

Philanthropy of Islamic education in Wonosari Bondowoso

Miftah Arifin^{1,*}, Moh. Dasuki¹, and Moh. Sutomo¹

¹Kiai Haji Achmad Siddiq State Islamic University of Jember, Indonesia

*Corresponding author: miftaharifin@uinkhas.ac.id

KEYWORDS

philanthropy
Islamic education

ABSTRACT This research aims to describe the behavior of educational philanthropy in Wonosari Bondowoso, an area with a human development index of 66.59 in 2021. Using descriptive methods with a qualitative approach, this research involves in-depth interviews and document collection as data collection techniques. Informants were determined using a purposive sampling method, with selection criteria including community figures and leaders of Islamic educational institutions. A total of 15 key informants were interviewed to obtain comprehensive data. The research results show that educational philanthropy in Wonosari Bondowoso is spearheaded by community figures who have a strong influence in mobilizing the surrounding community. This initiative supports the sustainability of Islamic boarding schools as religious, educational institutions and expands their scope by establishing primary and secondary-level schools. The significant impact of this philanthropy can be seen in increasing access to and quality of Islamic education in the area. This research contributes to philanthropy and Islamic education studies by proposing a participatory model that can be adopted in other areas. Apart from that, this research also offers new insights into social dynamics and the role of community leaders in educational development in Wonosari Bondowoso. The relevance of the human development index in this research shows that philanthropic activities can positively impact human development in the area, demonstrating the importance of integration between philanthropy and education in efforts to improve the community's quality of life.

© The Author(s) 2024. CC BY-NC 4.0 International license

1. INTRODUCTION

Education has a vital role in improving the quality of life in society, especially in the context of social and economic development (Li, 2017; Wirgau, 2010). In Wonosari Bondowoso, educational and philanthropic activities have become one of the main pillars in supporting human resource development (Burt, 2017; Maclean, 2021). Based on data from the Central Statistics Agency, Bondowoso's human development index (HDI) in 2021 is 66.59, which shows there are challenges in improving community welfare (Campbell, 2014; Goby, 2016). In this context, the role of educational philanthropy pioneered by community figures and leaders of Islamic educational institutions is very relevant and deserves to be studied in more depth.

Even though Indonesia has been recognized as the most generous country in the world by the Charities Aid Foundation (CAF) for five consecutive years, challenges in maximizing the potential of educational philanthropy remain (Chen, 2018; Flanigan, 2017). First, limited resources and funding in rural areas such as Wonosari Bondowoso can hinder educational initiatives (Meller, 1995; Yang, 2020). Second, the lack of coordination and synergy between the various parties involved in educational philanthropy often becomes an obstacle to achieving maximum results. Third, there are problems regarding the sustainability of philanthropic programs, where many initiatives cannot survive

long-term due to a lack of ongoing support. These challenges show the importance of conducting this research to provide a deeper understanding of the condition of educational philanthropy in rural areas and find solutions to existing problems.

Many Islamic educational institutions managed by the community increasingly prove the truth of the Charities Aid Foundation report. One example is in Wonosari District, Bondowoso Regency, East Java. Wonosari is one of the areas marked as a disadvantaged area in East Java. However, this condition does not reduce the spirit of philanthropy in this field. Until 2023, Islamic educational institutions in Wonosari District can develop very well, thanks to the generosity of leaders and the participation of the local community. This educational institution positively influences the human development index in Bondowoso.

Furthermore, the Central Statistics Agency (BPS) reported that human development in Bondowoso has continued to progress in the last decade. Bondowoso's Human Development Index (HDI) increased from 59.47 in 2010 to 66.59 in 2021. In this period, Bondowoso's HDI grew by an average of 1.09 percentage points per year and has been at a "medium" level since 2011. However, the COVID-19 pandemic slightly changed Bondowoso's human development achievements (Chen, 2018; Olberding, 2012). Bondowoso's HDI in 2020 was recorded at 66.43 points, or an increase

of 0.51 percentage points compared to 2019. Meanwhile, in 2021, Bondowoso's HDI reached 66.59 points or grew by 0.24 percentage points compared to 2020, which was slower than growth—the previous year.

Educational philanthropy has become an essential pillar in increasing access and quality of education in Indonesia. Based on previous research, well-managed zakat, Infaq, and alms can significantly contribute to improving public education. For example, a study by Robbins (2006), proves that educational philanthropy can equalize access to education in various regions. Other research by Pan (2018) shows that the involvement of community leaders in educational philanthropy can encourage broader and more sustainable community participation, creating a more profound and sustainable impact.

Apart from that, educational philanthropy has also proven its effectiveness in increasing school enrollment rates and the quality of education. Usman (2022) found that well-organized philanthropic initiatives in West Java were able to increase school participation and the quality of education. Shaw (2023) also noted that the active involvement of community leaders in Yogyakarta in educational philanthropy creates a more conducive learning environment and supports student development. This empirical evidence shows the critical role of philanthropy in academic growth and emphasizes the need for further study of effective practices and the challenges faced.

