

The Role of Islamic Philanthropy in the Orphans' Socio-Economic Development Based on Maqashid Sharia (Case Study in the *Gerakan Infaq Beras Bandung*)

Kakah Mudrikah¹, Jajang W. Mahri², Aas Nurasyiah³
Indonesia University of Education

Email: kakahmudrikah@student.upi.edu, ajajangwmahri@upi.edu, aasnurasyiah@upi.edu

Abstract: This research departs from the problem of the many strata of society who are most vulnerable, one of which is children who are victims of neglect by their families and surrounding communities. Based on facts on the ground, in 2016 there were 5.3 million more children who were victims in the community. To protect the child, institutions such as an orphanage are needed to be a decent place to live, who provide affection, and meet the basic needs of neglected children well. This research measure and describe the orphans' socio-economic development using sharia maqashid principles. The objects taken in this study are orphans who live in orphanages in the Bandung Raya area (Bandung City, Bandung Regency, West Bandung Regency, and Cimahi City) who are receiving assistance from Islamic philanthropy distributed through the Gerakan Infaq Beras Bandung totaling 93 foster children. Through this Islamic philanthropy it is also expected that the basic needs of orphans based on the principles of sharia maqashid can be met even better. The five dimensions of the principle of maqashid sharia, namely health services, access to education, religious practices, carrying out economic activities, and inclusion in social activities are operationally measured using the Maqashid Sharia Multidimensional Poverty Index (MSMPI). The research findings show that the socio-economic conditions of orphans in the health, education, religion and social variables get better towards a positive direction, whereas the socioeconomic development of the economic variable gets a negative change. But in the aggregate, the orphans' socio-economic development reflected in the MSMPI score gets a value of 3.54, which means that Islamic philanthropy plays a positive role in the orphans' socio-economic development in the Bandung Raya area.

Keywords: Islamic philanthropy, orphans, maqashid sharia, Maqashid Sharia Multidimensional Poverty Index (MSMPI)

INTRODUCTION

Aspects of philanthropy in the religion of Islam is zakat, infaq, sadaqah and waqf. Implementation of philanthropy including *maaliyah ijtima'iyah* or worship of a social dimension which has a very important position, strategic and decisive both in Islam and in terms of welfare development ummah (Qaradawi, 2006). When referring to the Al-Qur'an, there is an Islamic economic system in the implementation of aspects of philanthropy, which prioritize opportunities and income (Surah Al 'Imran: 180), are prohibited from waste (Surah al-Isra: 26), are prohibited speculation and practices dishonesty and fraud (Surah Hud: 85-86), and Islam requires all forms of economic activities with a legitimate and honest effort, on the basis of faith and good faith (Surah An-Nisa: 29) (Linge, 2015).

Based on Zakat Indonesia Outlook report in 2019, the potential of zakat, infaq and sadaqah (ZIS) in Indonesia reached 462 trillion rupiah in 2017 (Badan Amil Zakat Nasional, 2019). In addition, According to Director of Waqf Initiative (iWakaf), Romdlon Hidayat, said that the potential waqf assets in Indonesia reached 2,000 trillion rupiah, and the potential of cash waqf reach 188

trillion in one year. So, waqf have the ability to contribute to the development of this nation, both aspects of the infrastructure, education, health, religious or other social aspects (Pulungan, 2018).

For the potential of philanthropy in West Java, according to the chairman of Badan Amil Zakat Nasional (Baznas) of West Java province, said they had the potential of zakat reached 26 trillion in one year, this could help to alleviate the problem of poverty in West Java because it is 50% of the provincial budget. Even the collection of zakat in West Java each year continues to increase between 25% to 30% (Purnama, 2019).

Not inferior to zakat, waqf potential in West Java comparatively quite large, because according to the Waqf Information Systems (SIWAK) Ministry of Religious Affairs in 2017, asset waqfs that are in the province of West Java reached 62 578 locations or the equivalent of 6041.50 hectares or 12.65% national waqf assets located in West Java. Besides the potential for the cash waqf has the potential to reach 50 billion rupiah per month (UIN Sunan Gunung Jati, 2017).

The amount of potential and raising ZISWAF, the distribution is still little that focuses on the maintenance of abandoned children especially orphans. Yet they are among the most vulnerable stratum of all walks of life, and in general the teachings of Islam are very concerned with the fate of orphans. Orphans is a state where there is no longer the parents (father and mother) because died or are unknown (Badan Pengembangan dan Pembinaan Bahasa, 1994). Facts prove that many children who are "victims" in the community. According to the Minister of Social Affairs, Khofifah I Parawansa, 2016, Indonesian children face many problems, including:

Table 1
Indonesian Children Problems in 2016

No	Problem child	Number of children)
1.	Homeless child	4.1 million
2.	Child victims of trafficking	5,900
3.	Child in conflict with the law	3,600
4.	Toddlers stranded	1.2 million

Source: Arifianto, 2016

Based on the facts presented in Table 1, seen so many children who need help and attention, but according to the Director General of Social Rehabilitation Ministry of Social Affairs, Edi Suharto only about 500 thousand to 600 thousand children are cared for in religion schools, orphanages, Institute of Social Welfare of the Child (LKSA) and the Social Home for Child Protection (RSPA) (Kuswandi, 2018). In addition, the new government is able to provide direct assistance to support the care of orphans and displaced one million rupiah for a child in one year, with the total of beneficiaries on March 25, 2016 were recorded only about 5,000 children. These achievements are still far from the data of orphans and abandoned children there. If the dispute resolution is only dependent on funds from the state will be difficult and long (Arifianto, 2016).

In the economic system of Islam, this fact should not have happened, because the state is obliged to bear the fulfillment of the needs of basic goods (clothing, food, and shelter) with an indirect mechanism, namely by creating conditions and facilities that can guarantee these needs are met. Whereas the needs for basic services (security, health, and education) are met by a direct mechanism, ie the state directly meets the needs of those basic services (Dwi Condro Triono, 2014).

Meeting the needs of basic goods and basic services is the responsibility of the state, but the system is not running in the Indonesian state, therefore, it takes funds from other sources and sustainable can help the problems of orphans, especially in the fulfillment of their basic needs. In addition to the above facts, the urgency in caring for and maintaining the orphan highly recommended in Islam, because it has the virtue compared with other practices, which gain closeness to the Prophet Muhammad. in heaven as close as between the forefinger with the middle finger. As the hadith of the Prophet Muhammad.

نَسْهَلِ سَعْدِ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا، وَأَشَارَ بِالسَّبَابَةِ وَالْوُسْطَى وَفَرَجَ بَيْنَهُمَا شَيْئًا

Meaning: "From Sahl bin Sa'ad radhiallahu 'anhu he said: The Messenger sallallaahu 'alaihi wa sallam said: I and the people who bear orphans (position) in Paradise like this", then he sallallaahu 'alaihi wa sallam hinted forefinger and middle finger, and somewhat loosen them."
(Bukhari number 5304).

If orphans was poor, indigent, converted to Islam and so forth so that the category of eight asnaf entitled to receive zakat, then they are highly preferred getting alms or donations that can prosper and save them from becoming victims of abuse and neglect in the community. According to Carol & David (1995) in (Kirana, 2017), with the condition of a dysfunctional family or one of the parents dies, will experience pressure inability economic problems, tend depression, and experiencing family conflict, which ultimately affects teenage problems, such as lack of confidence, school performance is low, less able to hang out with friends, and having problems of adjustment. Children who experience dysfunction, they automatically get the level of child welfare (Kirana, 2017). Other than that, usually get social problems such as malnutrition, violence, exploitation, neglect, sexual harassment and also the crime of minors (Jabar Ekspres, 2018).

Therefore, it takes a good participation of families, communities, governments and countries in maintaining and sympathize orphans in meeting basic needs as human beings both physical and spiritual. The legal basis for the protection of children in Indonesia is listed in Constitution of Child Protection Section 20, stated that "the state, government, society, family and parents are obliged and responsible for the implementation of child protection". According Teja (2014) states that if parents do not *sangup* to fulfill the rights of the child, the child can be cared for or raised by others in accordance with the legislation (Teja, 2014).

One way to do so that they remain in parenting is to accommodate these children into a place, namely orphanages or institutions in accordance with the field of child care in order to help improve the welfare of children by educating, caring for, guiding, protecting, directing and provide skills as given by the parent in the family (Kirana, 2017). Save The Children as social organizations calculate orphanage institutions in Indonesia, 8.000 of the 15.000 registered orphanage orphanage was not registered. More than 99% of institutions held by the public (Wafa, 2016).

