



THE PHILANTHROPY OF ISLAMIC BOARDING SCHOOLS IN ECONOMIC EMPOWERMENT

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ABSTRACT

This study aims to analyze the forms, roles, and impacts of Islamic philanthropy based on pesantren in empowering the community's economy at Pondok Pesantren Al-Falakhussa'adah. The scope of the research includes philanthropic practices in education, social-humanitarian activities, productive economic programs, and ZISWAF management. This study employs a qualitative method with an empirical approach through field research. Data were collected through observation, semi-structured interviews, and documentation, and analyzed inductively through data reduction, data display, and conclusion drawing. The findings reveal that philanthropic practices in the pesantren have shifted from a charity-based approach toward an empowerment-based model. The programs include scholarships, social assistance, business capital support, and entrepreneurship training. These initiatives have contributed to increasing economic independence, creating new micro-enterprises, improving income levels, and establishing a community-based economic network. In conclusion, Pondok Pesantren Al-Falakhussa'adah has developed an integrative philanthropic model that combines religious, social, and economic values. Although still dominated by consumptive practices, the transition toward productive philanthropy indicates strong potential for sustainable community welfare improvement.

Keywords: Islamic Philanthropy; Islamic Boarding School (Pesantren); Economic Empowerment; ZISWAF; Community Welfare.

INTRODUCTION

Socio-economic inequality remains a structural problem faced by Indonesian society. Some segments of the population still experience limitations in accessing education, healthcare, and welfare services, while other groups possess economic resource advantages.¹ This disparity leads to an unequal distribution of welfare and has the potential to give rise to various social problems.² Therefore, a social mechanism is needed that can encourage a fairer distribution of welfare while simultaneously strengthening social solidarity within society.

¹ Nur Kholis, *Filantropi Islam dan Keadilan Sosial* (Kencana, 2021), 24.

² Sofia Monica dan Timbul Dompok, "Transformasi Kesenjangan Sosial Dan Ekonomi Di Era Globalisasi (2018-2023): Tantangan Dan Solusi Di Indonesia," *Dinamika : Jurnal Ilmiah Ilmu Administrasi Negara* 11, no. 3 (2024).



From an Islamic perspective, philanthropy is a strategic instrument that has not only a social dimension but also a spiritual dimension. Islamic philanthropy is manifested in the practices of Zakat, Infak, Sadaqah, and Waqf (ZISWAF), which function as wealth distribution mechanisms to maintain socio-economic balance.³ Zakat, as stated in Q.S. At-Taubah verses 60 and 103, plays a fundamental role in purifying wealth and assisting the mustahik (those eligible to receive zakat). Thus, Islamic philanthropy is not merely understood as voluntary activity, but as a religious obligation that impacts the improvement of social welfare.

The current development of Islamic philanthropy management shows a paradigm shift from traditional patterns towards modern management-based governance.⁴ This approach emphasizes professionalism, accountability, and transparency in the management of philanthropic funds.⁵ Optimizing zakat management is expected not only to focus on meeting consumptive needs but also to be directed towards productive activities capable of improving the community's economic independence.⁶ Consequently, Islamic philanthropy has the potential to serve as a sustainable economic empowerment instrument.

A number of empirical studies indicate that zakat management significantly contributes to improving community welfare. However, the dominant management practices remain consumptive in nature, thus not yet optimally transforming mustahik into muzakki (zakat payers).⁷ Furthermore, the low level of public trust in zakat management institutions and limited literacy regarding zakat management mechanisms pose challenges in optimizing the role of Islamic philanthropy.⁸ Therefore, a philanthropy management model is needed that is not only effective in distribution but also oriented towards community economic empowerment.⁹

³ Eny Latifah dkk., "Islamic Philanthropy-Based Green Economy Assistance to Build Post-Pandemic Resilience," *Journal of Interdisciplinary Socio-Economic and Community Study* 3, no. 1 (2023): 21–29, <https://doi.org/10.21776/jiscos.03.1.03>.

⁴ Artika Sari dkk., "Peran Strategis Filantropi Islami dalam Membangun Perubahan Sosial di Indonesia," *J-CEKI: Jurnal Cendekia Ilmiah* 4, no. 4 (2025).

⁵ Alfi Maulissa Rufaida dkk., "Philanthropic Practices and Zakat Distribution Mechanisms for Equal," *International Conference on Islamic Economic (ICIE)* 3, no. 1 (2024): 160–70, <https://doi.org/10.58223/icie.v3i1.345>

⁶ Auliya Zakiyah Darajat dkk., "ANALISIS PENERAPAN PROGRAM PENINGKATAN KESEJAHTERAAN MASYARAKAT DI BADAN AMIL ZAKAT (BAZNAS) MADIUN," *USRAH: Jurnal Hukum Keluarga Islam* 6, no. 2 (2025).

