



## Philanthropy Movement for Socially-Sustainable Community Development: Evidence from Tribal Talang Mamak, Riau Province, Indonesia

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### ABSTRACT

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This research reveals Islamic philanthropy through a sustainable community development program initiated by Amil Zakat Agency (Lembaga Amil Zakat), Dompét Dhuafa, Riau Province. The research traces the Da'i Cordofa program, which is a social movement for empowerment people in outback Riau, Indonesia. The study is field research that used the qualitative method. It collected data by observation, documentation, and interview process. Resulting show that is implementing the Da'i Cordofa program has influenced local people, where they are adaptable to increase religiosity. Meanwhile, the philanthropy program has been implemented by accompanying, guiding, and empowering local people to create a new habit for prosperity. The funding of philanthropy collects from donator for creating a new community development program that is developed to socially sustainable local people in tribal Talang Mamak, Riau.

## Introduction

Philanthropy can be defined as a charity movement to create a development of the public sphere.<sup>1</sup> It means that the

<sup>1</sup> Amelia Fauzia, "Islamic Philanthropy in Indonesia: Modernization, Islamization, and Social Justice," *Austrian Journal of South-East Asian Studies* 10, no. 2 (2017): 223–36, <https://doi.org/10.14764/10.ASEAS-2017.2-6>; Zakiyuddin Baidhawiy, "Lazismu and Remaking The Muhammadiyah's New Way of Philanthropy," *Al-Jami'ah* 53, no. 2 (December 2015): 387–412, <https://doi.org/10.14421/ajis.2015.532.387-412>; Hilman Latief, "Contesting Almsgiving in Post-New Order Indonesia," *American Journal of Islam and*



conceptualization of generosity is a process of giving, services, and association to help deserver people. The charity concept is to create for assisting people who needs primary livelihood with consumptive, caritative, and temporal. Moreover, the philanthropy activities are developing a milestone program into social change based on justice, and a community development program can implement it.<sup>2</sup>

In terms of several studies, philanthropy can be mention as a social movement created by people's creativity to empower economic ummah.<sup>3</sup> On the one hand, as a charity movement, philanthropy is also defined as an action to empower financial people who implement the Zakat productively. In the digital era, the philanthropy movement can be used as a media platform to establish a communal society adaptable to the disruption era.<sup>4</sup> Specifically, the philanthropy movement emphasizes social justice and is carried out by organizing people, advocacy, and non-formal education agendas.<sup>5</sup> These activities are known as a religious non-government organization that is rapidly growing in Indonesia. It affects a sustainable economy, increasing to gross domestic product national around 462 Billion rupiahs per year or 3.4% GDP income.<sup>6</sup> It means that Zakat can be increased for prosperous people. Moreover, various studies feature that Zakat was implementing through distribution, management concept, and zakat

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*Society* 31, no. 1 (2014): 16–50, <https://doi.org/10.35632/ajiss.v31i1.292>.

<sup>2</sup> Hilman Latief, "Islamic Philanthropy and the Private Sector in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 3, no. 2 (December 1, 2013): 175, <https://doi.org/10.18326/ijims.v3i2.175-201>.

<sup>3</sup> Nur Kholidah and Ayesha Nur Salma, "Filantropi Kreatif: Pemberdayaan Ekonomi Umat Berbasis Zakat Produktif Pada Program 1000 UMKM Lazismu Kabupaten Pekalongan," *Cakrawala: Jurnal Studi Islam* 14, no. 2 (January 2020): 93–101, <https://doi.org/10.31603/cakrawala.v14i2.3080>.

<sup>4</sup> Yuliana Rakhmawati, "Studi Media Filantropi Online: Pergeseran Altruisme Tradisional-Karitas Menuju Filantropi Online Integratif," *KOMUNIKA: Jurnal Dakwah dan Komunikasi* 13, no. 2 (September 2019), <https://doi.org/10.24090/komunika.v13i2.2082>.

<sup>5</sup> Chusnan Jusuf, "Filantropi Modern untuk Pembangunan Sosial," *Sosio Konsepsia*, vol. 12, January 2007, <https://doi.org/10.33007/SKA.V12I1.621>.

