

Altruism As a Motive For Implementing Community Welfare Programs Through Islamic Philanthropic Funds: Case Study of Baitul Maal Hidayatullah Empowerment Actors

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Abstract

The Amil Zakat Institution (LAZ) is an institution that serves the community for the welfare of society through Islamic Philanthropy funds. But the LAZ program is not yet compatible with other welfare goals; there is an issue of politicization that befalls religious organizations so that the focus of amil zakat institutions tends not to lead to community development. This paper will discuss the altruistic motives of implementing social welfare programs amidst the issue of identity politics in Indonesia. This research is based on a study of the motives for helping altruism in accordance with the goals of just social welfare reflecting Islamic philanthropy's goals. The research uses a qualitative approach with motive analysis using discourse texts from interviews with informants from Hidayatullah and Baitul Maal Hidayatullah (BMH) linked to theory to produce conclusions. The study results explain that aspects of altruism, starting from the encouragement, actions, and goals of the actors in BMH, have similarities that lead to community welfare so that altruism motives reflect what they do as implementing welfare programs based on the Islamic religion. Hidayatullah does not carry out practical politics as a basis for actors in the empowerment process to focus on community welfare.

Keywords: *altruism; community welfare; empowerment actors; islamic philanthropic; motive*

A. INTRODUCTION

This paper will discuss the altruistic motives of actors implementing social welfare programs originating from the utilization of Islamic philanthropic funds during the issue of identity politics in Indonesia. Islamic philanthropy is included in social community funds collected based on religion and used to achieve prosperity. Maftuhin (2017) writes that philanthropy has two elements: voluntary action, which means caring for others through efforts to create welfare, and the public interest, which means action or giving for humanitarian purposes or organizations that provide humanitarian assistance. Islamic philanthropy aims to uphold human dignity for the welfare of the people (Yunita, 2016).

Previous research has discussed idealistic motives, which have been described in Firlis research (2021) on humanitarian assistance by the International Committee of the Red Cross (ICRC) and another study by Atmeh (2020) explaining motives in the Corporate Social Responsibility (CSR) program. Latief (2016) discusses the contribution of Islamic philanthropy to the development of Islamic education in Indonesia. Studies on the politicization that occurred in religion during the Indonesian presidential election in 2019 (Ronaldo, 2021). No previous research study material discusses the altruistic motives of implementing community welfare programs funded through Islamic philanthropy and occurring during a period of identity politics.

Fauziah (2008) mentions three philanthropic activities in Islam, zakat, alms/infaq, and waqf. Until now, the power of Islam in Indonesia is still large, as seen from the potential for driving the community's economy through the obligation of zakat. Indonesia has the largest Muslim population, as many as 209,120,000 (87.2%). Based on the Zakat Potential Mapping Indicator (IPPZ), Indonesia's zakat potential in 2020 is recorded at IDR 327.6 trillion or equivalent to 2.12% of GDP in 2020, IDR 15,434.2 trillion (Puska BAZNAS, 2021). Zakat is a significant funding potential for community development originating from religious movements managed by one of them non-profit, non-governmental organization, or the Amil Zakat Institution. According to Pujiati's (2022) research, the concept of zakat management can be adopted from tax management to make it more effective because of its great potential to assist funding development.

The Islamic philanthropic management organization is a third-sector institution outside the government and private sector and a non-profit organization based on religion. According to Hasibuan (2003), an organization is a process of determining, grouping and managing various activities needed to achieve common goals. Non-profit organizations aim to serve the community without prioritizing profit for themselves (Sulaiha, 2014) with three characteristics: organizational resources from donors, producing goods and or services without the aim of cultivating profits, and no ownership (Widodo, 2001). Non-profit organizations engaged in managing Islamic philanthropic funds are shaded by religion-based organizations to welfare the social life of Muslims (Manara, 2018).

