

Philanthropy According to Elementary School Children's Thoughts Based on the Simplicity and Generosity of the Prophets and Apostles

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Abstract

Islamic philanthropy comes with moral values based on a humanist spirit. This research aims to provide a description of philanthropy according to the thoughts of elementary school (SD) children based on the simplicity and generosity of prophets and apostles. The approach in this research uses quantitative descriptive. The sample came from students of 5 elementary schools in the administrative area of Pemalang District with the sampling technique used was random sampling. Meanwhile, the analysis technique uses the method of hypothesis testing on signs, hypothesis testing via the khai-square distribution (X^2), and hypothesis testing on changes (Mac Nemar change test). This research concludes that according to the understanding of elementary school children, philanthropy is something important and useful. Judging from the number of students who provide philanthropy, it can be concluded that the proportion of elementary school (SD) students who do not provide philanthropy is not constant and therefore the cause is significant factors. In other words, a certain treatment or stimulus is needed to provide elementary school students with an understanding of philanthropy. The conclusion obtained after the treatment or stimulus was that there was a change in behavioral preferences for giving philanthropy after the treatment or stimulus in the form of understanding the simple behavior and generosity of prophets and apostles was given.

Keywords: Elementary School Children; Philanthropy; Simplicity; Generosity

Abstrak

Filantropi Islam hadir dengan membawa nilai-nilai moralitas yang di dasari oleh semangat humanis. Penelitian ini bertujuan memberikan deskripsi terkait filantropi menurut pemikiran anak sekolah dasar (SD) dengan mendasarkan pada perilaku kesederhanaan dan kedermawanan nabi dan rasul. Pendekatan dalam penelitian ini menggunakan deskriptif kuantitatif. Sampel berasal dari siswa 5 Sekolah Dasar yang berada dalam wilayah administrasi Kecamatan Pemalang dengan teknik pengambilan sampel yang digunakan random sampling. Sedangkan teknik analisis menggunakan metode pengujian hipotesis atas tanda, pengujian hipotesis melalui distribusi khai-kuadrat (X^2), dan pengujian hipotesis terhadap perubahan (Mac Nemar change test). Penelitian ini menyimpulkan bahwa filantropi menurut pemahaman anak Sekolah Dasar merupakan sesuatu yang penting dan bermanfaat. Dilihat berdasarkan jumlah siswa

yang memberikan filantropi, disimpulkan bahwa proporsi jumlah siswa Sekolah Dasar (SD) yang tidak memberikan filantropi tidak konstan dan karena itu penyebabnya adalah faktor yang bersifat signifikan (significant factors). Dalam kata lain, diperlukan suatu perlakuan atau stimulus tertentu untuk memberikan pemahaman terkait filantropi kepada siswa Sekolah Dasar. Kesimpulan yang didapatkan setelah adanya perlakuan atau stimulus bahwa terjadi perubahan preferensi perilaku untuk memberikan filantropi setelah perlakuan atau stimulus berupa pemahaman perilaku sederhana dan kedermawanan nabi dan rasul diberikan.

Kata Kunci: *Anak Sekolah Dasar; Filantropi; Kesederhanaan; Kedermawanan*

INTRODUCTION

Islam teaches its adherents to cherish and love each other. Everyone has a different character, some are generous, some are stingy. A person who has a loving and merciful soul will be close to Allah and the Messenger of Allah and everyone around him. On the other hand, someone who has no compassion for others, especially weak people, will be distant from Allah, the Messenger of Allah and the people around him. So in the end they are also far from heaven and close to hell. Life is beautiful if everyone can love each other. In the world of education, it is very important to instill generosity at every level of education, especially in students so that in the future they will become people with social sensitivity. A developed and successful nation is determined by the quality and characteristics of the nation itself, through an education system that produces each student's (output), apart from being academically smart, also smart in its application, physically and mentally intelligent.

The word "philanthropy" is a new term in Islam, however recently a number of Arabic terms are used as its equivalent. Philanthropy is sometimes equated with *al-'ata' al-ijtima'i* which means social giving, *al-takaful al-insani* which means humanitarian solidarity, *'ata' khayri* which means giving for good, or *sadaqah* which means alms. The term *sadaqah* is already known in Islam, but the term Islamic philanthropy is an adoption of the word today (Saripudin, 2016).

Islamic philanthropy comes with moral values that are based on a humanist (humanity) spirit, that humans are equal to other humans, so it is important to eliminate all existing forms of discrimination, especially to maintain the sustainability of human life on this earth. The development of social capital in the era of globalization is really needed, considering that today's free market economy is truly fierce and cruelly competitive. One of the basics of social capital (human capital) apart from knowledge and skills is people's ability to associate (connect) with each other (Sulkifli, 2018).

Generosity comes from the Greek, namely philanthropy, which consists of two words, namely *philein* which means love and *anthropos* which means human, is someone who loves fellow humans, so that they donate something they have in the form of time, money and energy to help other people (Sholikhah et al., 2021). Philanthropy comes from the Western world and means generosity. Generosity comes from the word benefactor, which means someone who likes to give alms or is generous. Generosity is a person's

kindness towards others. Generosity is an attitude of giving property to other people without asking for their rights and that is a commendable trait. Generosity is part of the noble character that a person can have through two things. Firstly, it can be had because of natural habits that have been given and are natural to every person. Second, it can be owned through practice, habituation and experience (Triani, 2021).