<sup>6</sup> Harry Djatmiko, "Re-Formulation Zakat System as Tax Reduction in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 9, no. 1 (May 24, 2019): 135–62, <https://doi.org/10.18326/ijims.v9i1.135-162>.

urgency until the community development practice model.<sup>7</sup> On the other hand, Zakat has to be a social movement that contributes to a decrease in poverty.<sup>8</sup> It is shifting worthwhile charity that conducted by some non-government organization. Many charity institutions have changed to be a caritas form of service, and it is a potential for social-sustainable community development.<sup>9</sup>

Like many abstract concepts, philanthropy has to be part of sustainable community development in Indonesia's regional areas. Conversely, it was restricted generosity for tribal locals to finding a new model to increase prosperous local people. In this study, the ultimate aim will be to feature a new charity approach for tribal Talang Mamak, Riau Province, Indonesia. Interestingly, the research focuses on implementing the charity program from Dompot Dhuafa, Riau. Meanwhile, the study uses qualitative method-based field research.<sup>10</sup> I was collected data by observation and in-depth interviews that the study conducted with live-in the field initiated their activities in Talang Mamak tribal. I am doing so with the participant approach, looking at the implemented program by Da'i Cordofa program. According to Connoly, this method is actively a form of the participant, as we knew the ethnography approach.<sup>11</sup>

<sup>7</sup> Mohammad Nizarul Alim, "Utilization and Accounting of Zakat for Productive Purposes in Indonesia: A Review," *Procedia - Social and Behavioral Sciences* 211 (November 2015): 232-36, <https://doi.org/10.1016/j.sbspro.2015.11.028>; M Samsul Haidir, "Revitalisasi Pendistribusian Zakat Produktif Sebagai Upaya Pengentasan Kemiskinan di Era Modern," *Muqtasid: Jurnal Ekonomi Dan Perbankan Syariah* 10, no. 1 (August 2019): 57, <https://doi.org/10.18326/muqtasid.v10i1.57-68>; Deden Gandana Madjakusumah and Udin Saripudin, "Pengelolaan Dana Lembaga Filantropi Islam dalam Pengembangan Ekonomi Umat," *SERAMBI: Jurnal Ekonomi Manajemen dan Bisnis Islam* 2, no. 1 (April 2020): 41-50, <https://doi.org/10.36407/serambi.v2i1.151>.

<sup>8</sup> WZF, "Resolution of the 8 Th World Zakat Forum International Conference and Annual Meeting 2019" (Bandung, 2019).

<sup>9</sup> Baidhawiy, "Lazizmu and Remaking The Muhammadiyah's New Way of Philanthropy"; Latief, "Islamic Philanthropy and the Private Sector in Indonesia."

<sup>10</sup> Joseph A. Maxwell and L. Earle Reybold, *Qualitative Research, International Encyclopedia of the Social & Behavioral Sciences: Second Edition*, Second Edi, vol. 19 (Elsevier, 2015), <https://doi.org/10.1016/B978-0-08-097086-8.10558-6>.

<sup>11</sup> Peter Connoly, *Aneka Pendekatan Studi Agama* (Yogyakarta: Ircisod & LKIS, 2016).

Table 1. List of Interviewees

Sn	Name	Gender	Code
1	Bastoni	Male	I1
2	Nuryanto	Male	I2
3	Alnofiandri	Male	I3
4	Rahman	Male	I4
5	Baharsyah	Male	I5
6	Supruadi	Male	I6
7	Safaruddin	Male	I7
8	Supmo	Male	I8
9	Helmi	Male	I9

Sources: Fieldwork, 2019.

### Riau Dompot Dhuafa: An Account of Philanthropy Practice

The economic crisis was influenced for poverty and disparity problems in Indonesia. After the New Order collapse, many Indonesian people responded issues that increase new social movement. It is a revival philanthropy foundation established by civil society.<sup>12</sup> The charity movement in this country has developed to be a social organization growing a humanitarian agency such as Dompot Dhuafa. These are becoming an organization that does implement social activities program. All of the programs are doing to care about humanitarian and responsible for facing of poverty problem in Indonesia.<sup>13</sup>

Dompot Dhuafa, as a private sector, is the vanguard to establish

<sup>12</sup> Tuti Alawiyah, "Religious Non-Governmental Organizations and Philanthropy in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 3, no. 2 (December 2013): 203–21, <https://doi.org/10.18326/ijims.v3i2.203-221>; Jessica Brown et al., "Design to Win: Philanthropy's Role in the Fight Against Global Warming," *Carbon*, no. August 2007 (2007): 1–49.

