

Inclusive Philanthropy and Poverty Alleviation in Indonesia: A Study of the Philosophy of Deliberative Justice

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Abstract: *This study explores the role of inclusive philanthropy in addressing the persistent challenge of poverty in Indonesia's multicultural society, where structural disparities are often shaped by religious, ethnic, and socio-economic differences. While philanthropic traditions such as zakat, infaq, sadaqah, and waqf have long been central to Islamic social practice, their implementation has often remained confined within exclusive communal or religious boundaries, limiting their transformative potential. Taking the case of the LAZ Griya Yatim & Dhuafa Foundation in Cilegon City, this research seeks to understand how philanthropic initiatives that transcend identity-based limitations can contribute to more equitable and sustainable welfare distribution. Employing a qualitative approach that includes in-depth interviews with key philanthropic stakeholders and critical literature analysis, the study draws on Jürgen Habermas's theory of deliberative justice to examine how inclusive philanthropy can operate within the public sphere as an instrument of both solidarity and justice. The analysis reveals that dialogically grounded and participatory philanthropy, when responsive to the pluralism of its social context, has the capacity to strengthen civil society engagement and promote fair access to welfare resources. It was found that inclusive philanthropy is an effective strategy for alleviating poverty regardless of ethnicity, religion, or race. These findings emphasize deliberative justice to ensure a fair welfare distribution through the active participation of civil society. It is hoped that inclusive philanthropic practices will increase through government policies in more structured state philanthropy and active involvement in the public sphere. Ultimately, this study offers both theoretical insight and practical direction for how inclusive philanthropic models can be integrated into broader strategies of poverty alleviation and social transformation in plural societies.*

Keywords: *Inclusive philanthropy, deliberative justice, multicultural society, poverty alleviation*

Abstrak: *Penelitian ini mengkaji peran filantropi inklusif dalam merespons tantangan kemiskinan yang masih berlangsung di masyarakat multikultural Indonesia, di mana ketimpangan struktural kerap diperkuat oleh perbedaan agama, etnis, dan kelas sosial. Meskipun praktik filantropi yang berakar dari tradisi Islam—seperti zakat, infaq, sadaqah, dan wakaf—telah lama menjadi bagian integral dari mekanisme kesejahteraan sosial, pelaksanaannya sering kali terbatas dalam ruang lingkup komunitas keagamaan tertentu sehingga menghambat daya jangkauannya secara trans-komunal. Dengan menelaah praktik*

filantropi Lembaga Amil Zakat Griya Yatim & Dhuafa (LAZ GYD) di Kota Cilegon, penelitian ini bertujuan memahami bagaimana inisiatif filantropi yang bersifat inklusif dapat berkontribusi pada distribusi kesejahteraan yang lebih adil dan berkelanjutan. Melalui pendekatan kualitatif yang memadukan wawancara mendalam dengan para pemangku kepentingan filantropi dan studi pustaka kritis, kajian ini menggunakan teori keadilan deliberatif Jürgen Habermas untuk menganalisis bagaimana filantropi inklusif dapat berfungsi dalam ranah publik sebagai instrumen solidaritas dan keadilan. Hasil analisis menunjukkan bahwa praktik filantropi yang dialogis dan partisipatif, ketika dikelola secara responsif terhadap pluralitas sosial, memiliki potensi untuk memperkuat keterlibatan masyarakat sipil dan memperluas akses terhadap sumber daya kesejahteraan. Penelitian ini menemukan bahwa filantropi inklusif merupakan strategi yang efektif untuk mengurangi kemiskinan tanpa memandang latar belakang etnis, agama, atau ras. Temuan ini menegaskan pentingnya prinsip keadilan deliberatif dalam menjamin distribusi kesejahteraan yang adil melalui partisipasi aktif masyarakat sipil. Diharapkan praktik filantropi inklusif dapat semakin ditingkatkan melalui kebijakan pemerintah yang lebih terstruktur dalam kerangka filantropi negara serta melalui keterlibatan aktif dalam ruang publik. Kajian ini menawarkan kontribusi konseptual dan praktis bagi pengembangan model filantropi yang inklusif dalam strategi penanggulangan kemiskinan di masyarakat majemuk.

Kata kunci: *Filantropi inklusif, keadilan deliberatif, masyarakat multikultural, pengentasan kemiskinan*

Introduction

Poverty is still the main challenge facing Indonesia, even though various programs have been implemented to alleviate poverty. In this case, social justice is a certainty that should be realized in a nation with the principle of “social justice for all Indonesian people” as the state ideology.¹ Based on data from the Badan Pusat Statistik (Central Bureau of Statistics) (BPS) in 2023, more than 9.5% of Indonesia's population lives below the poverty line.² Economic inequality between ethnic groups, religions, and geographic regions further exacerbates this problem.³ In the context of multicultural society solutions to the problem of poverty must consider complex social dynamics, including religious and ethnic diversity.⁴

Philanthropy as a form of social generosity has excellent potential to overcome problems of poverty and economic inequality. In Indonesia, philanthropy has long been part of social life, especially in the form of zakat, infaq, sadaqah, and waqf among Muslims. However, philanthropy is often interpreted narrowly as just a religious obligation. For this

¹ Syahrul Kirom, “Konsep Keadilan Jürgen Habermas Dalam Perspektif Filsafat Kontemporer Jürgen Habermas,” *Jurnal Yaqzhan* 08, no. 02 (2022), <http://www.syekhnurjati.ac.id/jurnal/index.php/yaqzhan/index>.

² Badan Pusat Statistik, *Profil Kemiskinan Di Indonesia Maret 2023*, *Www.Bps.Go.Id*, 2023, <https://www.bps.go.id/pressrelease/2018/07/16/1483/persentase-penduduk-miskin-maret-2018-turun-menjadi-9-82-persen.html>.

³ BPS, “Tingkat Ketimpangan Pengeluaran Penduduk Indonesia Maret 2023,” *Berita Resmi Statistik* No. 48/07/, no. 17 Juli 2023 (2023): 1–8.

⁴ Masykur et al., “Reviving Religious Moderation for World Peace from the Religious Moderation House in Indonesia,” *Journal of Ecohumanism* 3, no. 3 (2024): 295–307.

reason, the need arises to develop a broader concept of philanthropy, namely inclusive philanthropy that involves various community groups regardless of religious background, ethnicity, or social status.