⁷ Aurelia Cahya Aini dkk., "Peran Zakat dalam Meningkatkan Kesejahteraan Ekonomi Masyarakat: Studi Kasus: Lazismu Kota Metro," *JURNAL EKONOMIKA* 45 12, no. 1 (2024), <https://doi.org/10.30640/ekonomika45.v12i1.4665>

⁸ Septian Nugraha dkk., "Efektivitas Penyaluran Zakat Produktif Melalui Program Pemberdayaan Ekonomi dalam Meningkatkan Kesejahteraan Mustahik," *Jurnal Riset Ekonomi Syariah*, 5 Juli 2024, 31–38, <https://doi.org/10.29313/jres.v4i1.3666>.

⁹ Muhammad Irsyad dkk., *Pengaruh Literasi Zakat dan Kepercayaan pada Lembaga Pengelola Zakat Terhadap Perilaku Membayar Zakat Muzakki di Kota Jambi Tahun 2021- 2022*, 8, no. 1 (2023), <https://doi.org/10.30631/ijoeib.v8i1.1693>.

In an institutional context, Islamic boarding schools (pesantren) have significant potential as agents of community empowerment.¹⁰ Besides functioning as religious education institutions, pesantren also play a strategic socio-economic role in community development.¹¹ This role can be optimized through the management of Islamic philanthropy integrated with economic empowerment programs, such as providing business capital, skills training, and strengthening community-based economies.¹²

Pondok Pesantren Al-Falakhussa'adah is one institution that comprehensively implements Islamic philanthropic practices. With a relatively large number of students and adequate human resource support, this pesantren plays a role not only in collecting zakat, infak, and sadaqah funds but also in their distribution and utilization through various social and economic programs. These programs include providing assistance to orphans and the poor, offering free education, distributing basic food necessities, and providing business capital to the community. This demonstrates a transformation from consumptive philanthropy to productive philanthropy.

Nevertheless, studies on pesantren-based philanthropy in the context of community economic empowerment remain relatively limited, particularly those that comprehensively examine its forms, roles, and impacts. Therefore, this research offers novelty by positioning pesantren philanthropy not merely as a socio-religious activity but also as an integrated and sustainable community-based economic empowerment model.

The objectives of this research are to comprehensively analyze and describe the forms of philanthropy carried out by Pondok Pesantren Al-Falakhussa'adah, the role of these philanthropic activities in community economic empowerment, and their contribution to improving the welfare of the surrounding community.

RESEARCH METHOD

This research is a field research study using a qualitative method aimed at deeply examining the philanthropic practices of Pondok Pesantren Al-Falakhussa'adah Way Kanan in economic empowerment, with the research object focusing on the activities and role of the pesantren. The approach used is an empirical approach with a phenomenological case study to obtain a holistic and

¹⁰ Muhamad Wildan Fawa'id, *Pesantren dalam Konteks Pemberdayaan Masyarakat: Analisis Terbaru terhadap Program One Pesantren One Product (OPOP)*, 02 (2023).

¹¹ Sonia Rosta Alannawa, "Strategi Manajemen Dalam Pengembangan Bisnis Pondok Pesantren Terhadap Aspek Sosial-Ekonomi," *Al Rikaz: Jurnal Ekonomi Syariah* 3, no. 1 (2024): 64–78, <https://doi.org/10.35905/rikaz.v3i2.11334>.

¹² Alannawa, "Strategi Manajemen Dalam Pengembangan Bisnis Pondok Pesantren Terhadap Aspek Sosial-Ekonomi."

comprehensive picture through direct observation in the field. Data collection techniques were carried out through observation of the pesantren's environment and activities, semi-structured interviews with the caregivers, administrators, and students, as well as documentation in the form of archives, records, and evidence of relevant activities.

Data sources consist of primary data obtained directly from informants and secondary data from supporting documents. Data analysis was conducted qualitatively through the stages of data reduction, data presentation, and inductive conclusion drawing. The validity of the data was tested through prolonged engagement, persistence of observation, as well as technical and temporal triangulation to ensure that the data obtained are valid and credible.

RESULTS AND DISCUSSION

This research finds that philanthropic practices at Pondok Pesantren Al-Falakhussa'adah are no longer limited to a charitable pattern but have developed towards a more sustainable economic empowerment model. This finding reinforces the hypothesis that pesantren philanthropy has a significant contribution to improving the community's economic independence. Conceptually, this result aligns with the paradigm shift in philanthropy from charity-based to empowerment-based, which is widely discussed in modern philanthropy literature.