However, the current condition of religious movements is being politicized and used as a political weapon of power which invites division and gives rise to egoism in religion and organization. The 2019 Indonesian presidential election has succeeded in creating hate politics due to the contestation and tug-of-war of religious symbols, namely Muslim identity and clerical identity. The politicization of religion that occurs most frequently at this stage is the politicization of language, religious symbols, and narratives, leading to religious selfishness and identity politics (Ronaldo, 2021). Religious egoism, according to Quintan Wiktorowicz in "Islamic Activism: A Social Movement Theory Approach," is more triggered by efforts to maintain religious symbols for the benefit of the existence of the

group or itself. In fact, according to Wiktorowicz (2004), the emergence of egoism in religion is a side effect of a fight between religious actors, such as fighting for influence before the community of followers, occupying positions of power, social positions, and others.

Politics is synonymous with power in an area to develop, carried out by competition between individuals and groups. The struggle for positions of power is related to egoism that occurs in politics, so politics has to do with egoism. Identity politics arises because of differences between individuals and, on the other hand, creates "rigidity" in individuals who can trigger actions to elevate themselves and place their interests above the interests of others or are called selfish. KH Yahya Cholil Staquf stated that many religious groups still view interreligious relations as political competition, so religion is used as a political weapon to fight for power (Wicaksono, 2022).

If actors in religious organizations adopt a selfish attitude in managing Islamic philanthropic funds, they have violated the goals of Islamic philanthropy to achieve just prosperity in society. According to Auguste Comte in Taufik (2012), in giving help, humans have two motives, altruism and selfishness. Selfish helping behavior aims to seek benefits for oneself (the helper) or takes advantage of the person being helped, while altruistic helping behavior is helping solely for the good of the person being helped. Comte calls this helping behavior altruism.

The issue of identity politics, which highlights the relationship between power politics and religion, impacts the scrutiny of religious organizations in Indonesia, which continues to this day (Hasib, 2022). There are differences in identity between Islamic Religion-based organizations tasked with managing Islamic Philanthropy funds in Indonesia. The perpetrators of Islamic philanthropy should not mix philanthropic goals with politics because they are not in accordance with philanthropic goals, which should be based on altruism. Altruism is defined by Myers (2012) as a motive to increase the welfare of others by utilizing Islamic philanthropic funding that the people and returns for the welfare of the people collect.

The community forms the Amil Zakat Institution in Indonesia to collect, distribute and utilize zakat (Puska BAZNAS, 2021). One of the large national-scale LAZs in Indonesia is Baitul Maal Hidayatullah, under the auspices of the Hidayatullah organization. Hidayatullah is a large religious organization in Indonesia but, until now, has not been directly involved in practical politics in Indonesia. "*Since long ago, Hidayatullah did not allow his cadres to engage in practical politics. Hidayatullah wants his cadres to focus on the real sector of good deeds, business charity, da'wah charity, tarbiyah, social, economic development of the people, and so on,*" stressed the Secretary General of PP Hidayatullah Abu A'la Abdullah. "*Politics is for worship*"; Politics is not just about fighting for power. Husaini, caretaker of Attaqwa College (ATCO) Hidayatullah Depok, West Java, 2021.

“Hidayatullah has made tarbiyah (education) and da'wah the main areas of jihad. Educating the nation's life, educating the public, and enlightening the ummah with Islamic teachings, the values of monotheism, and the principles of the one and only God are essential parts of jihad,” said Dr. Nashirul Haq of the Central Executive Board (DPP) Hidayatullah.

This study is based on the motives that actors should have in implementing social welfare programs that utilize Islamic religious philanthropic funds that uphold fair welfare. Altruism motives reflect the goals of Islamic philanthropy, which prioritizes helping others for the welfare of the people who are deserving of those engaged in welfare programs. This discussion is important because of the conditions in Indonesia, which face issues of identity politics that bring the Islamic religion into politics, which negatively impacts the mentality of the people because of political interests that do not reflect religious goals.

