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Philanthropic Epistemology of the Nahdlatul Ulama (NU) Coin Movement in Indonesia

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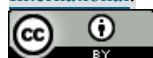
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ABSTRACT

Nahdlatul Ulama (NU) is the largest Islamic organization in Indonesia. This organization is known as a traditionalist Islamic group whose members are from rural communities. Even though it is a traditionalist Islamic organization, it turns out that NU has philanthropic activities that have a wide impact through the NU Coin Movement. This article focuses on two questions, namely the function and foundation of the NU Coin Movement. This question is important to answer to find the direction of development of the philanthropic movement carried out by NU. This qualitative research uses literature data related to NU's philanthropic activities, especially the Kon Movement. Data is collected through documentation. After verification, the data is analyzed and conclusions are drawn using the interactive cycle pattern developed by Miles and Huberman. This research concludes two things. *First*, The Nahdlatul Ulama (NU) coin movement functions as a means of channeling an attitude of generosity to its followers, who on average belong to the lower middle economic community in Indonesia. *Second*, the Nahdlatul Ulama (NU) coin movement is based on three foundations at once, namely religious, philosophical and socio-cultural foundations

INTRODUCTION

Islamic philanthropic activities in Indonesia cannot be separated from the role of Islamic mass organizations, especially Muhammadiyah and Nadlatul Ulama (NU). These two mass organizations, through their respective philanthropic institutions, are considered the main driving force in zakat, infaq, alms and charity activities. waqf in Muslim society (Fauzia, 2017, p. 225). Although it must be acknowledged that these two mass organizations have different attitudes regarding the issue of state involvement in handling philanthropic activities in Indonesia. If the first group has a tendency to accept, then the second group has the opposite opinion (Sulkifli, 2018, p. 3). This seems to be the answer to why the second group (NU) has philanthropic activities in Indonesia on a smaller scale (not even visible on the surface) compared to the second group (Muhammadiyah). Although considered not yet seen to have. With great attention to philanthropic issues, NU in its early years actually had a statute. It clearly states that the issue of philantropy is one of the reasons for establishing this organization of ulama. One of the contents of Article 3 states that the aim of establishing NU is to establish as many religious facilities as possible such as mosques and prayer rooms, educational institutions such as madrasas and Islamic boarding schools, economic institutions, as well as poverty alleviation and assistance for orphans (Salik, 2020, p. 55).

At the implementation level, NU has an autonomous body called Pertanu (Naldatul Ulama Agriculture, now called LPPNU) which functions to handle agricultural problems in the country. Pertanu's role in fighting for the fate of farmers was very visible at the beginning of the emergence of government policies regarding land reform around the 1960s. Pertanu firmly rejects the policy of taking over land ownership rights that they previously received. In fact, in a Bahtsul Masail decision in 1961, this government policy was condemned as an act prohibited by religion (Luthfi, 2018, p. 146). NU's attention to Islamic philanthropy issues, as revealed by Amelia Fauzia (Fauzia, 2016, p. 4). This

can also be seen through his rejection of government interference in the management of zakat and other religiously based philanthropic activities in Indonesia. For NU, philanthropic activities are part of carrying out religious teachings which are in direct contact with a person's faith, and therefore, the state (government) has no right to interfere in it. Apart from the issue of its disagreement with government intervention, what we want to emphasize here is that NU - to a certain extent - in its historical history has been proven to have participated in the contestation of the philanthropic activities of the Islamic community in Indonesia and the spirit of economic independence.