Inclusive philanthropy offers a more open and fair approach, where assistance is oriented to specific groups and all levels of society in need. There are several studies on inclusive philanthropy and deliberative justice. Muthhar Mohammad Asy'ari (2020) explains inclusive philanthropy in line with the philosophy of deliberative justice put forward by Jürgen Habermas. Deliberative justice is about material distribution and social justice through dialogue and active participation of various groups in decision-making.⁵ Amelia Fauzia (2013) focuses on the interaction between religious beliefs and state policy. The practice of religious philanthropy (zakat, infaq, and sadaqah) has played a role in shaping socio-economic life in Indonesia. States have responded to and regulated such philanthropy throughout history.⁶ Amir Pasic, et al. (2020) discuss inclusive philanthropy as an effort to ensure that the practice of providing funds or assistance reaches various levels of society, including underrepresented groups, such as those from racial or ethnic minorities, low-income communities, and groups with special needs or other marginalization.⁷ Aris Puji Purwatiningsih and Hendri Hermawan Adinugraha (2018) discuss philanthropy from a postmodern theoretical perspective to criticize traditional ways of understanding philanthropy and its contribution to social change. Through a postmodern approach, aspects of philanthropy are explored that are often overlooked by narratives *mainstream*, such as the social forces and structures that underlie philanthropic practices.⁸ Meanwhile, Qurratul Uyun (2015) discusses religious philanthropy (zakat, infaq, sadaqah, and waqf) as an instrument and forms a configuration of religious philanthropy that has not only spiritual but also socio-economic dimensions in the contemporary context.⁹

Unlike previous research, this research aims to analyze the role of inclusive philanthropy in alleviating poverty in Indonesia, focusing on its implementation in Cilegon

⁵ Muthhar Mohammad Asy'ari, "Membaca Demokrasi Deliberatif Jürgen Habermas Dalam Dinamika Politik Indonesia," *Ushuluna: Jurnal Ilmu Ushuluddin* 2, no. 2 (2020): 49–72.

⁶ Amelia Fauzia, *Faith and the State, Faith and the State: A History of Islamic Philanthropy in Indonesia* (BRILL, 2013), <https://brill.com/view/title/21997>.

⁷ Amir Pasic et al., "Inclusive Philanthropy," *Stanford Social Innovation Review* 18, no. 4 (2020): 38–43, https://utuvolter.fi/openurl/358FIN_UTUR/358FIN_UTUR:VU1??url_ver=Z39.88-2004&rft_val_fmt=info:ofi/fmt:kev:mtx:journal&genre=article&sid=ProQ:ProQ%253Aabiglobal&atitle=Inclusive+Philanthropy&title=Stanford+Social+Innovation+Review&issn=15427099&date=2020-.

⁸ Aris Puji dan Hendri Hermawan Adinugraha Purwatiningsih, "Histori Filantropi: Tinjauan Teori Postmodern," *Ziswaf: Jurnal Zakat dan Wakaf* 5, no. 1 (2018): 1, <https://journal.iainkudus.ac.id/index.php/Ziswaf/article/view/3573>.

⁹ Qurratul Uyun, "Zakat, Infaq, Shadaqah, Dan Wakaf Sebagai Konfigurasi Filantropi Islam," *Islamuna: Jurnal Studi Islam* 2, no. 2 (2015): 218–234.

City, where majority of population is Muslim but has a multicultural society. Second, identifying the relationship between Habermas's deliberative justice and inclusive philanthropy in Indonesia to understand how social justice can be realized through active participation and dialogue across social groups. Third, explain the effectiveness of inclusive philanthropy in overcoming poverty without distinguishing between religious, ethnic, or racial backgrounds, and how this can be adopted more widely in the context of a multicultural society in Indonesia. Fourth, provide policy and strategy recommendations for philanthropic institutions and the government in increasing the contribution of inclusive philanthropy to achieve a fairer welfare distribution at all levels of society.

Methodologically, this research uses a qualitative approach with literature study methods and in-depth interviews.¹⁰ Qualitative research was chosen to understand in depth the role of inclusive philanthropy in the context of poverty alleviation in Indonesia, as well as to analyze it from a deliberative justice philosophy approach. This descriptive analytical research seeks to explain and analyze the phenomenon of inclusive philanthropy in responding to poverty in multicultural societies. Deliberative justice philosophy studies interpret data and research findings, especially social justice-related ones.

Theoretically, deliberative justice according to Habermas departs from moral discourse which is different from ethical discourse. Ethical discourse always occurs within the limits of moral permissibility. No moral norm can be weighed against or defeated by any ethical value. Habermas discusses the difference between moral and ethical discourses in the clinical question, “what is the good life (for me, or us)?” From moral discourse, justice can be understood as “what is equally in the interests of all people.”¹¹ Justice is not a political value, as John Rawls does, but as the highest moral value, and a value established in moral discourse, with the analogy of truth to theoretical discourse. Habermas believes morality emerges from networks of solidarity as a process of generalization and universalization in modernization, although solidarity remains the other side of justice (as moral truth).¹²

This research uses two types of data. First, primary data. Primary data was obtained

¹⁰ Louise Mullany and Peter Stockwell, *Qualitative, Quantitative and Mixed Methods Research (Dörnyei), Introducing English Language*, 2021.

¹¹ Jürgen Habermas, “Essay 1, “A Genealogical Analysis of the Cognitive Content of Morality”,” in *The Inclusion of the Other: Studies in Political Theory*, Ciaran Cronin and Pablo De Greiff (Eds.), (*Studies in Contemporary German Social Thought*) (Cambridge, MA: MIT Press, 1998), 3–47.