B. METHOD

This paper was written based on the results of field research regarding the Motives of Community Economic Empowerment Actors in the Utilization of Islamic Philanthropy in the Hidayatullah Organization in East Java Province. The research used a qualitative approach emphasizing meaning, reasoning, and definition and prioritizing the process rather than the result. The conditions could change according to the conditions in the field (Rukin, 2019). The research subjects were conducted on humans, empowerment actors in the East Java Baitul Maal Hidayatullah environment as an institution that utilizes Islamic philanthropy to become a community welfare program. The objects in this study are empowerment actors from religious-based social organizations who carry out Islamic philanthropy and manifest it as community empowerment, Hidayatullah. The research data comes from primary data obtained from interviews with empowering actors in Baitul Maal Hidayatullah, secondary data from magazines and publications of Baitul Maal Hidayatullah, and documentation data from literature studies of books and journals. Informants who become data sources are divided into several categories and positions as follows:

Table 1. Research informants and their position

Category	Amount	Position
Institution head	3 people	Head of the East Java DPW
		Director of the East Java As-Sakinah Cooperative
		Head of East Java Mushida
Institutional administrator	3 people	East Java Representative BMH Program Division
		Secretary of BMH East Java Representative
		East Java As-Sakinah Cooperative Secretary

Category	Amount	Position
Empowerment Executor	5 people	Planners and executors of As-Sakinah Cooperative empowerment (2)
		Planners and implementers of BMH empowerment programs (2)
		Dai Tangguh implements empowerment in remote areas of the Tengger Tribe, East Java

Source: Data 2022

Motive analysis was conducted using discourse texts from interviews with informants from Hidayatullah and Baitul Maal Hidayatullah and expressions derived from published media interviews. The analysis was carried out by connecting the theory and the data results in the field to produce conclusions regarding altruism as a motive for implementing community welfare programs through Islamic philanthropic funds.

C. RESULTS AND DISCUSSION

Philanthropy is one of the three approaches to promote welfare, including poverty alleviation, namely the social service (social administration), social work, and philanthropy approaches (Midgley, 1995). Compared to philanthropy based on Islam, becoming Islamic philanthropy is the concept of religious obligations, religious morality, and social justice. The essence of the goals of philanthropy and religion is social justice to prevent the concentration of wealth and create a circulation of wealth to maintain the level of economic equity (Rahmawati, 2020).

The potential for zakat obligations of the Indonesian people is a potential for national development funding that can be utilized to carry out community economic development programs that the community can manage through the Amil Zakat Institution (LAZ). Philanthropy is also interpreted as “voluntary action for the public good” or voluntary action for the public interest (Payton, 2008). Maftuhin (2017) writes that philanthropy has two elements: voluntary action, which means caring for others through efforts to create welfare, and the public interest, which means action or giving for humanitarian purposes and or organizations that provide humanitarian assistance.

The mandate of zakat law No. 11 of 2011 states that the primary goal of the National philanthropic management institution is to participate in poverty alleviation with specific targets. The mandate was assigned to Hidayatullah's Baitul Maal Hidayatullah unit by carrying out fundraising, managing funds, to utilizing funds. The utilization of Islamic Philanthropy funds is closely related to community empowerment activities in the long term. The concept of philanthropy in Islam is firmly based on a paradigm that human dignity is fundamental to be maintained and even fought for. In line with empowerment

activities that aim to increase the dignity of layers of society who are currently unable to escape poverty and underdevelopment (Wibowo, 2013).

The empowerment carried out by Baitul Maal Hidayatullah is carried out by individual actors who run community welfare programs resulting from the utilization of Islamic Philanthropy. Actors in this activity have the urge as humans to carry out an act of welfare activities to achieve community empowerment goals on a certain basis. Every human being has a motivated action or acts with an urge to achieve a goal, including human activities in empowering fellow human beings must have a motive. Motives cannot be observed directly but can be explained by looking at their behavior through stimulation, encouragement, or power generation for the emergence of a certain behavior (Adi, 1994). Motive actions are actions taken by humans because of a perceived need so that the action aims to achieve a goal (Uno, 2016).