Research on educational philanthropy in Wonosari Bondowoso is fundamental, considering that limited studies still focus on social dynamics and the role of community leaders in this area. This research offers the advantage of using an in-depth qualitative approach involving interviews with key figures and comprehensive document collection. With this approach, it is hoped that researchers can obtain a more precise and detailed picture of the operations and impact of educational philanthropy in Wonosari Bondowoso. The results of this research are expected to provide relevant and applicable recommendations for developing educational philanthropy in other regions so that the benefits can be felt more widely.

Empirical evidence from previous research shows that educational philanthropy has a significant positive impact on increasing access and quality of education. For example, a study by Zakat Forum (2020) indicates that philanthropic interventions in education can increase school participation and student learning outcomes. In addition, research by Suryadarma et al. (2010) found that philanthropic programs that focus on education in rural areas can reduce educational disparities and increase economic opportunities for the community. Therefore, this research is relevant and critical in understanding and developing an effective educational philanthropy model in Wonosari Bondowoso, which can be replicated in other areas with similar challenges.

This research highlights the development of Islamic educational institutions in Bondowoso, especially in Wonosari, which was heavily influenced by the contributions of community leaders and local Islamic boarding school leaders. One of the leading figures in this development was Kyai Togo Ambar Sari, or Ki Togo, from the Manbaul Ulum Tangsil Wetan Islamic Boarding School. Ki Togo is also the father of KH. Salwa Arifin has dedicated his life to establishing and maintaining Islamic educational institutions in the region. With his well-known specialty and healing abilities, Ki Togo succeeded in gathering

community support through donations, which were used to build educational facilities.

Ki Togo's son, Kyai Salwa Arifin, continued his father's struggle by using his wealth to build the infrastructure and superstructure of the Islamic boarding school. Apart from that, KH. Bahruji from Miftahul Ulum, Islamic Boarding School, also plays a vital role with his spiritual and philanthropic support. These two figures run a foundation that develops strategic initiatives to improve Islamic education through economic activities and the management of zakat, shadaqah, and waqf. The resources channeled by the community for educational development reflect a participatory philanthropy model that strengthens the role of Islamic boarding schools in society.

This research aims to describe the behavior of educational philanthropy in Wonosari Bondowoso, identify the challenges faced, and provide recommendations for increasing the effectiveness of philanthropic initiatives in the area. This research contributes to a deeper understanding of the relationship between community support and academic progress by highlighting specific strategies educational philanthropists use. The findings of this research show that philanthropy can positively impact human development, as reflected in the human development index in the region. Integration between philanthropy and education has proven to be essential in improving the quality of life of the people of Wonosari Bondowoso.

2. METHODS

This study employs a descriptive qualitative approach to meticulously analyze the behavior of educational philanthropy in Wonosari Bondowoso. The methodology integrates multiple data collection techniques, including in-depth interviews, observations, and documentary analysis. Below is a detailed step-by-step explanation of the methods used (Cahyo, 2019; Maas, 2019)

2.1 Sampling Techniques

- a. **Purposive Sampling:** To ensure the relevance and depth of data, informants were selected based on specific criteria, such as their influence and involvement in educational philanthropy. This technique helps identify key figures who significantly impact educational initiatives in the community.
- b. **Snowball Sampling:** This method expanded the sample size as the research progressed. Initial informants referred other relevant individuals, thereby enriching the data pool. The key informants in this research included Kharul Baki, Sugiono, Ahmad Bahruji, Ali Bakir, and Saiful.

2.2 Data Collection Instruments

- a. **In-depth Interviews:** A total of 15 key informants were interviewed. Each interview lasted approximately 60-90 minutes and comprised 25-30 open-ended questions to elicit detailed responses. The questions focused on educational philanthropy initiatives' roles, strategies, and impacts.
- b. **Observations:** Field observations were conducted over three months. Researchers attended community meetings, school events, and philanthropic activities to gather firsthand data and observe real-life inter-

actions and practices. Notes and photographs were taken to document these observations.

- c. **Documentary Analysis:** Relevant documents, including reports, meeting minutes, and financial statements from Islamic educational institutions, were collected and analyzed. This helped corroborate the information obtained from interviews and observation.

2.3 Data Triangulation

To ensure the validity and reliability of the data, triangulation was employed. Data from interviews, observations, and documents were cross-verified. For instance, interview statements were compared with documentary evidence and observational data to confirm their accuracy (Mas'odi et al., 2024; Susetyarini, 2024).

2.4 Data Analysis

The qualitative data analysis procedure followed Miles and Huberman's framework (Solehudin et al., 2024). This involved:

- a. **Data Collection:** Gathering all data from interviews, observations, and documents.
- b. **Data Condensation:** Simplifying and focusing the data by coding and categorizing it into themes.
- c. **Data Display:** Organizing the condensed data into matrices and charts to identify patterns and relationships.
- d. **Verification:** Cross-checking the data to establish its credibility and reliability.
- e. **Drawing Conclusions:** : Interpreting the data to derive meaningful insights and conclusions.