The orphanage organized by the community, usually only have pure donors from the public to carry out its operations. The complexity of reporting requirements and the funds shall be reported by the nursing board to the government, resulting in the orphanage at least still be able to get help from the government. In fact, the many carers who do not understand the subject and reporting requirements. In tackling this problem, there is a fund management institutions of society for the benefit of the Ummah. One institution that focuses on the distribution of funds for orphans is Gerakan Infaq Beras under the auspices of the Foundation Baitulmaal Munzalan Indonesia.

The number of children, especially orphans families displaced due to experience poverty. Already we know that poverty is certainly the biggest problems faced by developing countries. The impact of poverty is felt to vulnerable populations such as women and children. Poverty in children resulted in the fulfillment of basic needs because children grow up with limited access to economic, social, education, health, good environment and participation is a central to the welfare and development of children (Ambariyanto, 2013).

According to Amartya Sen (1985), explains that poverty is not just limited to the household expenses, but the real problems of poverty are complex and multidimensional. Sen shows the poverty associated with poor access to the various necessities of life, such as education, health, resources, and economics. This proves that household spending approach is no longer a settlement solution poverty. Much of the research on poverty measurement approach Multidimensional Poverty Index (MPI), and there is also research on the measurement and problem solving poverty in Muslim countries use principles of *maqashid sharia*.

Maqashid sharia is one of the concepts in the disciplines of *usul fiqh* which occupies its own urgency exceed these terms other of *ushul fiqh*. According to Abdul Muqstith Ghazali, *maqashid sharia* is the culmination of all the verses of the Quran and Hadith. Asy-Syatibi is the most important figures in the development of *maqashid sharia* discussed in his book *al-Muwaffaqot*. Asy-Syatibi asserted that *al-usuul al-kulliyah* (universal fundamental principles) carried by Islamic law are oriented to keep the benefit. Based on the level, the scholars of *usul fiqh mashlahah* split into three levels, namely *al-daruriyyah*, *al-hajjiyyah*, and *tahsiniyyah* (Mingka, 2013).

At the level of *al-daruriyyah* (primary needs), he explained that the general objectives of *sharia* include *al-daruriyyah al-khamsah* which are in line with human nature (Umam, 2017). Five points in *al-daruriyyah al-khamsah*, namely *hifdzul din* (religious nurture), *hifdzul nafs* (nourishes the soul), *hifdzul nasl* (the breeding), *hifdzul aql* (maintaining reasonable) and *hifzul maal* (maintaining the property). Five of these are known to *maqashid sharia* (Moh. Fahimul Fuad, 2013).

Daruriyyah principle is to be met and if not, will have negative consequences for human life, including orphans. Therefore, by referring to the principles embodied in *maqashid sharia* can be seen in worldly whether someone is protected benefit him or not and further impact on the afterlife being punished or heaven (Fauzi, 2015).

Based on the above, this study aims to determine how the role of Islamic philanthropy in socio-economic development orphans based *maqashid sharia* living in orphanages who are in Bandung Raya, as well as to find out the home which get the highest value and lowest the socio-economic development of the orphans based on *maqashid sharia* operationally measured using *Maqashid Sharia Multidimensional Poverty Index (MSMPI)*.

LITERATURE REVIEW

Islamic Economics System

Problematic basic economic system of Islam, which is the distribution of wealth. The distribution of wealth in the Islamic economic system is built on three economic pillars of Islam, namely the ownership of property (*milkiyyah*), utilization of property ownership (*tasharuf fil-milkiyyah*), and the distribution of wealth in the midst of men (*tauzi'u tsarwah baynan-nas*) (Dwi Condro Triono, 2014).

On the distribution of wealth pillar consists of the two approaches, namely the distribution of individuals and distribution through the state. In distribution through the state, the government makes spending policies that are based on the economic policy which aims to achieve equitable economic distribution. According to Abdurrahman Al-Maliki, this policy ensures the fulfillment of primary needs (*al-hajat al-asasiyyah*) each individual as a whole, and assist individuals in meeting the needs of the secondary and tertiary (*al-hajat al-kamaliyyah*) according to the levels of its capabilities (Huda, et al., 2012).

Under the provisions of the Islamic economic system, the need for basic goods (food, clothing and shelter) in fulfillment is done through several stages of strategic so that all the people can feel, before the fulfillment of obligations delegated to the state. Whereas in the fulfillment of security, education and health for the people of the whole is the responsibility of the state which must be fulfilled. But the facts on the ground do not work properly, which should be the responsibility of the state, but the fulfillment of basic goods and services form the responsibility of each individual.

2.2. The Concept of Islamic Philanthropy

Philanthropy comes from the Greek, namely *philein* which means love and *anthropos* which means human (Wikipedia, 2018). In Arabic, the term philanthropy translated as *al-'ata 'al-ijtima'i* (social reward), *al-takaful al-insani* (solidarity), *'ata khayri* (reward for good deeds), and *al-birr* (actions good) or charity (Abubakar, 2017).

Basic philanthropy according to Islam is an obligation to surrender to Allah SWT. to achieve social justice. This understanding can lead to unity between love of human motivation, moral, and duty to Allah SWT. to achieve social justice in the world (Abubakar, 2017). Philanthropy also included a charity which refers to the generosity, social justice, shared and mutually reinforcing. It is as Allah SWT. in Surah Al-Baqarah verse 215,

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَإِنَّ السَّبِيلَ ۖ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Meaning: "They ask you about what they spend. Answer, 'Any wealth you spend, let be given to the mother-father, kinsfolk, orphans, the poor and those who were on the way.' And whatever you do, then it is indeed a God is to know. "

This verse teaches that whatever is given, a lot or a little reward is for the person who makes a living and is recorded in the sight of Allah SWT. as godly deeds.

In general, the form of philanthropy in Islam is poured on the concept of zakat and sadaqah. The aim to build unity and reduce social inequalities cannot be separated from the distribution system. According to M. Shafi Antonio, essentially in Islam there are two main distribution system, namely:

1. Commercial distribution and follow the market mechanism.

The distribution system of a commercial nature through the economic process. This economic process by Yusuf Qaradawi (1995), there are four aspects related to the distribution of justice, namely: (a) salary equivalent (*al-Ujrah al-mitsl*) for workers; (b) profit or advantage for those who conduct business or who trade through *mudharabah* or profit sharing mechanisms for capital funds through the mechanism of *Musharaka*; (c) the cost of land lease and other production tools; (d) the responsibility of relevant government regulations and policies.

2. The distribution system which is based on the social justice aspects of society

This system is the social dimension, namely Islam created to ensure a balance of income in society. Given that not everyone is able to get involved in the economic process as orphans or the elderly and disabled, Islam ensures the distribution for them in the form of zakat, infaq, sadaqah and waqfs, as well as inheritance (Amalia, 2009). Shape the social dimension can not be separated from other forms of philanthropy in Islam (Linge, 2015).

Theoretically, the basic concept of philanthropy as a mechanism of redistribution of wealth is the transfer of some assets owned material rich societies for distribution to the poor people and for the common good. The concept shows that charity, donation, sadaqa, inheritance, grants or philanthropic institution is public or social institutions that actually have a significant role in the socio-economic life of society, including the lives of orphans (Linge, 2015).

Orphans' Socio-economic

Poverty is the biggest problems for developing countries. The impact of poverty is felt to vulnerable populations. Such as women and children. Poverty in children resulted in the fulfillment of basic needs because children grow up with limited access to economic, social, education, health, good environment and participation is a central to the welfare and development of children (Ambariyanto, 2013). If this trend continues it will be fatal to the physical growth, mental development, and intellectual development.

UN divided the three definitions of poverty, namely the potential poverty, relative poverty and absolute poverty (Garda Revolusi, 2011).

The explanation of poverty are as follows:

1. Potential poverty, there are several factors, including lack of food, clothing, shelter, health, and education and training. Type poverty could be called the social backwardness.
2. Relative poverty, it is poverty due to factors of the average income in a country.
3. Absolute poverty, that is, those whose income is less than two dollars per day.

Orphan displaced could be included in the category of potential poverty. To minimize the problem of neglected children, the law already mentioned that children are the responsibility of parents, guardians or country. They are obliged to fulfill the rights of children, including the fulfillment of basic needs.

According to Law No. 4 of 1979, the Child Welfare in article 1, the child is "Someone who has not attained the age of 21 (twenty-one) years old and not married". As long as someone is still categorized as children, should be within the responsibility of parents, guardians or the country in which the child becomes a citizen remains. Article 2 of the Child Welfare Act No. 4 of 1979 defined the rights of the child as follows:

1. Kids are entitled to welfare, treatment, care, and guidance based on compassion, both in the family and in special care to grow and develop reasonable.
2. Kids are entitled to services to develop abilities and social life, according to the personality of the nation to be a good citizen.
3. Child is entitled to maintenance and protection, both during in utero or after birth.
4. Children's right to the protection of the environment that may harm or inhibit the growth and normal development.