Slowly but surely, the spirit of economic independence began to grow within the Nahdlatul Ulama organizational framework. This development can be traced to the Third NU Care-LAZISNU National Coordination Meeting in 2018 at the Walisongo Islamic Boarding School, Sragen. One sign of the revival of the spirit of economic independence is the recommendation from the National Coordination Meeting, which changed the NU Coin Movement program, which was previously part of NU Care-LAZISNU, into a National Movement involving all Nahdliyyin. The NU Coin Movement is an example of effective management and organization, involving traditional communities, most of whom come from rural areas, to exploit the often overlooked potential of small change. As a result, the NU Coin Movement succeeded in raising a significant amount of money in a short time, managing to raise billions of rupiah in one year. The funds collected become social capital that supports efforts to achieve economic independence and social development, such as the construction of a hospital by PCNU Sragen with funds originating from the NU Coin Movement (Rianto, 2023, p. 1339).

The research questions in this study focus on the epistemological issue of the NU coin movement, which is then derived into two main questions. First, what is the function of the NU Coin Movement for its followers? and what is the basis of this movement. These two questions are important to raise in an effort to find direction and basis as a basis for

developing the NU coin movement so that it has wider benefits.

Many studies have been conducted on Islamic philanthropic movements in Indonesia. Hilman Latief, for example, provides valuable insight into the development of Islamic philanthropy in Indonesia. Indonesian Muslims have turned their attention to various types of social welfare-oriented activities, reflecting efforts to understand and translate Islamic teachings into actions that benefit society (Latief, 2012, p. iv). In another research, Hilman Latief (Latief, 2017b) expressed conclusions about the importance of synergy and cooperation between various private philanthropic institutions, government and companies in carrying out philanthropic activism. Apart from that, there is also research conducted by Amelia Fauzia. In her findings, Amelia (Fauzia, 2018) concluded that Islamic philanthropy has existed since the time of the Islamic kingdom in Indonesia. This research provides important historical context for understanding Islamic philanthropy in Indonesia and underscores the important role of religious values, history, and power dynamics in philanthropic activism in the country. Widyawati has also written a study of Islamic philanthropy in Indonesia. In her conclusion, Widyawati (Widyawati, 2011) reveals the dynamics of the complex relationship between the state and Islamic philanthropic activism in post-New Order Indonesia.

Based on several previous studies, this research has similarities with this research in terms of the focus of its study on Islamic philanthropic activism in Indonesia and this research has differences in the specifications of the approach, subject and research objectives. The author uses a historical approach to explore philanthropic activism carried out by the traditionalist NU group in Indonesia. The aim is to understand the development of NU philanthropic activism in Indonesia.

METHODS

This research uses qualitative methods using literature data related to NU's philanthropic activities, especially the NU Coin Movement. Data is collected through documentation. The data that has

been collected is then verified and analyzed descriptively using a philosophical and historical approach. The pattern of drawing conclusions uses an interactive cycle developed by Miles and Huberman (Miles, Huberman, & Saldana, 1994, p. 33).

RESULTS AND DISCUSSION

Nahdlatul Ulama (NU) Coin Movement: Traditionalist Muslim Efforts to Maintain an Attitude of Generosity

Some circles believe that Nahdlatul Ulama (NU), as an organization for santri groups and Islamic mass organizations with the largest number of members in Indonesia, does not appear to pay significant attention to Islamic philanthropic activities (Fealy, 2009, p. 10). At least when compared to other Islamic organizations in Indonesia, especially Muhammadiyah, NU's activities appear to be more focused on maintaining and organizing the religious worship of Muslim communities in Indonesia so that it always conforms to Islamic teachings with the *ahlus sunnah wa al-jama'ah* pattern. It is not a coincidence, then, that the book that is widely circulated among its followers contains the basis for justification (*hujjah*) for religious understandings and rituals that have been carried out as stated in the yellow book inherited from medieval scholars (Bruinessen, 1990, p. 229).