Cultivating the character of generosity can be done through exemplary methods, advice, habituation or monitoring, and punishment. And through approaches, namely social behavior and cognitive moral development. As well as strategies used through routine, spontaneous, exemplary and conditioning activities. And in the form of cultivation, namely caring for yourself, caring for friends and younger classmates, caring for teachers and caring for the social environment. Which is the cultivation of the character of generosity through donation and alms activities through activities, namely daily activities such as daily charity activities, social service, community service, visiting when a friend is sick or affected by a disaster (Nofiaturrahmah, 2017).

The position of the Prophet Muhammad was used as a complete human figure as an example for his followers in various life activities. Because his words, actions and decrees are believed to be a reference to the second source of Islamic sharia or what is called *al-Hadith*. Meanwhile, the Prophet's *sirah* is a reflection of the life journey of the Prophet Muhammad which includes morals and all his activities which are understood conceptually as principles, rules and laws for Muslims. Therefore, the attention of Muslims is very great, especially Muslim intellectuals, giving birth to thousands of works that have not stopped until now. Because the journey of the Prophet Muhammad's life can also be said to be a "metaphor" meaning an object or concept, based on a figure or similarity. This means making the Prophet's life a central example for humans who aspire to success in this world and the hereafter (Siregar, 2013).

Infag comes from the word *anfaqa* which means to spend something (treasure) for an interest. Meanwhile, alms comes from the word *sadaqoh* which means a gift given by a Muslim to another person spontaneously and voluntarily without being limited by a certain time or amount. Alms means a gift given by someone as a virtue that hopes for the pleasure of Allah SWT and a reward alone (Amalia, 2014).

In the Indonesian dictionary, philanthropy is read as philanthropy meaning love or generosity towards others. Conceptually, philanthropy in Islam includes *zakat*, *infag*, alms and waqf. All of these concepts are important Islamic teachings, which are contained in the holy book Al-Qur'an and the Hadith of the Prophet Muhammad SAW. These four philanthropic concepts combine religious, social and economic dimensions at once. Worshipful, because it carries out God's commands, and social because it supports less fortunate groups in society. Philanthropy has a broad range of meanings from charity. Both are based on kindness and compassion for others, but charity tends to be individual, sporadic, and its management is conventional. Meanwhile, philanthropy is progressive, the movement is planned with measurable goals and involves organizations, both government, private companies and non-governmental initiatives.

Based on the background above, this research aims to provide a description of philanthropy according to the thoughts of elementary school (SD) children based on the

simplicity and generosity of prophets and apostles. The questions to be answered consist of three questions, including: (1) whether philanthropy according to elementary school children's understanding is something important and useful, (2) What is the significance of elementary school (SD) children in giving philanthropy, and (3) Changes in behavioral preferences elementary school (SD) children after being given behavior or stimulus in the form of examples of the behavior of simplicity and generosity practiced by the prophets and apostles.

A number of experts have conducted research on this matter as in this literature review. Among others, Farid Naya, (2014), "Sakha' in the Hadith Perspective," *TAHKIM: Journal of Law and Sharia*, Vol. 10, no. 2, 169-188). This article uses a descriptive research method with a literature study approach, namely collecting hadiths regarding the urgency of being generous. The results and discussion of this article are to explain the main themes of hadith regarding protecting oneself from begging, paying zakat, and helping others who are in need. Filman Maulana, (2016), "Instilling the Values of Generosity in IPNU Organizational Activities in Ranting Sampang, Sampang District, Cilacap Regency," Publisher of the Faculty of Tarbiyah and Teacher Training IAIN Purwokerto. This article uses a descriptive analysis method, namely describing or providing an overview of the cultivation of charitable values through data or samples that have been collected. The results and discussion of this article are to explain the cultivation of the values of generosity in the activities of the IPNU organization in Ranting Sampang which are related to *akhlakul karimah*, especially the cultivation of an attitude of generosity through several methods and methods so as to produce the habit of filling *infaq* and cash. Al-Asy'ari, A (2018), "Increasing Generous Attitudes from the Perspective of Imam Al-Ghazali," Publisher of the Department of Sufism and Psychotherapy, Ushuluddin Faculty of Sciences and Humanities, UIN Walisongo Semarang. This article uses a qualitative approach with Al-Gazali's perspective. The results and discussion of this article are that the generous attitude according to Imam Al-Ghazali today is that happiness will be achieved through virtues of the soul such as the knowledge of good morals. To obtain a generous attitude in the world, start by having noble morals. The novelty of the research conducted lies in the targeted respondents' understanding of elementary school children and in data analytical techniques that use 3 non-parametric statistical hypothesis testing methods.

LITERATURE REVIEW

Philanthropy has a number of goals that are not solely religious, but also social and political. For example, there are philanthropic institutions whose targets are only social services, with the belief that by providing services, the burden of poverty on society can be reduced or even eliminated. Meanwhile, there are also philanthropic institutions that are engaged in social change, making social justice their main goal (Nikmah, 2021). In other words, these two philanthropic models aspire to a better social life by paving the way for its realization through a number of economic, political, legal and so on empowerments.