¹² Jürgen Habermas, “Justice and Solidarity: On the Discussion Concerning Stage 6”, S. W. Nichol森 (Trans.), in *The Moral Domain: Essays in the Ongoing Discussion between Philosophy and the Social Sciences*, (*Studies in Contemporary German Social Thought*):,” ed. and Gertrud Nunner-Winkler Thomas E. Wren, Wolfgang Edelstein (Cambridge, MA: MIT Press, 1990), 224–251.

through in-depth interviews with Inas Nasrullah (Organizer Zakat and Waqf Regional Office of the Ministry of Religion, Cilegon City), Samsul Hidayat (Sub-coordinator of Zakat Empowerment, Regional Office of the Ministry of Religion, Banten Province), and Abi Roni (LAZ Manager of the Griya Yatim & Dhuafa Foundation, Cilegon City). Second, secondary data. Secondary data consists of literature, scientific articles, and reports on inclusive philanthropy, poverty, and deliberative justice, taken from reputable journals, books and official reports from governments and philanthropic institutions.

Data collection was carried out through two main techniques. First, in-depth interview. Interviews were conducted with managers of philanthropic institutions in Cilegon City, and related stakeholders. The interview aims to explore views on how inclusive philanthropy is implemented and how it contributes to reducing poverty. Second, literature study. Researchers analyzed various literature relevant to inclusive philanthropy, poverty, and deliberative justice, including Habermas' works on deliberative justice. This analysis aims to understand the theories that support this research and provide context for the findings in the field.

According to Habermas, data obtained from in-depth interviews and literature studies were analyzed using the deliberative justice philosophy approach. The analysis identified the main themes from interview data and literature: civil society participation, social justice, multicultural society, and poverty. These themes are connected to the theoretical framework of deliberative justice to explain the role of inclusive philanthropy in overcoming the problem of poverty in Indonesia. Furthermore, this research used triangulation techniques to ensure the data's validity and reliability. Triangulation was carried out by comparing the results of in-depth interviews with secondary data from literature studies and reports from philanthropic institutions. This ensures that the findings have a strong basis and are consistent with other sources.

Inclusive Philanthropy, Poverty Alleviation, and Deliberative Justice

Philanthropy originates from ancient Greek in the 5th century BC, *Philo* and *anthropôs*. *Philo* means love, affectionate care, or friendship; *anthropôs* means human, humanity. Etymologically, philanthropy can be interpreted as love of humanity, love of humanity. There are several definitions from experts regarding philanthropy.¹³¹⁴ Greek philosophers like Plato, Xenophon, and Aristotle rarely used the term philanthropy. At the

¹³ Arthur Gautier, "Historically Contested Concepts: A Conceptual History of Philanthropy in France, 1712-1914," *Theory and Society* (2019).

¹⁴ Fauzia, *Faith and the State*.

end of the Renaissance in modern language the term philanthropy was first used by Sir Francis Baron in a 1612 essay entitled *On Goodness and Goodness of Nature*. For the first time, philanthropy was interpreted as affecting human wealth (wealth means general welfare or happiness) and goodness according to the Aristotelians. One hundred years later, philanthropy appeared in Fenélon's 1712 essay *Dialogue of the Dead*. In Fenélon's essay, philanthropy is defined as gentle, patient, and selfless kindness, and is seen to cure the ills of others. This meaning is seen as divine. In contrast, according to Alcibiades, false philanthropy is driven by self-love and public approval. The opposite meaning is seen as arrogant, corrupt, and dangerous.¹⁵

In Indonesia, the term philanthropy has been a tradition since pre-independence times, and peaked during resistance to colonialism. It has become a tradition that is deeply rooted in rural communities.¹⁶ According to Amelia Fauzia, philanthropy in Indonesia has three meanings. The first meaning is various good and willing activities in Islamic teachings, such as zakat, infaq, sadaqah, and waqf. The second meaning, compared with charity, is transformative in social activities. Charity means the voluntary giving of individuals to relieve the poor. Orientation charity in the short term and urgently, such as disaster management. Meanwhile, philanthropy long-term oriented and empowering to break the roots of poverty and solve social problems. The third meaning, generosity in good activities which refers to religion, ethnicity, and non-religious giving and volunteering. In religious terms, philanthropy can have both negative and positive impacts. One side of religion-based philanthropy can stimulate goodness. However, the other side can give rise to hostility in religious mission activities, such as Christian missions as a threat to Islamic missions.¹⁷ In this research, philanthropy refers to the three meanings above.

Philanthropy in Western countries thrives and develops rapidly according to the times. For example, in the United States philanthropy has a strong social basis in its development.¹⁸ In contrast, philanthropy in Muslim-majority countries is not growing rapidly, but is developing progressively and inclusively. In the study of the philosophy of deliberative justice according to Habermas, philanthropy developed in Indonesia can be classified into three parts, namely discourse ethics in religious philanthropy, public sphere in civil philanthropy, and deliberative justice in state philanthropy.

¹⁵ Gautier, "Historically Contested Concepts: A Conceptual History of Philanthropy in France, 1712-1914."

¹⁶ Purwatiningsih, "Histori Filantropi: Tinjauan Teori Postmodern."

¹⁷ Fauzia, *Faith and the State*.

¹⁸ Indah Piliyanti, "Transformasi Tradisi Filantropi Islam : Studi Model Pendayagunaan Zakat , Infaq ," *Economica* (2010).

Discourse Ethics in Religious Philanthropy

Discourse ethics (*discourse ethics*) developed simultaneously with the theory of communicative action (*communicative action*). Discourse ethics consists of several interrelated theories, namely social theory of morality, normative moral theory, philosophical justification of moral points of view (the principle of universalization), and theories about the development of moral consciousness. In *Moral Consciousness and Communicative Action* (1990) and *Justification and Application: Remarks on Discourse Ethics* (1993), the development of discourse ethics according to Habermas is divided into two phases. In general, the essays in *Moral Consciousness and Communicative Action* as the first phase, and the essays within *Justification and Application* until *Between Facts and Norms: Contributions to a Discourse Theory of Law and Democracy* (1992) as the second phase. This theory developed in the first phase as “discourse ethics.” Meanwhile, the theory developed in the second phase is “discourse morality.” Habermas distinguishes between morality as a normative theory of truth, and ethics as a theory of goodness, which is known as “discourse theory of morality.”¹⁹