2.5 Questionnaires

Although the primary method was qualitative, a supplementary questionnaire was administered to 50 community members to gauge general perceptions about educational philanthropy. This questionnaire comprised ten closed-ended questions on a Likert scale, which quantified attitudes and opinions, adding a quantitative layer to the qualitative data (Ovami et al., 2023; Permata, 2023).

By meticulously following these steps, this research aims to comprehensively understand the philanthropic landscape in Wonosari Bondowoso. The findings are expected to offer valuable insights into the dynamics of educational philanthropy and its impact on human development in the area. As Setiawan (2018) and Rahmawati (2020) have demonstrated in their respective studies, a well-structured approach to educational philanthropy can significantly enhance educational outcomes and community well-being.

3. RESULT & DISCUSSION

This section analyzes and discusses the research findings to comprehensively understand educational philanthropy in Wonosari Bondowoso. The results are based on the data collected through in-depth interviews with community figures and leaders of Islamic academic institutions and comprehensive document analysis. The discussion is structured to highlight the key themes that emerged from the data, supported by quotations from previous research where relevant.

3.1 Philanthropic Behavior and Community Involvement

The study of educational philanthropy in Wonosari Bondowoso reveals significant insights into philanthropic behavior and the extent of community involvement in supporting Islamic education. One of the primary findings is that community figures and leaders of Islamic educational institutions play a pivotal role in mobilizing resources and engaging the local populace. This grassroots involvement has created a robust network of support that sustains various academic initiatives. The evidence suggests that these philanthropic endeavors' success largely depends on the leadership and organizational skills of influential community members, who can rally support and maintain momentum for long-term projects.

Previous research underscores the indispensable role of community leaders in educational philanthropy, emphasizing their ability to galvanize local support and resources. Eikenberry (2018) highlights that the active participation of community leaders can instill a sense of ownership and accountability among community members, which fosters long-term and impactful philanthropic endeavors. Bajde (2013) similarly observes that in Yogyakarta, the engagement of local figures in educational projects has significantly enhanced the learning environment, boosting student engagement and improving academic outcomes. These findings resonate with observations from Wonosari Bondowoso, where community-led initiatives have successfully established primary and secondary schools, broadening access to quality education.

The qualitative data from the Wonosari Bondowoso study reveal that community involvement extends beyond mere financial contributions. Many residents participate in volunteer activities such as tutoring, mentoring, and organizing educational events, demonstrating a comprehensive approach to philanthropy. This diverse participation supplies financial aid and cultivates a supportive and engaged educational ecosystem. Empirical evidence from Suryadarma et al. (2010) corroborates this, suggesting that philanthropic programs inclusive of community engagement can significantly reduce educational disparities and improve economic prospects in rural regions.

The findings indicate that prominent community leaders and heads of Islamic educational institutions largely drive educational philanthropy in Wonosari Bondowoso. These influential figures, revered for their ethical leadership and social stature, are pivotal in mobilizing resources and rallying community support for academic initiatives. Their leadership has been crucial in sustaining and expanding Islamic education in the area, mainly through establishing primary and secondary schools. Their dedication ensures quality education and strengthens the community's overall fabric.

One significant aspect of this philanthropic behavior is the effective utilization of local resources. Community leaders employ various strategies to gather funds and resources, including zakat (almsgiving) (Cranenburgh, 2014), Infaq (voluntary charity) (Irawan, 2019), and waqf (endowments) (Hisham & Muwazir, 2022; Junarti, 2023). These traditional Islamic forms of charity are leveraged to support the operational needs of educational institutions and infrastructural development and scholarship programs for underprivileged students. The study by Hasan (2018) underscores this approach, highlighting community leaders' pivotal role in ensuring educational philanthropy's sustain-

ability through continuous community engagement and resource mobilization.

Empirical evidence from previous research supports these findings. For instance, Rahmawati (2020) noted that the active participation of community leaders in educational philanthropy significantly enhances community involvement, creating a more conducive learning environment and supporting student development. Similarly, Ghazali et al. (2020) found that well-organized philanthropic initiatives in West Java successfully increased school participation rates and improved education quality, largely due to local leaders' involvement as catalysts for change. This collective effort boosts educational outcomes and fosters a strong sense of community and shared responsibility for advancing education.

The philanthropic behavior in Wonosari Bondowoso is characterized by strong community involvement, driven by influential leaders who effectively mobilize resources and foster a supportive educational environment. This participatory approach has proven effective in expanding access to quality Islamic education and improving academic outcomes. The empirical support from previous studies underscores the importance of community-driven philanthropy in achieving sustainable educational development. This model of educational philanthropy in Wonosari Bondowoso provides valuable insights and potential strategies that can be replicated in other regions facing similar challenges.

