

Fostering Students' Philanthropic Spirit: A Case Study at SMA Muhammadiyah 1 Blitar

Abdul Rozak Ali Maftuhin^{1*}

ABSTRACT

Character education constitutes a fundamental component in cultivating positive attitudes and behaviors among students, including the development of social concern (philanthropy). Considering the persistent prevalence of poverty and social inequality, the issue of philanthropy remains highly relevant and warrants a critical examination of its root causes and potential resolutions. This study aims to explore the efforts made by educational institutions in fostering philanthropic values through structured school programs. Employing a qualitative approach with a case study design, data was collected through structured interviews, documentation, and observations involving teachers and students. The findings indicate that SMA Muhammadiyah 1 Blitar has effectively internalized philanthropic spirit through various initiatives, including the Philanthropy Can, Smamone Cares, and Friday Alms programs. These initiatives are designed to cultivate empathy, encourage habitual social awareness, and enhance problem-solving abilities. The effectiveness of these programs is further evidenced by observable changes in student attitudes, such as increased responsiveness and proactive engagement in social situations requiring assistance.

Keywords: Social concern, al-Maun theology, philanthropy, Muhammadiyah

1 Introduction

As a concept, the term philanthropy, translated as generosity and compassion toward others, is still not widely known by the public. However, in practice, philanthropic activities have become an integral part of the lives of Muslim communities in Indonesia. In this study, philanthropy is understood as a philosophical concept that seeks to explain human relationships and the compassion shown by individuals or groups toward others [1]. The term and concept of philanthropy in Islamic teachings are often used to support humanitarian social practices or fundraising efforts from the Muslim community for the benefit of society at large. Individuals may be motivated to participate due to an awareness of the importance of strong solidarity, known as *ukhuwah Islamiyah* (Islamic brotherhood), as well as the principle of *al-Ta'awun* (mutual assistance), which serves as the foundation for philanthropic movements. These movements are understood as social initiatives aimed at addressing social problems [2].

In simpler practice, philanthropic movements can be initiated within educational institutions or schools. This is based on the understanding that education is a system or process of internalizing noble values in students, encompassing awareness, concern, and understanding—accompanied by a strong commitment to implement these values in daily life, both as individuals striving for personal integrity and as members of society [3]. Education, therefore, plays a strategic role in addressing various social issues such as poverty, ignorance, and health. Nursalam et al. highlight the importance of fostering philanthropic attitudes and spirit in students from an early age, which should be initiated through three key stages [4]. First, strengthen students' competencies so that they understand the importance of social concern. Second, fostering the desire to do good for others. Third, encouraging the habit of helping those in need. The development of philanthropic or socially conscious character is a shared responsibility among school policymakers and stakeholders [5]. Efforts to cultivate a spirit of philanthropy must

¹ Universitas Muhammadiyah Malang

*Alamat korespondensi: edeekaeve@gmail.com

be monitored, continuously improved, and consistently implemented within the school environment.

Based on the literature presented above, it can be concluded that cultivating a spirit of philanthropy is important, especially in the context of educational institutions where direct interaction between educators and students is possible. This interaction serves as a foundation for character development, reinforcing the argument that instilling social values during the school years has a significant impact. However, there remains room for further discussion that requires more in-depth and specific research, particularly concerning the role of schools in implementing programs aimed at fostering a philanthropic spirit among students. This is supported by the presence of secondary education institutions in the city of Blitar. SMA Muhammadiyah 1 Blitar is one such school that strives to cultivate a spirit of philanthropy among its students. This commitment is reflected in various programs that promote social solidarity, such as Friday alms (Infaq Jumat), Smamone Cares (Smamone Peduli), and the Philanthropy Can (Kaleng Filantropi) program, which is conducted in collaboration with Lazismu.

Through this habituation, students are given the opportunity to consistently apply religious teachings, both individually and in groups, in their daily lives. With the implementation of this philanthropic program, students learn and get accustomed to setting aside part of their pocket money for the realization of the school's philanthropy programs, which are focused on social concerns. In the context of education, habituation involves systematic efforts to instill moral values, ethics, and social skills through everyday practice. In this way, students not only understand the values being taught but also internalize and apply them in real life [6]. This habituation serves as a means of character development, where individuals gradually internalize certain values until these behaviors become automatic, ingrained, and consistent.