<sup>13</sup> Amelia Fauziah, *Filantropi Islam: Sejarah dan Kontestasi Masyarakat Sipil dan Negara di Indonesia* (Yogyakarta: Gading Publishing, 2016).

an Islamic philanthropy practice in Indonesia that collected funding from donator to implement almsgiving (*zakat*), donation (*infaq*), and endowment (*waqf*). It has attracted many sectors and actors who donate for social activities, both humanitarian and philanthropic. Whereas Dompot Dhuafa was established in 1993, this foundation has demonstrated almsgiving so that Muslims want to donate their property for social humanitarian. The activities make good to increase consciousness from Muslim society. There can create a poverty program implement and injustice problem with many approaches such as social creativity program into helping people and empowering ummah.<sup>14</sup>

As people have accepted evidence of the almsgiving foundation, Dompot Dhuafa can be expanding the scope of work to various areas in Indonesia. It is enticing regional people that opened a new branch of Dompot Dhuafa in every province and regency/city for all Indonesia regions. Meanwhile, one of many branch almsgiving foundations is Dompot Dhuafa Riau, established on February 20, 2012.<sup>15</sup> At the same time, Dompot Dhuafa has had a goal plan for giving and servicing social welfare for people locally. According to Fauziah mentions that philanthropy foundation is almsgiving, donation, and endowment practices.<sup>16</sup> It grows up to be private sectors that give property and become an organization that implements community development practice, as we know zakat productively.<sup>17</sup> Follow statement from Bastoni says:

“As an almsgiving foundation, Dompot Dhuafa, has collected funds

<sup>14</sup> Minako Sakai, “Building a Partnership for Social Service Delivery in Indonesia: State and Faith-Based Organizations,” *Australian Journal of Social Issues* 43, no. 3 (2012); Hilman Latief, “Health Provision for the Poor Islamic Aid and the Rise of Charitable Clinics in Indonesia,” *South East Asia Research* 18, no. 3 (September 2010): 503–53, <https://doi.org/10.5367/sear.2010.0004>.

<sup>15</sup> Tim Penyusun, *Annual Report 2018* (Pekanbaru: Dompot Dhuafa Riau, 2019).

<sup>16</sup> Fauzia, “Islamic Philanthropy in Indonesia: Modernization, Islamization, and Social Justice.”

<sup>17</sup> Pajar Hatma Indra Jaya, “Mas Zakky’: Model Zakat Pemberdayaan Dari Baznas Kota Yogyakarta,” *Jurnal Pemberdayaan Masyarakat: Media Pemikiran dan Dakwah Pembangunan* 2, no. 2 (2019): 227–52, <https://doi.org/10.14421/jpm.2018.022-02>.

from donator for social activities such as a community development program. We are trying to create a planned program that affects to local people through a media promotion, both online media and in newspapers. We collected funds from various sources funneled into two forms of distribution. First, it is a direct charity program that implements to benefits those who needed. Second, the fund has been distributed for community development programs such as a da'wah activity, education, and economic plan, there are implementing based on concern, responsible, and humanitarian for poor people."<sup>18</sup>

Exploring a statement from informant above, I consider that the philanthropy activities in environmental of Dompét Dhuafa Riau not only giving zakat but also community development for local people. It influenced to increase needed people who are powerless, there can be developing a potential itself. Moreover, for giving responded that underdevelopment and inequality as a social issue cannot separate too appeared Islamic philanthropy practice. It conducted by benefactress, both collectively or personality. There are generally to increase of charity movement for finished a poverty issue regarding a main principle of religious value.<sup>19</sup> As a consequence, Indonesian charity movement has initiated by a community group who realized a social problem in this country. Furthermore, their activity has implemented community development programs that is a best practice for solved of poverty, inequality, and underdevelopment.<sup>20</sup>

As an Islamic philanthropy, Dompét Dhuafa also is doing to empowering poor people through creativity program. They involve to various program that oriented for poverty alleviation efforts. According to Bastoni, says:

"The main purpose for Established Dompét Dhuafa, it is as a channel of collecting fund from donator, and we distributed for poor people. We encouraged how it can be implemented on target. So that, every program has delivered to local people who needed a basic necessity

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<sup>18</sup> Bastoni, *Interview*, 5 February 2019.