Islam inherently has a philanthropic spirit. This can be found in the verses of the Koran and the Hadith of the Prophet which recommend and even require its people to give charity (Pramesti, 2020). As stated in surah Al-Baqarah verse 215:

"They ask about what they do for a living. Answer: "Whatever wealth you earn should be given to parents, relatives, orphans, the poor and people who are on a journey." and whatever good you do, Allah is All-Knowing" (Al-Baqarah: 125).

Meanwhile, in the Hadith it is stated that the Prophet SAW. said:

"Good deeds become a barrier to the path of evil, secret alms can quench God's anger, friendship can prolong life, and every good deed is sadaqah. "The owner of good in this world is the owner of good in the afterlife, and the owner of bad in this world is the owner of bad in the afterlife, and the first to enter heaven is the owner of good" (HR. At-Tabarani).

Referring to the Koran and Hadith, philanthropy in Islam is an act of kindness based on faith, namely alms. Philanthropy, as charity, is a very fundamental ethical teaching in the Islamic religion.

METHODS

The approach in this research uses quantitative descriptive. The sample came from students of 5 elementary schools in the administrative area of Pemalang District with the sampling technique used was random sampling. Meanwhile, the analysis technique uses the method of hypothesis testing on signs, hypothesis testing via the khai-square distribution (X²), and hypothesis testing on changes (Mac Nemar change test). Hypothesis testing on signs is applied to prove the truth of a hypothesis related to the occurrence of two different conditions after a stimulus is given. Meanwhile, the impact created after the stimulus is given cannot be measured through numbers, but only in the form of signs. The sign itself can be a positive (+) or negative (-) sign. For hypothesis testing, the chi-squared distribution (X²) is applied because the research results are in the form of discrete and categorical data which are grouped into at least two sample groups. Through this hypothesis testing method, researchers determine decisions regarding the causes of a situation. In terms of whether the situation occurred because of significant factors or chance factors. Meanwhile, hypothesis testing for changes is carried out to ensure whether or not there is a change in preferences, before and after treatment (before and after treatment research design), this method is called the Mac Nemar change test.

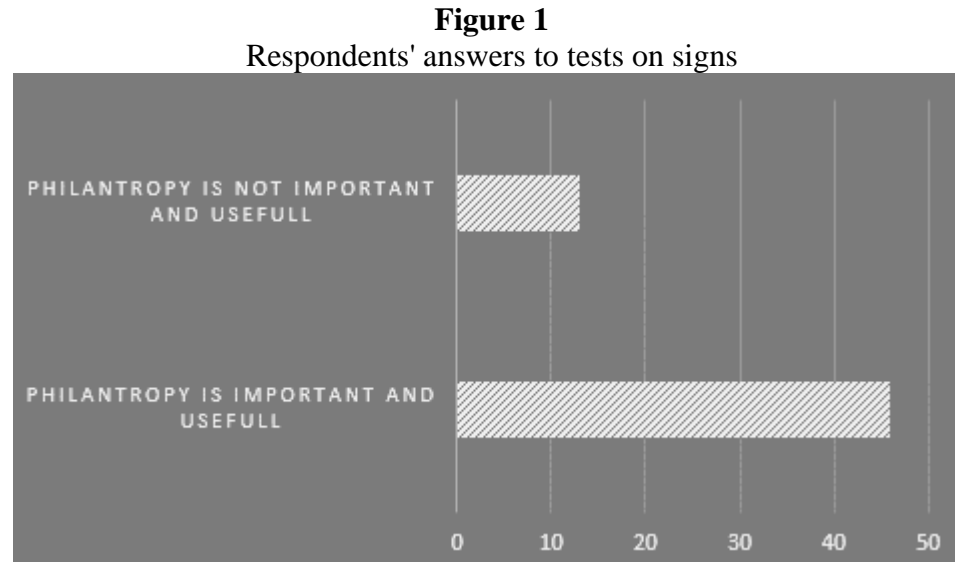
DISCUSSION

Philanthropy According to Elementary School Children's Understanding

Linguistically, philanthropy means generosity, magnanimity, or social donation; something that shows love to humans. Literally, philanthropy is defined as a conceptualization of the practice of giving, service, and voluntary association to help others in need as a form of caring for others. Basically, philanthropy is a charity activity, giving, charity, or donating which is based more on the view of inviting society to realize social justice and general benefit (Zanil et al., 2020).

Based on hypothesis testing on signs, information was obtained regarding elementary school (SD) children's understanding of philanthropy. The intended

understanding is related to whether philanthropy is important or not and whether philanthropy is useful or not. Information regarding this is shown in Figure 1 below:



From the data display listed in Figure 1, it can be seen that 46 respondents answered positively while 13 respondents answered negatively. So because the number of positive signs is greater than the number of negative signs, the hypothesis testing that is applied is a right-sided test. Some hypothesis testing steps that must be taken include:

Formulate the null hypothesis and alternative hypothesis. The null hypothesis essentially states that philanthropy according to elementary school children's understanding is something that is not important and useful. Meanwhile, the alternative hypothesis states that according to the understanding of elementary school children, philanthropy is something important and useful. For this reason, in this case the null hypothesis and alternative hypothesis are formulated symbolically as follows:

$$\begin{aligned} H_0 &: P_{\text{Philanthropy is important and useful}} = P_{\text{Philanthropy is not important and useful}} \\ H_a &: P_{\text{Philanthropy is important and useful}} > P_{\text{Philanthropy is not important and useful}} \end{aligned}$$