According to Hurlock (1980), there are three basic requirements that must be met for a child undergoing a process of optimal child growth, namely (Haerunisa, Taftazani, & Apsari (2015)):

1. Physical needs can be met if the child consume foods that fit the needs of large, growth monitoring, medical examination, treatment, rehabilitation, immunization, clothing, healthy settlements and others.
2. Emotional needs include all forms of close relationships, warm and cause a sense of security and confidence as a basis for further developments.
3. Needs stimulation or education includes all activities carried affect the process of thinking, language, socialization and independence of a child.

According to Abraham Maslow's theory of hierarchy or hierarchy needs propose that all people have basic needs that must be satisfied. Maslow expressed there are five kinds of basic human needs, namely: (Haerunisa, Taftazani, & Apsari, 2015)

1. Physiological needs. These basic needs include food, shelter, clothing and health. In schools, teachers or faculty to meet this need by giving a stimulus to the early childhood is able to explore his abilities early on.
2. Safety and security needs. This requirement refers to the desire for physical and economic protection.
3. Social needs (affiliation or acceptance needs). People want to be accepted by the family and other individuals and groups.
4. Esteem needs. People love to receive attention, recognition, and apresia from others.
5. Self-actualization needs. These needs are encouraging people to seek fulfillment aware of their own potential, and to fully utilize their talents and capabilities.

According to the hierarchy of human needs, the needs of the lower levels include the physiological, safety, and social. While the need for a higher level covering self-esteem and self-actualization. While a lower requirement is the desire for social welfare and physical well-being, the need for higher levels represent one's desire for growth and psychological development.

Based on the opinion of Sen, who introduced a multidimensional approach of poverty with prosperity, the level of child health is a basic capability and is important as an indicator of well-being, the extent to which children are able to increase the capabilities of the individual and the ability to function socially. The function here can be interpreted as being and acting as a human being. While the capability is defined as any combination of functions that can be achieved by man. If child poverty is not controlled it will affect the mental, physical, emotional and spiritual level of the child (Ambariyanto, 2013).

The presence of parents have a vital role to pass moral values are complied with and adhered to behave. In addition, parents have the most dominant role in the development, socialization process, and optimal growth of a child. Needs in terms of physical, emotional, and educator is the most that should be fulfilled by every human being, and an old man is obliged to fulfill it to his son, so the child's life will be prosperous and social functioning.

These circumstances, it would be different for children who do not have families as a whole. Family disorganization such as divorce of parents, family economic crisis and the death of one or both parent (orphan) led to the dissolution of the social interaction between parent and child and the child does not get parenting patterns that fit their needs. As a result, the child becomes less attention and educational neglect.

In addition, children can be problematic in the growth and did not get a good briefing from the surroundings. It allows children deviate from the norms and values prevailing in society. Then one way to do so that the child remains in the care of and get attention is to accommodate these children in the orphanage, to help improve the welfare of children by educating, caring for, guiding, directing and providing skills such as that provided by parents in family, especially orphan who should receive special attention beyond a reasonable children who still have both parents (Haerunisa, Taftazani, & Apsari, 2015).

2.3. Socio-economic Development of Orphans by Maqashid Sharia

Maqashid (plural) is derived from the word meaning *maqsud* demands, intent or purpose. Sharia is a policy (wisdom) and the achievement of protection for everyone in this world and hereafter. As in the term, *maqashid sharia* is *al-ma'aani allati syuri'at laha al-Ahkam* which means the values of the objectives of law enforcement. *Maqashid sharia* into consideration and diligence in order to establish the foundation of law are necessary for the problems that the law does not clearly found in the texts (R & Noor, 2014).

Maqashid sharia in the disciplines of *usul fiqh* occupies its own urgency exceed these terms other *ushul fiqh* and *maqashid sharia* is the very essence of science of *usul fiqh*. *Maqashid sharia* has not only become the most decisive factor in the delivery of products sharia law to realize human welfare, but also provides the philosophical dimension to the products of contemporary *sharia* law that was born in the activities of the scholars of *ijtihad*. Then *maqashid sharia* and *maslahah* as a very important source of Islamic law be applied and developed for the realization of *sharia* law were alive, relevant and superior amid the progress of time (Mingka, 2013).

Al-Syatibi is a classical scholars were much talked about in his day *maqashid sharia* scholars but not the first to introduce *maqashid sharia* terms and concepts. Ash-Syatibi explore various science, but more interested in studying *fiqh* because the methodology and philosophy of Islamic jurisprudence are the strengths and weaknesses of jurisprudence in response to social change (Karim, 2012). In the 8th century hijrah, he wrote his famous work *al-Muwaffaqat fi Usul al-Sharia* containing depth study of *maqashid sharia*.

Here's the function of *maqashid sharia*, including (Mingka, 2013):

1. As a basic tasyri '
All sharia appointed by God and His Messenger to bring serious benefits to His servants and reject harm. Then all the commands and prohibitions in the Quran and hadith is basically *maqashid sharia*.
2. As a tool of interpretation postulates.
Beneficiaries can help interpret and draw conclusions about the wisdom contained in the Quran and Sunnah.
3. As a proposition and a source of law
Beneficiaries can be the proposition syar'i when no texts that could be a source of law. All decisions must be made *ijtihad* and fatwa *maqashid sharia* as the basis.

Study of *maqashid sharia* cannot be separated from *maslahah*, because *maqashid maslahah sharia* is realizing itself. According to al-Ghazali, *maslahah* definition is:

In its origin, *maslahah* mean something that brings benefit (profit) and keep *mudarat* (damage) away. But from the nature *maslahah* is to preserve the purpose of Personality (the law sets), all of which can not be separated from the texts of Personality.

According to Al-Syatibi, the benefit that will be realized it is divided into three tiers, as in Figure 1, ie *daruriyyah*, *hajjiyyah* and *tahsiniyyah*.

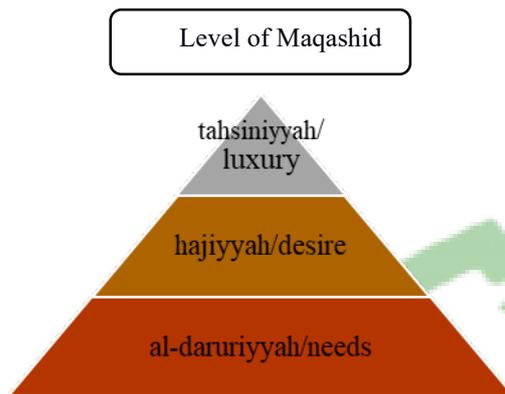


Figure 1 Level maqashid based Maslahah

Source: Abdullah, 2018

Al-Daruriyyah or the primary needs can be defined as things that are important to human survival and well-being, cannot be fulfilled if it would endanger the livelihood of the community. *Hajjiyyah* or complementary needs can be defined as the need to remove the difficulties which do not pose a serious threat to the normal life. Meanwhile, *tahsiniyyah* or luxury can be construed as to achieve improvement and perfection in the behavior of people at all levels of achievement (Kamali, 2008).

There are five benefit to be maintained at the level of *al-daruriyyah* (primary needs), among others, *hifdzul din* (maintaining religion), *hifdzul nafs* (nourishes the soul), *hifdzul nasl* (the breeding), *hifdzul aql* (maintaining reasonable) and *hifzul maal* (maintaining treasure). Five points is then known as *maqashid sharia* (Moh. Fahimul Fuad, 2013).

First, the maintenance of the religion that the first priority in the stratification *maqashid ash-Syatibi sharia*. Religion is the teaching, which govern the system of faith (trust) and worship to God Almighty and grammar rules related to human interaction with humans and humans with the environment (Kemdikbud, 2016). Its existence has been legitimized since the earliest days of Islam, which is the Mecca period. Many *Makiyyah* letter of which the central theme is about faith, guidance staple of monotheism and advice to worship God. One letter *Makiyyah* is Surat an-Naml verse 26, Allah SWT. said,

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

It means: "God, no God to be worshiped except Him, Lord of the Throne is great".

Socio-economic conditions in the first dimension, we can see whether the socio-economic conditions of orphans has improved or not. If orphans have socio-economic conditions are good, then they can perform their religious spiritual activities such as praying five times a day, praying, fasting, reading the Al-Quaran, and practice other *kebaik* (Kasri & Ahmed, 2015).

