Developing a Systematic Edu-Pro Model to Jet-Boost Participation and Sustainability of Islamic Philanthropy in Education IR 4.0 from the Maqasid Shariah Framework

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Abstract

Islam encourages every Muslim to contribute to charity activities, namely *infaq, sadaqah, waqf* and *zakat*. These activities lead to remarkable benefits and prosperity, which can be treated as religious, social goals and revenue creation for the receiver and the donor. Several types of research have been done on the factors of people contributing to voluntary giving and factors of the rejection. There has been no complete study found on how to cultivate the Islamic Philanthropy, although there are eternal rewards ascertained in Islam. To fill this gap, this paper focusses on the effort of developing a Systematic Education-Professional (Edu-Pro) Model to jet-boost participation and sustainability of Islamic Philanthropy in the era of the fourth industrial revolution (IR 4.0). A qualitative method is used in analysing and synthesizing the relevant literature and document review to develop this model from the framework of Maqasid Shariah, together with the combination of accelerating rapid growth of the world technologies and digitalization. This theoretical study examines the Quranic verses and theories from scholars to support this model. The aspect of education will also be zoomed in to ensure that this model is developed systematically and professionally.

Keywords: Industrial Revolution; Islamic Philanthropy; Jet-boost; Maqasid Shariah;

Sustainability

Introduction

“Edu-Pro” Model is a unique name that refers to Education-Professional Model. It is a systematic model to jet-boost participation and sustainability of Islamic Philanthropy in the era of the Fourth Industrial Revolution (IR 4.0). Philanthropy is a relatively new term among Muslims. However, in terms of the spirit of practice, it is not something new, it can even be synonymous with generosity. In the tradition of Islamic *fiqh* studies, it is commonly expressed including the words *zakat, waqf, gifts, hibah* and others. Philanthropy is often translated as generosity. According to the Fourth Edition Board Dictionary (2016), philanthropy has been defined as compassion for human beings. The word philanthropy originally refers to a combination of two Greek words *phil* meaning love and *anthropos*, meaning human. Etymologically, it means "love of humanity". It was later transliterated to Latin (*philanthropia*) and later to English philanthropy (Merriam-Webster, 2020).

Meanwhile, in terms of terminology, there is some emphasis made by researchers in defining philanthropy. Ilchman (2006) emphasizes the element of self-love drive that motivates one to donate to others. Klein (2001) emphasizes voluntary nature as an expression of love. Payton
(1988) sees it as a voluntary practice for the common good. Nevertheless, Bremner (1960) views the primary purpose of philanthropy is to improve the quality of life. McCully (2008) has collected some philanthropic definitions given by modern scholars and concluded that philanthropy carries the meaning of private initiatives whether individuals, associations or non-governmental organizations (NGOs) done for the common good and welfare focused on improving quality of life. From the definitions given, it appears that the scope of the contribution given is not limited to material contributions alone. However, in terms of current practice, contributions in philanthropy are material, while voluntary donations are called volunteerism.

Based on a brief overview of philanthropy in terms and usage in conventional economic systems, some core keywords need to be understood. Among them are donations and materials from non-governmental parties voluntarily; based on love for fellow human beings, for the common good and long-term benefits. With reference to these words, philanthropy can be distinguished from tax and charity. Taxes are seen as a mandatory instrument. Therefore, it has no voluntary element. While charity is seen as something voluntary, it can be immediate and given to a specific party. It may almost be the same meaning as the word alms or tabarru’ in Islamic fiqh. Among the conventional economic instruments that can be considered as the basis of philanthropy is an endowment, that the focus is on the common good, planned, and long-term. Thus, philanthropy in the modern context can easily be defined as a contribution given voluntarily to others or a public benefit based on love for fellow human beings.

Methodology and Objectives

This paper employs a qualitative research method which focuses on content analyses through literature search from the online database, library search, case studies and document reviews including articles that have been peer-reviewed for journal or conference proceedings with particular focus on the seven booster elements. This theoretical study aims to enlighten that the main reviews are based on the Quranic verses and theories from scholars zooming on the endless, immeasurable multiplied rewards guaranteed by Allah SWT for those who devote to these virtuous deeds even after their death. On the other hand, this model helps to strengthen the Islamic Philanthropy as the charity that will not, in any way, diminish the growth of revenue and prosperity.