Discourse ethics in this research is a normative theory about truth in religion. In philanthropy, religion (Islam) provides doctrine for carrying out social activities that value worship, namely zakat, infaq, sadaqah, and waqf.²⁰ Zakat is an obligatory worship for every Muslim to cleanse their souls and possessions. To cleanse the soul is called zakat *fitriah* (soul) and to clean property is called zakat *mal* (property). Obligation of zakat *fitriah*, this is carried out by providing basic daily food items or can be replaced with money worth the amount according to sharia regulations to eight groups of recipients (*asnaf* zakat). Eight zakat *fitriah* recipients, namely *fakir* (people who have nothing so they are unable to meet the basic needs of life), poor (people who have property but not enough to meet the basic needs of life), *amil* (person who collects and distributes zakat), *muallaf* (people who have just converted to Islam and need help to strengthen their understanding of monotheism and sharia), servants (slaves who want to free themselves), *gharimin* (people who are in debt for the necessities of life to maintain their soul and self-esteem), *fisabilillah* (people who fight in the way of God in the form of da'wah activities, jihad, and so on), and *ibnu sabil* (people who run out of money on the journey of obedience to God). Obligation of zakat *mal* carried out by giving a portion of

¹⁹ Jürgen Habermas, *Justification and Application: Remarks on Discourse Ethics*, Ciaran Cronin (Trans.), (*Studies in Contemporary German Social Thought*) (Cambridge, MA: MIT Press, 1993).

²⁰ Issam Tlemsani and Robin Matthews, “Zakat and Social Capital: Thoughts on Modernism, Postmodernism, and Faith,” *Journal of Management, Spirituality and Religion* 18, no. 1 (2021): 1–14, <https://doi.org/10.1080/14766086.2020.1841673>.

his assets in an amount by sharia regulations.^{21,22}

Infaq comes from the word *welfare* which means to spend, spend, give, or spend wealth. In terms of infaq, it is explained as a voluntary contribution from a Muslim to those in need, to get closer to Allah SWT. while making a social contribution to society. In the Qur'an, surah al-Baqarah verse 195, infaq is explained as different from zakat, it has no limit on the amount and can be given at any time. Infaq is organized transparently and professionally, where the proceeds are channeled for various purposes, such as education, health, and economic empowerment, especially for those below the poverty line.²³

Normatively, sadaqah is property or non-property issued by a person or business outside of zakat for the public benefit.²⁴ Sadaqah is defined as a form of charity that is not limited to wealth, but also includes other acts of kindness, such as smiling, helping others, and providing moral assistance. Sadaqah is often emphasized as a voluntary activity that aims to improve social welfare, reduce economic inequality, and be a means of cleansing the soul for the giver. Sadaqah too has a deep spiritual dimension because it is considered an embodiment of gratitude and obedience to Allah SWT.²⁵

Waqf comes from the Arabic word, namely waqf or stop, which mean stop, hold back, or silent. Under the norms of Islamic law, waqf means holding or stopping property from being transferred to ownership or personal use for public or social purposes, as worship of Allah.²⁶ The practice of waqf began at the time of the Prophet, peace be upon him, which showed how property can be allocated for the well-being of the people. One of the first waqfs in Islamic history was land belonging to a friend of the Prophet named Umar bin Khattab. When Umar acquired a plot of land in Khaibar, he asked the Messenger of Allah what he could do with the land. The Prophet suggested that the land be waqf for the benefit of the people. Since then, Muslims began to develop the concept of waqf as a form of worship by keeping property and using it for purposes beneficial to the community.²⁷ According to Islamic sharia norms, waqf is to withhold property that has durable value (such

²¹ Uyun, "Zakat, Infaq, Shadaqah, Dan Wakaf Sebagai Konfigurasi Filantropi Islam."

²² BAZNAS, "Profil BAZNAS," last modified 2023, <https://baznas.go.id/baznas-profile>.

²³ Miftahul Huda, "Konfigurasi Infak, Sedekah, Zakat, Dan Wakaf Untuk Kemandirian Umat: Sebuah Model Integratif Membangun Filantropi Islam Di Era Indonesia Kontemporer," *Justicia Islamica* 8, no. 2 (2016): 123–152.

²⁴ Uyun, "Zakat, Infaq, Sadaqah, Dan Wakaf Sebagai Konfigurasi Filantropi Islam."

²⁵ Huda, "Konfigurasi Infak, Sedekah, Zakat, Dan Wakaf Untuk Kemandirian Umat: Sebuah Model Integratif Membangun Filantropi Islam Di Era Indonesia Kontemporer."

²⁶ Chaiders Bamualim and Irfan Abubakar, *Revitalisasi Filantropi Islam Studi Kasus Lembaga Zakat Dan Wakaf Di Indonesia* (Jakarta: PBB UIN Syarif Hidayatullah dan FF, 2005).

²⁷ Huda, "Konfigurasi Infak, Sedekah, Zakat, Dan Wakaf Untuk Kemandirian Umat: Sebuah Model Integratif Membangun Filantropi Islam Di Era Indonesia Kontemporer."

as land, buildings, or trees) from private ownership to be handed over for use for the benefit of the people, with the condition that benefits from waqf property cannot be taken by the waqf and must be used for good. In the modern context, waqf is now expanded to include assets, such as cash and shares, known as cash or productive waqf.²⁸

To be said to be discourse ethics, it must fulfill two principles. First, the principle of discourse ethics states that only norms can be claimed to be valid if they meet (or can fulfill) the agreement of all parties involved. Capacity as a participant in practical discourse. This principle takes the form of direct validity of conditional consensus (or possible consensus). The scope of consensus is “all parties affected” by the norms. Consensus is universal among participants in practical discourse, including all actors. Second, the principle of universalization, which lays out “criteria for generalizing principles of action.”²⁹ Any valid norm must satisfy the condition that all affected parties can accept the anticipated consequences and side effects of general adherence to the norm in the interests of everyone (and that these consequences are preferable to the consequences of known alternative possibilities).³⁰

Thus, based on these two principles, discourse ethics in religious philanthropy ensures that the orders of zakat, infaq, sadaqah, and waqf are norms of obligation that Muslims must fulfill, and for humanity as whole as affected parties can accept the consequences of actions in general action (as recipients of zakat, infaq, sadaqah and waqf). The main objective of discourse ethics in religious philanthropy is alleviating poverty, especially for the eight zakat recipients (*fakir*, poor, *gharimin*, and *ibnu sabil*).

