far larger since people can develop themselves and so enhance their quality of life.

The use of Islamic charitable donations directed towards community empowerment is both consumptive and productive. Being consumptive, ZIS monies are allocated and used to assist the impoverished in overcoming their social and economic challenges. The consumptive realisation comprises returning to school (BTS), providing basic food basics, and building and maintaining houses of worship. The productive part is transferring the gathered monies to Mustahik as economic capital by establishing a firm. Rumah Yatim carries out this distribution via assisting with goat or sheep husbandry and fish culture, as well as giving financing for business. This is consistent with the findings from Raihan's interview, in which the use of the cash enabled us to establish a small business. This is to guarantee that the monies are not used merely for consumption, but rather for the economic growth of the poor.

The successful use of Islamic philanthropic donations such as zakat, infaq, and sadaqah in education, socioeconomics, da'wah, and the productive economy demonstrates a good contribution to the advancement of access, quality, and equality in society. The appropriate management of ZIS money has boosted community welfare and economic progress. Furthermore, the provision of student scholarships and business capital support to poor areas has increased educational opportunities for people who were previously unable to pursue higher education. According to Novita Sari, the monies would be dispersed equally to reach more individuals in need.

These findings are consistent with Annisa and Marliyah's (2024) conclusion that the use of zakat in education may promote inclusion and equality by giving equal educational opportunities regardless of economic background. The use of educational zakat, when approached strategically and transparently, has the potential to form a better educated generation, promote societal competitiveness, and ultimately improve communal welfare. and (Sholikah, 2022) This results in the usage of zakat in the sphere of education, namely in Al-Qur'an education parks and tutoring programmes for youngsters. Furthermore, in the subject of education, there is an emphasis on families or households, such as family tutoring activities and skill development programmes for the younger generation or teens, particularly those from low-income homes. With such programmes, equality may be achieved by giving equal educational opportunities regardless of socioeconomic status.

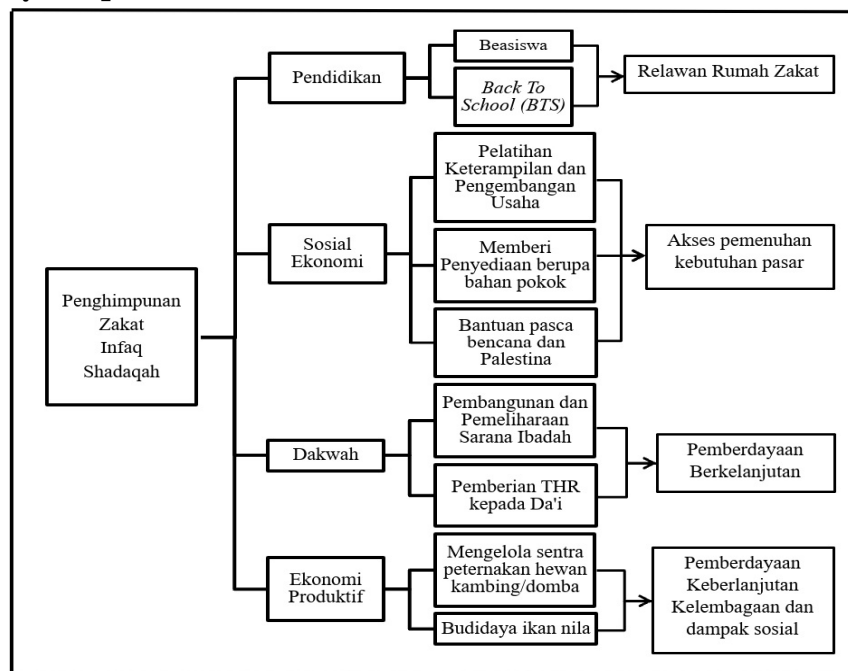
Rumah Yatim Ar-Rahman's community empowerment through equitable assistance distribution is critical to assisting impoverished communities in reaching *maslahah* (welfare). Rumah Yatim Ar-Rahman distributes finances based on the principles of *maslahah*, such as fairness and obedience to Allah SWT, to assist those in need through *zakat*, *infaq*, and *sedekah*. Through conversations with the surrounding community, they meet their requirement to give *zakat*, *infaq*, and *sadaqah* from their earnings. This step confirms that the community members who provide *zakat*, *infaq*, and *sedekah* to Rumah Yatim Ar-Rahman have met their religious requirements as Muslims.

Because of the research findings, it is possible to infer that the orphanage has made every effort to collect and distribute *zakat*, *infaq*, and *sadaqah* monies for the general good, in line with Islamic economics. However, it had to overcome a number of problems and barriers. The purpose of Islamic economics, to strike a balance between earthly life and the hereafter, appears to have been met.

Model of Community Empowerment at the Ar-Rahman Orphanage in Medan

Because of the research findings, it is possible to infer that the orphanage has made every effort to collect and distribute *zakat*, *infaq*, and *sadaqah* monies for the general good, in line with Islamic economics. However, it had to overcome several problems and barriers. The purpose of Islamic economics, to strike a balance between earthly life and the hereafter, appears to have been met.

Figure: 4
Community Empowerment Model of Rumah Yatim Ar-Rahman Medan



Orphanage Ar-Rahman runs a community development programme based on Islamic generosity, collecting *Zakat*, *Infaq*, and *Sedekah*. The monies raised are then allocated in the domains of education, socioeconomics, da'wah, and the productive economy.