<sup>19</sup> Hilman Latief, *Melayani Umat: Filantropi Islam dan Ideologi Kesejahteraan Kaum Modernis* (Yogyakarta: Suara Muhammadiyah, 2017).

<sup>20</sup> Alawiyah, "Religious Non-Governmental Organizations and Philanthropy in Indonesia."

for life. Of course, we are distribution own program with community development. It implemented for tribal Talang Mamak, Riau province, there has elaborated with local resident.”<sup>21</sup>

Dompot Dhuafa program has been created to empowering people in Talang Mamak Tribal. There are implementing Islamic philanthropy through collected funds from donators to distribute favorable impact into sustainable community work. As an occasion area, Talang Mamak classified the community development program’s targeted agenda that sure a local people as a pilot project. The majority of the population is Muslim within the charity implemented by the almsgiving concept.<sup>22</sup>

As a tribal community, Talang Mamak people make inaccessibility to get assistance program. It triggers their lives, making it challenging to increase good life qualities and trapped to developed society. One of the reasons this condition affects the incapability of their performance is to improve the best quality of life. Meanwhile, they are recently converted to Islam; it needs a mentality to encourage them to know Islam deeply.

Initially, Talang Mamak society has a religious priest who becomes a role person; there are spread Islam amidst their life. His named Imam Bosau, as well as know “Imam Kampung Besar” (a high priest). After his pas away, in 2000 earlier, the Talang Mamak people have lost one of the religious figures who teach them about Islam.<sup>23</sup> Subsequently, the local people invited other priests from outside areas, such as calling preachers popular in urban regions in Indragiri Hulu Regency, which increased their belief in religion. According to Safarudin, says:

“The darkness situation when the Imam Bosau has died, where we lost someone who leads us to be an excellent life all of the time. Eventually,

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<sup>21</sup> Bastoni, *Interview*, 5 February 2019.

<sup>22</sup> Bastoni, *Interview*, 5 February 2019.

<sup>23</sup> Safaruddin, *Interview*, 30 February 2019.

we realized that should search someone who becomes a new successor for us. Finally, the religious activity has temporary stopped. Because it is not yet having youth generation to priest, although some of them has gladly willingness but the people rejected. The best solution of manner it, is invited some of preacher so far from our live. We usually picked up that needs to journey around 3-4 hours on the way. The village is isolated that caused to interact good communication disconnected. Telephone, signal, and another platform communicated is not good, it makes us forced to direct pick up them. This condition occurred by local people so long time, until there is coming a new assistance of performance program from Dompét Dhuafa that offered mentoring, guiding, and empowering local people trough invited preacher in our village.”<sup>24</sup>

The faith decreased by local people of Talang Mamak when their attention to religious activities diminished. These occurred by preacher’s intention is not active to invite tribal people. It caused to present in location difficulted to reach, which be accomplish to da’wah activities. On the other hand, this condition makes the daily activity to pray conducted by local people seldom.<sup>25</sup> Finally, Dompét Dhuafa realized to look at their situation that implements Islamic philanthropy through da’wah activity based on the community development program. This program does with mentoring, guiding, and empowering patterns. The author’s efforts are the best solution to increase developed areas where religious activities have been done immediately. The program is considered significant to fulfill their life necessity. Furthermore, supporting other stakeholders in this program also required the chance to developing self-resilience of their potency. The program’s setting goal is changing tribal Talang Mamak to increase prosperity through religiosity, powerlessness, awareness, and utilization.

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<sup>24</sup> Safaruddin, *Interview*, 30 February, 2019.

<sup>25</sup> Safaruddin, *Interview*, 30 February 2019.