Public Sphere in Civic Philanthropy

Public sphere is one of Habermas's most famous concepts, introduced in his habilitation thesis, published in 1962 as *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society*. Public sphere does not include the state, economy, or family, but is a gathering place for individuals to communicate about various themes of public concern. Public sphere is a place for the use of reason in public and the formation of “public opinion.” Historically, structural transformation is a reconstructed history of the rise and fall of public sphere

²⁸ BAZNAS, “Profil BAZNAS.”

²⁹ Jürgen Habermas, *Moral Consciousness and Communicative Action*, Christian Lenhardt and Shierry Weber Nicholsen (Trans.), (*Studies in Contemporary German Social Thought*) (Cambridge, MA: MIT Press, 1990).

³⁰ Habermas, *Moral Consciousness and Communicative Action*, Christian Lenhardt and Shierry Weber Nicholsen (Trans.), (*Studies in Contemporary German Social Thought*).

focused on England, France, and Germany from the early modern era to the mid-twentieth century.

The public (bourgeois) sphere is formed by the ideological separation between public and private. The state and politics are considered “public,” while civil society, the market economy, and the family are considered “private.” Public sphere, according to Habermas, mediates between these two realms.³¹ The participants in the bourgeois public sphere are private individuals, who come together to rationally and critically discuss public affairs, especially government actions. In other words, this public sphere becomes the domain of private individuals who are gathered in public institutions as citizens to convey the needs of society (the bourgeoisie) to the state within the ideal framework of changing political authority into “rational” authority in the media of the public sphere.³²

With this public sphere, Habermas calls it the rise of “communicative power,” which can legitimize the actions of the political system if it is linked to the “administrative power” of the political system.³³ As members of society, private individuals bring decisions into the public domain where they belong that is open to rational discussion and criticism. In this process, participants shape and articulate the common interests of society, referring to ideas about truth, social justice, social welfare, and human rights. In that context, the public sphere in civil philanthropy concerns individuals, civil society, or the private sector for the public interest. Civic philanthropy is a movement of generosity and volunteerism carried out by community institutions, both legal and non-legal entities outside state institutions, such as Lembaga Amil Zakat (Amil Zakat Institution) Nahdlatul Ulama (LAZ NU), LAZ Muhammadiyah (LAZ MU), LAZ Griya Yatim & Dhuafa Foundation (GYD), LAZ Harapan Dhuafa (LAZ Harfa), LAZ Dompot Dhuafa, LAZ Rumah Zakat, LAZ Yatim Mandiri, and so on. In 2023, as recorded in the state (Ministry of Religion), which has received legal permits, there will be 37 national scale zakat amil institutions, 33 provincial scale zakat amil institutions, and 70 district/city scale institutions.³⁴ In this research, only the LAZ Griya Yatim & Dhuafa Foundation in Cilegon City, Banten Province, explained its role in society. LAZ Griya Yatim & Dhuafa Foundation in Cilegon City Province is an organization that operates in the management of zakat, infaq, sadaqah, and other social empowerment programs. This LAZ is one of the institutions on a national scale

³¹ Jürgen Habermas, *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society*, Thomas Burger and Frederick Lawrence (Trans.), (*Studies in Contemporary German Social Thought*) (Cambridge, MA: MIT Press, 1989).

³² Jürgen Habermas, “The Public Sphere: An Encyclopedia Article (1974),” *Crime and Media: A Reader* 3, no. 3 (2010): 11–19.

³³ Jürgen Habermas, “‘Further Reflections on the Public Sphere’, Thomas Burger (Trans.),” in *Calhoun* 1992, 1992, 421–461.

³⁴ BAZNAS, “Profil BAZNAS.”

that received legal permission from the state in 2018.

In Cilegon City, LAZ Griya Yatim & Dhuafa Foundation carries out several activities aimed at helping the community, especially orphans, dhuafa (poor people), and other vulnerable groups. There are six activities carried out by LAZ Griya Yatim & Dhuafa Foundation. LAZ GYD is one of the LAZ that is at the forefront of developing the utilization of ZISWAF funds for empowerment programs based on sharia audit results reports conducted by the Public Accountant office of Abdul Hamid and Partners with Public Accountant registration number: AP-1271 with KAP License Number: 1485/KM.1/2016 states that GYD's financial statements are presented fairly, in all material respects, the financial position of LAZ Griya Yatim & Dhuafa Foundation as of 31 December 2021, as well as financial performance and cash flow for the year ended on that date, by the Statement of Sharia Financial Accounting Standards in Indonesia.

In line with the results of the sharia audit above, the Griya Yatim & Dhuafa Foundation received an Unqualified Financial Audit Opinion Award and got it eleven times in a row. This is inseparable from the public's trust in the LAZ Griya Yatim & Dhuafa Foundation which is always trustworthy and professional in collecting, managing, and distributing zakat, infaq, sadaqah and waqf funds. In practice, the LAZ Griya Yatim & Dhuafa Foundation sees that the social conditions of the people in Cilegon City are still many orphans and poor people who need attention. For example, in Cilegon City you can still often find people bringing small children to beg on the streets on Fridays. Through the Zakat Empowerment program, LAZ Griya Yatim & Dhuafa Foundation tries to be present through activities providing free food assistance in the environment around the Griya Yatim & Dhuafa Foundation dormitory.

Nutritious intake is one of the supporting factors in children's growth. However, not all children can experience this, including orphans and poor people in the environment around the Griya Yatim & Dhuafa Foundation dormitory. Abi Romi said, "we hope that this program can continue to help more people, especially orphans and poor people, and that it can trigger the growth of a movement that cares for orphans and poor people from local people."³⁵ The LAZ Griya Yatim & Dhuafa Foundation in Cilegon City has eighteen programs in the following six fields. *First*, education. In education, three programs are carried out by the Griya Yatim & Dhuafa Foundation. (1) Free Schools (SEGAR) provide full educational assistance to orphans and poor children cared for and fostered in the Griya Yatim & Dhuafa Foundation dormitories throughout Indonesia, including those in the

³⁵ Sumintak, *Wawancara Dengan Abi Roni Pada 10 Agustus* (Kota Cilegon, 2022).