In connection with this case, the significance level applied is 5% or 0.05. In the khai-square table, the khai-square value for a degree of freedom of 1 and a significance level of 0.05 is 3.841. Meanwhile, for the testing criteria for this case, the hypothesis testing applied is the right-hand side test. So, the test criteria applied in this case are that the null hypothesis is accepted if

$$\chi^2 \leq 3.841$$

Meanwhile, the null hypothesis is rejected if

$$\chi^2 > 3.841$$

Next to calculate the khai-square value. In the table, the number of differences or positive signs (n_1) is 35 and the number of differences or negative signs (n_2) is 47. So, based on the formula for calculating the khai-square value that has been displayed, the khai-square value is equal to

$$x^2 = \frac{[(n_1 - n_2) - 1]^2}{n_1 + n_2}$$

$$\frac{[(46 - 13) - 1]^2}{(46 + 13)} = \frac{1024}{59} = 17.356$$

Based on the calculation results above, the khai-square value is 17.356. The khai-square value is greater than the khai-square value in the table of 3.841. Thus, the null hypothesis which states that philanthropy according to elementary school children's understanding is something that is not important and useful is rejected. On the other hand, the alternative hypothesis which states that according to the understanding of elementary school children, philanthropy is something important and useful can be accepted.

Islam recommends that Muslims do philanthropy so that wealth does not only circulate among rich people (QS. al-Hasyr: 7). In this context, the Qur'an often uses the terms *zakat*, *infaq* and alms which contain the meaning of charity. Generosity in Islam includes broad dimensions of goodness such as *zakat*, *infaq*, alms, and waqf are terms that indicate the official form of Islamic philanthropy. This Islamic philanthropy system was formulated by the jurists by taking reference to the Koran and the Prophet's hadith regarding detailed provisions, such as types of assets, minimum levels, amounts, and other rules. The Qur'an does not introduce the term *zakat*, but alms. However, in the discourse setting the use of the terms *zakat*, *infaq* and alms sometimes also contain special meanings and are also used differently (QS. at-Taubah: 60) (Madjakusumah & Saripudin, 2020).

The verses of the Koran talk about philanthropy in the form of His commands in the concepts of *zakat*, *infaq*, *sadaqah*, grants to create and maintain the benefit of life and human dignity, and Allah SWT created the Shari'a which regulates how to use wealth well. One way to utilize wealth is to implement the concept of philanthropy, this is contained in the Koran and then made clear by Allah with its actualization in the Prophet Muhammad SAW. When referring to the Koran, there is an Islamic economic system in the application of *zakat*, *infaq*, *shadaqah*, such as prioritizing opportunity and income (Ali Imran: 180, at-Taubah), not approving waste (al-Isra: 26), not approving speculation and dishonest and fraudulent practices (Hud: 85-86) (Linge, 2015).

The desire to become a philanthropist is very tempting for people who long for the faith and pleasure of the Owner of Wealth. This desire is open to anyone, except those who always maintain stinginess and greed. Knowing the nature of wealth for Muslims is very important. Because, without understanding it, humans will actually be enslaved by wealth. Treasures that are supposed to protect humans actually make people unable to sleep and stay calm because they have to protect their assets. Owning the wrong property will make the property backfire on him. On the other hand, wealth can be a tool to get to heaven, but it can also plunge one into hell.

The Qur'an encourages Muslims to optimize the implementation of *zakat*, *infaq*, alms and waqf, both collection and distribution. Optimizing *ziswaq* will have a major influence on increasing welfare and economic activity. As stated in several verses in the Qur'an, such as in surah al-Rum verse 39 and surah al-Taubah verse 60 and verse 103. And as Rasulullah SAW stated in his hadith as in the book Al-Hadith Al-Mukhtaroh: "...A person who is full while his neighbor is hungry does not believe."

Ibn Hazm said: *"It is the duty of the rich in every country to provide for the basic needs of the poor, and the authorities must compel them to do so if the funds collected from zakat and fai' are insufficient for this purpose. The ruler must fulfill the basic needs of the poor such as food, summer and cold clothing, and housing that will not only protect them from the hot sun and rain, but will also provide them with privacy"*.

Islam as a humanist religion and *rahmatan li 'al-ālamīn* presents itself as a religion with a philanthropic face. This form of philanthropy is extracted from religious doctrine originating from the Koran and Hadith which is modified through the mechanism of *ijtihad* so that the institutions of *zakat*, *infaq*, alms and waqf emerge, the aim is so that the wealth does not only revolve around people who are rich, but also all layers feel the spin of the money. In a broader sense, the expansion and acceleration of the circulation of money is a representation of other economic and social activities, therefore in Islam there are two ways of distributing assets, namely obligatory and sunnah (Bahjatulloh, 2016).

