

symptoms . The two modern philanthropies are philanthropy for justice and social development, which have long-term effects and in the process also take advantage of internet advances.

The term philanthropy which is associated with Islam shows the existence of philanthropic practices in the Islamic tradition through the Koran where Islam uses the terms zakat, infaq and alms or what is usually heard with the abbreviation ZISWAF when explaining philanthropy. In Islam, philanthropy contains the meaning of charity or giving to the poor who cannot afford it and some of it is based on generosity, in this discussion it is students who are able to provide financial or other assistance to people who are in need and need help (Zahrah, 2005). Islam recommends that Muslims do philanthropy so that wealth does not only circulate among the rich and the rewards also flow because of the assistance provided.

Apart from giving philanthropy through gifts such as goods, food or money which can be called Voluntary Giving , philanthropy can also be done in the form of volunteerism or Voluntary Service . This activity is carried out by many people, such as going directly to help those in need when a natural disaster occurs, going to an orphanage or carrying out teaching activities. As technology becomes more advanced and modern, even voluntary service philanthropy can be done online. However, there are still not many people who volunteer online. The development of modern philanthropy is supported by organizational platforms or platforms which are included in the Voluntary Association , to make it easier to do philanthropy. Philanthropic organizations have the aim of supporting social development (Setyarini, 2020). In several countries such as America and European countries, philanthropy is a key stakeholder in the social development process in several countries.

Even though philanthropy has developed in Indonesia, its development cannot be said to be successful because for some individuals the level of awareness of individuals and entrepreneurs still finds it difficult or burdensome. Moreover, for companies where the form is a necessity, namely, Corporate Social Responsibility or CSR which is sometimes considered burdensome for companies, amidst the tax expenses they have to bear and other costs they have to incur. Expert Staff to the Minister of Social Affairs, Marzuki, in an interview in 2018 said that "Company managers in Indonesia are not yet fully sincere in implementing CSR programs." Apart from that, most people still like to donate individually and in the short term, awareness of sustainable philanthropy is still relatively low, Moreover, there are still many who find it difficult to fully accept and trust digital forms of philanthropy that are presented through increasingly developing digital platforms .

For some people, digital philanthropy platforms are very helpful, but quite a few people are not yet ready for the development of philanthropy which is now available in digital form, even though the technology and types of philanthropy offered are also varied. Many people still adhere to traditional charity- based donations . Based on these problems, researchers are interested in finding out how deep students' perceptions are and seeing how potential students are interested in carrying out modern digital philanthropy.

Literature review

According to Dewantry (2015) a donation is a gift given by a donor voluntarily with or without a profit in return. Charity or you could say the basis of traditional philanthropy, where the symptoms that can be treated are only temporary, and given directly where the impact given is limited. Philanthropy itself is a process of communication, a sense of grace, love, justice, obligation and volunteerism, as well as assistance and development between one person and another (Payton RL, 1998). The difference between philanthropy and charity is that charity is only given on one occasion or event, whereas philanthropy is usually done with several types of giving from time to time with rational, socially approved and predetermined goals, which are generally related to improving social conditions (Anderson, 2007). Lindsay Anderson (2007) argues that philanthropy which is basically more focused on its goals can be more successful and outperform structured charities . Because philanthropy focuses on improvement and organization, as opposed to aid from Charity and differences are what make philanthropy more attractive to larger donations. When many people have their dharudit needs fulfilled, society's standard of living will become more stable and will erase the differences between "rich and poor castes". Apart from being expected to eliminate the levels of differences that are clearly visible between rich and poor people, it is hoped that society will achieve prosperity in this world and the hereafter or what can be called *falah* .