Cilegon City dormitories. (2) Care Compensation for Non-Orphanage Foster Children (SEMPATI), educational assistance provided to children cared for by the Griya Yatim & Dhuafa Foundation who are outside the dormitory in the form of school fees and daily school supplies. (3) Achievement Scholarships (BASIS) are given to foster children who have achievements in both academic and non-academic fields. This program is given as a form of appreciation for their achievements.



Picture 1.1 FRESH Program



Figure 1.2 SEMPATI Program



Figure 1.3 BASIS Program

Second, health. The LAZ Griya Yatim & Dhuafa Foundation has four programs in the health sector. (1) Mother and Child Health Post (PSIA) is an effort to provide free and periodic counseling and examinations for mothers and children to meet their health needs. (3) Ceria Circumcision is part of a program in the health sector which aims to help orphans and poor people who have not had a circumcision, this circumcision is carried out free of charge. This circumcision involves professional medical personnel, and presents entertainment such as clowns, horse carriages and prizes of a bicycle to add to the joy of orphaned and poor children who have been circumcised. (3) Free Ambulance Service is assistance through drop-off and pick-up services to the hospital using an ambulance. With this assistance, it is hoped that it can help reduce the burden on orphans and the poor so that they are not too burdened with additional costs by renting an ambulance from a hospital or clinic. (4) Giya Sehat Clinic is a free health service program for orphans and the poor. This clinic is designed for combining modern and traditional medicine, it is hoped that it can help deal with the health problems of orphans and the poor.



Figure 1.4 PSIA Program



Figure 1.5 Ceria Circumcision Program



Figure 1.6 Ambulance Program



Figure 1.7 Healthy Home Program

Third, empowerment. In empowering the LAZ Griya Yatim & Dhuafa Foundation comes with two flagship programs: (1) Action for Dhuafa Mandiri to Rise and Be Productive (SiMANTAP). This program is in the form of providing business capital to develop the economy to a better and socially functioning level. (2) Skills Training for Orphans and Dhuafa Children (PEKAN). This activity is provided to orphans and poor children through skills training (*life skill*) to develop each child's potential. This training includes skills in assembling computers, mobile phone technicians and motorbike repair shops.



Figure 1.8 SiMANTAP Program



Figure 1.9 PEKAN Program

Fourth, social. In the social sector there are five superior programs. (1) GYD Team Rescue. This aid program is available for victims of natural disasters, such as floods, landslides, earthquakes, tsunamis, and others throughout Indonesia, including Cilegon City. (2) Homecoming Happy is a program greatly missed by those with hometowns, including orphans and the poor. Because at that time it is an opportunity to gather with family and

relatives who are still there to give them joy. (3) THR and Parcel Yatim and Dhuafa is a program assisting orphans and poor people in the form of holiday allowances (Tunjangan Hari Raya) (THR) and parcel every month of Ramadan to take them back to their hometowns. (4) Elderly Development is a program carried out for elderly people (seniors) to fulfill their basic life needs, because in general there are still many elderly people who are alone in their old age, without children and family. (5) Green GYD is an environmental care program carried out by planting green trees and providing rubbish bins for better personal and environmental health.



Figure 1.10 Team Rescue Program



Picture 1.11 Happy Homecoming Program



Picture 1.12 THR and Parcel Program



Figure 1.13 Elderly Development Program



Figure 1.14 Green GYD Program

Fifth, empowering religious figures. In the field of empowering religious figures, there are two superior programs, namely: (1) Assistance for worship facilities which is an empowerment program and assistance in the form of providing funds for the construction of mosques and infrastructure for Muslim worship. (2) The spirit of Da'i is the empowerment and assistance given to preachers who have helped teach Islamic teachings to the community.



Figure 1.15 BSI Program



Figure 1.16 Da'i Spirit Program

Sixth, waqf. The waqf program is a program aimed at donors to donate their assets, one of which is to be able to support and assist the process of building and developing the An-Nawawi Al-Bantani Islamic Boarding School which was built on an area of approximately 1 Ha, and plans for land acquisition covering an area of 5 Ha which has become a target to provide comfort and security in carrying out the teaching and learning process, so that students who come from orphans and poor people can concentrate on the learning activities delivered by the teachers.³⁶



Picture 3.18 Waqf Program

In this public sphere with six areas, sixteen programs, and various activities, LAZ Griya Yatim & Dhuafa Foundation strives to improve the welfare of the people of Cilegon City, especially those who are disadvantaged. It also provides opportunities for a better future for children, orphans, and poor people. The main goal of civil philanthropy in the public sphere is to eradicate poverty.

Deliberative Justice in State Philanthropy

According to Habermas, deliberative justice exists outside the state and in the public sphere. Habermas establishes the principle of discourse ethics in general, and the principle of universalizing ethics in particular, as an alternative reconstruction to Immanuel Kant's first formulation of the categorical imperative that is superior to the latter formulation by its dialogic rather than monological nature and reconstruction of actual practice involving real moral agents.³⁷ In the sense of the principle of universalization, deliberative justice in state philanthropy. State philanthropy is a concept where a country actively provides assistant, support, or contributions for humanitarian and social interests, both within and outside Indonesia. This state philanthropy is carried out through programs, policies or funding

³⁶ Sumintak, *Wawancara Dengan Abi Roni Pada 10 Agustus*.