The aspects contained in motifs are based on the definitions of motifs from Bercloun and Steiner, and W.A. Gerungan is an urge from within humans to perform a behavior that is useful for achieving goals. Three keywords describe motives: psychological drives (intentions), behavior (behaviors/actions), and goals. Not all of these three aspects can be seen in real terms to determine the motives of an individual, aspects that can be seen and expressed are the behavior and goals of an individual (Santoso, 2010).

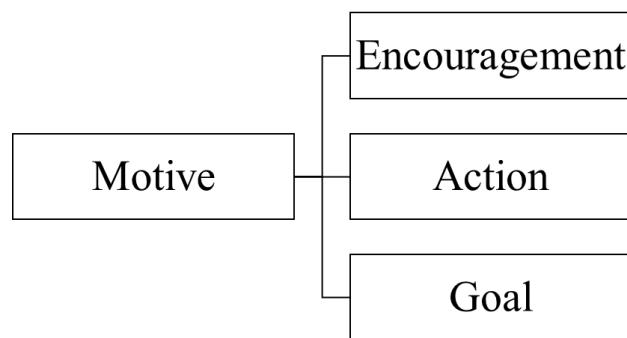


Figure 1. Three aspects of human action motives

The motive in individual psychology is not easy to see but can be identified through encouragement in behavior as described in attribution theory by Fritz Heider (1958). Attribution theory explains the causes of individual behavior and the basis for individuals to perform an action or decide to act in specific ways. According to Heider, in observing social behavior, the first thing that needs to be determined is the cause of individual behavior, external causality (environment), and internal causality (psychological) (Morissan, 2015).

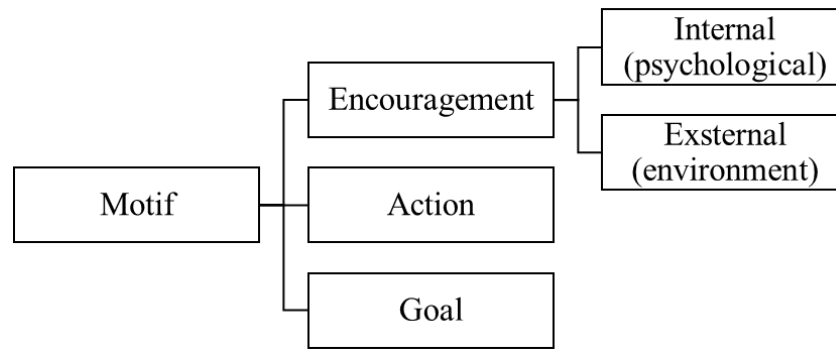


Figure 2. Aspects of motives based on the causes of encouragement to behave

According to Heider, attribution is divided into internal or dispositional attribution and external attribution or environmental attribution. Internal attribution is behavior from the person concerned caused by traits or dispositions (psychological elements that precede behavior). External attribution is a person's behavior that comes from the situation of the place/environment or outside the person concerned. Based on the text analysis of the interview results, it can be seen the tendency of the informants' answers with the following data:

Table 2. Analysis of the motivation for welfare program actors

Encouragement	Source of Encouragement	Informant Discourse
Internal encouragement	1. Call of the soul	<i>"Tanggung jawab dari panggilan jiwa"</i> <i>"Secara pribadi memang takdirnya begitu"</i>
	2. Empathy	<i>"Sukanya begitu"</i>
	3. Ideals	<i>"adanya panggilan jiwa, dimana Allah menyuruh kita untuk saling berbagi dan menolong sesama"</i> <i>"Panggilan hati agar bisa berbagi bersama umat"</i> <i>"Motivasi dari diri saya sendiri melihat kondisi Suku Tengger yang minoritas Islam dan wilayah dengan cuaca ekstrim"</i> <i>"Saya bercita-cita menjadikan suku tengger ini menjadi lautan jilbab atau sholawat"</i>
External encouragement	1. Organizational mandate based on Vision and Mission	<i>"Ada amanah dari donatur, muzakki untuk menyampaikan dana-dana ini dengan tepat sasaran, amanah, dan berhasil"</i> <i>"Amanah undang-undang zakat No 11 tahun 2011 disebutkan bahwa tujuan utama dari lembaga zakat, amil, filantropi"</i>
	2. Congregational trust	