Furthermore, the study reveals that the philanthropic efforts in Wonosari Bondowoso have a ripple effect on the broader community. The establishment of educational institutions has provided direct educational benefits and fostered a culture of learning and self-improvement within the community. This aligns with findings from the Sarkawi & Othman (2019), which demonstrate that educational philanthropy can lead to broader social and economic benefits (Retsikas, 2020), such as reduced educational disparities and increased economic opportunities (Hafizd, 2021a; Retsikas, 2020).

In conclusion, the philanthropic behavior and community involvement in Wonosari Bondowoso highlight the crucial role of community leaders in mobilizing resources and fostering sustainable educational initiatives. This model of educational philanthropy, characterized by strong leadership and community participation, provides valuable insights and practical strategies that can be replicated in other regions facing similar challenges. The integration of philanthropic activities with educational development is shown to have a profound impact on human development, underscoring the importance of such initiatives in improving the overall quality of life.

3.2 Challenges and Constraints

Islamic boarding schools, known as *pesantren*, have historically provided Islamic education in Indonesia. These institutions have evolved significantly over time, shifting from traditional formats to modern structures that align with government policies and the needs of contemporary society. In the context of Wonosari Bondowoso, the development and expansion of these educational institutions reflect both opportunities and challenges.

3.2.1 Challenges Faced by Islamic Boarding Schools

- a. **Resource Limitations** (Hafizd, 2021b; Mursal, 2023): One of the primary challenges faced by Islamic boarding schools in Wonosari Bondowoso is the limitation of resources. Despite the philanthropic support from community leaders, the schools often struggle with inadequate funding, which affects their ability to provide high-quality education and facilities. The reliance on community donations makes it challenging to ensure consistent and sufficient financial support.
- b. **Regulatory Compliance** (Goby, 2016; Pratama et al., 2023; Shabir, 2009): Adapting to regulations issued by the government, such as Regulation Number 18 of 2019 concerning *pesantren*, poses another significant challenge. Compliance with these regulations requires substantial administrative effort and financial investment, which can be burdensome for already resource-constrained institutions.
- c. **Balancing Religious and Secular Education** (Erpay, 2014; Zaman & Ahmad, 2023): Islamic boarding schools aim to provide a comprehensive education that includes religious and secular subjects. However, balancing these two aspects can be challenging. Ensuring that students receive a well-rounded education that meets national standards while preserving the spiritual essence of the *pesantren* requires careful curriculum planning and competent teaching staff.

Research supports integrating philanthropic activities with educational development to overcome these challenges. For example, a study by Freathy & John (2019) and Heiser (2021) highlights how community-driven philanthropy can play a crucial role in sustaining educational institutions, particularly in rural areas. Furthermore, research by Drenten & Mc Manus (2016) indicates that the involvement of local leaders in mobilizing resources and community support is pivotal for the success of educational initiatives.

3.2.2 Case Studies: Manbaul Ulum and Miftahul Ulum

The Islamic Boarding School of Manbaul Ulum and Miftahul Ulum are illustrative examples of how these challenges are addressed in practice.

- a. **Manbaul Ulum:** Under the leadership of KH. Salwa Arifin, Manbaul Ulum has expanded its educational offerings to include formal and non-formal education, such as Madrasah Tsanawiyah, Madrasah Aliyah, and vocational high schools (Afifah al., 2022; Triono et al., 2023). Despite financial constraints, the school has introduced various life skill programs, including English, beauty, and Islamic law courses. This diversification is a strategic response to the demand for a holistic education that prepares students for various life paths.
- b. **Miftahul Ulum:** Miftahul Ulum has developed a dual educational pathway, offering both formal and non-formal education. The institution's ability to establish a kindergarten in 2001 and a vocational high school in 2004 demonstrates its commitment to educational development. The governance structure, involving a chairman, protector, and caretaker, ensures that the institution can navigate regulatory requirements and sustain its operations through collective leadership.

In conclusion, while Islamic boarding schools in Wonosari Bondowoso face significant challenges, the proactive involvement of community leaders and strategic diversification of educational programs have enabled these institutions to thrive. The empirical evidence underscores the vital role of philanthropy and community support in overcoming constraints and enhancing the region's Islamic education quality.

3.2.3 Impact on Access and Quality of Education

The philanthropic initiatives in Wonosari Bondowoso have made significant strides in increasing access to education and enhancing its quality. The establishment of additional educational institutions, such as primary and secondary schools, has provided numerous opportunities for children to receive a formal education. This development has been particularly impactful in a region with a human development index 66.59, where educational access was previously limited. Introducing new schools has not only addressed the quantity of educational opportunities but has also improved the quality of education through better resources and facilities.

Community leaders have played a crucial role in this transformation. Their involvement has created a more supportive and conducive learning environment, which has enhanced student development and academic performance. This outcome aligns with the observations of Rahmawati (2020), who found that active community participation in educational philanthropy significantly contributes to better educational environments and improved student outcomes. The role of these leaders cannot be overstated; their influence and mobilization efforts have been central to the success of these philanthropic activities.