This assumption can of course be justified - although not entirely - from two historical points of view and the motive for its birth. In historical records, the birth of NU as a mass organization was more a response to the dynamics of international politics that were occurring in a country that was the heart of Islam, Saudi Arabia, around 1924. A change that not only changed the system of government, from the caliphate to the monarchy, but it also concerns the establishment of the religious ideology dominated by Muhammad ibn Abdul Wahab, as a state ideology. The relationship between the power of Muhammad Ibn Saud (founder of Saudi Arabia) and the religious understanding of Muhammad ibn Abdul Wahab (founder of the Wahhabi movement) who promoted the idea of "purifying monotheism"

and eliminating the freedom of the religious school of thought is a particular concern for the ulama (Kyai) in Indonesia. This is because the religious understanding developed by the Wahhabi movement could threaten the existence of religious practices resulting from traditional Islamic thought (Azca, Salim, Arrobi, Asyhari, & Usman, 2019, p. 135).

Apart from the international political dynamics factors above, the emergence of NU can also be said to be a response to the puritanism movement in the country through the Muhammadiyah mass organization. At the beginning of its movement, Muhammadiyah, which was known as a modernist movement, criticized and corrected many of the religious traditions practiced by many NU members (Dhofier, 2011, p. 144). This social context includes the process of the birth of NU as a mass organization representing Islamic traditionalist groups in Indonesia (Fauzia, 2016, p. 3).

From this it can also be seen why NU has so far focused more on Islamic ritual issues and has not paid much attention to the development of Islamic philanthropy. NU's attitude can be understood as a step based on a priority scale, in the sense that matters of religious ideology must take priority over other matters, including matters of philanthropy. However, philanthropic activities are really needed by NU's cultural base, which mostly comes from the social background of rural communities with a lower middle economic class (Ababil, Luthfi, Sari, & Umah, 2020, p. 9).

The issue of philanthropy within the Nahdlatul Ulama (NU) seems to have started to receive attention in the 2000s, through the 31st NU Congress which was held in the city of Boyolali, Central Java Province. The highest forum in the NU association, in one of its mandates, stipulates the need to form an institution whose function is to make efforts to improve community welfare through optimizing the management of ZIS funds (zakat, infaq, alms), and corporate social funds (CSR). This institution in turn took shape in an institutional forum known as NU Care-LAZISNU (Sitompul, Butar-Butar, & Lbs, 2021, p. 33).

The birth of philanthropic institutions within NU was based on NU's need to optimize the potential of its followers (congregation) in overcoming the problem of inequality in social welfare in the fields of economics, health and education. Apart from that, the emergence of philanthropic institutions in NU can be interpreted as an indication that there has been a transformation in the attitudes and behavior of NU residents (Nahdliyin) in terms of managing assets. Nahdliyin residents, with their various communal religious traditions, have long been portrayed as a consumerist group of Muslim society. It is this consumerist image that seems to need to be balanced with more productive activities through the establishment of philanthropic institutions within NU's structural body (Islamuddin, 2021, p. iv).

If we trace it backwards, the issue of philanthropy within NU is part of the mandate of its Statute. In article 3 it is explained that one of the aims of establishing a NU institution or association is to establish an economic institution and an institution for the welfare of the people (poverty alleviation), in addition to other institutions in the field of education and assistance to orphans (Salik, 2020, p. 55).

The existence of philanthropic institutions seems to have continued to be maintained by NU until it entered the contemporary era, or when NU entered its second century. This is as read in the AD/ART published in 2021. NU in this AD/ART places the NU Care-LAZISNU institution as an inseparable part of the PBNU structure which functions to collect and distribute it to the parties who have the right (Nahdlatul Ulama Executive Board for the 2022-2027 Solemn Period, 2021, p. 101).

On a more technical level, missionNU Care-LAZISNU is accumulated in three things, namely creating awareness among the community about philanthropic activities, collecting, managing and distributing philanthropic funds, and implementing community empowerment efforts (Mas'ud, Alfidai, Tuhari, Abdurrouf, & Hasan, 2016, p. 1). From this mission, it can be seen that NU, through its philanthropic institutions, has begun to move from its original activities which were limited to

developing private religious values (rituals) towards developing economic independence. This move seemed to answer the challenges and image attached to NU in the 2000s as an organization that was less powerful in helping its people meet the needs of modern society, especially in the economic sector (Mawardi, 2013, p. 2).