Encouragement	Source of Encouragement	Informant Discourse
	3. Legislative trust	<p><i>“Semangat amanah undang-undang itu yang harus kita kerjakan, semangat dan amanah kelembagaan pun juga harus tetapi kita kawal”</i></p> <p><i>“Agar visi dan misi kita dan orientasi kita pada jamaah kita tetapi terwujud”</i></p> <p><i>“Kita membangun bisnis akan tetapi tidak pure bisnis yang orientasinya duniawi, yaitu tetap didasari sesuai visi dan misi organisasi”</i></p> <p><i>“Visi dan misi organisasi kita visinya adalah membangun peradaban Islam”</i></p>

Source: Results of 2022 data analysis

Based on the results of discourse analysis from the interviews with informants, some of the motivations behind the informants became drivers of the welfare program carried out by Baitul Maal Hidayatullah. Internal motivation comes from the psychology of everyone who in this discussion has a position as people who participate in empowerment. They consciously state that the encouragement widely expressed is a soul calling related to conscience as a human being to choose to do something. In addition to having a calling, there is also encouragement from a sense of empathy for others and aspirations within oneself in carrying out empowerment for certain goals.

In addition to internal drives whose causes cannot be inferred from the naked eye but can be identified from the informants' expressions, there are also drives whose causes can be identified because they come from outside the perpetrator. External encouragement comes from the environment around the empowerment actor, which causes an individual to carry out empowerment activities for the community. The mandate of the Hidayatullah Organization as the main organization of the Baitul Maal Hidayatullah is the most frequent expression and is often conveyed by informants. Hidayatullah is a religious organization that upholds religious values in every activity.

Movements acting in the name of religion have a holy purpose of serving God without any reason by practicing religious teachings that humans must be patient, helpful, not hateful, not divided, and have no grudges (Van De Beek, 2005). The movement carried out by Baitul Maal Hidayatullah has a religious goal, Islam, which is oriented towards preaching to the community so that the lives of Indonesian people are directed by religion. Every program driven by Hidayatullah is carried out to support the organization's vision, to build Islamic civilization with the aim of preaching religion.

In accordance with the discussion of the theoretical basis, religion has a role in the emergence of motives for empowering actors in Hidayatullah. The teachings of Islam are realized in the formation of Hidayatullah cadres, according to its mission to produce quality cadres in the sense of Islamic and social qualities. Hidayatullah uses the systematic method of revelation, "a method that refers to the events of the revelation of the Qur'an which were given to the Prophet Muhammad SAW sequentially, so it is a method or way of educating people in Hidayatullah so that they can become true Muslims" Ustadzah Retno interviewed, Head of Mushida East Java, Tuesday, 23 August 2022. People in Hidayatullah are first educated to know the systematics of revelation or how to fully embrace Islam as a provider before engaging in congregational life in society.

Motives are determined based on the goals and actions carried out by humans because motives are related to actions carried out with the encouragement of a goal. The motives of the perpetrators of empowerment in Hidayatullah can be seen through two elements, the purpose of utilizing the results of Islamic philanthropy and the actions in operating the results of Islamic philanthropy. Activities in philanthropy, which means 'Love others, which comes from the rules of the Islamic Religion, are Zakat, Infaq/Alms, and Endowments which are encouraged to achieve the goal of just human welfare. Religion encourages philanthropy by religion to love one another by assisting in the form of property and facilities to those in need (Gaus, 2008) but not as compassion but as a process of self-purification and peace of mind for zakat payers guided by the Al-Qur'an. an. *"Take alms of their wealth, wherewith thou mayst purify them and mayst make them grow and pray for them. Lo! thy prayer is an assuagement for them. Allah is Hearer, Knower."* Surah At Taubah 103.