Literature Review

Philanthropy According to the Islamic Perspective

Doing good to fellow beings is something that Islam urges because it involves the attitude of caring and social justice among human beings (Razali, 2017). It is expressed in various words and terms, namely in the Quran, hadith or other sources. For example, the Quran has used the words zakat, waqaf, infaq, sadaqah, khairat, ihsan and others. In deliberation, the word infaq mentioned in the words of Allah SWT in the following verse:

“They ask you (O Muhammad) on how they should spend on charity. Say: "Whatever wealth you spend shall be spent on parents, relatives, orphans, the poor, and the need travellers." And whatever good that you do, Allah always knows it well,” (Quran 2: 215).

The call to do good and to devotion according to Islam is not limited to human beings. It goes beyond to all beings, whether living or not, sensible, or otherwise. All of these are considered inseparable from the religious demands which are the way to get closer (taqarrub) to Allah SWT. Furthermore, Muslims are required to race to do good (al-khayrat) with the promise of reward, forgiveness, and the pleasure of Allah SWT. Thus, doing good to fellow beings is seen as a step that fulfils the mission of the caliphate and slavery simultaneously. If examined, these philanthropic words mentioned in the Quran and Sunnah have been developed into debates that possess fiqh
instruments with their limitations, procedures, functions, and goals. It should be emphasized that the debate in the books of fiqh emphasizes on philanthropic instruments separately. No fiqh terminology is synonymous one hundred per cent with the philanthropy conceptually as practised in the west. Perhaps the closest words are tabarru', alms, and tatawwu' (al-Mawsu'ah al-Fiqhiyyah, 2004). This may be due to several matters which are illustrated in Table 1.

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<tr>
<th>No</th>
<th>Philanthropy in Modern Civilization: Philanthropy at Islam</th>
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<tbody>
<tr>
<td>1</td>
<td>Emphasizes the aspect of “public good”</td>
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<tr>
<td>2</td>
<td>Emphasizes the element of contribution sustainability, planning, and pavement to ensure that the newly received contributions are not tanging base.</td>
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<tr>
<td>3</td>
<td>More focused on developing aspects of social justice in the long run to a stage</td>
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Salam, 2018). Exploration results show a significant job in improving the quality and effectiveness of budgetary administrations (Schwab, 2016). Within the following ten years, Martin-Gutiérrez (2017) finds that Virtual Reality and Augmented Reality will be created through interaction and minimal effort. The organization of vivid encounters will turn out to be more functional by managing articles, ideas or procedures, similar to straightforward learning work that process in various phases of training, from the principal levels of study to the most elevated.

Education is evolving. In future, there will be the new recruitment of students by big companies like Google that will provide better value for students, educators and other key stakeholders. Google has provided various innovative programmes and resources to develop skills for the future (Brahim & Dahan, n.d.). The landscape of educational technology was transformed by IR 4.0. The rapid changes in knowledge have developed a new model of education for the future. Rapid, the fusion of different technologies, breadth and depth, and return to scale makes the IR 4.0 different (Shahrook & Hussin, 2018).

The Need for Sustainable Development, Fundraising Cycle and Broad Strategy Selection

The need for sustainable development has become crucial since unprecedented growth started taking place relentlessly across different territories (Redclift, 1989). However, if this development is not sustainable, then the issue will crop up in matters relating to ethical, ecological and societal. In addition, matters may require necessary and often crucial remedy (Hasan, 2006). Zooming on the importance of sustainable development, Kamarruddin et al. (2014) found that it has become necessary in the modern context due to the need for understanding the non-economic measures in appreciating development. The emergence of sustainable development has brought few checks in terms of development as the need to take the social and environmental concern along. As economic development has gained further
importance, its maintenance is at status quo. Similarly, in the case of asnaf development, the non-financial woes, such as capability, nature, human, and social assets and others are acknowledged as equally important, as seen in a few findings. Kamarruddin et al. (2014) again highlighted the importance to address the ability, capacity, and the preparedness for shocks in addition to income and assistance parameters.