Scholarships and back-to-school programmes are examples of how Rumah Yatim Ar-Rahman's finances will be used productively in education. The scholarship education sector

provides financial aid to underprivileged/dhuafa youngsters who have high potential and success. This type of scholarship is awarded not only to children who attend school in the nation, but also to youngsters who could continue their education up to university level overseas. Meanwhile, productive support Back to School (BTS) takes the form of cash help and school supplies supplied to impoverished children, such as stationery, school uniforms, and so on. The distribution of funds in the fields of education, scholarships, and back-to-school programmes is expected to result in students returning to Indonesia to spread the knowledge they have gained to benefit the local community and becoming volunteers.

This is consistent with the study findings (Annisa & Marliyah, 2024), which show that utilisation in the field of education may give equality regardless of economic background. The use of education, when done strategically and transparently, may build an educated generation, promote societal competitiveness, and ultimately improve communal welfare.

In the socioeconomic sector, monies will be allocated to three programmes. First, Rumah Yatim provides business capital to underprivileged communities to help them develop productive businesses to improve their economic independence and reduce poverty, allowing them to support their livelihoods through creative industry centres and street vendor mentoring. Rumah Yatim also provides entrepreneurial training to the aided community with the goal of boosting their family economics. Second, Rumah Yatim provides essentials, including food packages, to impoverished populations, particularly those who are unable to work due to age or health concerns. Third, Rumah Yatim provides humanitarian help in the aftermath of calamities, like landslides and floods in Palestine. This money may be used to supply food and other essentials. Fundraising for Palestine: Orphanages are running campaigns to raise finances and promote awareness about the situation in Palestine.

All these programmes are aimed at meeting market demands, which includes a variety of initiatives to guarantee that the community, particularly impoverished groups, can meet their basic needs and have access to resources and services that promote wellbeing. It is envisaged that a sustainable strategy will allow all members of the community to achieve their fundamental necessities while also improving their quality of life.

In the sphere of da'wah, money is directed towards programmes for the building and upkeep of houses of worship, as well as the payment of holiday bonuses (THR) to preachers. The programme for the building and maintenance of places of worship is a facility and infrastructure support programme that uses Islamic outreach to improve the community's grasp of Islamic knowledge. This support includes the providing of land, buildings, bathrooms, and other amenities. Meanwhile, the THR programme for Da'I is a monetary support programme designed to pay the operating expenditures associated with the Dai's preaching operations. The programme is a type of sustainable empowerment that refers to attempts to constantly improve the community's capacities and independence in spiritual, social, and economic areas. Which strives to establish a society that is not just religious, but also autonomous, rich, and capable of confronting current difficulties in a sustainable manner.

In the productive economy, money is dedicated to the operation of goat/sheep livestock centres, as well as Nile tilapia aquaculture. The livestock and fisheries support programme provides help to eligible recipients with a genuine desire to enhance their income via

livestock production and fish culture. In addition to financial aid, volunteers help to guarantee that the outcomes are maximised. In the context of productive economy, sustainable institutional empowerment and social impact refer to efforts to strengthen the capacity of institutions and communities in managing economic resources effectively and creating positive effects for society. The goal is to build a healthy, competitive economic environment that benefits society. This is consistent with the conclusions of the study (Siregar et al., 2023), which emphasises economic empowerment by incorporating investors and third parties in educating, improving human resources, and developing businesses.

Among other community empowerment programmes, the orphanage has successfully disbursed zakat, infaq, and sedekah. However, this model of community empowerment in the productive sector has the potential to be a more successful empowerment programme to emphasise in Rumah Yatim Ar-Rahman Medan than other models. The programme for productive economic empowerment can be carried out through the establishment of livestock groups, fish farming, agriculture, and plantation cultivation. There should be more individuals in the community receiving aid with various forms of farming. Rumah Yatim must generate seedlings such as chilli, tomatoes, mustard greens, and water spinach, as well as operating expenditures, for plantation culture, such as hydroponic vegetable growing. Volunteers and field specialists give advice and assessment to provide the best possible results. Then, each group is linked together so that the production and distribution channels operate more smoothly, and Rumah Yatim Ar-Rahman Medan can focus more on one empowering site, so maximising the process.

Conclusion

Rumah Yatim Ar-Rahman Medan, an Islamic philanthropic foundation focused on education, socioeconomics, da'wah, and the productive economy, has used ZIS money to promote community access, quality, and equity. Effective management of ZIS money has improved community welfare and economic progress. Scholarships for students and business capital aid to poor areas have expanded educational opportunities for people who were previously unable to pursue higher education. Until it has the potential to reduce poverty in the long run by empowering people through education. Providing business capital to the impoverished can help them gain independence, self-development, and a better quality of life.

Rumah Yatim Ar-Rahman Medan's community empowerment model has been successfully applied in a variety of sectors, including education, socioeconomic development, da'wah, and the productive economy. However, the most efficient way for the productive economy to promote community welfare is to develop plantation cultivation groups that cultivate hydroponic vegetables, with Rumah Yatim providing plant seeds and operational support. Then, each group is linked to the manufacturing and distribution routes to guarantee seamless functioning.

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