Forms of Pesantren Philanthropy

The research results show that the forms of philanthropy at Pondok Pesantren Al-Falakhussa'adah include educational philanthropy, social-humanitarian philanthropy, economic (productive) philanthropy, and ZISWAF-based philanthropy.

1. First, educational philanthropy is manifested through the provision of full scholarships to orphaned and underprivileged students. This program is not merely short-term assistance but represents a long-term social investment.¹³ In educational philanthropy theory, as put forward by Tilak (2002), investment in education is the most effective strategy for increasing social mobility and breaking the chain of poverty.¹⁴ Furthermore, according to Schultz (human capital theory), education improves the quality of human resources, which ultimately impacts economic productivity. Thus, this pesantren practice is not only normative-religious but also has a strong theoretical basis in economic development.

¹³ Jandhyala B. G. Tilak, "State, Households and Markets in Education: Government's Unwillingness and Households' Compulsion to Pay for Education Vis-à-Vis the Exploitative Markets," *Review of Development and Change* 8, no. 2 (2003): 115–44, <https://doi.org/10.1177/0972266120030201>

¹⁴ George Psacharopoulos dan Harry Anthony Patrinos *, "Returns to Investment in Education: A Further Update," *Education Economics* 12, no. 2 (2004): 111–34, <https://doi.org/10.1080/0964529042000239140>.

2. Second, social-humanitarian philanthropy is manifested in the form of distributing basic food supplies, providing assistance, and distributing zakat to the community. This practice falls into the category of consumptive philanthropy.¹⁵ According to Suharto (2025), zakat in consumptive form functions as a social safety net capable of reducing the economic burden of mustahik in the short term. This aligns with the provisions in QS. At-Taubah:60 which affirms the distribution of zakat to eight groups (asnaf).
3. Third, economic (productive) philanthropy is an important finding of this research. The pesantren has channeled assistance in the form of business capital, production equipment, and entrepreneurship training. This practice demonstrates a transformation from a charity pattern towards empowerment. In modern philanthropy theory, this is known as productive philanthropy. Productive zakat has great potential to improve the welfare of mustahik sustainably because it encourages economic activity.¹⁶
4. Fourth, ZISWAF-based philanthropy, particularly productive waqf, serves as the foundation for program sustainability. According to Kahf (1998), productive waqf is a highly strategic Islamic economic instrument because it can generate long-term benefits through asset management. Research by Hasan and Abdullah (2008) also shows that good waqf management can sustainably support the financing of education and economic activities. Thus, this pesantren practice demonstrates an integration between religious values and modern economic management.¹⁷

Overall, these results indicate that pesantren philanthropic practices have encompassed both consumptive and productive dimensions. However, the dominance of the consumptive pattern suggests that the pesantren is still in a transitional stage.

Activities and Training in Supporting the Economy

The research results show that Pondok Pesantren Al-Falakhussa'adah integrates economic activities into the education system through skills training and the development of productive business units. These activities include the agricultural sector, livestock sector, and home industries such as food processing and crafts.

¹⁵ Babun Suharto, "Analisis Pengelolaan Zakat Profesi dalam Program Pengentasan Kemiskinan oleh BAZNAS Kabupaten Situbondo," *SALAM: Islamic Economics Journal* 6, no. 2 (2025).

¹⁶ UIN Syahada Padangsidempuan, Sumatera Utara dkk., "Analisis Pengaruh Zakat terhadap Peningkatan Kesejahteraan Mustahiq," *Bukhori: Kajian Ekonomi dan Keuangan Islam* 2, no. 1 (2022): 39–47, <https://doi.org/10.35912/bukhori.v2i1.1842>.

¹⁷ Adi Mansah dkk., "ANALISIS POTENSI WAKAF PRODUKTIF DAN WAKAF UANG UNTUK BIDANG KESEHATAN," *Taraadin* 6, no. 1 (2025).

This finding aligns with the concept of pesantren as an agent of development, which not only functions as an educational institution but also as a community empowerment center. According to Qomar (2007), pesantren has great potential for developing the community's economy because it is community-based and has a strong social network.¹⁸

Additionally, the pesantren provides entrepreneurship training covering business management, marketing, and financial management. In entrepreneurship theory, such training is important for improving entrepreneurial skills. From a philanthropic perspective, these activities fall into the category of empowerment-based productive philanthropy. The concept of empowerment according to Chambers (1995) emphasizes increasing individual capacity to be able to control economic resources independently.¹⁹

From an Islamic perspective, these activities align with the principles of al-birr (QS. Al-Baqarah:177) and al-ma'un (QS. Al-Ma'un:1–3), which emphasize that social concern is not sufficient only in the form of assistance but must be manifested in concrete empowering actions. Thus, training activities at the pesantren not only improve the skills of students but also strengthen the pesantren's position as a center for community-based economic development rooted in Islamic values.