Henry Rosso (1999a, 1991b), the founder of the Fund-Raising School at Indiana University, described fundraising as a continual, cyclical process of activities that should be managed by the fundraising professional. The model consists of the following 14 steps and is displayed in Table 2 (Rosso, 1999a,1991b).

Table 2: Steps for Systematic Approach Designed (Rosso, 1999a,1991b).

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<th>Steps</th>
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<tr>
<td>1</td>
<td>Prepare the case statement</td>
<td>8</td>
<td>Select the fundraising vehicle</td>
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<tr>
<td>2</td>
<td>Define objectives</td>
<td>9</td>
<td>Identify potential giving sources</td>
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<tr>
<td>3</td>
<td>Prepare a needs’ statement</td>
<td>10</td>
<td>Prepare the fundraising plan</td>
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<td>4</td>
<td>Analyze market environments</td>
<td>11</td>
<td>Prepare the communication plan</td>
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<tr>
<td>5</td>
<td>Involve volunteers</td>
<td>12</td>
<td>Expand the volunteer’s corps</td>
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<tr>
<td>6</td>
<td>Validate the needs</td>
<td>13</td>
<td>Select the gift</td>
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<tr>
<td>7</td>
<td>Evaluate gift markets</td>
<td>14</td>
<td>Receive the gift</td>
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Results and Discussion

Sustainability of Islamic Philanthropy in IR 4.0 from the Maqasid Shariah Framework

According to Ahmadi (2016), the sustainable development from the Islamic perspective is based on the understanding that the role of the human being is based on responsibility and to care for nature. Besides, it depends mainly on safeguarding the benefits for all spectrums, including the animal kingdom and the environment. According to Islamic appreciation as per Ahmadi (2016), humankind is not the owner. Still, only the meager manager to ensure upkeep most judiciously, as humankind is entrusted with ensuring wisdom and civility in every way in bringing harmony to greater society, nature and human life. The concept of sustainability in Islamic philanthropy with regard to IR4.0 can be seen in terms of:

(1) use of system technology to increase donor’s participation and ensure transparency (blockchain technology);
(2) cyber-physical systems communicate and cooperate and humans together;
(3) increasing income;
(4) improving speed-flexibility of production;
(5) improving services to customers;
(6) improving the quality and effectiveness of budgetary administrations;
(7) creating interaction with minimal effort and
(8) digitalization technology which can be used to control the strategy of operations, planning, management control and problem-solving including in the management of social funds.

Harun et al. (2016) agree that Islamic law develops with the progress of time and needs of life. At present, there are many new developments in different fields of knowledge and life which need to be looked into by Muslim scholars. In elaborating the multidimensional process of sustainable development from the Islamic perspective, Nouh (2012) states that Islam drives a balance between economic and social development on one side and the environmental importance on the other side, to maintain efficient and effective resource usage. As Allah proclaims in the Quran,

"And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord, they will be gathered" (Quran 6:38).

Furthermore, the author (Ahmadi, 2016) explains from Quran, “...you will have upon the earth a place of settlement and provision for a time” (Al-Baqarah 2:36) which directs humans to follow a disciplined and planned living for maintaining harmony.

Moreover, according to Kamali (2011), in pursuing Shariatic goals under the auspices of maqasid, three main objectives can be attained, namely to show the mercy of humankind, to benefit greater nature and all species, and to remove any harm to entities. In other words, to ensure public benefit or interest (maslahah for ummah). Abubakar (2016) highlights that in Islam, maslahah aims to protect humans, society,
and fragile nature. Imam Ghazali, rightly classified in protecting the religion or belief (hifz al-deen), there are four worldly (duniawi) activities that are important, namely the protection of life (nafs), lineage (nasl), intellect (‘aql), and wealth (maal). However, according to Imam Qarafi, protection of dignity (ird) is equally essential in safeguarding oneself (Abubakar, 2016). Nevertheless, there is a need to mention that the Maqasid Shariah can overpoweringly assist in social reasonability on agendas of individual, society and the nation in pursuit of wellbeing and benefit of all (Arsad et al., 2015).