The Islamic funding instrument in the form of zakat can support community development in accordance with philanthropic goals, "voluntary action for the public good", which is designed for social change that has a massive impact on social justice with good management of zakat management institutions. Baitul Maal Hidayatullah, which participates in the management of Islamic Philanthropy funds, sees zakat as perfecting the human creed to realize the goal of cleansing the soul, defeating lust and lust that comes from the love of wealth, and protecting humans from becoming selfish humans who only think about enriching themselves (Suspenti, "Zakat and Changes in Character", Mulia Magazine July 2022). Actions carried out by Baitul Maal Hidayatullah for the welfare of the community are carried out with programs for providing consumptive funds and using productive funds, which are realized through empowerment programs.

The third aspect of motive is the goal because every behavior has a goal; Charles N. Cofer explained the direction of behavior (behavior goals) because every behavior activity has a goal to be achieved (Santoso, 2010). The goals discussed in this chapter are the goals of the perpetrators of empowerment in Hidayatullah, which are based on philanthropic

funding so that the goals of the actors can be broken down into three, the goals of empowerment, the goals of Islamic philanthropy, and the goals of individual actors. individuals in carrying out empowerment. Following are the results of the analysis of information interview data as an empowerer at Hidayatullah:

Six levels of heading are allowed as follows:

Table 3. Purpose of empowering actors

Actor's Purpose	Informant Discourse
Give help to others	<p><i>"Harus ada kemauan untuk memberikan sebagian keuntungannya untuk sesama selain itu juga adanya panggilan jiwa, dimana Allah menyuruh kita untuk saling berbagi dan menolong sesama"</i></p> <p><i>"Infaq dan sedekah adalah penguatan umat, salah satu bentuk ta'awun, saling membantu sesama umat"</i></p> <p><i>"Pemberdayaan yang bersifat membantu sesama adalah tugas manusia didunia untuk membantu sesama"</i></p> <p><i>"Tanpa disuruh membantu pun kita harus saling membantu"</i></p> <p><i>"Masyarakat yang harus dibantu mana yang membutuhkan"</i></p> <p><i>"Roda penggerak dibidang dakwah Pendidikan, ekonomi, dan sosial kemanusiaan"</i></p> <p><i>"Agar bisa berbagi bersama umat agar mampu membantu masyarakat menjadi berdaya"</i></p> <p><i>"Karena ini adalah tugas, kami ditugaskan. Sebagai manusia ini seharusnya menjadi tugas kita"</i></p> <p><i>"Ketika kita membantu hajat orang lain maka Allah akan membantu hajat kita di akhirat nanti"</i></p> <p><i>"Sebaik-baik manusia adalah yang memberi manfaat kepada orang lain"</i></p>

Source: 2022 interview results

Based on the discourse text of the interview results in the table, it is known that informants often mention the goals of individuals as actors in community welfare programs, to help others and carry out tasks and orders. These goals become the basis for actors to move and act to carry out empowerment activities. The results of the objective analysis can become data to find out the motives of the actors in Baitul Maal Hidayatullah as individuals who participate in the utilization of Islamic Philanthropy. Hidayatullah's view as the parent of Baitul Maal Hidayatullah regarding the management of zakat is the basis of the spirit of

the actors because this religious basis is the basis for moving towards the goal. Hidayatullah's view of the purpose of zakat in human life and Indonesia is as follows:

1. Zakat funds are a form of ta'awun or help to the good done by Muslims to help their brothers and sisters in accordance with Islamic religious law.
2. Utilization of zakat funds becomes a real action to help society towards just welfare.
3. Achieving blessings through the zakat funding process for community welfare.