Second, maintenance of life. One way to preserve life and preserve the life of one of them by consuming dietary and Tayib (good) for him and avoiding forbidden foods that can harm the body except in urgent situations. This is in line with the word of Allah in Surah Al-Baqarah verse 173,

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
Meaning: "He hath only forbidden you dead meat, blood, the flesh of swine, and animals (when slaughtered) is called (name) besides Allah. But whoever is forced (to eat) is he does not want it and not (also) exceeds the limit, then there is no blame on him. Allah is Forgiving, Merciful. "

Socio-economic conditions in the second dimension, we can determine the condition of socio-economic development fatherless / motherless by seeing how many times they eat the staple food, have access to health care, awareness of the importance of health and the frequent absence of pain (Kasri & Ahmed, 2015). Where health is a dynamic state of balance, influenced by genetic factors, environment and patterns of daily living such as eating, drinking, sex, work, rest, up to the management of emotional life (Santoso, 2009).

Third, the maintenance of reason. According to Ash-Syatibi, Quranic verses were set to maintain the automatic soul also maintain a reasonable benefit. One way to maintain a sense is an obligation to seek, understand good science of religion and worldly. Allah says in the Qur'an Sura ath-Thalaq paragraph 12,

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

It means: "Allah is He Who created seven heavens and the earth a similar number. God commands them, so that you might know that Allah has power over all things, and that Allah His knowledge really covers everything".

In addition, in the third dimension, we can determine the condition of orphans' socio-economic development to see if they have access to education, both formal and informal, how often present in school, get learning and basic knowledge in school, and academic achievement in school (Kasri & Ahmed, 2015). According to Law No. 20 of 2003, education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have the spiritual power of religion, self-control, personality, intelligence, noble character, and skills needed him, society, nation and state (Ristekdikti, 2016).

Fourth, maintenance of descent associated with the social dimension. According to Ash-Syatibi keep offspring has been set at the beginning of Islam that since the period of Prohibition statutes of Mecca as adultery and other negative things that undermine offspring. Suggested married as the legitimacy of the process in maintaining the descent, because it relates to Islamic law such as inheritance. Moreover, it could relate to the social status of the child. Allah SWT. says in Surah Al-Mu'minun paragraphs 5 and 6,

وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

It means: "And those who keep their genitals, except for their wives or their right hands possess; then indeed they are in this case not to be blamed".

The fourth dimension, we can determine the condition of orphans' socio-economic development to see if they participate in activities related to the public (Kemdikbud, 2016), has a harmonious relationship either with family, relatives, friends or the environment at large, tend anti-social or not and intensity to help or assist the work of others (Abubakar, 2017).

Fifth, the maintenance of the assets related to the economic dimension. According to Ash-Syatibi efforts to maintain the benefit of the treasure that is by not doing the prohibition in acquiring such assets apply dzalim (persecution), consuming the orphan's property, excessive / wasteful, reduce weight, making mischief, and apply a miser and other things that have a negative impact against property. Keeping the benefit treasures can also be through muamalah in economic activities, ie activities related to the production, distribution, exchange, and consumption of goods and services

(Ministry of Education, 2001). In addition, dealing with equality and opportunity for growth in children (Moh. Fahimul Fuad, 2013). Word of Allah in Surah Al-Isra verse 34,

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۗ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

It means: "Come not nigh to the orphan's property except with a better way (useful) until he was an adult and fulfill the promise; the promise it must be questioned".

The fifth dimension, we can determine the condition of orphans' socio-economic development to see whether they have the skills to live independently, earn income from their own business, enough purchasing power, and savings (Abubakar, 2017).

Therefore, when the fulfillment of the five dimensions of *maqashid sharia* can improve livelihoods and reduce poverty so that socio-economic conditions of orphans can grow better. The central theme of *maqashid*, namely to promote human welfare or reduce poverty, also the main purpose of development since the last few decades (Iqbal, 2002; Mirakhor & Askari, 2010; World Bank, 1990). This is caused by the fact that developing countries, including Muslim countries, have a major problem of poverty (Chen and Ravallion, 2008; Obaidillah 2008; Iqbal, 2002) although various attempts have been made to reduce poverty since 1990 (Booth and Mosley (2003) in Kasri & Ahmed (2015).

3. RESEARCH METHODS

This study was conducted in seven orphanages in cooperation with Gerakan Infaq Beras Bandung. The scope of this study was to describe the socio-economic conditions of orphans / orphan who get help from the Islamic philanthropy Regional Rice Donation Movement Bandung.

The method used is descriptive quantitative method. Descriptive analysis is used to provide an overview or empirical description of the data collected in the study (Ferdinand, 2014). Broadly speaking, quantitative research is hypothesis testing are empirically yangg of resources in the form of data in numbers that can be measured and counted and the results of these calculations can be deduced and can identify problems in a more scalable (Ferdinand, 2014).

Design of this research is to calculate *Maqashid Sharia* Multidimensional Poverty Index (MSMPI) on orphans' socio-economic development of who lives in an orphanage.

Determination of sampling techniques to be used in this research is to use sampling techniques to the type nonprobability purposive sampling, which is a technique of data sampling is done with certain criteria, in which samples are used if they meet the following criteria:

1. Foundation / orphanage coming from districts in Bandung Raya (Bandung, Bandung Regency, West Bandung regency and Cimahi) who get help from Gerakan Infaq Beras Bandung.
2. Foundation / orphanage who have foster children who come from some of the most representative district of Bandung Raya, four districts in the city of Bandung, the districts in Bandung, a district in West Bandung regency, and the districts in Cimahi.
3. Orphans who lives in the foundation/orphanage and had lived at least one year.
4. Orphans aged 11-20 years of age or status as a junior high school student/equivalent or high school/equivalent.

In this study, researchers took all samples that meet predetermined criteria. The number of samples can be described as follows:

Table 2
Total of Orphans Used as Research Samples

No	Foundation / orphanage	Address (Sub-District, City / Regency)	The number of orphans / strays
1.	Orphanage of Muhammadiyah AH Nasution	Arcamanik, Bandung	10
2.	Home Orphans of Tahfidz Madinatul Ulum Bandung	Rancasari, Bandung	17
3.	Orphanage of Al-Qomariah	Rancasari, Bandung	10
4.	Orphanage of Amanah	Buahbatu, Bandung	19
5.	Orphanage Orphans of Nurul Falaah Soreang	Soreang, Bandung regency	18
6.	LKSA Tunas Bangsa	Lembang, Kb. West Bandung	10
7.	Orphanage of Al-Huda Miftahul Robbany	South Cimahi, Cimahi	9
Total			93

Source: Data processed by the researcher, 2019

The data used in this study are primary data obtained from questionnaires distributed and secondary data obtained through library research to support theoretical research.

In this research instrument using ordinal scale with scale approach *Likert*, Each answer attributable to any statement or gesture of support expressed in words as follows (Riduwan & Akdon, 2010):

Table 3
Measurement scale

Question Statement	Score (Positive)	Score (Negative)
Always	5	1
Often	4	2
Sometimes	3	3
Rarely	2	4
Never	1	5

Source: Riduwan & Akdon, 2010

In analyzing the data, researchers used a calculation formula Sharia maqashid Multidimensional Poverty Index (MSMPI) with general model as follows:

$$MSMPI = \frac{1}{n} \sum_{i=1}^n (H + Ed + R + Ec + S)$$

Where is *Maqashid Syaria* Multidimensional Poverty Index (MSMPI); n is the weight for each dimension/indicator is assumed to be the same for each dimension and indicator (ie n = 1/5). Equal weight given to each indicator, because there is no strong justification for prioritizing one of the indicators. H, Ed, R, Ec and S is the weighted average value/score of poverty/welfare in the areas of health, education, religious/spiritual, economic and social.

4. RESULTS AND DISCUSSION

4.1. An Overview of Research Object

Gerakan Infaq Beras Bandung was established on March 31, 2016, with the hope to become a bridge between donors or muhsinin with orphans and the memorizers of the Qur'an. Many of the donors who want to donate part of his food but still do not know where to donate, then Gerakan Infaq Beras accommodate infaq donors then give it away to religion school, Tahfidz Qur'an, and orphanages.

Gerakan Infaq Beras has a vision that is, to help the orphanage administrators and cottage Tahfidz Qur'an rice to meet the needs of students and the orphans. The mission undertaken to achieve this vision, with assistance in the form of rice, expected funds to buy rice at the target institution Gerakan Infaq Beras Bandung can allocated to other needs, such as infrastructure or complement other needs in order to help the learning process.