Community Factors of Contribution

Wealth is, in fact, God’s gift to man. Although humans can afford to have as much, they cannot afford to enjoy everything. Therefore, they are urged to do good to their fellow-creatures as Allah Almighty is useful to them. Islamic economic principles focus on Islamic moral values such as brotherhood, honesty, justice, kindness (doing good), the nature of love and prioritizing others from oneself and so on which have been affirmed in the Qur’an and Sunnah (Ghassan Mahmud Ibrahim 2002). It is these pure values that underlie philanthropic activity. The various factors that society participates in the success of this philanthropy are mentioned in Figure 1.

The second broad strategy option focused on building stronger relationships (Warrick, 2000). The goal of this strategy is to reduce the distance between the cause and the donor. The core attributes of the involvement strategy are its focus on producing a rewarding environment for the donor and its emphasis on grass-roots participation as well as volunteerism. Ultimately, the use of this strategy produces donors who think of themselves as part of the organization, not merely donors.

The third strategy, visibility, emphasized on gaining name recognition or "brand" identification (Warrick, 2000). The primary attribute of this strategy is familiarity through broad public interest and awareness. The critical tools associated with this strategy include special events, promotional materials, and television, as well as radio publicity. Typically, a visibility strategy does not lead to an immediate increase in net revenue. Therefore, fundraising practitioners must resist the temptation to capitalize too soon on successful publicity.

The fourth broad strategy option is to focus on efficiency, defined as raising money at the lowest cost per dollar raised (Warrick, 2000). The efficiency strategy is usually best pursued by mature organizations with a strong fundraising base where performance can be significantly improved through fine-tuning efforts by cost-conscious managers. Efficiency-driven organizations avoid controversy instead they focus on presenting to the public an image of trustworthiness. Efficiency is often an excellent strategy to adopt after successfully utilizing other strategies such as visibility or growth to get the organization established (Warrick, 2000). According to him, the final strategic option, stability, focused on diversification of funding sources and planning for sustainability. Fundraisers in organizations that pursue a stability strategy usually strive to present an image of “enduring legacy, unending needs and unending values” (Warrick, 2000, p.)

Grace (1997), Rosso (1996) and Warwick (2000) have emphasized the need to formulate or select a broad fundraising strategy to anchor the fundraising cycle of an institution. Warwick (2000) presented four options for broad strategy selection. The first option is to choose a growth strategy, defined as pursuing a meaningful increase in the number of donors. This growth strategy is typically best suited to use by young organizations with a broad mission likely to achieve comprehensive support. However, this strategy often involves a large investment in fundraising which is low in efficiency.
The tools most often associated with a stability strategy include a focus on endowment building, planned giving, and diversified fundraising. At the same time, philanthropy is an effort to avoid the situation of wealth only hovering among the rich as Allah SWT says:

“What Allah bestows on His Messenger (Muhammad) from the property of the people of the state, city or village without war, then it is specific for Allah, and for Rasulullah and relatives (Rasulullah) and orphans and the poor, and the travellers (the decision). That the wealth may not go forth among the rich among you. (Quran 59: 07)

Research on Donor Motivations

Understanding donor motivations for giving is a complex process that has received significant attention in fundraising literature. Schervish (1997) summarized eight specific variables repeatedly identified through research on donor motivations that serve as determinants of charitable giving. These variables include communities of participation, frameworks of consciousness, direct requests, discretionary resources, models and experiences from one’s youth, urgency and effectiveness, demographic characteristics as well as intrinsic and extrinsic rewards. These foundational principles of donor motivations should always be considered during the donor cultivation and fundraising process.

A Systematic Edu-Pro Model to Jet-Boost Participation and Sustainability of Islamic Philanthropy in IR 4.0 from the Maqasid Shariah Framework

The model in Figure 2 is designed based on the seven booster elements that consist of Maqasid Shariah Booster, Education Booster, IR4.0 Booster, Sustainability Booster, Factors of Contribution Booster, Donor Motivation Booster and Special Features of Islamic Philanthropy. The importance of all these seven boosters is the accompanying boosters to highlight the main booster which is the “Endless Immeasurable Multiplied Rewards Being Guaranteed by Allah SWT in the Holy Quranic Verses and Hadith” for the donor. Among the Quranic verses are those concerning: (i) multiplying endless rewards (Quran S. 2: 261-262, 265 and 274; S. 3: 92; and S. 57: 18); (ii) promises of atonement for evil deeds (Q. S. 2: 271); (iii) accomplishment of hope (Q. S. 92:19); (iv) regret for not giving to charity (Q. S. 63: 10). Meanwhile, in Hadiths; Prophet Muhammad PBUH said:

“When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity); knowledge which is beneficial, or a virtuous descendant who prays for him (the deceased).” Sahih Muslim (1631), al-Nasa’i (3651), al-Tirmizi (1376) and Abu Daud (2880).