The first basic goal of an empowerment actor being able to move about carrying out empowerment activities is because of assignments and orders. These tasks and orders can be psychological and theological. Psychologically, humans feel they have a duty to help others, and theologically, humans have a duty in this world as caliphs. Khalifah can be interpreted as the role of humans as God's "representatives" on earth who are given the mandate to administer, manage, and utilize the earth and all its contents while remaining submissive and obedient to the rules set by Allah SWT (Jasmin, 2016). Humans have tasks that are ordered on a socio-religious basis, as caliphs and other tasks come from orders from the organization that oversees the empowerment actors. Hidayatullah is an organization that has empowerment actors who are regenerated by instilling organizational goals to become the basis for the movement of empowerment actors.

The purpose of assisting others can be interpreted as a form of helping individuals to other individuals or a group in need. The word "fellow" is addressed to Muslims or fellow Muslims. Therefore, the purpose of helping that is expressed aims to benefit other people who are still in one bond of the Islamic Religion in accordance with the teachings of Islam "The best human being benefits others. other". The purpose of giving help and help is also explained in altruism, voluntary action to improve the welfare of others without thinking about self-interest (Myers, 2012).

Individual motives in humanitarian activities or helping the community can be distinguished into two categories: altruism and egotistical (self-interest), opposites. Altruism motives are voluntary actions to improve the welfare of others without thinking about self-interest (Myers, 2012), while motives based on self-interest think about self-interest (Rachel, 2004 in Agoes, 2014). The theory of altruism put forward by Auguste Comte stated that there are three categories of altruism, psychological altruism, behavioral altruism, and ideological altruism. The term altruism was coined by the French philosopher and sociologist Auguste Comte (1798-1857). Derived from the Italian word *altrui*, meaning "to others" or "belonging to others", "altruism" was introduced as an antonym of "egoism" to refer to the totality of instincts about others in humans (Monroe, 2001).

The concept of psychological altruism concerns the motives that people have for acting the way they do. Helping others does not count as (psychologically) altruistic unless the perpetrator has the welfare of others in mind as the ultimate goal. In contrast, the concept of evolution or behavioral altruism concerns the influence of behavior on survival and that increasing the fitness of others at the expense of their fitness is altruistic (evolutionary). Sober and Wilson believe that altruistic and egoistic tendencies are adaptive for survival (Sober and Wilson, 1998 in Piliavin, 2001). The concept of altruism can be identified by knowing the act of helping others and the goals for the welfare of others. Based on Sober and Wilson's description of altruism, the motives of empowering actors in Hidayatullah can be analyzed according to the description of the data as follows:

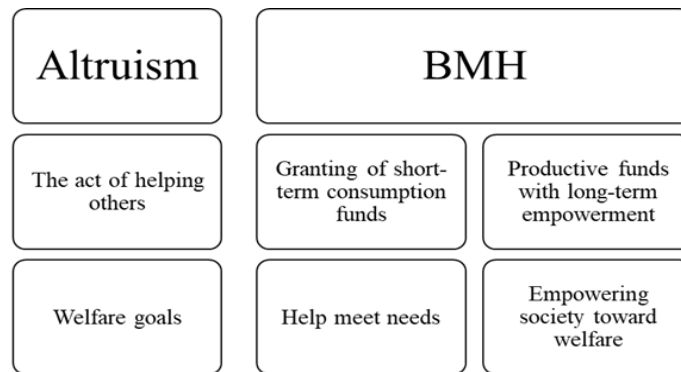


Figure 3. Aspects of altruism in the Baitul Maal Hidayatullah (BMH)

BMH carries out zakat utilization activities through two schemes, providing consumptive funds and productive funds through empowerment activities. In order to achieve community welfare, BMH designed an empowerment program that was believed to be able to alleviate poverty in society through synergistic work. However, not all programs can be aimed at community empowerment because basically, our society still needs assistance in the form of consumptive funds. An example of charity activities carried out by BMH is the Muharram Bangkit program, BMH provides compensation packages to orphans and poor people, this program is a direct gift but is carried out on a regular basis and gives priority to children whom BMH or children assisted by Hidayatullah empowers.