## Community Organizing as a Form of Philanthropy Movement

### Empowering Tribal People through Da'i Cordofa Program

Da'i Cordofa is a charity program that implements community development in tribal Talang Mamak. Cordofa or Corps Da'i Dompot Dhuafa has involved preacher who precisely conducts mentoring, guiding, and empowering patterns. This program is also doing various daily activities on praying, which some of the tutors have lived in the tribal Talang Mamak to socially-sustainable community development. Cordofa program was established in 2015 until right now still an ongoing process.<sup>26</sup>

Initially, this program began to fulfill a necessary needed local people who demanded to protect their religious activities. It means that is increasing to understand of religiosity. Some of them to tribal Talang Mamak in Rantau Langsat village are precarious in searching one of priests who is capable of staying in their town, especially after a prominent figure died. They expected to get a priest who becomes a new accessor for praying a corpse. Likewise, da'wah activity has celebrated again by their priest; it caused their place challenging to reach. For instance, this condition encourages the private sector to implement the programs and advisory their agent is living there to guide and mentor religious activity.

Earlier 2015, we get information from some of the community that conducts to activity in there. There has to be some info that tribal Talang Mamak in Rantau Langsat village must guide a religious movement. Furthermore, we analyzed to conduct feasibility study partners; there is precisely a community that demands implementing a program. After that, we implemented one of the programs to encourage local people more happiness. It realizes with a milestone program that consigns a preacher to the tribal community of Talang Mamak. Of course, this program is called Corps Da'i Dompot Dhuafa.<sup>27</sup>

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<sup>26</sup> Nuryanto, *Interview*, 22 January 2019.

<sup>27</sup> Bastoni, *Interview*, 5 February 2019.

Implementing it to tribal Talang Mamak in Rantau Langsat village means empowering local people and religious and Islamic teaching. It is related to the community development process that can improve understanding about independent society to fulfill their lives. Hence, the private sector such as Dompot Dhuafa has regarded some of the issue growing to the face of local people who becomes a project program targeted. There can implement to various models in community development practice, both using concepts or approaches. It is one of the parts that can become the best practice to empowerment paradigm suitable in the available local resource. Finally, this program has been implemented in September 2015, targeted to two villages, namely Pebidayan and Lemang, and a center learning to this program. Riau Almsgiving Foundation initiated Corps Da'i Dompot Dhuafa based on a desire to give charity donations for tribal people.

“We want the almsgiving benefits utilized by all people, including tribal society in Indragiri Hulu, Talang Mamak. Tribal people should get a supervising with our program.”<sup>28</sup>

Commonly, the Da'i Cordofa program's goal is mentoring their life in the tribal of Talang Mamak. There given to understand of religious science within to fulfillment of primary sources on Islamic discourses. According to Najib, community development has had three main goals: giving a chance for participation actively, as a catalyst to other stakeholders, and providing the best solution to their problems.<sup>29</sup> First, the social workers are obligated to maintenance local people to give trust of social participation. Second, like supervision, the social workers should also become good communicators between society and stakeholders, such as the government, which prioritized social matter to reach before. Third, the social workers must give the

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<sup>28</sup> Alnofiandri, *Interview*, 29 January 2019.

<sup>29</sup> Abdul Najib, *Pekerjaan Sosial: Perspektif Islam dan Filantropi (Tradisi, Praktik & Nilai)* (Yogyakarta: Samudra Biru, 2018), 156–58.

best solution of other problem that is challenging to local people to increase inequality and well-being. Precisely, based on resulting this research, the author is mapping a community development process to consider four central motifs, namely servicing, defending, protecting, and empowering.

The servicing motif undertaken to give guidance and advisory for local people of tribal Talang Mamak is suitable based on local people's primary sources. Every village, such as Pebidayan and Lemang, has invited two preachers to help people doing religious activity. The preacher lived in a tribal area to teach Islamic values in daily people life. Of course, it is one of the parts servicing the society that needs a primary source on religious studies, particularly Islamic studies.