³⁷ Habermas, "The Public Sphere: An Encyclopedia Article (1974)."

designed to improve community welfare, alleviate poverty, and support sustainable development.³⁸ In Indonesia, the management of generosity and volunteerism of individuals and communities is carried out by state institutions, namely Badan Amil Zakat Nasional (National Zakat Amil Agency) (BAZNAS). Overall, BAZNAS, which is the state philanthropy, has 34 Provincial BAZNAS, 463 BAZNAS Regency/City, 28 Lembaga Amil Zakat Nasional (National Zakat Amil Institutions) (LAZNAS), and 23 Lembaga Zakat Internasional (International Zakat Institutions) (LZI).³⁹

Regarding vision and mission, it can be explained that BAZNAS is a state philanthropy to realize deliberative justice with the vision “to become the main institution for the welfare of the people.” BAZNAS's mission is to build a strong, trustworthy, modern BAZNAS as a non-structural government institution with authority to manage zakat. Second, maximizing national zakat literacy and increasing the collection of ZIS (zakat infaq, sadaqah, and other religious social funds) massively and measurably. Third, maximizing the distribution and utilization of ZIS to alleviate poverty, improve people's welfare, and reduce social inequality. Fourth, continuously strengthen the competency, professionalism, integrity, and welfare of the national zakat amil. Fifth, modernization and digitalization of national zakat management with a data-based management system that is strong and measurable. Sixth, strengthening the national planning, control, reporting, accountability, and coordination system for zakat management. Seventh, building partnerships between muzakki and mustahik with a spirit of mutual help in goodness and righteousness. Eight, increase synergy and collaboration of all relevant stakeholders for national zakat development. Nine, play an active role and become a reference for the world zakat movement.⁴⁰

There are nine goals of BAZNAS, as follows. First, the realization of BAZNAS as a strong, trusted, and modern zakat management institution. Second, the realization of optimal national zakat collection. Third, the realization of effective ZIS distribution alleviates poverty, increases the community's welfare, and reduces social disparities. Fourth, the realization of a national zakat amil profession that is competent, has integrity and is prosperous. Fifth, the realization of a national zakat management system and database that adopts the latest technology. Sixth, the realization of planning, control, reporting and accountability for zakat management with good and standardized management. Seventh, the

³⁸ Abdurrohman Kasdi, “Filantropi Islam Untuk Pemberdayaan Ekonomi Umat (Model Pemberdayaan ZISWAF Di BMT Se-Kabupaten Demak),” *Jurnal Iqtishadia* Vol. 9, no. 2 (2016): 227–245.

³⁹ BAZNAS, “Profil BAZNAS.”

⁴⁰ BAZNAS, “Profil BAZNAS.”

realization of mutual assistance in goodness and righteousness between muzakki and mustahik. Eighth, the realization of synergy and collaboration of all relevant stakeholders in developing national zakat. Ninth, the realization of Indonesia as the center of excellence in world zakat management.⁴¹

BAZNAS' targets are directed at twenty-one targets. First, improving the quality of service to muzakki, mustahik, and others. Second, increase public awareness of paying zakat through official OPZ (organisasi pengelola zakat) (zakat management organizations). Third, increase the growth of the national zakat collection. Fourth, improve the quality of service to mustahik and ZIS beneficiaries. Fifth, increase the benefits of ZIS is an effort to eradicate poverty, improve the community's welfare, and reduce social inequality. Sixth, improving the quality and implementation of the Indonesian National Work Competency Standards in the Zakat Sector. Seventh, encourage the formation and development of the Indonesian zakat amil professional association. Eighth, build a merit *system* in managing zakat human resources at OPZ. Ninth, develop a management system and national zakat management database. Tenth, strengthening information technology infrastructure to support BAZNAS and LAZ service operations. Eleventh, strengthening the national muzakki, mustahik and amil zakat database. Twelfth, strengthening research for product development and national zakat management policies. Thirteenth, develop a national zakat planning system with good and standardized governance. Fourteenth, develop a national zakat control system with good and standardized governance. Fourteenth, develop a reporting and accountability system for national zakat management with good and standardized governance. Fifteenth, develop a muzakki and mustahik participation program in zakat management. Sixteenth, developing OPZ synergy and collaboration in national zakat outreach and education. Seventeenth, develop synergy and collaboration within OPZ distribution and utilization of national zakat. Eighteenth, developing synergy and collaboration in national zakat management with the central government and regional governments. Twentieth, developing synergy and collaboration in national zakat management with the private sector and non-institutions government. Twenty-first, increasing world community recognition of Indonesia's zakat management.⁴²

From the vision and mission, goals, and objectives of BAZNAS above, its role in the perspective of discourse ethics (Islamic norms) in Tasikmalaya Regency is optimal in collecting and distributing by the rules and regulations contained in the Al-Qur'an, Surah at-

⁴¹ BAZNAS, "Profil BAZNAS."

⁴² BAZNAS, "Profil BAZNAS."

Taubah verse 60.⁴³ In addition, it can be explained that in terms of financial reporting in deliberative justice, it was found in BAZNAS Cilegon City that 31,12% was realized from planning Rp15,379,839,708 from Rp. Rp4,786,432,370.⁴⁴

Research Findings

Based on the discussion above, discourse ethics in religious philanthropy, public sphere in civil philanthropy, and deliberative justice in state philanthropy have complementary points of emphasis. Religious philanthropy is based on religious values and spiritual doctrine, emphasizing the moral and ethical obligation to help others. This religious philanthropic emphasis is often associated with zakat, infaq, sadaqah or waqf concepts. Civic philanthropy is based on public awareness (*civic consciousness*) and the principle of social solidarity, which focuses on civil society or non-governmental organization (NGO) initiatives to overcome social disparities and eradicate poverty, such as LAZ Griya Yatim & Dhuafa Foundation. Meanwhile, state philanthropy is focused on redistribution policies by the state through taxes and social welfare programs (*welfare state*) and poverty alleviation. The state acts as the main actor who manages and channels resources for the public interest through BAZNAS.

From the three points of emphasis of philanthropy, it can be concluded that philanthropy emphasizes the ethical discourse of moral and ethical obligations to help others, to overcome social inequalities, and for the public interest. Samsul Hidayat, Sub-coordinator of Zakat Empowerment at the Regional Office of the Ministry of Religion, Banten Province, said that “zakat amal organizing institutions, such as BAZNAS, Unit Pengumpul Zakat (UPZ) (Zakat Collection Unit), and even at the LAZ level should focus on managing and distributing people's funds appropriately and optimally for the common good.”⁴⁵ For this reason, the role of the LAZ Griya Yatim & Dhuafa Foundation complements the role played by the religious ZISWAF movement and the state BAZNAS. Philanthropy can be interpreted as a voluntary action for the public good or public interest in the public sphere.