Although it must be acknowledged, NU's philanthropic institutions relatively do not have well-established governance - at least when compared to other Islamic mass organization philanthropic institutions, especially Muhammadiyah, efforts to improve this issue are ongoing and running simultaneously. By taking advantage of its strategic position as the largest mass organization in Indonesia, the NU philanthropic institution continues to move towards becoming a professional and well-established philanthropic institution in Indonesia. By using the principle of *al-muhafadzah 'ala al-qadim al-salih wa al-akhdh bi al-jadid al-aslah* (maintaining old values that are worthy, and adopting new things that are most worthy), this movement has had a collection of data on parties entitled to receive assistance (*mustahiq*). One of NU's philanthropic activities that has shown results is the coin collection program. In the city of Sragen, Central Java, for example, this movement has succeeded in raising quite a large amount of funds in the city of Sragen, Central Java (Rianto, 2023, p. 1339).

Not only in Central Java Province, the coin collection movement has also been implemented in East Java Province along with all NU structural organs under it, starting from the Branch Management level at the village level, the Representative Branch Council Management at the sub-district level, and the Branch Management at the sub-district level. Regency. Through 4 (four) program pillars including education, health, economic development and disaster assistance (Nazila, 2023, p. 95), the NU coin collection movement in 2021 reached quite significant numbers and reached Rp. 2.9 Billion (Setiawan, 2021).

The movement to collect NU coins initially started in 2015. By utilizing 30 storage boxes and distributing them to the NU community in Jetak

village, Pringanom, Masaran, Sragen, Central Java, this movement succeeded in collecting funds of approximately Rp. 450,000,- within 35 days. In the same year in another place, funds were collected amounting to Rp. 300 million in one year. This is what happened in Nanggerang Village, Cicurug, Sukabumi, Central Java. The success of the movement in these two areas subsequently made it a popular national movement among the NU or Nahdliyin community (Kasanah, 2021, p. 62).

Technically, the movement to collect coins is carried out by saving coins. The coins saved vary in amount, from 100 rupiah to 1000 thousand denominations and are stored independently in tins or other similar storage boxes. Within a certain period of time, the coins that have been stored are then cumulatively handed over to the village level UPZIS administrators or also known as Branch Managers. After data collection is carried out, the money collected is handed over to the management at the level above and so on up to the PBNU level (PWNU East Java, 2019, p. 2).

The movement to collect NU coins is carried out using a button-up pattern from bottom to top. This is as read in the technical guidebook for the implementation of coin collection where the driving force is at the bottom line of the structure, namely management at the village level (PWNU East Java, 2019, p. 1). The presence of NU administrators at the village level as a driving force shows that the donors who deposit coins actually come from the lowest levels of society or rural areas, which have long been identified as the layer that contributes much to the poverty rate (Bukhari, 2021, p. 220) It is this layer of society that coincides with NU's mass base. The mass base in the form of rural communities who are attached to certain ritual traditions, ultimately led NU to become a socio-religious institution in Indonesia in the category of traditionalist Islam (Mietzner & Muhtadi, 2020, p. 61).

The coin collection movement involving rural communities as carried out by NU has two meanings at once. First, NU has made efforts to revive and maintain an attitude of generosity and concern for its followers in the welfare of fellow

human beings. Second, the community of NU followers – the majority of whom are the objects of philanthropic activities – have demonstrated their empowerment in efforts to participate in improving the welfare of others. In these two meanings, NU philanthropy, which is reflected in the coin collecting movement, is a portrait of what is called philanthropy from, by and for rural communities.