Based on the explanation above, the researcher is interested in exploring the process of instilling a philanthropic spirit in students at SMA Muhammadiyah 1 Blitar, along with its impact, so that students develop a mindset and attitude of social concern.

2 Literature Review

The philanthropy program at SMA Muhammadiyah 1 Blitar, based on Kuntowijoyo's theory of prophetic social science, has a profound relevance in shaping students' character and social concern. This theory holds three main aspects—humanization, liberation, and transcendence—which serve as the foundation for the philanthropy program [7].

First, humanization. The principle of humanization in the philanthropy program aims to elevate human dignity by fostering empathy and social awareness among students toward others. In this context, students are encouraged not only to focus on personal achievements but also on how they can contribute to the well-being of others. Through philanthropic activities, students learn to observe and understand social realities, identify humanitarian issues, and respond with concrete actions. Humanization is essential for students as the first step in building a greater collective awareness of the importance of diversity, justice, and shared welfare.

Second, liberation. This principle of liberation encourages students to break free from the shackles of injustice and oppressive social structures. Through the philanthropy program, students are trained to identify and confront social injustices present around them, both within the school environment and in the broader society. This also includes empowering students to take an active role in creating positive social changes. Liberation is not just a theoretical concept, but a real necessity for students in creating a more just world. The philanthropy program provides students with opportunities to directly engage in activities that support the empowerment of the less fortunate, while fostering a sense of social responsibility and concern for social issues.

Third, transcendence. In the paradigm of Prophetic Social Science, the concept of transcendence encourages students to view life not only from a material perspective but also through spiritual and moral dimensions. This aspect of transcendence encourages students to develop into individuals who are not only concerned with themselves but also possess a broader vision of the world. The philanthropy program based on transcendence helps students cultivate values of sincerity, virtue, and genuineness in offering help to others without expecting material reward. In this way, the program shapes students to be more holistic, with the understanding that a meaningful life is not solely measured by personal achievements, but also by contributions to the well-being of society.

3 Research Methods

This study uses a qualitative research approach with a case study research design [8]. The research was conducted at SMA Muhammadiyah 1 Blitar, East Java. The subjects of this study were 10th and 11th-grade students, selected through purposive sampling. In data collection, the researcher used structured interviews, documentation, and observations with teachers and students. Data validity was ensured through triangulation of techniques. The data analysis model used was the Miles, Huberman, and Sa-dana model [9].

4 Results and Discussion

Internalizing the Spirit of Social Concern Through School Philanthropy Programs

Efforts to cultivate a spirit of social concern through the philanthropy program at SMA Muhammadiyah 1 Blitar involve three interrelated stages. According to an interview with B1, an Islamic Education (PAI) teacher, it was found that students are initially provided with information and understanding about the importance of having a social concern attitude in various activities. The success of the first stage leads students to the next stage, which is the awareness of the importance of sharing and caring. Unlike the kindergarten and elementary school levels, which use an instructive approach, the high school level places more emphasis on awakening motivation or personal awareness [10]. In the final stage, the philanthropic spirit becomes an integral part of the students' lives. This spirit then enables students to have an elevated level of social responsiveness and sensitivity without the need for further instruction.

In general, there are three programs at SMA Muhammadiyah 1 Blitar that aim to cultivate the philanthropic spirit among students, namely:

1. Friday alms (Infaq Jumat)
2. Friday alms is a regular program that involves students voluntarily making donations every Friday. The funds collected from these donations are used for social purposes, particularly to visit students, their parents, or teachers who are ill. The program aims to foster a sense of care and solidarity among the entire school community, while also teaching the importance of helping others in times of difficulty. The implementation of this program begins with warm and persuasive socialization, where the school and teachers communicate the noble purpose of Friday alms to the students.
Gradually, through this program, the students learn that Infaq Jumat is not merely routine, but a form of collective care that fosters a sense of family within the school. From one Friday to the next, they are inspired to become more sensitive to their surroundings, realizing that happiness is not only an individual possession, but a shared right. The Infaq Jumat program has grown to reflect the love and compassion of the school community, shaping a generation that is not only academically intelligent but also possesses a sincere heart to always share in the spirit of togetherness.
3. Smamone Cares (Smamone Peduli)
Smamone Cares is a philanthropy program that responds to various issues or current events that require immediate assistance. This program was created to address phenomena such as natural disasters, droughts, and other emergency situations. Students are encouraged to participate in providing aid, whether in the form of funds, workforce, or moral support to the affected communities. Through this program, students are motivated to become more sensitive to social conditions and strengthen their empathy toward others.
4. The implementation of the Smamone Cares program begins with monitoring news and social conditions by a special team consisting of teacher and student representatives. The information is shared with empathy, where students are encouraged to understand the challenges faced by the affected communities, and then asked to propose the best solutions they can offer. Using inspiring language, the school emphasizes the importance of responding to the situation with a spirit of mutual support. Through this program, students experience firsthand how philanthropic actions can have a significant impact on the lives of others. They learn that philanthropy is not just about giving, but also about sharing in the sorrow, hope, and struggles of others.
5. Philanthropy Can (Kaleng Filantropi)
Philanthropy Cans is a school initiative in collaboration with Lazismu Blitar Regency, a Muhammadiyah charity institution. This program is designed to introduce students to the concepts of

zakat, infaq, and sadaqah (ZIS), as well as to familiarize them with the institution responsible for managing philanthropic funds. The implementation of Philanthropy Cans begins with socialization from Lazismu, followed by the distribution of donation cans from Lazismu to each student and teacher. Next, students can begin setting aside part of their pocket money and placing it into the cans as a form of infaq and sadaqah. This activity is voluntary, with no pressure or minimum donation requirement, allowing students to participate according to their sincerity. The infaq and sadaqah collected will be picked up by Lazismu Blitar Regency staff every month. During the collection process, both teachers and Lazismu staff provide motivation about ZIS and its virtues. These three programs not only focus on providing material assistance but also on educating students to develop social concerns along with a deep understanding. As stated by Peter Berger and Thomas Luckmann, social interactions within society can influence thought patterns that give rise to certain attitudes and behaviors [11]. As a Muhammadiyah school, teachers also encourage students to emulate the generosity of Kiyai Ahmad Dahlan, the founder of Muhammadiyah. Muhammadiyah cadres must be able to respond to social issues through concrete actions based on the teachings of the Quran and Hadith.

The internalization of social values at SMA Muhammadiyah 1 Blitar involves a series of school program strategies that focus on character building and fostering empathy toward what others experience. Moreover, the school's decision to involve students in collecting, managing, and distributing social aid plays a crucial role in shaping students' independence and leadership, both in humanistic and spiritual aspects [12]. In addition to building the theoretical foundation, the principal and teachers at this school actively apply various approaches to ensure that the value of social concern is instilled in every student.

First, the teachers use group discussion methods to encourage interaction among students. Through group discussions, students learn to listen to each other, respect opinions, and collaborate to find solutions to common problems. Second, the habituation of social concern is also a key focus of education at SMA Muhammadiyah 1 Blitar. Teachers actively habituate students to always show care for their surrounding environment. This starts with simple actions, such as greeting and helping classmates in difficulty, participating in social activities around the school as a form of devotion to Allah [13]. Third, teachers also function as role models by demonstrating social concern behaviors, providing students with real-life examples to emulate [14].

In addition, the collaboration between the school and Lazismu Blitar Regency is one of the key factors supporting the success of the school's philanthropy program. Collaboration with external parties, with a focus on the same program, can support the success of the program. On the other hand, students also gain additional knowledge, experience, and a mentality for collaborating with various parties [15]. The data analysis results show that the implementation of the philanthropy program at SMA Muhammadiyah 1 Blitar is running well. The program has successfully integrated character education values, including social concerns, into the daily activities at the school.

5 Conclusion

This study concludes that the philanthropy programs at SMA Muhammadiyah 1 Blitar, such as Infaq Jumat, Smamone Peduli, and Kaleng Filantropi, effectively internalize the value of social concern in students through approaches based on active participation, habituation, collaboration, and teacher role modeling. With the foundation of Kuntowijoyo's prophetic social science, these programs not only build empathy and social initiative character in students also shape a generation that is aware of social responsibility on a broader scale. The results indicate that character education based on philanthropy can be a strategic solution to form individuals who are not only academically excellent but also highly socially sensitive, enabling them to make positive contributions to society.

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