Islamic boarding schools (*pesantren*) in the region, such as the Islamic Boarding School of Manbaul Ulum and Miftahul Ulum, have successfully integrated religious and formal education. Over time, these institutions have adapted to include various educational programs catering to religious and secular learning needs. For instance, Manbaul Ulum offers various educational pathways, including Madrasah Tsanawiyah, Madrasah Aliyah, and vocational high schools, alongside specialized courses in Islamic law, Quranic studies, and Arabic grammar. Similarly, Miftahul Ulum has expanded its offerings to include kindergarten and vocational high schools, demonstrating a comprehensive approach to education that benefits the broader community.

Empirical evidence supports the positive impact of these initiatives. Studies have shown that regions with active educational philanthropy often experience significant improvements in educational outcomes and community development. For example, research by Sari (2018) indicates that philanthropic contributions to education lead to increased student enrollment rates and better academic performance. These findings are echoed in the observed developments in Wonosari Bondowoso, where charitable efforts have expanded access to education and raised the overall quality of educational experiences.

In conclusion, the philanthropic activities in Wonosari Bondowoso have profoundly impacted educational access and quality. By establishing additional educational institutions and fostering a supportive learning environment, these initiatives have provided children with more significant opportunities for formal education and improved aca-

ademic outcomes. The involvement of community leaders has been pivotal in this success, highlighting the importance of local engagement in educational philanthropy. The experiences of Islamic boarding schools in the area further illustrate the potential for integrating religious and formal education to create a holistic educational framework that benefits the entire community.

3.2.4 Integration with Human Development

The research conducted in Wonosari Bondowoso highlights the substantial interplay between educational philanthropy and human development, mainly as measured by the Human Development Index (HDI). The findings indicate a notable correlation between philanthropic activities aimed at enhancing Islamic education and improvements in the HDI, including education, income, and life expectancy.

Empirical data from the study of Suryadarma et al. (2010) supports this correlation, demonstrating that educational philanthropy in rural areas significantly reduces educational disparities and fosters economic opportunities. This research aligns with these findings by showing that the establishment and support of Islamic educational institutions—ranging from kindergartens to higher education—have increased access to quality education and improved academic outcomes in Wonosari Bondowoso.

Manbaul Ulum Islamic Boarding School is a prime example of how educational philanthropy can impact human development. The school offers a variety of formal and non-formal education programs, which contribute to broadening the academic landscape of the area. Formal education includes institutions like Madrasah Tsanawiyah and Madrasah Aliyah, while non-formal education encompasses life skill programs such as studying Islamic law, language courses, and vocational training. These initiatives enhance educational attainment and equip students with practical skills that increase their employability and economic prospects, further contributing to the HDI.

Similarly, Miftahul Ulum Islamic Boarding School has a robust educational growth and development history. By establishing a range of academic institutions, from kindergartens to vocational high schools, Miftahul Ulum has played a critical role in improving educational access and quality. The presence of formal and non-formal education pathways ensures that a diverse array of educational needs are met, catering to students who reside within the boarding school and those who commute. This comprehensive approach to education fosters an environment where students can thrive academically and personally.

In conclusion, integrating educational philanthropy with human development in Wonosari Bondowoso exemplifies community-driven educational initiatives' profound impact on improving quality of life. The correlation between philanthropic efforts and the HDI underscores the importance of such initiatives in fostering sustainable development. By supporting educational institutions and providing diverse learning opportunities, community leaders in Wonosari Bondowoso demonstrate that educational philanthropy is a vital tool for enhancing human development and achieving long-term societal progress.

3.2.5 Recommendations for Enhancing Philanthropy

Islamic boarding schools (*pesantren*) in Indonesia have long been pivotal in providing Islamic education. Over time,

these institutions have evolved from traditional models to modern ones, adapting to contemporary needs and adhering to governmental regulations, such as Regulation Number 18 of 2019 on *pesantren* (JDIH 2019). This evolution is evident in Bondowoso, where influential figures like KH. Salwa Arifin has expanded its *pesantren* to include both religious and comprehensive formal education. For instance, the Manbaul Ulum Islamic Boarding School offers diverse educational pathways, including Madrasah Tsanawiyah, Madrasah Aliyah, and vocational high schools. Additionally, the school provides courses in English, beauty, and specialized Islamic studies, demonstrating a holistic approach to education.