Philanthropy in Islam or described as ZISWAF or zakat, infaq, alms and waqf which is usually called ZISWAF is an Islamic philanthropic practice found in the Islamic tradition taught by the Al-Qur'an (Zahrah, 2005). This Islamic philanthropy will bring the image of Islamic generosity into a much deeper idea that can solve much wider problems. The problems seen by Islamic philanthropy include issues of social justice, welfare of the people, public policy, civil society, good governance and professional management, not just from traditional discourses such as Islamic jurisprudence and ethics (Kasdi, 2016). Muslimin and Muslimah are encouraged to carry out philanthropy, the main aim of which is besides worship, it is also to distribute wealth so that there is no gap between the rich and the poor (QS. Al-Hasyr: 7). The term ZISWAF which contains the meaning of giving or charity is often used when explaining philanthropy in Islam and has even become an official form of Islamic philanthropy. Islam requires giving zakat as a form of worship to Allah SWT.

Kim Klein said that philanthropy is also interpreted as a conceptualization of several practices, the first of which is giving voluntary donations, where the conceptualization of voluntary giving is similar to alms or donations where the gifts are generally physical in nature given by both individuals and legal entities. Second, the provision of voluntary services (voluntary services) where volunteers are people who act on their own initiative for the benefit of civil society, who offer their knowledge, time and energy, within a cooperative social framework, without seeking material rewards or compensation. paid labor. And thirdly, a voluntary association , which is a group of individuals who have agreed to come together and usually act as volunteers to create an association or organization to then realize a vision and mission goal (Kasdi, 2016).

According to Jusuf (2007), digital philanthropy has become the key to modern philanthropy. Apart from that, Jusuf said that apart from its activities being carried out using internet technology, modern philanthropy is philanthropy with the aim of justice

and social development. An example of a platform that is best known and frequently used by young people today is Kitabisa.com, where Kitabisa.com is a platform for collecting donations (crowdfunding) which provides the possibility for everyone to create social campaigns in various fields such as education, natural disasters, medical , humanity and so on, because basically Kitabisa.com is an open platform company .

In the process of perception, attention is needed as preparation for that perception . This is because the situation shows that the individual is not only known by one stimulus , but the individual is known to various kinds of stimuli caused by the surrounding circumstances. Interest itself will arise if there is attention, in other words interest is a cause and effect of attention. Attention to an item or an activity that occurs in a person's living environment can also influence an individual's interests.

Method

The type of research that the researcher will carry out is descriptive qualitative research, namely the author will describe and describe students' thoughts and perceptions as well as students' interests in digital philanthropic platforms . Descriptive analytics according to Sugiyono (2003), is a method that functions to describe or provide an overview of an object being studied through data or samples that have been collected as they are without carrying out analysis to make conclusions that apply to the general public. Primary data sources in this research were taken through an interview process, and secondary data sources in this research were taken from books, journals, current news and previous research to complete information about philanthropy.

The list of questions or open questionnaire in this study consisted of 24 questions, of which 12 questions were asked to find out perceptions and the other 12 questions were for interest. The questions asked by researchers were adjusted to 3 indicator questions based on the theory put forward by Kim Klein, namely the practice of giving voluntary donations , providing voluntary services and voluntary associations (Kasdi, 2016).

Qualitative research does not use a population, because qualitative research starts from certain cases in certain social situations and the results of the study will not be applied to the population, but will be transferred to other places in social situations that are similar to the social situation in the case being studied. Samples in qualitative research are also not called statistical samples , but theoretical samples, because the aim of qualitative research is to produce theory. In a journal written by Guest, Bunce and Laura (2006), Creswell recommends between five and twenty-five interviews for phenomenological studies and twenty-thirty for grounded theory studies. In this research, the participants interviewed were 15 research participants who were included in the inclusion criteria, namely:

1. Active student registered at Jambi University.
2. Students who are active students in the Even Semester 2021/2022 Islamic Economics Study Program Class of 2018, 2019 and 2020.
3. Willing to be a participant in this research.

The first data processing technique in this research is editing , namely checking or re-examining the data that has been collected, the second is organizing

which is carried out on the data that has been obtained as a preparation and rearrangement stage, and the third is determining the results, namely drawing conclusions by re-analyzing the data that has been collected. through the Editing and Organizing process to obtain conclusions related to the truth and facts in the field, so that it becomes an answer to the problem formulation.