These institutions have programs on both internal and external. Gerakan Infaq Beras Bandung has a lot of built huts scattered in Bandung Raya, until the month of May 2019 recorded 80 cottage received social assistance from this movement. Using the slogan "Everyone Can Charity", the movement to accept charity from Rp 1,000 a day, or Rp 25,000 per month, which could give an idea to the public that 'charitable pious do not have to wait to be rich or have a lot of money, the most important thing remains consistent in doing so despite little ,

4.2. Results and Discussion

The results of research by distributing questionnaires to 93 foster children who live in orphanages scattered in Bandung Raya (Bandung, Bandung Regency, West Bandung regency and Cimahi) produces some of the information, the data, and the fact that it can be seen how the Islamic philanthropy's role in the orphan's socio-economic development based on Maqashid Sharia Multidimensional Poverty Index (MSMPI).

4.2.1. Sharia maqashid value Multidimensional Poverty Index (MSMPI)

In this study, using a value of 3 as the poverty line (poverty cut-off) or point boundary for multidimensional poverty measure. Sharia maqashid value Multidimensional Poverty Index (MSMPI) is variable can be presented in Table 4, as follows:

Table 4
Findings on Sharia maqashid Multidimensional Poverty Index (MSMPI)

variables	Respon-seden	MS MPI	Std. Deviation	Min	Max
Health	93	4.01	4.4	1.5	5
Educati	93	3.45	5.2	1.1	5

on					
Religion	93	3.87	4.9	1.4	5
Economy	93	2.65	5.63	1	5
Social	93	3.74	4.22	1	5
Average		3.54			

Source: Data processed by the researcher, 2019

Based on Table 4 that the average MSMPI demonstrate the value of 3.54, or scored above the number 3, which shows that the respondents experienced a positive development, and it can be interpreted that the Islamic philanthropy plays a role both in orphans socio-economic development. The variables that have the greatest MSMPI value obtained by the health variable, which amounted to 4.01, while the variable that has the Senior High School value obtained by economic variables, that is equal to 2.65.

Overall orphans who get help from Islamic philanthropy feel the change for the better in meeting basic needs in maqashid sharia. The results showed that the health variable gain value of 4.01, followed by religious variable with a value of 3.87, the social variables get a value of 3.74, then the educational variables get a value of 3.45, as well as economic variables get a value of 2.65. Four of the five measured variable gain positive changes, while one variable, namely economic variables can be said to get negative changes.

Based on the facts on the ground, health variables are guaranteed by the orphanage, which is the fulfillment of daily meals provided by carers, and health care, such as bathing, brushing one's teeth and wash hands before and after eating, with the availability of the shower and always active supervision by carers in supervising the foster child's everyday life. On the economic variables themselves, most orphanages do not emphasize foster children to be economically independent, like entrepreneurship. Still a few orphanages that have an entrepreneurial program that introduces the business to foster children who are still of school age, and lack of education about the importance of managing their own finances as saving or setting aside money for snacks

MSMPI value can be decomposed by variables as follows:

1. **MSMPI Characteristics Based on Health Variables**

Table 5
Multidimensional Poverty Measures Specific Changes In Health Variable

Indicator	N	Positive change		Negative changes	
		Q	Percent age (%)	Q	Percentage (%)
Consumption of food every day	93	86	92.47	7	7,53
Self-awareness of health	93	89	95.70	4	4.30
The frequency of disease	93	73	78.49	20	21.51
Average			88, 89		11.11

Source: Data processed by the researcher, 2019

Based on Table 5, the orphans socio-economic development each indicator on the health variables, the results are as follows:

- 1) Consumption of food every day

Daily food consumption indicators, the questionnaire statement taking macro nutrient consisting of carbohydrates, protein, and fat. Facts on the ground, the orphanage every day to provide food, whether breakfast, lunch, or dinner, except for those in high school/equal applying a full school day, they return afternoon before sunset do not get lunch. A total of 92.47% of foster children fill the scale above 3, which means more than occasionally, often or always they get the food that contains carbohydrates, protein, and fat for daily food, there are only 7.53% of foster children who fill below 3 scale.

According to one of the caretakers at the orphanage Amanah, there are several foster children who are difficult to eat rice, they prefer to eat instant noodles or foods sold on school environment that the majority of traders sell less healthy foods. Frequent eating less healthy foods would be bad for health. There are many cases that caused these unhealthy foods, such as at the Orphanage trustful and the Orphanage Tunas Bangsa, there are foster children who develop appendicitis that required for surgery.

2) Self-awareness of health

Self-awareness of health indicators using statements regarding frequency of bathing and brushing teeth in a day, a habit of throwing garbage in its place, and wash hands before and after meals.

Facts on the ground, there are 95.70% of children experience a positive change in this indicator. Foster children already have in maintaining healthy habits, there are only 4.30% of foster children who experience negative changes. In upbringing in orphanages are in charge of the hostel which is divided on the caregiver's son and daughter caregivers. One of the tasks of the caregiver of them, to guide, monitor and pay attention to the activities of foster children in homes, particularly in the activities of personal hygiene and cleanliness of the environment that are common to take turns to clean dorm picket by foster children according to the schedule that has been made.

3) The frequency of disease

Power of the body has an important role in keeping the body healthy and prevent disease, viruses and germs attack. Consuming nutritious food and a healthy lifestyle can improve endurance. Immunity can be decreased even could fall ill if bacteria and viruses attack the body, but for prevention, do a healthy lifestyle, minimal eating nutritious foods, adequate rest, and exercise regularly (Harvard Medical School, 2018).

Facts on the ground, there are 78.49% of children experience a positive change in this indicator. Healthy lifestyle that started the habit at the orphanage making them susceptible to disease or easily cured when the disease, only 21.51% of foster children who experience negative changes. Foster children who experienced a negative change, not mean they are susceptible to disease and difficult to heal, but when they perform daily activities were sometimes severe, causing them stricken with disease, and in his healing sometimes requires medication from a doctor or generic. Access to health care for foster children counted easily, because the location of the orphanage is located in the Bandung area, which according to the Central Statistics Agency of Bandung, the number of health facilities to more than 1,000 units, which consist of hospitals,

Health variables showed the maintenance of life (*hifdz nafsh*), one of them by keeping kosher food consumption and *tayib*, maintaining good health of themselves and the environment, and prevent terserangnya disease and healing efforts of the outbreak.

2. MSMPI Characteristics Based on Education Variables

Based on Table 6, the socio-economic development of each indicator on educational variables, the results are as follows:

Table 6
Specific Changes in Multidimensional Poverty Measures in Educational Variables

Indicator	N	Positive change	Negative changes
		Percentage (%)	Percentage (%)
		Q	Q

Attendance at school	9 3	8 8	94.62	5	5.38
Basic knowledge of school	9 3	8 2	88.17	1 1	11.8 3
Achievement at school	9 3	3 4	36.56	5 9	63.4 4
Average			73.12		26.8 8

Source: Data processed by the researcher, 2019

1) Attendance at a school or religion school

Facts on the ground, all the institutions guarantee all foster children to get formal education in school or non-formal education in the religion school. Foster children are guaranteed to get a formal education starting from primary school/equivalent to high school/equivalent. There are several orphanages, such as orphanages trustful and Orphanage Tunas Bangsa who prefer vocational school for foster children after graduating from junior high school, because vocational schools provide the skills and expertise to independent living, ready to work even able to open their own businesses, if the foster children choose not proceed to university.

For non-formal education such as the religion school, all of the institutions holding Quran night, read the Al-Quran and study the yellow book guided by the cleric once caretaker at the orphanage. Muhammadiyah orphanage have special lessons that must be learned by his players, namely learning ISMUBA (Muhammadiyah Islamic and Arabic) managed generations of leaders of Muhammadiyah, KH. Ahmad Dahlan in order to establish a foster child who uphold the noble Islamic values, and virtuous character in the hope of generating new preachers once cadre sound religious education (LKSA Muhammadiyah, 2019).

School attendance, punctuality in school, and permissions regarding to the school if there is no school due to illness or critical purposes, for the foster children of women to reach 100% of their doing so, while boys reached 91.07%, although not too bad but it is similar to the data released by the Central Bureau of National Statistics on the numbers of pure partition in school. According to Central Bureau of Statistics, the national Net Enrollment Ratio (NER) in junior high school/equivalent and high school/equivalent in 2015, the enrollment rate of girls is greater than in boys (Badan Pusat Statistik, 2016).