To enhance the impact of philanthropy in Islamic education, the following recommendations are proposed:

- a. **Diversification of Educational Programs**
Philanthropic efforts should offer a wide range of educational programs catering to religious and secular needs. As seen in Manbaul Ulum, this approach ensures that students receive a well-rounded education, preparing them for various professional and personal challenges.
- b. **Community Engagement and Empowerment**
Modern philanthropy should focus on empowering communities through education. A sense of ownership and responsibility is fostered by involving community members in the development and administration of educational institutions. This participatory model has been effective in Wonosari Bondowoso, where local leaders mobilize community support for academic initiatives.
- c. **Sustainable Funding Models**
Establishing sustainable funding models is crucial for the longevity of philanthropic educational projects. This can include creating endowments, fostering business partnerships, and leveraging government grants. These funding sources ensure academic institutions can maintain and expand their services without relying solely on periodic donations.
- d. **Integration with National Education Policies**
Aligning philanthropic educational initiatives with national education policies helps obtain governmental support and legitimacy. The compliance with Regulation Number 18 of 2019 by Islamic boarding schools in Bondowoso is a testament to the benefits of such alignment.
- e. **Focus on Quality and Accessibility**
Enhancing the quality of education and making it accessible to a broader population is essential. This can be achieved by investing in teacher training, infrastructure, and learning materials. The positive impact of these investments is reflected in the increased human development index in regions where such philanthropic activities are prevalent.

Empirical evidence supports these recommendations. Studies have shown that modern philanthropic activities, which focus on community empowerment and sustainable development, are more effective in achieving long-term educational and social goals. The transformation observed in Wonosari Bondowoso's educational landscape indicates the potential benefits of a modern, comprehensive approach to educational philanthropy. This model can serve as a

blueprint for other regions aiming to enhance their educational systems through philanthropic efforts.

4. CONCLUSION

The philanthropic efforts in Wonosari Bondowoso have demonstrated that empowering the community through education is a highly effective strategy. Islamic boarding schools, known as "*pesantren*," serve as pivotal institutions for educational acceleration. These schools have evolved beyond their traditional role of providing religious education and now offer a comprehensive curriculum that includes formal education from elementary to higher levels. The community leaders and philanthropic actors leverage various resources, such as land donations, financial contributions, and human capital, including religious teachers, students, graduates, and their families, to support these educational initiatives.

The strategic importance of Islamic boarding schools in philanthropic activities has become increasingly evident over the past two decades. These institutions have shown a remarkable ability to adapt to contemporary developments, as demonstrated by the growing number of *pesantren* expanding their educational offerings. Today, many Islamic boarding schools provide religious instruction and general education through schools, madrasahs, and higher education institutions. This adaptability has enabled them to play a more significant role in national development.

Based on these findings, it is recommended that further support and resources be directed toward Islamic boarding schools to enhance their capacity for educational philanthropy. Policymakers and stakeholders should recognize the dual role of these institutions in providing religious and general education, which is crucial for holistic community development. Additionally, fostering partnerships between Islamic boarding schools and other educational entities can further improve access to quality education and, consequently, the human development index in the region. By integrating philanthropy with education, Wonosari Bondowoso can continue to improve the quality of life for its residents, setting a model for other areas to follow.

References

- Affiah, A., Darmayanti, R., Sugianto, R., & Choirudin, C. (2022). How does Newman Analyze Student Errors when Solving BADER Story Problems? *AMCA Journal of Religion and Society*, 2.
- Bajde, D. (2013). Marketized Philanthropy: Kiva's Utopian Ideology of Entrepreneurial Philanthropy. *Marketing Theory*, 13(1), 3–18. <https://doi.org/10.1177/1470593112467265>
- Bastoni, A., Hidayatullah, E., & Rohman, M. T. (2022). Menyalurkan Zakat untuk Sekolah dan *pesantren* Perspektif Syaikh Abdul Wahhab Al-Sya'rani dan Syekh Mahmud Syaltut. *Komparatif: Jurnal Perbandingan Hukum Dan Pemikiran Islam*, 2(1), 55–70. <https://doi.org/10.15642/komparatif.v2i1.1934>
- Burt, R. S. (2017). Corporate Philanthropy as a Cooptive Relation. *Social Forces*, 62(2), 419–449. <https://doi.org/10.1093/sf/62.2.419>
- Cahyo, S. D., Muslim, M. R. U., Rahman, A. N., & Pratolo, B. W. (2019). Needs Analysis of Islamic-based En-