"He who relieves the hardship of a believer in this world, Allah will relieve his hardship on the Day of Judgment; he who makes easy what is difficult, Allah will make it easy for him in the world and the Hereafter; he who conceals the faults of a Muslim, Allah will conceal his faults in the world and the Hereafter; Allah helps the servant so long as he helps his brother." Sahih Muslim, Book 35 (6518).

“Giving in charity doesn’t decrease your wealth in the slightest, and the person who pardons is not increased except in honour, and there is no person who is humble for the sake of the Allah, except that Allah will raise his rank.” Sahih Muslim (2588).

"Protect yourself from hell-fire even by giving a piece of date as a charity." Sahih Al-Bukhari and Muslim.
"Charity extinguishes sins like water extinguishes fire." Narrated by Ibn Majah and At-Tirmizi.

From all the far-reaching benefits to endless significant immeasurable multiplied rewards, these have been guaranteed by Allah SWT in the Holy Quranic Verses and Hadith for the donor. This model can deeply entrench the sustainability of the socio-economy as well as strengthening the spirituality, purification of the inner worship and affecting physical and economic conditions (Bensaid, 2017).

Zooming on to the function of Islamic Philanthropy, Bensaid (2017) clarified that charity or sadaqah, is not a means of removing or extinguishing the genuine passion for life and the world. It instead seeks to generate a balance in the human conception and approach to natural resources, in such a way they together contribute to personal and communal balance and satisfaction, while gradually acquiring growing spiritual and moral capital within the religious worldview of faith. Maqasid gained the due diligence because of hidden hikmah (benefit or wisdom) or maslahah (public interest) in relevance to civilizational renewal (Tajdid Hadari) as explained by various scholars and summarised by Kamali (2011). Therefore, to suit with the human nature, the human propensity is to accept what is good and reject what is wrong in society by considering the civilisational renewal aspect of Maqasid.

The Islamic viewpoint on the above scenario is that an Islamic entity needs to ensure a clean, honest, continually encouraging good deeds and make a disciplined life, and at all-time be free from any sort of wastage, as clarified by Ahmadi (2016). To pursue such well-mannered life and behaviour, knowledge expansion will assist in achieving that desired objectives, because this refinement in knowledge expansion will enlighten to have a collective understanding or public participation namely as-syura (Moten, 2013).

In view of the above discussion, Oladapo and Ab Rahman (2017) highlighted on al-Asfahani’s model of development. Al-Asfahani accentuated that the turn of events or improvement of the earth for the better living for everything is one of the duties of a man towards the Creator, Allah. He alludes to the Islamic way to deal with improvement as capable and comprehensive where confidence and activity, soul and matter, training and wellbeing, harmony and security, financial matters and political force components are interlinked. Despite the interrelated role of the factors in enhancing human development, very few studies have investigated this from an Islamic perspective (Oladapo & Ab Rahman, 2017). Figure 3 below illustrates al-Asfahani’s model of development.

![Figure 3: al-Asfahani’s Model of Development](image)

**Conclusion**

This Systematic Edu-Pro Model is built to help the Ummah to Jet-boost Participation and Sustainability of Islamic Philanthropy in IR 4.0 from the Maqasid Shariah Framework. The particular attribute of this model is a balanced combination of high-tech and high-touch (the touch of high value and humanity). It is built by adapting the surfing wave of the pervasive nature of the technology that alters the delivery of sustainability. However, at the same time, this model adheres to the Maqasid Shariah, where the usage of technology is used to benefit one professionally and at the same time, to have full control in avoiding its negative impact wisely. It is crucial to work on this model on a large scale extensively in order to enhance the Islamic philanthropy and at the same time sustain the spiritual purification as well as enhances the proximity of human beings to Allah SWT which is the goal in life ultimately.

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