2) Basic knowledge of school/religion school

Facts on the ground, with easy access to education, all foster children can get the knowledge of the school and the religion school. They are able to understand most of the lessons learned, the initiative in asking if there is a lesson that is not yet understood, as well as getting a good value when in the exam. In figures, foster children who get a positive change of 88.17%, and experienced a negative change of 11.83%. Meaning of negative changes, is not far behind in understanding, but they have to learn a little harder in order to understand the subject better, as seen from the background, there are some children who come from single parent families who cannot afford, since their inception difficult gain access to the school in his native environment,

Foster children who are still lagging behind in school lessons, usually the orphanage facilitates children to provide additional school lessons outside school hours (tutoring) to perfect the child's formal education, this is done by The Orphanage Amanah, The Orphanage Muhammadiyah, Orphanage Al-Qomariyah, and Orphanage Tunas Bangsa.

3) Achievement at school/ religion school

Based on the facts on the ground, only amounted to 36.56% of foster children who fall into the top 10 rankings, never follow the race and win the race in school or place of the religion school. This could happen because of the background from which they come, they are still trying to adapt the school environment into the school, or perhaps because the desire is lacking in getting a good value. Foster children consider school performance will not directly impact the current life. Therefore, basic knowledge of schools is sufficient without additional effort in studying to earn achievements.

Education variable shows the effort in the maintenance of reasonable (*hifdz aql*) through the obligation that was ordered Islam in searching for and understand science better general knowledge or science of religion.

Studying this obligation applies to muslim without exception. Studies here include religious knowledge that is needed people to live safely and Hereafter, besides a great many virtues of science for those who seek it.

3. Characteristics of MSMPI Based on Religious Variables

Based on Table 7, the orphan's socio-economic development each indicator on religious variables, the results are as follows:

Table 7
Specific Change in Multidimensional Poverty Measures in Religious Variables

Indicator	N	Positive change		Negative changes	
		Q	Percentage (%)	Q	Percentage (%)
Attendance at school / mengaji	9 3	8 8	94.62	5	5.38
Basic knowledge of school / mengaji	9 3	8 8	94.62	5	5.38
Achievement at school/religious school	9 3	7 9	84.95	1 4	15.0 5
Average			91.40		8.60

Source: Data processed by the researcher, 2019

1) Implement praying

Based on the facts on the ground, all foster children living in the orphanage to pray five times a day, either at the beginning of time or not. Because all of the institutions as respondent is an orphanage which is based on the Islamic religion, then all religious activities facilitated by institutions including the supervision of the person in charge of the hostel to monitor and supervise the activities of children asuk worship. There are 94.62% of foster children who carry out the obligatory prayers at the beginning of time, did not dare leave the obligatory prayers, and began learning the sunnah prayers such as praying rawatib, tahajud, and duha. While as much as 5.38% of foster children still do not pray at the beginning of time, ever leave the prayer even there that has never been praying sunnah.

2) Fasting

Fasting is implemented by all foster children living in the orphanage. The rate of change in the positive direction in fasting is the same as the implementation of the prayers, amounting to 94.62%. Based on this data, the orphan who had a positive change in the implementation of the prayers have also positive changes in the implementation of fasting. Amounting to 5.38% of foster children are still learning the full fasting month of Ramadan, so they never fail fast and has never been fasting Sunnah.

3) Reciting Al-Qur'an

All the orphanage had a routine agenda chanting evening, after sunset prayers in congregation, usually followed by reading of the Qur'an and study the yellow book until Isha or eight in the evening. All children asuk obliged to follow this agenda, if not present, the foster children deserve to be given by the person in charge of the hostel. So foster children to read the Qur'an once a day. Based on the completed questionnaire, there are 84.95% of foster children to read the Qur'an more than one time, such as after the obligatory prayers, and some are on a translation.

Religious variables showed effort in the maintenance of religion (*din hifdz*) one through the implementation of compulsory worship and Sunnah worship such as the five daily prayers, fasting in Ramadan, and reading the Qur'an. In the provision of either the means or the time of worship at the orphanage, as well as obligations of fellow Muslims in reminding each other in carrying out the worship of Allah.

4. Characteristics MSMPI Based on Economic Variables

Table 8
Specific Change in Multidimensional Poverty Measures in Economic Variables

Indicator	N	Positive change		Negative changes	
		Q	Percentage (%)	Q	Percentage (%)
Trying to be independent	9	2	24.73	7	75.27
Purchasing power	9	5	56.99	4	43.01
Savings	9	4	50.54	4	49.46
Average			44.09		55.91

Source: Data processed by the researcher, 2019

Based on Table 8, the average number of orphan's socio-economic development in this variable experienced positive changes below 50%. This happens because the foster children in orphanages are not geared to participate in business activities, only a little part which has a productive business. If there is a productive enterprises, these activities focus on foster children who had graduated from high school/equivalent, while survey respondents are foster children who are still in school. The foster care is usually given daily lunch money from the orphanage were given by donors who regularly give charity to the orphanage. Moreover, the absence of financial education on, the majority of foster children are not accustomed to saving money on a regular basis.

Economic variables showed effort in the upkeep of the property (*hifdz maal*) one through the maintenance of the orphan's property/strays for their welfare, development of skills to live independently in the future, trying to earn an income from their own business, enough purchasing power, and train to save to set own pocket money to avoid wasteful.

5. Characteristics MSMPI Based Social Variables

Based on Table 9, the orphan's socio-economic development on social variables exist that experienced positive changes and some are experiencing negative changes. Social life in the orphanage is very conducive, helping foster children to remain safe and comfortable in getting the love that whole not previously obtained from the family of origin. They live in harmony like family.

Many virtues that they share with each other, such as helping each other, smiled when they met, respect each other's opinion, apologize if you make a mistake, very friendly even when there are guests who visit the orphanage. Nevertheless, they are still children who do not yet have a mature attitude, there are still some ignorant child, and there is also a less reticent to socialize with others.

Social variables showed effort in the maintenance of offspring (*hifdz nasl*) associated with the opportunity to thrive in a community environment, one through the participation of foster children in community activities, have a harmonious relationship either with family, relatives, friends or the environment at large, tend to be anti -sosial or not and try to help or assist the work of others

Table 9
Specific Changes in Multidimensional Poverty Measures in Social Variables

Indicator	N	Positive change	Negative changes
-----------	---	-----------------	------------------

	Q	Percentage (%)	Q	Percentage (%)
Harmonious and get along well with others	9 3	8 2	88.17	1 1
Assist and help the work of others	9 3	6 2	66.67	3 1
Average			77.42	22.5 8

Source: Data processed by the researcher, 2019

6. MSMPI Value Based on Orphanages

Table 10
MSMPI Value Order Based on Orphanage

No	Name Orphanage	MSMPI					Average
		H	E	R	E	S	
1	Muhammadiyah AH Nasution	3. 9 4	3. 4 3	4 4	2. 5	4. 0 2	3.58
2	Tahfidz Madinatul Ulum Bandung	4. 1 2	3. 5 0	4, 0 5	2, 6 7	3. 6 7	3.60
3	Amanah	3. 8 2	3. 4 0	3. 7 0	3. 0 1	3. 5 8	3.50
4	Nurul Falaah Soreang	3. 9 3	3. 4 4	3. 7 2	2. 4 6	3. 3 3	3.38
5	Tunas Bangsa	3. 8 5	3. 0 8	3. 6 7	2. 8 8	3. 7 8	3.44
6	Al-Huda Miftahul Robbany	4. 1 5	3. 7 8	3. 7 4	2. 2 9	4. 0 9	3.61
7	Al-Qomariyah	4. 4 8	3. 5 3	4. 3 2	2. 6	4. 0 8	3.80

Source: Adapted by the author, 2019

Table 10 shows that the orphanage has the best MSMPI value obtained by Al-Qomariyah care homes with an average value of 3.80. Continued by Miftahul Huda Al-Robbany Foundation with a value of 3.61, then Tahfidz Madinatul Ulum Bandung with a value of 3.60, and the order to the four acquired by Muhammadiyah AH Nasution with a value of 3.58. The next sequence by Orphanage Amanah with a value of 3.50, then Tunas Bangsa with a value of 3.44, and the value MSMPI with the least development occurs in Nurul Falaah Soreang with a value of 3.38.

Judging from the facts on the ground, Al-Qomariyah orphanage for most development occurs on the health variable with a value of 4.15, and the lowest development occurred in the economic variable with a value of 2.6. In profile Al-Qomariyah established since 2005 with a focus on the maintenance of children elementary school age sampai high school/equivalent.