Thus, the positive impact of zakat philanthropy on human life is clearly visible. Daud Ali explains in detail the positive impacts contained in zakat philanthropy, namely: a) As an embodiment of being grateful for the blessings of Allah SWT, increasing wealth and rewards, as well as cleansing the muzakki's soul from the traits of servility, *tama'* (greedy), envy, envy and others. ; b) Become a means of social protection from poverty and its impacts; c) Realizing social solidarity and affection between fellow humans; d) Manifestation of a life of helping each other in goodness and piety; e). To be a solution to overcome economic disparities in society; f). Fostering and developing social stability; g) Becoming a way to realize social justice (Arifin, 2021).

The Significance of Elementary School Children in Providing Philanthropy

Islam commands its people to love giving, and Rasulullah SAW is an example for Muslims to love giving charity to anyone. Islam teaches its followers to have a generous spirit with the aim of purifying one's soul, realizing high social sensitivity, tolerance for poor relatives, an important opportunity to remember Allah's gift from the various blessings He has given. Live simply and not be extravagant or extravagant, and to distribute wealth in the way of Allah, simply hoping for the blessing of Allah SWT. Apart from that, Islamic law aims to realize the pleasure and spaciousness of the heart of someone who receives alms, the glue of Islamic unity, the creation of a dynamic society, fond of helping each other. This emphasizes that Islam is a religion that has one goal, one foundation and one obligation (Nofiaturrahmah, 2017).

Figure 2

Grouping of elementary school students who provide and do not provide philanthropy



In this study, the proportion of elementary school students who do not give philanthropy in each observation group is denoted by P_{Dn} . In essence, the null hypothesis states that the proportion of elementary school (SD) students who do not give philanthropy is constant and therefore the cause is chance factors. Meanwhile, the alternative hypothesis essentially states that the proportion of elementary school (SD) students who do not give philanthropy is not constant and therefore the cause is significant factors. So, the null hypothesis and alternative hypothesis are formulated symbolically as follows:

$$\begin{aligned} H_0 &: P_{D1} = P_{D2} = P_{D3} = P_{D4} = P_{D5} \\ H_1 &: P_{D1} \neq P_{D2} \neq P_{D3} \neq P_{D4} \neq P_{D5} \end{aligned}$$

Regarding the significance level used in the testing process, this research uses a significance level of 5% or 0.05. Based on the description in this research, the number of elections observed or the number of proportions that exist is 5. So, the degrees of freedom are 4 ($5 - 1$), if the significance level is 0.05 and the degrees of freedom are 4, then the khai-square value in the table is 9,488. Thus, the test criteria applied in this research are that the null hypothesis is accepted if $X^2 \leq 9,488$. Meanwhile, the null hypothesis is declared rejected if $X^2 > 9,488$.

The first time, the khai-square value is calculated by determining the proportion of the number of political parties declared failed in each election to the total sample size. The proportion values are:

$$\frac{0 + 5 + 1 + 2 + 5}{59} = 0,22$$

Next, the expected frequency value is calculated. The calculation of the expected frequency value is applied to the number of individuals who have "good" and "not good"

traits. In accordance with the context of this research, the expected frequency value is calculated as follows

$$\begin{array}{llll} e_{11} = & 0,22 \times 11 = & 2,424 & e_{21} = & 11 - 2,424 = & 8,576 \\ e_{12} = & 0,22 \times 11 = & 2,424 & e_{22} = & 11 - 2,424 = & 8,576 \\ e_{13} = & 0,22 \times 16 = & 3,525 & e_{23} = & 16 - 3,525 = & 12,475 \\ e_{14} = & 0,22 \times 8 = & 1,763 & e_{24} = & 8 - 1,763 = & 6,237 \\ e_{15} = & 0,22 \times 13 = & 2,864 & e_{25} = & 13 - 2,864 = & 10,136 \end{array}$$

After the calculation of the expected frequency value has been completed, it is then placed to the right of the actual number of elementary school (SD) students who give and do not give philanthropy. This step needs to be taken to facilitate the process of calculating the khai-square value and also to make it easier to read the numbers listed in the calculation.

Table 2
Expected Frequency Value and Actual Frequency

CHARACTERISTIC	Group 1	Group 2	Group 3	Group 4	Group 5	Total
The proportion of elementary school students who do not give philanthropy	0(2,424)	5(2,424)	1(3,525)	2(1,763)	5(2,864)	13
the proportion of elementary school students who give philanthropy	11(8,576)	6(8,576)	15(12,475)	6(6,237)	8(10,136)	46
Total	11	11	16	8	13	59

The khai-square value calculated in this research is sought using the following calculation

$$\frac{(0 - 2,424)^2}{2,424} + \frac{(5 - 2,424)^2}{2,424} + \frac{(1 - 3,525)^2}{3,525} + \frac{(2 - 1,763)^2}{1,763} + \frac{(5 - 2,864)^2}{2,864} + \frac{(11 - 8,576)^2}{8,576} + \frac{(6 - 8,576)^2}{8,576} + \frac{(15 - 12,475)^2}{12,475} + \frac{(6 - 6,237)^2}{6,237} + \frac{(8 - 10,136)^2}{10,136} =$$

$$2,423729 + 2,738414 + 1,809078 + 0,031943 + 1,592217 + 0,684967 + 0,7739 + 0,511261 + 0,009027 + 0,449974 = 11,02451$$

As is known from the calculation above, the khai-square value of the calculation result is 11.02451. Meanwhile, the khai-square value in the table for a significance level of 5% and a degree of freedom of 4 is 9.488. Because the calculated khai-square value is smaller than the khai-square value in the table, the null hypothesis is rejected and the alternative hypothesis is accepted.