The data analysis method used is a qualitative analysis method using content analysis , namely research carried out on information documented in recordings, either through images, writing, sound, or others (Novianto & Mustadi, 2015). Klaus Krippendorf created a research scheme with contents analysis into 6 stages, namely:

1. Unitizing is an effort to retrieve and collect data consisting of images, text, sound and other data that can be observed further;
2. Sampling is a way of analyzing to simplify research, by summarizing;
3. Recording/coding , which is defined as a recording that can be played or used repeatedly;
4. Reducing (reduction), namely simplifying data to make it efficient;
5. Abductively Inferring (drawing conclusions), namely analyzing the data further, by looking for meaning from the existing data;
6. Narrating (Interpretation) functions to answer research questions, usually containing important information for research users to understand better and then make decisions based on existing research results.

Results and Discussion

From the research results, of the 15 participants, only 5 participants knew from the start the meaning of philanthropy. Of the 5 people who know about it, 2 of them can explain quite clearly and well the meaning of philanthropy, but the other 3 people know that philanthropy is only a means of giving charity. Researchers provided brief information about philanthropy and examples of philanthropic activities, to participants who did not know about philanthropy. in the next question, the researcher asked questions about how the participants responded to philanthropy, participants had their responses change to 100% positive, or as many as 15 participants had good perceptions, including participants who previously did not know about philanthropy and had just received the information, which illustrates that participants' perceptions changed after the researcher provide information about philanthropy. This illustrates the importance of literacy and general knowledge about philanthropic information.

In line with the results found by researchers in interviews, Makhrus (2023) said that these digital literacy skills will be mastered by the Indonesian people to increase technological literacy and enable individuals and groups to be competitive in utilizing technological digitalization. Therefore, it is important to use literacy in philanthropy. Creative digital literacy provides access and platforms that support the development of new products and services to grow and develop in an ever-evolving digital world. With the development of digitalization, we will actively contribute to technological advances in Indonesia and digital transmission efforts in Indonesia.

From the results of the research, the researchers found that participants who had no information about philanthropy actually knew they had even done philanthropy, it's just that the participants didn't know that what the participants did

was considered philanthropy. Like the first verse revealed in Surah Al-Alaq, which is about Iqra or reading, apart from that, it is reaffirmed in the QS. Az-Zumar verse 9 which means:

"(Are you, O polytheist, more fortunate) or is he the one who worships at night by prostrating and standing, while he is afraid of (the punishment of) the afterlife and hopes for the mercy of his Lord? Say: "Are there the same people who know as people who don't know?" Indeed, it is the intelligent person who can receive lessons."

In line with QS. Az-Zumar verse 9, in HR. Ibn Majah no. 224 Rasulullah SAW said: *"Seeking knowledge is obligatory for every Muslim."*

A total of 8 participants knew and could name philanthropic institutions, 7 other participants had difficulty in naming the platforms of philanthropic organizations that the participants knew, some of the participants were only able to name the platforms that they knew about after the researcher gave several examples, because the participants did not know that some platforms which the participants knew was included in philanthropy. The philanthropic organizations most frequently mentioned by participants were Kitabisa, ACT, Obsezi, BAZNAS, and Dompot Dhuafa. We can be most widely known through social media advertisements and from pamphlets distributed. Syujai (2022) said that donations through digital applications are a model of modern philanthropy, which makes donations more organized. There is even hope that a structured program and clear monitoring and evaluation plan can be developed. Thus, philanthropy has also evolved from the usual stereotype of being loyal to an organization to dealing with social problems that really need help through direct giving to beneficiaries, so that philanthropy management becomes more strategic and sustainable. The transformation of Islamic philanthropy into the digital realm is indeed an effort to build and facilitate progressive Islamic philanthropy through fintech or electronic money. The implementation of fintech e-money- based digital philanthropic activities can be implemented on e-money trading service provider platforms that have a sharia background in their management functions. Because there are several principles for managing the provision of e-money , which are in accordance with Islamic norms.