In the health variables, based on the condition of the building, Al-Qomariyah orphanage can be called a very decent. There are several bedrooms enough for the resting place of foster children, equipped with more than one bathroom for all the residents. In addition there is a kitchen with a good state that is used to store and process the daily food for the foster children. The food is prepared by the foster children themselves who have graduated from school or home caregivers themselves, so that all foster children are already guaranteed in the fulfillment of his daily diet. For the health consciousness, the foster children adhere to the rules contained in the orphanage. Regulations that require them to maintain personal hygiene, such as neat and courteous, as well as the cleanliness of the surrounding environment, such as neatness all rooms in the orphanage.

Especially for environmental hygiene, cleanliness picket orphanage daily schedule, which requires each foster child hygiene activities according to the schedule agreed upon. With the preservation of environmental hygiene will be directly proportional to the health of themselves. It is the same with the views expressed by Achmad Heriyanto and Warsono (2019) in the journal study of moral and citizenship, they found the man while maintaining and preserving the surrounding environment will affect both humans themselves, but if the man is only made damage to the surrounding nature can ascertained that the disaster will be experienced by humans (Heriyanto & Warsono, 2019).

With the vision, "Creating a family atmosphere loving and caring for orphans and abandoned children. We want to realize the full potential of children and make sure they will be able to become adults who are responsible and independent in their future "(Orphanage Al-Qomariyah, 2014).

To realize the potential of foster children, in addition to education in schools, a variety of activities outside of school also runs from in order to support the creativity of children. Orphanage Al-Qomariyah conducting OCES (One Stop Education Center), the creative education based on children's interests in three areas: entrepreneurship, environmental education and English. Every child has potential, without exception. This activity there originated from the concern for more and more children who are not familiar with the environment, mentally weak and not yet understand itself as a passion to help others, and not because they are long-term investments, which will hold the wheels in the nationalist movement in the future. The learning method is used more emphasis on the activity of children in the classroom, teachers are not authoritarian, cheerful, and seemed pleasant and friendly. OSEC goes mobile class, every child does not have the class and lasting friends, they will be rotated in accordance with the schedule they get. They implanted the soul sociable, to interact with new people and work together in teams (Orphanage, 2014).

In addition, the orphanage is managed by young people, they are a student or recently graduated from college who devote themselves to manage the orphanage voluntarily. In addition to managing orphanage in terms of administration and teaching staff, their volunteers make productive business named Sahabi, namely in the form of merchandise and souvenirs can be ordered according to customer wishes. Sahabi is a social enterprise that empowers the alumni of orphanages especially Orphanage Al-Qomariyah and local craftsmen to make various souvenirs made of fabric printing with custom design with no minimum limit orders (Sahabi, 2019).

The main target of productive economic activities orphanage are foster children over the age of 17 years. So the reason why the development of the economic variables are comparatively weak, because the object of age in this study with the goal of productive economic activities different orphanages. Age of the child is the target object of the study ranged from 11 to 20 years, whereas the main target of productive economic activities parlors, which foster children age 17 and over or who have graduated from high school/equivalent who do not continue their education to college can be

called Alumni orphanage.

Furthermore, for other variables such as education, religion and social consecutive gain value, 3.53; 4.32; 4.08. Overall this variable mendaatkan value in the top three, which means changing in a positive direction.

While the orphanage who experienced the development of very low compared to the orphanage who becomes the object of research is the Nurul Falaah Soreang, which scored 3.38, though the difference in the numbers are not too far away, which is only 0.42. Judging from the facts on the ground, good for most development occurs in health variable with a value of 3.93 and the lowest development occurred in the economic variable with a value of 2.46. In profile, the Nurul Falaah Soreang founded in 2009 with a focus on taking care of orphans and abandoned children either abandoned their parents or by the economic conditions. In the monthly operational support institution, the institution relies heavily on donations from donors, foster parents and private agencies or the government.

In the health variable with a value of 3.93 with a difference of 0.55 is lower than the value of the health variable Orphanage Al-Qomariyah, Orphanage Nurul Falaah Soreang ensure foster children in the fulfillment of his daily diet. For the maintenance of personal hygiene, rather than Al-Qomariyah foster children, foster children from Orphanage Nurul Falaah Soreang less to maintain environmental hygiene, because of its location adjacent orphanage and school location.

Although Orphanage Nurul Falaah this school buildings, but not all school children in foster care in orphanages, only children who meet certain criteria could foster care, as many as 105 children in foster care in the Orphanage Nurul Falaah. Schools owned by the foundation is composed of MI, MTs, and MA. With the state of such locations, resulting in cleanliness cannot be controlled by the board of nursing optimally, many students of non-residents in the are in that location, in addition there are vending snacks children who are less healthy in the location of the school, resulting in children snack at random without health care food.

Development of economic variables at the Orphanage Nurul Falaah Soreang scored 2.46 with a difference of 0.14 is lower than the value of economic variables Orphanage Al-Qomariyah. Indicator stating foster children never received training independent business, had global net revenues in the business or have been involved in productive business foundation, the average Nili selected by the foster children was 2.13. Based on the facts on the ground, there is no productive economic activities carried out by the orphanage. So most foster children do not know the entrepreneurial, unless they know from the outside environment or from the school environment. Only a Senior High School part, they never felt the entrepreneurial directly through practice in the field by selling at the school without prior theory.

Indicators of purchasing power, which states foster children can buy what they want beyond the daily needs and can help a friend to buy what they need, the average value selected by the foster children was 2.78. Foster children never bought a desire out of its needs and once helping a friend to buy what they need fairly ever, even though the money they get limited supplies.

Savings indicators, which states foster children can set aside money for snacks or set aside money for savings income, as well as the purchase of school needs from savings, the average value selected by the protege is 2.57. Foster children never saved and never buy school needs of savings, although only as stationery.

5. CONCLUSION

Islamic philanthropy role in orphan's socio-economic development according to the calculation results *Maqashid Syaria* Multidimensional Poverty Index (MSMPI) improved to a positive direction, or could be interpreted orphans decreased poverty/welfare improvement. Although the views of the variables, four variables received positive change, namely health, education, religious and social,

whereas one variable, namely the economy get negative changes. The orphan's socio-economic development based *maqashid sharia*.

From the research results with calculations *Maqashid Syaria* Multidimensional Poverty Index (MSMPI), orphanage who suffered most positive development is the Orphanage Al-Qomariyah, while homes that suffered the most minor positive development occurred in the Orphanage Nurul Falaah Soreang.

REFERENCE

- Abdullah, M. (2018). Waqf, Sustainable Development Goals (SDGs) and maqasid al-shariah . *International Journal of Social Economics*, Vol. 45 Issue: 1.
- Abdulrahman. (1994). *Masalah Perwakafan Tanah Milik & Kedudukan Tanah Wakaf di Negara Kita*. Bandung: Citra Aditya Bakti .
- Abubakar, M. (2017). Waqf Philanthropy and Orphan's Sosio-Economic Development in Northern Nigeria based on Maqasid al-Shari'ah Principles. *International Conference of Islamic Economics Business and Philanthropy: Transforming Islamic Economy and Sciety*. Bandung: Indonesian University of Education.
- Ahmadi, M. (2015). Peran Filantropi Islam dalam Pemberdayaan Masyarakat di Kabupaten Banyumas.
- Al-Qardhawi, Y. (1991). *Metode dan Etika Pengembangan Ilmu Perspektif Sunnah*. Bandung: Rosda Karya.
- Al-Sufi, T. (2013). Maqāsid al-Sharī'ah as a Framework for Poverty Alleviation. *Paper presented at the International Conference on Poverty Alleviation and Islamic Economics & Finance: Current Issues and Future Prospects*. United Kingdom: Durham University.
- Amalia, E. (2009). *Keadilan Distributif dalam Ekonomi Islam, Penguatan Peran LKM dan UKM di Indonesia*. Jakarta: Raja Grafindo.
- Ambariyanto. (2013). Kemiskinan Multidimensi Pada anak. *Media Trend Vol. 8 No. 2*.
- Aria, P. (2017, November 9). *Kurang Produktif, Baru 62% Tanah Wakaf di Indonesia Punya Sertifikat*. Retrieved from katadata.co.id: <https://katadata.co.id/berita/2017/11/09/kurang-produktif-baru-62-tanah-wakaf-di-indonesia-punya-sertifikat>
- Arifianto, G. (2016, November 4). *Jutaan Yatim Indonesia, Jihad yang Terlewatkan*. Retrieved from nu.or.id: <http://www.nu.or.id/post/read/72645/jutaan-yatim-indonesia-jihad-yang-terlewatkan>
- Arikunto, S. (2010). *Prosedur Penelitian Suatu Pendekatan Praktik* . Jakarta: Rineka Cipta.
- Az-Zarnuji, I. (2019). *Ta'limul Muta'allim*. Solo: PT. Aqwam Media Profetika.
- Az-Zein. (1981). *Syariat Islam: Dalam Perbincangan Ekonomi, Politik, dan Sosial sebagai Studi Perbandingan (terj.)*. Bandung: Husaini.