Basically, most philanthropists believe that the behavior of giving charity is a religious command and will be rewarded by God Almighty Allah SWT. This belief in getting a reward is the main driver of charitable behavior. A behavior that is essentially very noble, where there is a calling of the soul to support or at least help ease the burden on people who are experiencing difficulties (Aiz, 2020).

One of the verses of the Qur'an that recommends carrying out philanthropic activities is Surah al-Baqarah verse 177. The essential virtue is faith in Allah SWT, His messengers, His books, His angels, and the Last Day. with perfect heart trust and accompanied by pious deeds. True faith must be accompanied by pious deeds that educate the soul, correct social relations, and make them stand on the foundation of love, friendship, unity, and social help or solidarity, and this is reflected in the following things; giving the treasures he loves to people in need, as an expression of affection for them and in order to give them help to attract them to a better life (Zanil et al., 2020).

Islam guides its people to have a generous and kind soul, with a willingness to provide assistance without being asked. Emphasis on donations and alms is the right means to help create a socially caring society, because in essence every individual cannot live alone, but definitely needs the help of other people. Infaq is not only material, such as money or goods, but can also be non-material in the form of skills or expertise. This instrument is not targeted at individuals, but at groups of people who will later be useful for their welfare. For example, donation money is used to build mosques, schools or Islamic boarding schools (Murti, 2017).

Changes in Behavioral Preferences Related to Philanthropy After Being Given an Understanding of the Simple Behavior and Generosity of Prophets and Apostles

Discussing generosity, the Prophet is the main role model who should be a role model. Generosity has become an inherent character for him. His generosity was not driven by a desire to boast or to be praised, but he did this noble attitude based on sincerity to gain the pleasure of Allah. He was very concerned about the poor and orphans. He regularly provides assistance to poor Muslims who do not have jobs or whose wealth has been used up to fight *fi sabilillah*. Sometimes generosity goes to the extent that it trumps personal and family interests. He sometimes gave something to a poor person even though he really needed it. He was able to do this because his heart was decorated with patience and illuminated with asceticism. His heart is not tied to worldly problems. Allah says: "*and they prioritize (muhajirin), above themselves even though they also need them*" (Al-hasyr: 9).

As narrated by Sayyidah Aisyah r.a that Rasulullah saw. Never feel full for three days in a row. He experienced this condition until he died. "Actually, if we want to say Aisyah, we will be full every day but we prioritize other people more than ourselves. Even though Rasulullah's life was very simple in matters of charity, Rasulullah was very concerned. He always provides assistance or donations according to his ability. The Prophet always considered the things he gave small, even though the amounts were very large. Every time someone asked him for help, he would give what he had. He never refused any request.

One day someone came asking the Messenger of Allah for help... then he gave him a number of sheep which filled a field between two mountains. Then the oaring returned to his people and said, *"You convert to Islam. In fact, Muhammad was not afraid of being lacking (fakir) when giving aid. On another day he was given a cash prize of ninety thousand dirhams. Then he put the money on the mat and distributed it to the people present until it was finished."*

On his way home from Hunain, Rasulullah saw. Several people from the Arab village visited him. They asked the Prophet for treasure, and pushed him until the Prophet leaned against a tree. They snatched the prophet's clothes. Then stood up and said, *"give me my clothes back. If I had as a pet some of the grass in this desert, I would share it with you. You will not know me as a curmudgeon, a liar or a coward."* (HR Muslim).

There is much more about the generosity of the Prophet Muhammad. Among them is that one day he was given some money from Bahrain, the Messenger of Allah said to his friend. *"put (the money) in the mosque"*. The money given included the most money the Prophet had ever received. Then the Messenger of Allah left the house to go to the mosque to perform congregational prayers. He didn't care about the money at all. After finishing the prayer, he went to the place where the money was placed and sat next to it. Every time someone passed by, he gave him money until there was not a single dirham left. Because generous, Rasulullah saw. Never refuse someone who begs on the grounds that they don't have money. One day the Messenger of Allah. A guest arrived who asked him for help, then the Messenger of Allah said, *"I don't have anything. Sell something and I will cover (the item comes back to you). If I have the money I will reimburse the cost of your goods (what you sold)."*

A Companion, Jabir r.a said, "When Rasulullah was sitting, a small child came up to him and said to him, *"In fact, my mother is asking for clothes from you. And his mother said to him, go back to the Messenger of Allah and say to him, my mother asks for the clothes you are wearing."* The child returned and expressed his mother's wishes. The Prophet entered the house and took off the clothes he was wearing and then gave them to the little child. The time for prayer has arrived. Bilal had finished saying the azdan and the Muslims were waiting for the Messenger of Allah to lead the prayer. However, the Messenger of Allah had not yet gone out and cleaned up his clothes because he had given them to the child.