The second term of defending and protecting motif illustrates that the setting's primary goal is to guard against various challenging and fostering people's faith. As a consequence, their faith effort to do an Islamic value in daily life. In contrast, there are encouraged by the emerging missionaries' movement from Christian that affected their commitment to beliefs of God on Islam, likely deterred. Meanwhile, tribal Talang Mamak is a home for the majority of the Muslim population. The program has encouraged Corps Da'i Dompot Dhuafa that takes a role in the da'wah activity, and there has been conducted to implement the program through sustainable community development.<sup>30</sup> The program efforts to features people faith with various activity in religious teaching and da'wah.

The last motif is an awareness to increase religious activity after the mentor leaves this program. It is the community development based on conscious people who implement self-resilience to celebrate various religious movements. Of course, the consciousness of local society should be determined to self-empowerment and sustainable

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<sup>30</sup> Nuryanto, *Interview*, 22 January 2019.

development of well-being. This motif refers to encourage actualizing human resources who are actively on social participation.

“When we examined a pilot project, thereby looking at the condition, there was an early step to here. We found that religious activity is not done very well. It occurs that caused by understanding about worship is lack. For instance, we encourage to implement empowering people through a charity program.”<sup>31</sup>

This program has shown to us who effort to change a social transformation in tribal Talang Mamak, necessary it increases to religious beliefs. Meanwhile, the spiritual activity with teaching Islamic studies is also to do honestly of behavior in daily life. According to Najib emphasize that the community development should include a stressed changing attitude in a practical context.<sup>32</sup> Thus, there presents understood that this program is organizing people to the community development practice. It also seeks charity and social responsibility finished various phenomenon that is to be obstacle tribal society. Of course, this is a scheme of Islamic philanthropy that non-government organization actors have forgotten.

### Mosque Renovation

The mosque is a center of religious activity that can be a place to do the community development process; it efforted to local communities against to be growing fastest of their life. This process begins with established mosque renovation and can be central to the pilot project of empowerment efforted. Mosque has been renovated for an uninhabitable reason, where it found since 1975. Mosque construction has been created by the board that is not used to pray to local people. It encouraged almsgiving institutions initiated to renovate mosques with the purpose makes comfortable for places

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<sup>31</sup> Rahman, *Interview*, 31 January 2019.

<sup>32</sup> Abdul Najib, *Integrasi Pekerjaan Sosial: Pengembangan Masyarakat dan Pemberdayaan Masyarakat* (Yogyakarta: Semesta Ilmu, 2016), p. 160.

of worship.

“When I begin to conduct implemented programs, I look at a broken mosque. I think that how the da’wah activity can implement if the mosque constructions are unhabitable so that I give the information about this condition to my leader in Dompot Dhuafa, where the people in the Talang Mamak need a new mosque for a place of worship that comfortable. After that, my leader responded to implement mosque renovation, thereby being used to the empowerment process and a center of religious activity.”<sup>33</sup>

Based on this condition, so the mosque was established in Pebidayan village with the renovation process. According to Alnofiandri says that mosque was renovated in 2019 earlier. This renovation is a part of an empowerment program that purposes to people comfortable to do worship. Of course, it is a form of religious activity to spread Islam actively without facing challenges like before, where the people encounter obstacles to teach Islamic studies. On the other hand, there makes a religiosity center to do da’wah activity independently.<sup>34</sup>

Figure 1. Before and After Renovation



Sources: Fieldwork, 2019.

The renovation of the Mukhlisin mosque was established to benefit philanthropy funds from donators and involved local people in

<sup>33</sup> Supruadi, *Interview*, 31 January 2019.

<sup>34</sup> Alnofiandri, *Interview*, 29 January 2019.

the building process. According to Helmi says that mosque renovates with pioneering by the Dompét Dhuafa program.