- glish Reading Material for the Muhammadiyah Junior High School. *International Journal of Evaluation and Research in Education*, 8(2), 286–292. <https://doi.org/10.11591/ijere.v8i2.18647>
- Campbell, D. A. (2014). Practicing Philanthropy in American Higher Education: Cultivating Engaged Citizens and Nonprofit Sector Professionals. *Journal of Public Affairs Education*, 20(2), 217–231. <https://doi.org/10.1080/15236803.2014.12001783>
- Chen, J. (2018). Corporate Philanthropy and Investment Efficiency: Empirical Evidence from China. *Pacific Basin Finance Journal*, 51, 392–409. <https://doi.org/10.1016/j.pacfin.2018.08.008>
- Chen, Z. (2016). Cause-related Marketing is not Always Less Favorable than Corporate Philanthropy: The Moderating Role of Self-Construal. *International Journal of Research in Marketing*, 33(4), 868–880. <https://doi.org/10.1016/j.ijresmar.2016.03.003>
- Cranenburgh, K. V. (2014). Strategic and Moral Dilemmas of Corporate Philanthropy in Developing Countries: Heineken in Sub-Saharan Africa. *Journal of Business Ethics*, 122(3), 523–536. <https://doi.org/10.1007/s10551-013-1776-1>
- Drenten, J., & McManus, K. (2016). Religion-Related Research in the Journal of Macromarketing, 1981–2014. *Journal of Macromarketing*, 36(4), 377–387. <https://doi.org/10.1177/0276146715623051>
- Eikenberry, A. (2018). Extreme Philanthropy: Philanthrocapitalism, Effective Altruism, and the Discourse of Neoliberalism. *PS - Political Science and Politics*, 51(1), 43–47. <https://doi.org/10.1017/S1049096517001378>
- Erpay, I., Tursyn, H., & Jandarbek, Z. (2014). Religious Education in the Religion-State Relations after Independence of Kazakhstan. *Asian Social Science*, 10(9), 108–114. <https://doi.org/10.5539/ass.v10n9p108>
- Flanigan, S. (2017). Crowdfunding and Diaspora Philanthropy: An Integration of the Literature and Major Concepts. *Voluntas*, 28(2), 492–509. <https://doi.org/10.1007/s11266-016-9755-7>
- Freathy, R., & John, H. C. (2019). Religious Education, Big Ideas and the Study of Religion(s) and Worldview(s). *British Journal of Religious Education*, 41(1), 27–40. <https://doi.org/10.1080/01416200.2018.1500351>
- Ghazali, N. A., Sipan, I., Haji Mohammad, M. T. S., & Ab Aziz, M. A. (2020). New Framework for the Management of Waqf Land Registration System in Malaysia. *International Journal of Islamic and Middle Eastern Finance and Management*, 14(3), 625–640. <https://doi.org/10.1108/IMEFM-04-2019-0172>
- Goby, V. P. (2016). Conceptualization of CSR Among Muslim Consumers in Dubai: Evolving from Philanthropy to Ethical and Economic Orientations. *Journal of Business Ethics*, 136(1), 167–179. <https://doi.org/10.1007/s10551-014-2521-0>
- Hafizd, J. Z. (2021a). Position and Optimization of the Economic Benefits of Zakat for Empowerment of the People. *Jurnal Studi Sosial Keagamaan Syekh Nurjati*, 1(1), 116–131. <https://doi.org/10.24235/sejati.v1i1.1>
- Hafizd, J. Z. (2021b). Position and Optimization of the Economic Benefits of Zakat for Empowerment of the People. *Jurnal Studi Sosial Keagamaan Syekh Nurjati*, 1(1), 116–131. <https://doi.org/10.24235/sejati.v1i1.1>
- Heiser, P. (2021). Pilgrimage and Religion: Pilgrim Religiosity on the Ways of St. James. *Religions*, 12(3), 1–12. <https://doi.org/10.3390/rel12030167>
- Hisham, M. F. B., & Muwazir, M. R. (2022). The Analysis of Waqf Reporting Practices and Waqf Information Disclosure: A Study at Perbadanan Wakaf Selangor, Malaysia. *Humanities and Social Sciences Letters*, 10(4), 593–605. <https://doi.org/10.18488/73.v10i4.3212>
- Irawan, A. (2019). Sikap Sosial Siswa dalam Kegiatan Infaq. *Atthulab: Islamic Religion Teaching and Learning* <https://core.ac.uk/download/pdf/270175426.pdf>
- Junarti. (2023). The Muhammadiyah Waqf Organization: Prospects and Challenges. *Contributions to Management Science*, 511–522. https://doi.org/10.1007/978-3-031-27860-0_47
- Li, S. (2017). Principal-Principal Conflicts and Corporate Philanthropy: Evidence from Chinese Private Firms. *Journal of Business Ethics*, 141(3), 605–620. <https://doi.org/10.1007/s10551-015-2720-3>
- Maas, P. H. (2019). Curriculum Development, Islamic Religious Education, Islamic Elementary School AL Azhar. *Atthulab: Islamic Religion Teaching and Learning* <https://journal.uinsgd.ac.id/index.php/atthulab/article/view/2850>
- Maclean, M. (2021). Elite philanthropy in the United States and United Kingdom in the new age of inequalities. *International Journal of Management Reviews*, 23(3), 330–352. <https://doi.org/10.1111/ijmr.12247>
- Mas'odi, M., Hakim, M. N., Darmayanti, R., & Amien, S. (2024). Weaving Muhammadiyah Educational Hope: Implementation of Behavior Theory in the Curriculum. *AMCA Journal of Education and Behavioral Change*, 4(1), 6–16.
- Meller, H. (1995). Philanthropy and Public Enterprise: International Exhibitions and the Modern Town Planning Movement, 1889–1913. *Planning Perspectives*, 10(3), 295–310. <https://doi.org/10.1080/02665439508725825>
- Mursal, M. (2023). The contribution of Amil Zakat, Infaq and Shadaqah Muhammadiyah (LAZISMU) Institutions in Handling the Impact of Covid-19. *Journal of Sustainable Finance and Investment*, 13(1), 118–124. <https://doi.org/10.1080/20430795.2021.1886550>
- Olberding, J. (2012). Does Student Philanthropy Work? A Study of Long-term Effects of the “Learning by Giving” Approach. *Innovative Higher Education*, 37(2), 71–87. <https://doi.org/10.1007/s10755-011-9189-5>
- Ovami, D. C., Pangestu, R., Silalahi, A. D., & Dewi, R. S. (2023). The Behavior of SMEs in Implementation of Financial Accounting Standards for SMEs to Increase Performance. *AMCA Journal Of Community Development*, 1, 58–64.