The NU coin collection movement, which uses rural communities as the subject of the perpetrators, depicts the role and participation of "Muslim proletarians" in Indonesia who are members of the NU association. As is known, the term proletariat was originally used to abstract from society who were in the second class in the economic sector. Even though the term proletarian is closely related to the teachings of Marxism which is prohibited in Indonesia (CRAWFORD, 2021, p. 697), but the author deliberately borrowed it to describe the rural Muslim community, workers or those with lower middle income who have been part of NU society (Dimas Eky Pratama, Selnia M. Lamata, & Dewi Halimatuz Zahro', 2022, p. 107).

Thus, the coin collecting movement carried out by NU can also be called a form of proletarian philanthropic activity. A typical NU Islamic philanthropy movement by rural communities with low economic conditions using simple storage tools, distinguishes it from the Islamic philanthropy movement by urban communities in Indonesia. Hilman Latief noted that one of the differences between philanthropic movements in rural and urban communities is the pattern and container for collecting the money donated. If urban communities use patterns and containers based on digital technology, then in rural communities it is still done manually and using traditional containers (money storage boxes, Javanese: piggy banks). Hilman Latief calls this difference the "digital divide" (Latief, 2022, p. 134).

Moreover, in the context of urban communities, Islamic philanthropic activities are dominated by Muslim communities with middle to upper economic levels and are managed by modern philanthropic institutions (Fauzia, 2017, p. 225)

through a "spiritual economy" approach, meaning that economic activities are imbued with religious values (Latief, 2017a, p. 196).

Foundation of the Nahdlatul Ulama (NU) Coin Movement

NU's "proletarian" philanthropy, as depicted in the coin collecting movement, is built on the foundation of capital power from the number of followers or members known as nahdliyyin. The latest data shows that NU followers in Indonesia are estimated to reach 50.3% of the total adherents of Islam in Indonesia (Dawud & Choliq, 2020, p. 71) or the equivalent of 104.2 million people (Na'im & Syaputra, 2011, p. 10). Even though it is acknowledged that the average NU follower base is in the lower middle class and it is difficult to imagine being able to donate large amounts of wealth, for NU, the value of even the smallest donation will be large if it is capitalized on the number of people who give it. In this context, NU's Islamic philanthropy movement through the "coin" collection movement was implemented. The potential for this movement, if calculated, reaches a minimum figure of IDR. 104.2 billion per month, assuming each member donates Rp. 1,000,-. This potential, in nominal terms, will certainly increase along with the increase in the number of followers and the value donated by them.

NU's proletarian philanthropy has a well-established theological basis in Islam. There are a number of transcendental texts used by NU in carrying out its philanthropy, both sourced from the Koran and the Sunnah. Among these transcendental texts is QS. al-Hashr (59):9. One fragment of this verse reads "wa yu'thiruna 'ala anfusihim wa law kana bihim khasasah". In general, this verse describes the group of followers of the Prophet SAW. those in Medina gave up and prioritized the interests of other groups of Sahabah who came from Makah and lived in Medina, even though they were actually in a state of shortage and need. In Ibn Kathir's language, the Companions of the Prophet from among the Ansar, chose to prioritize fulfilling the interests of others over their own interests, even though they actually also needed it (Isma'il Ibnu Kathir, 1998, p. 100)

One of the ideal portrait landscapes of what QS describes. al-Hashr (59):9 recorded by al-Bukhari in a collection of hadiths with authentic status. Al-Bukhari through the transmission route (sanad) which reached the Prophet through Abu Hurayrah tells the story of a person who came to the Prophet in need of food assistance. After finding that there was no food in the Prophet's house that could be served to his guests, the Prophet offered his companions to entertain the guests. One of the companions accepted the Prophet's offer and took the guest to his house to be given a meal. When he got home, it turned out that there was only one piece of food left which was actually intended for his child. In such conditions, he asked his wife to put the child to sleep and turn off the lights when the guest was about to eat and smacked his mouth as if he was eating together with the guest. What this friend did is the background for the revelation of the 9th verse in the QS. al-Hashr (59) (Bukhari, 1987a, p. 34).