From the results of these interviews, researchers found that many participants became confused when asked questions about the participants' opinions. Some participants were not aware that information about current events, such as natural disasters or incidents requiring assistance, was available. Martini (2006) states that it can be said that the final level of the perception process is that the individual is aware of what is seen, what is heard or what is touched, namely the stimulus received through the sense organs. However, the researchers saw that the participants had a good perception of the platform of the digital philanthropic organization as seen from the participants' responses during the interview process. After researchers mentioned related information about digital philanthropy platforms , perceptions continued to increase, even all participants agreed that knowledge about philanthropy was important for the public to know. Regarding the encouragement felt

by the participants, the researcher concluded that the participants were moved to do philanthropy because of a feeling of sympathy/pity/moved by certain conditions, and the participants also had the same opinion when faced with questions about the goals and hopes that the participants had when volunteering, namely to help and relieve requiring.

A total of 13 research participants saw that Islamic philanthropy or ZISWAF had become more efficient with this digital philanthropy platform . In his research, Rizal Fahlefi (2018) said that amil's capacity needs to continue to be improved, especially its skills in using technological devices and operating them. Technological literacy is the main key to implementing fintech- based zakat management . And the strategy for strengthening fintech -based zakat management is based on improving amil performance through the use of digital technology (internet and mobile phone applications) as media (Rachman & Salam, 2018).

From the results of interviews, several participants had difficulty using digital platforms and were more interested in traditional philanthropy. But all participants showed interest in using digital philanthropy platforms and were positive about continuing to do philanthropy. Researchers found that on average research participants responded positively to questions when answering the participants' interest in philanthropy. In fact, all participants were interested in using digital philanthropy platforms , participants were interested in continuing to carry out philanthropy in the future and participants were also interested in helping introduce philanthropic media platforms in the future. However, it is very unfortunate that the participants' experience in doing digital volunteering is very limited, only 3 participants have ever done digital volunteering and 12 participants have never done digital volunteering activities, in fact 2 of the participants are not interested in doing digital volunteering activities, but 10 other participants very interested in trying digital volunteering. Digital volunteering itself has been carried out a lot, the simplest example of which is carrying out teaching activities during the pandemic, also when a director is needed at the center when the volunteers are in the field, and digital volunteering in Indonesia also has a website, namely www.indorelawan.org where prospective volunteers can be found . and volunteers themselves can see activities that require assistance to activities that have been carried out.

As the interview progressed, participants' perceptions and interests became very good. Judging from the participants' increasingly open opinions and increasing interest. Of the 15 participants, the percentage of the last 3 questions regarding interest received a positive response of 100%, which shows that the 15 participants had very high interest. Researchers saw that as the research progressed, the deeper the participants' perceptions, the greater the participants' interest in carrying out philanthropy. Therefore, to increase participants' interest in philanthropy, researchers see the need to discuss current issues related to philanthropy in general, which can be discussed simultaneously with Islamic philanthropy or ZISWAF. Nurdianti and Suryadi (2019) said that the impact of digital philanthropy practices was felt by the citizens involved and the communities affected by the social movement. For communities affected by digital philanthropy practices, this movement is a way to realize social justice, strengthen civil society and social empowerment through entrepreneurial philanthropy.

Examples of courses that can provide information about philanthropy are Islamic Economics, Indonesian Economics and ZISWAF Economics, which Islamic economics students have previously had and studied. Students can be asked to look for philanthropic organizations, issues and events that have been improved thanks to philanthropy. Because if literacy about philanthropy itself develops, students can then have a high interest in starting philanthropy and continuing to do philanthropy. because in developed countries philanthropy is a force for developing the economy, and does not depend entirely on the government

Conclusion

Researchers saw that as the research progressed, the deeper the participants' perceptions, the greater the participants' interest in carrying out philanthropy. Therefore, to increase participants' interest in philanthropy, researchers see the urgency of information literacy about philanthropy and the need for discussion of current issues related to philanthropy in general, which can be discussed simultaneously with Islamic philanthropy or ZISWAF. From the interviews conducted, the researchers assessed that the final Islamic Economics students who were participants really understood the lessons learned during lectures, especially about zakat, infaq, alms and waqf or ZISWAF. Participants' understanding of ZISWAF has an impact on participants' perceptions. Knowledge about ZISWAF is an added value for Islamic Economics students, so they can deepen their understanding of philanthropic activities. The results show that all participants or 100% of participants strongly agree that knowledge about philanthropy is very important to disseminate.