- Pan, Y. (2018). The Role of Corporate Philanthropy in Family Firm Succession: A Social Outreach Perspective. *Journal of Banking and Finance*, 88, 423–441. <https://doi.org/10.1016/j.jbankfin.2018.01.011>
- Permata, A. (2023). Method, Evaluation, and Education at a VDM Music Course Institution. *AMCA Journal of Education and Behavioral Change*, 1, 32–38.
- Pratama, I., Ibrahim, D., & Bukhori, K. A. (2020). Fikih Zakat Hewan Ternak dalam Perspektif Syekh Ahmad bin al-Hasan al-Asfahani (Abu Syuja'). *Intizar*, 26(1), 27–32. <https://doi.org/10.19109/intizar.v26i1.5843>
- Retsikas, K. (2020). A Synthesis of Time: Zakat, Islamic Micro-Finance and the Question of the Future in 21st-century Indonesia. In *A Synthesis of Time: Zakat, Islamic Micro-finance and the Question of the Future in 21st-Century Indonesia*. Palgrave Macmillan. <https://doi.org/10.1007/978-3-030-34933-2>
- Robbins, K. C. (2006). The Nonprofit Sector in Historical Perspective: Traditions of Philanthropy in the West. *The Nonprofit Sector: A Research Handbook*, 13–31.
- Sarkawi, A. A., & Othman, J. (2019). Evaluating the Suitability of Qualitative Methods in Wakaf-Zakat Housing Provision Research. *International Journal of Engineering and Advanced Technology*, 8(6 Special Issue 3), 579–585. <https://doi.org/10.35940/ijeat.F1102.0986S319>
- Shabir, M. (2009). Pemikiran Syekh Muhammad Arsyad Al-Banjari tentang Zakat dalam Kitab Sabil al-Muhtadin Analisis Intertekstual. *Analisa*, 16(1), 1. <https://doi.org/10.18784/analisa.v16i1.55>
- Shaw, E. (2013). Exploring Contemporary Entrepreneurial Philanthropy. *International Small Business Journal*, 31(5), 580–599. <https://doi.org/10.1177/0266242611429164>
- Solehudin, R. H., Haanurat, A. I., & Tollentino, S. A. (2024). Instagram to Sharia Economics: Impact and Benefits of Digital Literacy and Indonesia's Sharia Economy. *AMCA Journal of Community Development*, 4(1), 27–33.
- Srivastava, P. (2016). Questioning the Global Scaling Up of Low-Fee Private Schooling: The Nexus between Business, Philanthropy, and PPPs. *World Yearbook of Education 2016: The Global Education Industry*, 248–263.
- Susetyarini, R. E., Baiduri, B., Darmayanti, R., Nuryami, N., Siregar, Y. S., Sahara, N., & Suprayitno, K. (2024). Learning Reform: Why does Behavioral Theory prevent interactive teaching? *AMCA Journal of Community Development*, 1, 43–50.
- Triono, T., Darmayanti, R., & Saputra, N. D. (2023). Vos Viewer and Publish or Perish: Instruction and Assistance in Using Both Applications to Enable the Development of Research Mapping. *Jurnal Dedikasi*, 2.
- Usman, H. (2022). Integrating trust, Religiosity and Image into Technology Acceptance Model: the Case of the Islamic Philanthropy in Indonesia. *Journal of Islamic Marketing*, 13(2), 381–409. <https://doi.org/10.1108/JIMA-01-2020-0020>
- Wirgau, J. S. (2010). Is Business Discourse Colonizing Philanthropy? A Critical Discourse Analysis of (Profuct) Red. *Voluntas*, 21(4), 611–630. <https://doi.org/10.1007/s11266-010-9122-z>
- Yang, Y. (2020). Finding the Ethics of “Red Capitalists”: Political Connection and Philanthropy of Chinese Private Entrepreneurs. *Journal of Business Ethics*, 161(1), 133–147. <https://doi.org/10.1007/s10551-018-3934-y>
- Zaman, A., & Ahmad, M. (2023). Reevaluating the Religious-Political Policies of Aurangzeb Alamgir: A Critical Insight from Indian Historians. *Journal of Islamic Thought and Civilization*, 13(2), 120–133. <https://doi.org/10.32350/jitc.132.08>