Impact of Philanthropy on Economic Empowerment

This research finds that the philanthropy practiced by the pesantren has a significant impact on community economic empowerment.

1. First, the creation of new businesses. Capital assistance and training enable alumni and community members to open businesses such as food stalls, small enterprises, and services. This finding aligns with research by Mutmainah (2020), which states that productive zakat can encourage the emergence of new micro-enterprises.²⁰
2. Second, increased income. Beneficiaries experience an increase in income after receiving assistance. The distribution of productive zakat has a positive effect on improving the economic welfare of mustahik.

¹⁸ Saiful Jazil dkk., "Pesantren and the Economic Development in the Perspective of Maqashid Al-Shari'ah," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 9, no. 1 (2021): 83–102, <https://doi.org/10.15642/jpai.2021.9.1.83-102>

¹⁹ Angelina Qur'ainny, "ANALISIS PEMBERDAYAAN MASYARAKAT DI DESA CILELES BERDASARKAN PERSPEKTIF TEORI PEMBERDAYAAN OLEH ROBERT CHAMBERS," *Jurnal Review Pendidikan dan Pengajaran* 8, no. 2 (2025).

²⁰ Nurul Mutmainnah dkk., "Pengelolaan Zakat Dalam Pengembangan Usaha Mikro Kecil dan Menengah (UMKM) (Studi Kasus Masyarakat Binaan Yatim Mandiri Kota Makassar)," *Madinah: Jurnal Studi Islam* 7, no. 2 (2020).

3. Third, economic independence. The mentoring provided by the pesantren encourages a shift from dependency to independence. In empowerment theory, this is a key indicator of the success of an empowerment program.²¹
4. Fourth, the formation of a pesantren economic ecosystem. The relationships between students, alumni, and the community in economic activities create a local economic network. This concept aligns with social capital theory, which emphasizes that social networks can improve the effectiveness of economic development.²²

When compared with modern theory, this practice approaches the concept of venture philanthropy, a philanthropic approach that combines investment principles with social goals. Venture philanthropy emphasizes sustainability, long-term impact, and capacity building of beneficiaries. This indicates that the pesantren has adopted a progressive approach in managing philanthropy.²³

Based on all the findings, it can be concluded that Pondok Pesantren Al-Falakhussa'adah has developed an integrative philanthropic model that combines religious values (ZISWAF), social approaches (charity), and economic strategies (empowerment). Although still dominated by consumptive philanthropy, the direction of development towards productive philanthropy shows great potential in supporting community economic empowerment. These findings reinforce various previous studies affirming that the transformation of philanthropy from charitable to productive is the key to overcoming structural poverty. Thus, the pesantren not only functions as a religious education institution but also as a strategic, adaptive, and value-based socio-economic development agent grounded in Islamic values.

CONCLUSION

This research shows that Pondok Pesantren Al-Falakhussa'adah has developed philanthropic practices that are not only charitable but also oriented toward economic empowerment, thereby addressing the research objectives of describing their forms, roles, and contributions to community welfare. The forms of philanthropy implemented include educational, social-humanitarian,

²¹ Qur'ainny, "ANALISIS PEMBERDAYAAN MASYARAKAT DI DESA CILELES BERDASARKAN PERSPEKTIF TEORI PEMBERDAYAAN OLEH ROBERT CHAMBERS."

²² Uswatul Mardiyah, *SOSIAL KAPITAL DALAM PEMBANGUNAN: KAJIAN LITERATUR TENTANG PERAN JARINGAN SOSIAL DALAM MENINGKATKAN KESEJAHTERAAN MASYARAKAT*, 3, no. 1 (2025), <https://doi.org/10.33506/pjs.v3i1.4732>.

²³ A. Fahmi Zakariya dan Ika Nazilatur Rosida, "Model Hybrid Filantropi: Integrasi Dana Sosial dan Kewirausahaan Sosial untuk Pemberdayaan Berbasis Data," *MONETARIUM: Journal of Economics Business and Management* 2, no. 2 (2025): 90–107, <https://doi.org/10.71155/monetarium.v2i2.164>.

productive economic, and ZISWAF-based philanthropy, which collectively play a role in enhancing community capacity through assistance, training, and business mentoring. The impacts are evident in the emergence of new businesses, increased income, economic independence, and the formation of a pesantren-based community economic ecosystem, thus making a tangible contribution to the welfare of the surrounding community. However, philanthropic practices are still dominated by consumptive patterns, indicating a transitional stage towards productive philanthropy; therefore, it is recommended to strengthen economic empowerment programs based on productive zakat and waqf, as well as to conduct further research to develop more innovative, measurable, and sustainable pesantren philanthropy models.

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