“Pebidayan residents are enthusiastic about receiving this program. We are, to be honest, the most of achieved this program that can implement in our village. If we are hoping to collect funds source from the people, it wants not come true. To be honest, we gratefully hope this program that implements mosque renovation. We are very lost if there cannot build a mosque although it is doing with renovation. All people follow to contribute to their force, beginning from the young until the oldest people contributed to this program.”<sup>35</sup>

The researcher seeks that the mosque renovation is conducting as practical Islamic philanthropy. Continuously, the mosque renovation is going to utilize funding of charity such as almsgiving, donation, and waqf. To be implemented this program, the people efforted to build this mosque with voluntary movement. According to Fauziah, the raised charity movement was amidst society’s entanglement, who are aware of supporting practical philanthropy as part of the unity in diversity.<sup>36</sup> Such as the Muslim majority of the population, Indonesia established through social movement on the philanthropic foundation in the last twenty centuries. Thus, this practice is still in existence until now, where many people can be to have a consciousness to promote it on community life, necessary it affected to build some of the mosques in the rural community.

In addition to mosque renovation, this program also establishes a small place of worship called Musholla. It is asking the people who are want to fulfill other targets in the community development process. In other words, it is hoping to be the center of empowering activity and accommodated the spreading Islam in Rantau Langsat village.<sup>37</sup>

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<sup>35</sup> Helmi, *Interview*, 29 January 2019.

<sup>36</sup> Fauziah, *Filantropi Islam: Sejarah dan Kontestasi Masyarakat Sipil dan Negara di Indonesia*.

<sup>37</sup> Alnofiandri, *Interview*, 29 January 2019.

Figure 2. Formal ceremony opened Musholla in Lemang Village



Source: Fieldwork, 2019.

After the mosque and Musholla establish, there implemented that mentoring and guiding program is also conducted. The primary purpose of this plan within daily activities by people in the village. This action efforts to increase the understanding of religious science that implemented directly by the preachers. On the other hand, the establishing Musholla and Mosque also can be articulated as an advocacy that protected the people from the challenges of missionary's movement, such as Christian priest.

This program has had a preacher in every village, wherein Pebidayan trusting to Ustadz Didi Supruadi and Lemang village involved Ustadz Syahrudin Baharsyah. They are guiding local people of tribal Talang Mamak; there are to teach Islamic studies. Also, it is to increase the people Talang Mamak of the religious beliefs. It conducted action every day by local people.<sup>38</sup>

<sup>38</sup> Nuryanto, Interview, 22 January 2019.

Figure 3. The community development program in Pebidayan



Resource: *Annual Report 2018*.

Insights Da'wah has had the main purpose divided into five categories: (1) The primary source to increase religious belief for the Talang Mamak people. (2) The foundation of Islamic studies to expert in understanding spiritual science. (3) The practical pray to guide daily activity. (4) Qur'anic studies (reading and understanding of the explanation). (5) The knowledge of primary sources in Islamic studies for life such as honesty, attitude, integrity, and other characters' behavior.<sup>39</sup>

The next plan that important thing in this program is regeneration. This program is the primary purpose of continuously spreading Islam in the tribal people. Spreading Islam to local people who have limited access to preachers makes ancestors need insight into how the indigenous people can continue for a socially-sustainable future. It makes all of them asked to private sectors of Dompét Dhuafa to promote religious science through Non-formal education. Social activity is hoping independently to create local people.

<sup>39</sup> Baharsyah, *Interview*, 31 January 2019.



## Philanthropy Movement as a Social Transformation for Tribal People

Implementing the Da'i Cordofa program in empowering the local people of Talang Mamak can be considered a form of social movement transformation based on the Islamic philanthropy approach. Social transformation means that a social change of process is done by organizing social movement through community development programs.<sup>40</sup> It is oriented to social transformation in the grassroots-based on actively involved in people's life. The program also gives most valuable to various empowerment activities, commitment to the best better of life, providing alternative solutions to face manner, increasing consciousness, noticing public interest, and fulfilling it.

Moreover, social transformation with the Islamic philanthropy approach means that a social movement fulfills the community development program. The funding has been implemented to create a sponsorship to collect source budgets, such as almsgiving, donation, waqf, and other related mention based on humanitarian issues for justice and well-being. Notably, there is finishing poverty, inequality, and development of marginalization group.<sup>41</sup> It means that it increases to prosperous people and actualizes to self-resilience their life through the milestone of the community development program. The people should change to involve in various activity, as well as social participation actively.