The hadith narrated by al-Bukhari above, in the context of Islamic philanthropy, can be interpreted to mean that an attitude of generosity is not necessarily only inherent in someone who in fact has abundant wealth and wealth. On the contrary, every Muslim is encouraged to always develop and maintain an attitude of generosity towards others, even though he is actually on the side who deserves to receive charity from others. As long as it is not related to pure ritual worship (mahdah), an attitude of generosity towards others is something that is recommended in Islam. In this connection, there is one adage (legal maxim/qawa'id al-fiqh) which reads: al-ithar bi al-qurab makruh wa bighayriha mahbubun (Giving up in matters of pure ritual is hated in Islam. On the other hand, outside of these matters, Islam recommend it). 'Izzuddin Ibn 'Abdissalam, as quoted by al-Suyuti, stated the reasons behind these legal provisions. He further stated that ritual matters are a form of glorification of a human being to his God. This does not apply to matters outside the ritual (Subki, 1991, p. 116).

Apart from its theological basis, the NU proletarian philanthropic movement has strong philosophical roots. The coin collection movement

as driven by NU conveys the message that you don't have to wait to be rich to carry out philanthropic activities. NU opens opportunities for anyone to carry out philanthropic activities, no matter how small their abilities. For NU, true wealth does not lie in the question of how much wealth it has. More than that, wealth is actually a feeling activity in responding to conditions and what one already has.

In the NU Islamic tradition, there is a teaching that the essence of wealth lies in the heart or feelings (ghina al-nafs). It is not uncommon to find a phenomenon that poor people are financially richer and more generous than those who have large amounts of wealth. This phenomenon is reflected, for example, in the case of someone who is willing to donate Rp. 5000,- even though his daily income is only Rp. 10,000,-. This means that he is willing to donate half of the wealth he earned that day. This ghina al-nafs basis is the philosophical basis of the NU proletarian philanthropic movement, which results in economic and spiritual independence (Rozikan, Rahmanto, & Satyarini, 2021, p. 61).

NU's attitude and choice in building proletarian philanthropic activities for its followers cannot be separated from the traditionalist Islamic typology attached to it. In contrast to modernist Islam, which has members from urban communities, NU has many members from rural communities (Lukens-Bull & Woodward, 2021, p. 622).

For rural communities, philanthropic attitudes are built on caring values and are not solely measured by the form of goods distributed. For example, rural communities know the terms mutual cooperation, tepo slero, and tolerance between fellow community members (Irawanto, Ramsey, & Ryan, 2011, p. 355). These values that are rooted in rural communities are the background for the seeding of the NU proletarian philanthropic movement. The integration between the attitude of generosity that has taken root in rural communities on the one hand, and NU's ability to read and optimize the potential of this generosity has led to the NU proletarian philanthropy movement being quickly accepted and developing significantly.

From the matters explained above, it is known that NU's "ploretarian" philanthropy, as manifested in the coin collecting movement, has a well-established epistemological basis. This foundation comes from religious, philosophical and socio-cultural teachings. The "ploretarian" philanthropy initiated by NU certainly still needs refinement and development, both in the administrative aspect and the positive impact it aims to create. These two aspects are certainly challenges for the NU community, both in their capacity as jama'ah (followers) and jam'iyah (organization). However, despite its series of weaknesses, the NU ploretarian philanthropy movement deserves attention from researchers and scientists in its position as an Islamic philanthropic movement with a new face in Indonesia.

CONCLUSION

Based on the data findings and discussions that have been presented, two things can be concluded. First, the Nahdlatul Ulama (NU) coin movement functions as a means of channeling an attitude of generosity to its followers, who on average belong to lower middle economic communities in Indonesia. This movement's strategy was carried out by capitalizing on the number of NU followers which reached 50.3% of the total adherents of Islam in Indonesia. Second, the Nahdlatul Ulama (NU) coin movement is based on three foundations at once, namely religious, philosophical and socio-cultural foundations.

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