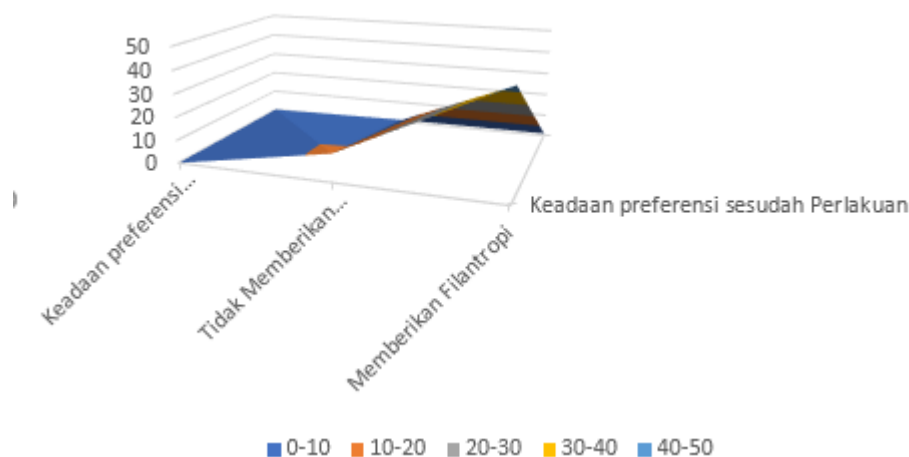
One day ar-Rabi' bint Mu'awidz came to the Messenger of Allah bringing a tray of dates and other fruits. When he was about to go home, the Prophet gave him as much jewelry and gold as he could hold in his hand. This is what Aisyah said every time the Messenger of Allah. Receiving a gift, he gives a reply to the person who gave him the gift. Rasulullah saw. Very happy when there are dishes that are eaten together. The more people who join, the Messenger of Allah, the happier he is. When the month of Ramadan arrived, the Prophet did not store a single dish in his house. He was the most generous and generous person.

A friend asked the Prophet, *"Which şodaqah is the most important? Rasulullah answered the meaning: "namely şodaqah that you give when you are in good health and still have high spirits, still have hopes of being rich and worry about being poor. "Don't*

delay (giving Sadaqah) until your life reaches your throat so you say, so and so gets such a share, so and so gets such a share and so and so goes to so and so." (HR al-Bukhari)

The following is a summary of the answers given by respondents, the data is depicted in Figure 3. After the data was obtained and simplified, then hypothesis testing was carried out regarding changes. The Mac Nemar change test is applied to ascertain whether or not there is a change in behavioral preferences after being given treatment or stimulus in the form of understanding examples of conscious and generous behavior implemented by prophets and apostles.

Figure 3
Hypothesis Testing on Changes Mc Nemar change test



From the data display listed in Figure 3, several hypothesis testing steps that must be carried out include:

Formulate the null hypothesis and alternative hypothesis. The null hypothesis essentially states that there is no change in behavioral preferences for giving philanthropy after treatment or stimulus in the form of understanding the simple behavior and generosity of prophets and apostles is given. Meanwhile, the alternative hypothesis states that there is a change in behavioral preferences for giving philanthropy after treatment or stimulus in the form of understanding the simple behavior and generosity of prophets and apostles is given. For this reason, in this case the null hypothesis and alternative hypothesis are formulated symbolically as follows:

$H_0 : P_{\text{Philanthropic giving behavior preferences}} = P_{\text{Philanthropic giving behavior preferences have not changed}}$

$H_a : P_{\text{Philanthropic giving behavior preferences}} \neq P_{\text{Philanthropic giving behavior preferences have not changed}}$

In connection with this case, the significance level applied is 1% or 0.01. In the khai-square table, the khai-square value for a degree of freedom of 1 and a significance level of 0.01 is 6.635. The khai-square value in the table of 6.635 is the basis for

formulating test criteria and final conclusions. Therefore, the hypothesis testing criteria applied is that the null hypothesis is accepted if

$$x^2 \leq 6.635$$

Meanwhile, the null hypothesis is rejected if

$$x^2 > 6.635$$

If the hypothesis testing procedure carried out in this case has reached the stage of calculating the khai-quadra value, several calculation steps must first be taken. The results are shown briefly in the 2 x 2 table below.

Table 3

Respondents' Preferences for Providing Philanthropy

State of preference before Treatment	State of preference after treatment	
	Providing Philanthropy	Not Providing Philanthropy
Not Providing Philanthropy	12	1
Providing Philanthropy	45	1

Then, based on the data display in table 3, the khai-square value is calculated by applying the following formula. In this case, the khai-square value is:

$$x^2 = \frac{\left[A - \left(\frac{A+D}{2}\right)\right]^2}{\frac{A+D}{2}} + \frac{\left[D - \left(\frac{A+D}{2}\right)\right]^2}{\frac{A+D}{2}}$$

$$x^2 = \frac{\left[12 - \left(\frac{12+1}{2}\right)\right]^2}{\frac{12+1}{2}} + \frac{\left[1 - \left(\frac{12+1}{2}\right)\right]^2}{\frac{12+1}{2}} = \frac{30,25}{6,5} + \frac{30,25}{6,5} = 9,3077$$

Based on the calculation results in the previous stage, the khai-square value is 9.3077. This value is greater than the khai-square value in the table of 3.841. Thus, the null hypothesis which states that there is no change in behavioral preferences for giving philanthropy after the treatment or stimulus in the form of understanding the simple behavior and generosity of prophets and apostles is given is rejected. On the other hand, the alternative hypothesis which states that there is a change in behavioral preferences for giving philanthropy after treatment or stimulus in the form of understanding the simple behavior and generosity of prophets and apostles is declared accepted.