Muharram Bangkit BMH Bahagiakan 655 Anak Yatim di 21 Titik di Jatim
Agustus 11, 2022 / Tinggalkan Komentar / Berita / Oleh BMH



Figure 4. The Muharram Bangkit Program BMH East Java 2022
Source: Website BMH 2022

Even though BMH conducts charity programs, BMH continues prioritizing trust for welfare through community empowerment programs. The implementation of the empowerment program by Baitul Maal Hidayatullah is always enshrined in articles and news both from the BMH website and from the media. This news shows openness to muzakki regarding the mandate of the Philanthropy Fund given to BMH to be managed into a program that helps the community. Transparency or openness positively affects the trust of zakat management institutions (Isthikomah, 2019), including the disclosure of information submitted to the public regarding programs that have been implemented as a duty and responsibility.



Figure 5. Implementation of the productive zakat fund utilization program
Source: Website BMH 2022

Baitul Maal Hidayatullah shows actions and goals that tend to help the community toward welfare; these goals and actions can work because there are actors in them. The basis for acting in the welfare program is not derived from political goals but goals as human beings and program implementers. According to what Auguste Comte explained in the law of three stages (law of three stages), the actors run the program because of their belief and intellectual encouragement to behave. *"Currently, we are trying before our activities to intervene first in the da'wah program, so we educate them we understand that the BMH of our institution is not political party funds, not funds that depart from sudden funds, no, our funds are in a process the funding, there is a mandate from donors, muzakki which we have to use, so we have to deliver these funds in a right target, trustworthy, and successful way."* Results of Ustadz Muslim interview, East Java Representative BMH Program, 27 September 2022.

The theological basis is the primary key in Baitul Maal Hidayatullah because it must adhere to Islamic religious rules as an Islamic religious institution. Religious belief predicts long-term altruism, as reflected in volunteering and charitable contributions. Gallup Brett Pelham and Steve Crabtree (2008), very religious people tend to have donated some money and have also been reported to have done social work and helped foreigners (Myers, 2012). "Religion is the center of generosity". Frank Emerson Andrews, *Attitudes Toward Giving*, 1953. Frank Emerson's words show that faith-based philanthropy can become a center of generosity that is not only temporary but sustainable. According to Latief (2013), philanthropy is interpreted more broadly, namely not only related to the giving activity itself but to how the effectiveness of the activity of "giving", both material and non-material, can encourage collective change in society.

Zhao (2012) states that religious people are more altruistic than non-religious people because all central religious teachings explicitly encourage good behavior toward all beings. Therefore, the basis of religion without politics can create human motives as a driving force for empowerment programs to produce actions that can realize people's welfare. Altruism is the basis of the actors in Baitul Maal Hidayatullah as philanthropic administrators to carry out their duties with the aim of helping others and the welfare of the people. Religious organizations that prioritize the welfare of the people will act based on altruistic motives because of their moral responsibility as religious people.

D. CONCLUSION

The motives of the perpetrators of community welfare programs, when associated with a religious basis, have a relationship between religious philanthropy and religious goals, which reflect altruistic motives. Therefore, in terms of altruism, starting from the encouragement, actions, and goals of the actors in Baitul Maal Hidayatullah, they have similarities that lead to community welfare. Self-religious and psychological encouragement enables the actors implementing the community welfare program at Baitul Maal Hidayatullah to act and behave to help the community achieve prosperity with empowerment programs. Welfare is a long-term goal of empowerment and a goal that is an aspect of the altruistic motive. The primary foundation of Hidayatullah's organization has a strong role in instilling the basis of religious and organizational rules so that people within Hidayatullah's environment cannot practice politics. The absence of interest in politics makes the goals of altruism more achievable and embedded in welfare program implementers.

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