The researcher argued that implementing this program is a social transformation movement with Islamic philanthropy approaches. Besides, the argument can be defined by some of the reason, mainly: (1) The program initiated to awareness by civil society; (2) The

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<sup>40</sup> Mansour Faqih, *Masyarakat Sipil Untuk Transformasi Sosial: Pergolakan Ideologi LSM Indonesia* (Yogyakarta: Pustaka Pelajar, 1996), p. 61.

<sup>41</sup> Chaider S. Bamualim and Irfan Abubakar, *Revitalisasi Filantropi Islam: Studi Kasus Lembaga Zakat dan Wakaf di Indonesia*, (Jakarta: Pusat Bahasa dan Budaya UIN Syarif Hidayatullah, 2005), p. 10.

program focused on empowering the marginalization of local people; (3) The program's purpose of making a social change in religious behavior; (4) The program involved local people in increasing their ability and capacity the investment in social capital; and (5) The program revitalized Islamic philanthropy to collect funding based on almsgiving, donation, and waqf.

The community development process in tribal Talang Mamak was conducted sustainably to get targeted this program. For instance, recognizing local people in the public sphere is one of the outputs in the seminal this program. Subsequently, according to International Labor Organization (ILO) mentions that tribal people define as indigenous people who are staying in the local community. In Indonesia, this definition has been ratified by term commonly as remote community or traditional society.<sup>42</sup>

Moreover, the community recognized its existence that is protecting their condition to be well-being. Indeed, if it surfaced amidst in people life, the state should be initiated to prevent facing social conflict. The care of own state is also to give social protection with the law behind regulation. Such the rule of regulation that accelerated to trigger social conflict, the state should give protecting to the family and the norm of people life to keep land asset. The archipelago known as a home of plural society, perhaps, it is the potency to extend social conflict. Furthermore, Riau province as a part of Indonesian Island that has had social diversity, it divided into six community groups entranced to isolated tribal all of the region, such as Bonai, Sakai, Talang Mamak, Akit, Hutan, and Laut race.<sup>43</sup> This research focused to tribal of Talang Mamak that is isolated tribal in Riau Province. This community is an indigenous people who lived in Indragiri river area. Interestingly, the society groups can be

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<sup>42</sup> Yance Arizona, ed., *Seri Hukum dan Keadilan Sosial, Antara Teks dan Konteks: Dinamika Pengakuan Hukum Terhadap Hak Masyarakat Adat Atas Sumber Daya Alam di Indonesia* (Jakarta: Huma, 2010), p. 2.

<sup>43</sup> Nurella Hayati, "Gambaran Umum Masyarakat Terasing di Riau," n.d., p. 86.

categorized to Malay costumes that means to first come to this are and they entitled to control natural resource.<sup>44</sup>

## Conclusion

Dompet Dhuafa Riau initiated the community development program in Talang Mamak to increase awareness of how they are to be well-being and increase understanding of Islamic studies. Also, this program's purpose that realized local people to be independent and able to fulfill their primary life. It is conducted by framework milestone of accommodation as long as mentoring, guiding, and empowering patterns. Many people have been feeling a comfortable life after it the program manifested in the tribal local.

As practical philanthropy, the Dompet Dhuafa program in da'wah and empowerment people activity has revitalized by Islamic charity scheme, necessary using almsgiving, donation, and waqf. All of the productivity was collected from donator to implement the community development practice in the tribal society. Consequently, it reveals that Islamic philanthropy practice has been contributed to the empowerment notion; there are realizing the process of schedule through planning long term to specifically for local people. Besides, the implementation of this program is also to extend social transformation with the involvement private sector to the contribution of prosperous local people. The almsgiving has contributed to advantage local people.

The researcher suggests that future researchers can adopt this research by perceiving the limitations of this study. I also suggest that future research can involve a different perspective on Islamic philanthropy for increased participation and keeping their social capital. Besides, future researchers will be able to develop this research

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<sup>44</sup> Irwanto, Yuk, *Kenali Komunitas Terpencil di Riau* (Jakarta Timur: Badan Pengembangan dan Pembinaan Bahasa, 2018).

by exploring its association with other related topics. Moreover, this study also is strengthening to create another community development practice for sustainable local people. It implies that Dompot Dhufa is a virtually universal actor in community development practice for socially-sustainable.

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