The balance between spiritual piety and social piety is a commandment of the Islamic religion, both the teachings contained in the Koran and in the hadith of the Prophet Muhammad. And one of the forms of social piety is providing Islamic philanthropy, this is a form of gratitude for the gift of sustenance that Allah SWT has given to philanthropists, as well as a sense of empathy for fellow Muslims in the hope of lightening their burdens in life. A pious philanthropist will carry out the commands of Allah and His Messenger with

full sincerity and full awareness that property and wealth should not continue to revolve around the rich alone, therefore with Islamic philanthropy the results of wealth and wealth can be enjoyed by the needy, the poor, the underprivileged, orphans, and those who have the right to receive them to improve their welfare in the fields of economics, health and education (Al-Mubarak & Muslim, 2020).

Spiritual piety and social piety need to be formed from an early age, perhaps through education and teaching carried out in primary and secondary schools. These two forms of piety are like two currencies that cannot be separated from each other, so that spiritually pious people become more grounded and have a real influence on the surrounding environment.

Socrates argued that the most basic goal of education is to make someone good and smart. In Islamic history, Rasulullah Muhammad SAW, the last Prophet in Islamic teachings, also emphasized that his main mission in educating humans was to strive for the formation of good character. Next, thousands of years after that, the formulation of the main goal of education remained in the same area, namely the formation of a good human personality. World-renowned Western education figures such as Klipatrick, Lickona, Brooks, Goble seem to echo the echoes voiced by Muhammad SAW. That morals, morals or character are inevitable goals of the world of education. Likewise, Martin Luther King agreed with this idea by saying, "Intelligence plus character, that is the true aim of education". Intelligence plus character, that is the true goal in education (Majid & Andayani, 2010).

Islamic morals can be said to be Islamic morals, namely morals that originate from the teachings of Allah and the Prophet. Islamic morals are deeds that are open in nature so that they can be an indicator of whether a person is a good or bad Muslim. These morals are the fruit of correct faith and sharia. Fundamentally, these morals are closely related to human events, namely khaliq (creator) and makhluk (created). The Prophet was sent to perfect human morals, namely to improve the relationship between creatures (humans) and khaliq (Allah Ta'ala) and good relations between creatures and creatures. The word "perfect" means that morals are multilevel, so they need to be perfected (Habibah, 2015). This shows that morals vary, from very bad, bad, average, good, very good to perfect. Before the Prophet was tasked with perfecting his morals, he himself already had perfect morals. Pay attention to the words of Allah SWT in Surah Al-Qalam [68]: 4: *"And indeed you (Muhammad) truly have great character"*

In the verse above, Allah SWT. has confirmed that the Prophet Muhammad SAW. have great morals. This is a basic requirement for anyone whose job is to improve the morals of others. Logically, it is impossible to improve other people's morals unless their own morals are good. Because of his perfect morals, Rasulullah SAW should be used as *uswah al-hasanah* (good role model). The word of Allah SWT in surah Al-Ahzab [33]: 21: *"Indeed, the person of the Messenger of Allah is a good example for you and for people who hope to meet Allah and the Hereafter and remember Allah as much as possible."*

CONCLUSION

This research concludes that according to the understanding of elementary school children, philanthropy is something important and useful. Based on hypothesis testing on signs, the khai-square value is 17.356. The khai-square value is greater than the khai-square value in the table of 3.841. Thus, the alternative hypothesis which states that according to the understanding of elementary school children, philanthropy is something important and useful can be accepted. Generosity has an important role in strengthening the unity of the people. The trials and tribulations that occur in society can be overcome by this generosity, and with this noble characteristic, love and brotherhood will be firmly embedded in the depths of the hearts of every Muslim. Judging from the number of students who provide philanthropy, based hypothesis testing via the khai-square distribution (X^2), the khai-square value of the calculation result is 11.02451. Meanwhile, the khai-square value in the table for a significance level of 5% and a degree of freedom of 4 is 9.488. Because the calculated khai-square value is smaller than the khai-square value in the table, the null hypothesis is rejected and the alternative hypothesis is accepted.

It can be concluded that the proportion of elementary school (SD) students who do not provide philanthropy is not constant and therefore the cause is significant factors. In other words, based on hypothesis testing on changes Mc Nemar change test, the khai-square value is 9.3077. This value is greater than the khai-square value in the table of 3.841. Thus, the alternative hypothesis which states that there is a change in behavioral preferences for giving philanthropy after treatment or stimulus in the form of understanding the simple behavior and generosity of prophets and apostles is declared accepted. A certain treatment or stimulus is needed to provide elementary school students with an understanding of philanthropy. The conclusion obtained after the treatment or stimulus was that there was a change in behavioral preferences for giving philanthropy after the treatment or stimulus in the form of understanding the simple behavior and generosity of prophets and apostles was given. The recommendation given based on this research is that efforts or efforts are needed to provide a basic understanding of philanthropy for young children, especially children who fall into the elementary school category. The advice given to other researchers is to carry out research using more comprehensive analytical methods, such as combining qualitative and quantitative methods.

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