Researchers found that participants' interest in philanthropy was influenced by participants' perceptions of philanthropy. It is marked by the increasing interest of participants, along with the increasing information they have and the better perception of participants towards philanthropy. From the results of the interviews, there were several participants who had difficulty using digital platforms, however, the encouragement and hope felt by the participants in carrying out philanthropic activities was very large. All participants have good hopes and encouragement in doing philanthropy, some participants who have not done philanthropy also have good hopes when looking at philanthropic activities. There were some participants who were still interested in doing traditional philanthropy, but all participants showed interest and were interested in using digital platforms. All participants are also interested in continuing to do philanthropy and in the future all participants are interested in introducing digital philanthropy platform media to the community.

Reference

- Anderson, L. (2007). *Conspicuous Charity*. Texas: Texas A&M University.
- Dewanry, ZW, Budiwati, SD, & Sanjaya, MB (2015). *Donation Fund Management Application for Cancer Patients (Case Study: Indonesian Cancer Foundation)*. Bandung: eProceedings of Applied Science.
- Guest, G., Bunce, A., & Johnson, L. (2006). How Many Interviews Are Enough? an experiment with data saturation and variability. *Field Methods* , 61.

- Jusuf, C. (2007). Modern Philanthropy for Social Development. *Journal of Social Welfare Research and Development* , 74-80.
- Kasdi, A. (2016). Islamic Philanthropy for Economic Empowerment of the Community (ZISWAF Empowerment Model in BMT throughout Demak Regency). *Iqtishadia* Vol. 9 .
- Makhrus, Yasifah, NN, & Istianah. (2023). Increasing Digital Literacy Through Idebermobil.com as a Community-Based Philanthropic Movement. *Journal of Community Service and Empowerment Literacy* , 9-21.
- Martini. (2006). Descriptive Study of Student Perceptions of the Performance of Guidance Teachers in the Implementation of Guidance and Counseling Services in Public High Schools plus Teluk Kenidai Village, Tambang District, Kampar Regency, 2005/2006. Riau: FTK UIN Suska Riau.
- Novianto, A., & Mustadi, A. (2015). Textbook Analysis of Integrative Thematic Content, Scientific Approach, and Authentic Assessment for Elementary Schools. *Journal of Education* , 8.
- Nurdiyanti, A., & Suryadi, K. (2019). Digital Philanthropy in Indonesia: Strengthening Civic Virtue for Digital Citizens. *Advances in Social Science, Education and Humanities Research*, volume 317 .
- Payton, R.L. (1998). *Philanthropy; Voluntary Action for the Public Good*. McMillan New York: American Council on Education.
- Rachman, MA, & Salam, A. (2018). The Reinforcement of Zakat Management through Financial Technology Systems. *International Journal of Zakat* Vol.3 , 57-69.
- Setyarini, D. (2020). BRI YBM Water Alms Program in Gunung Kidul Regency. *The Practice of Social Philanthropy* .
- Sugiyono. (2013). *Quantitative, Qualitative and R&D Research Methods*. Bandung: Alfabeta.CV.
- Syujai, M. (2022). Digital Philanthropy Transformation Based on Fintech E-Money Applications in an Islamic Perspective. *Journal of Religious Treasures* , Vol. 10, no. 1.
- Zahrah, A. (2005). *Muadlarah fi al-Waqf*. Cairo: Dar al-Fikr al- Arabi.