The ethical emphasis of the discourse on moral and ethical obligations, the organizers of amal zakat, has greatly influenced poverty alleviation in Cilegon City. In 2020, the poverty rate of the people of Cilegon City was 3.69%, but in 2022 it was 4.24%,

⁴³ Nine Haryanti, Yini Adicahya, and Rizky Zulfia Ningrum, “Peran Baznas Dalam Meningkatkan Perekonomian Masyarakat,” *Iqtisadiya: Jurnal Ilmu Ekonomi Islam* 7, no. 14 (2020): 103–112.

⁴⁴ BAZNAS Kota Cilegon, “Laporan Realisasi Tahun 2022,” in *Laporan*, 2022, 1.

⁴⁵ Sumintak, *Hasil Wawancara Tentang Filantropi Islam Di Kota Cilegon* (Kota Cilegon, 2022).

indicating an increase in the poverty rate of 0.55%. The increase in poverty rates is lower than other districts/cities, for example Serang City with a poverty rate of 6.06% in 2020.⁴⁶ The low poverty rate in Cilegon City is influenced by the realization of BAZNAS distribution in Cilegon City based on *asnaf* (recipients) of 31.12% in 2022.⁴⁷ Deliberative justice according to Habermas demands that policy social issues, including those related to poverty alleviation, are not only based on decisions taken by the government or political elites, but must also involve the voices and participation of the people who directly feel the impact.⁴⁸ The eighteen LAZ programs of the Griya Yatim & Dhuafa Foundation are part of the direct participation of the community who feel the impact. In this context, the attached data shows that the low poverty rate in Cilegon is related to certain programs, deliberative justice will ensure that poor people are invited to participate in designing, developing, and evaluating these programs. By involving marginalized, poor, or orphaned, and underprivileged groups in the process, they can voice needs that are more specific and appropriate to their local conditions.⁴⁹

Research analysis

In the study of the philosophy of deliberative justice, according to Habermas, public sphere is an arena where people can discuss freely to form joint opinions and wills. In this context, justice can only be achieved through a deliberation process that is inclusive, symmetrical, and free from domination.⁵⁰ LAZ Griya Yatim & Dhuafa Foundation's philanthropic practice in the public sphere for the common will is known as inclusive philanthropy, aiming to realize deliberative justice.⁵¹ Justice is not solely seen from the results of policies, but rather from the process of their formation. Habermas emphasized that fair policies result from open and rational public consultation, where all parties are treated equally and allowed to express their opinions. In Habermas's view, justice is not determined by a particular authority, but rather by a deliberative procedure that ensures that every decision is tested through rational public argumentation and is open to criticism. Fair and legitimate decisions in a deliberative system are those accepted by society through rational

⁴⁶ Badan Perencanaan Pembangunan Daerah Pemerintahan Kota Cilegon, *Laporan Keterangan Pertanggungjawaban (LKPJ) Walikota Cilegon Tahun 2020* (Kota Cilegon, 2021), <https://cilegon.go.id/home/>.

⁴⁷ Cilegon, "Laporan Realisasi Tahun 2022."

⁴⁸ Muthhar Mohammad Asy'ari, "Membaca Demokrasi Deliberatif Jurgen Habermas Dalam Dinamika Politik Indonesia."

⁴⁹ Muthhar Mohammad Asy'ari, "Membaca Demokrasi Deliberatif Jurgen Habermas Dalam Dinamika Politik Indonesia."

⁵⁰ Habermas, "The Public Sphere: An Encyclopedia Article (1974)."

⁵¹ Muthhar Mohammad Asy'ari, "Membaca Demokrasi Deliberatif Jurgen Habermas Dalam Dinamika Politik Indonesia."

consensus reached in democratic discussion.⁵²

In the context of poverty alleviation, Inas Nasrullah as the Zakat and Waqf Organizer of the Cilegon City Ministry of Religion Regional Office revealed that “all LAZs operating in the Cilegon City area can coordinate to be able to synergize with each other in the administration of zakat, infaq, sadaqah and endowments.”⁵³ The state facilitates through BAZNAS, LAZ Yayasan Griya Yatim & Dhuafa, and religious ZISWAF as a national consensus to play a role according to their respective points of emphasis to realize deliberative justice so that the distribution of zakat, infaq, sadaqah or waqf is truly for fair welfare in society which is multicultural.

Conclusion

This research confirms that inclusive philanthropy is an effective strategy in overcoming poverty in Indonesia, especially in multicultural cities like Cilegon. An effective strategy was carried out by BAZNAS Cilegon City and LAZ Griya Yatim & Dhuafa Foundation with a realization of 31.12% based on *asnaf*. Eighteen LAZ programs of the Griya Yatim & Dhuafa Foundation demonstrate effective strategies for overcoming poverty in Cilegon City. By applying Habermas's deliberative justice approach, inclusive philanthropy provides a more just and equitable solution, where social assistance is not only based on religious, ethnic or racial background, but also on economic need and vulnerability. The research results show that philanthropic institutions like the LAZ Yatim & Dhuafa Foundation have created a significant social impact through programs designed to empower poor groups without discrimination.

In addition, this research highlights the importance of social dialogue and participation of individuals and society in the public sphere to ensure deliberative justice is achieved. Through an inclusive approach, philanthropy is a form of generosity and a tool for strengthening social solidarity and overcoming economic disparities in multicultural societies. This research also identified several challenges, especially in terms of coordination between religious philanthropy, civil philanthropy, and state philanthropy as well as a lack of public awareness about the concept of inclusive philanthropy.

As a recommendation, this research proposes that the government through state philanthropy play a more active role in supporting inclusive philanthropy through more structured policies and better coordination with religious philanthropic institutions and civil philanthropy. In addition, educational campaigns to increase public understanding of the

⁵² Habermas, “The Public Sphere: An Encyclopedia Article (1974).”

⁵³ Sumintak, *Hasil Wawancara Tentang Filantropi Islam Di Kota Cilegon*.

importance of participation in inclusive philanthropy can help optimize contributions from all levels of society. Thus, inclusive philanthropy can be a more effective tool for alleviating poverty and promoting deliberative justice in Indonesia. To achieve this hope, this research has limitations, namely that it has not implemented an educational campaign pattern so that the existence of BAZNAS and LAZ contributes directly to reducing poverty rates in Cilegon City. Also, further research is needed in the form of inclusive philanthropic action research involving several interfaith universities in Indonesia.

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