- Badan Amil Zakat Nasional. (2018). *Outlook Zakat Indonesia 2018*. Jakarta Pusat: Pusat Kajian Strategis BAZNAS.
- Badan Amil Zakat Nasional. (2019). *Outlook Zakat Indonesia 2019*. Jakarta Pusat: Pusat Kajian Strategis Badan Amil Zakat Nasional.
- Badan Pengembangan dan Pembinaan Bahasa. (1994). *Kamus Besar Bahasa Indonesia (edisi ke-2)*. Jakarta: Balai Pustaka.
- Badan Pengembangan dan Pembinaan Bahasa. (2016). *KBBI Daring*. Retrieved from [kbbi.kemdikbud.go.id: https://kbbi.kemdikbud.go.id/entri/prestasi](https://kbbi.kemdikbud.go.id/entri/prestasi)
- Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan dan Kebudayaan Republik Indonesia. (2016). *KBBI Daring*. Retrieved from [kemdikbud.go.id: https://kbbi.kemdikbud.go.id/entri/produktif](https://kbbi.kemdikbud.go.id/entri/produktif)
- Badan Pusat Statistik. (2016, Desember). *BPS Potret Awal TPB di Indonesia*. Retrieved from [filantropi.or.id: http://filantropi.or.id/pubs/uploads/files/3%20BPS%20Potret%20Awal%20TPB%20di%20Indonesia.pdf](http://filantropi.or.id/pubs/uploads/files/3%20BPS%20Potret%20Awal%20TPB%20di%20Indonesia.pdf)
- Badan Pusat Statistik Kota Bandung. (2018, Mei 9). *Jumlah Fasilitas Kesehatan Kota Bandung 2016*. Retrieved from [bandungkota.bps.go.id: https://bandungkota.bps.go.id/statictable/2017/08/29/97/-jumlah-fasilitas-kesehatan-di-kota-bandung-2016.html](https://bandungkota.bps.go.id/statictable/2017/08/29/97/-jumlah-fasilitas-kesehatan-di-kota-bandung-2016.html)
- Beni. (2014). *Sedekah dalam Perspektif Hadis*.
- Booth, A., & Mosley, P. (2003). *The new poverty strategies: what have they achieved? what have we learned?*. New York: Palgrave Macmillan.
- Budiantoro, S., Martha, L. F., & Sagala, M. (2015). *Perhitungan Indeks Kemiskinan Multidimensi Indonesia 2012-2014*. Jakarta: PRAKARSA (Welfare Initiative for Better Societies).
- Bungin. (2011). *Metodologi Penelitian Kuantitatif Komunikasi, Ekonomi, dan Kebijakan Publik Serta Ilmu-ilmu Sosial Lainnya*. Jakarta: Kencana Prenada Media Group.
- Carol, S., & David, S. (1995). *Life Span Human Development*. California: Brooks/Publishing Company.
- Chapra, M. (2008). *The Islamic Vision of Development in the Light of Maqāṣid al-Sharī'ah*. Jeddah: Islamic Research and Training Institute, Islamic Development Bank.
- Chapra, M. U. (1992). *Islam and the Economic Challenge*. Leicester, UK: The Islamic Foundation.
- Charities Aid Foundation. (2018). *World Giving Index 2018 A global view of giving trends*. Inggris: CAF.
- Chen, S., & Ravallion, M. (2008). *The developing world is poorer than we thought, but no less successful in the fight against poverty*. Washington: World Bank.

- Darmawan, B. (2016, Oktober 14). *Kehidupan Ekonomi dalam Daulah Khilafah Islamiyah*. Retrieved from Ekonomi-Islam.com: <https://ekonomi-islam.com/kehidupan-ekonomi-dalam-daulah-khilafah-islamiyah/>
- Departemen Pendidikan Nasional. (2001). *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.
- Dinas Pendidikan Kabupaten Bekasi. (2015, Maret 1). *Pentingnya Pendidikan Sekolah Dasar*. Retrieved from disdik.bekasikab.go.id: <https://disdik.bekasikab.go.id/berita-pentingnya-pendidikan-sekolah-dasar.html>
- Direktorat Pembinaan Pendidikan Anak Usia Dini. (2011). Seri Bacaan Orang Tua. In E. Syahreni, *Mengembangkan Perilaku Sehat Pada Anak Usia 2-4 Tahun*. Jakarta, DKI Jakarta, Indonesia: Kementerian Pendidikan Nasional.
- Dompot Dhuafa. (2017, Juni 8). *Lembaga Zakat dan Kearifan Lokal*. Retrieved from zakat.or.id: <https://zakat.or.id/lembaga-zakat-dan-kearifan-sosial/>
- Dosen Psikologi. (2018, Agustus 24). *10 Tahap Perkembangan Manusia dalam Ilmu Psikologi*. Retrieved from dosenpsikologi.com: <https://dosenpsikologi.com/tahap-perkembangan-manusia-dalam-ilmu-psikologi>
- Dr. Muhammad Sharif Chaudhry, M. L. (2012). *Sistem Ekonomi Islam Prinsip Dasar*. Jakarta: Kencana Prenadamedia Grup.
- Dwi Condro Triono, P. (2014). *Ekonomi Islam Madzhab Hamfara Jilid I Falsafah Ekonomi Islam*. Bantul: Irtikaz.
- Fatimah Zuhrah, M. (2010). Maqasid as-Syariah dalam Kajian Sosial: Sebuah Upaya Berijtihad.
- Fauzi, Y. (2015). MANAJEMEN PEMASARAN PERSPEKTIF MAQASID SYARIAH . *Jurnal Ilmiah Ekonomi Islam Vol. 01 No. 03*.
- Ferdiansyah, H. (2018, Mei 10). *Anjuran Sedekah Setiap Saat*. Retrieved from islami.co: <https://islami.co/anjuran-sedekah-setiap-saat/>
- Ferdinand, A. (2014). *Metode Penelitian Manajemen Pedoman Penelitian untuk Penelitian Skripsi, Tesis, dan Disertasi Ilmu Manajemen*. Semarang: Badan Penerbit Universitas Diponegoro.
- G., P. A. (1986). *Iranian Society and Law*. Cambridge: Cambridge University Press.
- Garda Revolusi. (2011, Oktober 18). *Kemiskinan Sistemik*. Retrieved from [kompasiana.com](https://www.kompasiana.com): <https://www.kompasiana.com/gardarevolusi14/550f7f72a333116b37ba7d2b/kemiskinan-sistemik>
- Gerakan Infaq Beras Bandung. (2019). *Laporan Distribusi Januari 19*. Bandung: Gerakan Infaq Beras.
- Haerunisa, D., Taftazani, B. M., & Apsari, N. C. (2015). Pemenuhan Kebutuhan Dasar Anak Oleh Panti Sosial Asuhan Anak (PSAA). *Prosiding KS: Riset & PKM Volume 2, Nomor 1, ISSN: 2442-4480*. Bandung: Universitas Padjajaran.

- Hafidhuddin, D. (2018, Maret 18). *Filantropi dalam Perspektif Islam*. Retrieved from republika.co.id: <https://www.republika.co.id/berita/kolom/wacana/18/03/17/p5qn6r396-filantropi-dalam-perspektif-islam>
- Harahap, I., Nasution, Y. S., Marliyah, & Syahriza, R. (2017). *Hadis-Hadis Ekonomi*. Jakarta: Kencana (Divisi dari Prenadamedia Grup).
- Harvard Medical School. (2018, July 16). *How to Boost Your Immune System*. Retrieved from Harvard Health Publishing: <https://www.health.harvard.edu/staying-healthy/how-to-boost-your-immune-system>
- Hastuti, Q. W. (2016). Infaq Tidak Dapat Dikategorikan Sebagai Pungutan Liar. *Jurnal Zakat dan Infaq*.
- Heriyanto, A., & Warsono. (2019). Implementasi Konsep Kebersihan Sebagian Daripada Iman di Kalangan Siswa MAN Lanmongan. *Kajian Moral dan Kewarganegaraan*.
- Hidayat, A. (2013, Februari 9). *Statistikian*. Retrieved from statistikian.com: <https://www.statistikian.com/2013/02/tutorial-uji-validitas-dengan-spss.html>
- Huda, N., Aliyadin, A., Suprayogi, A., Arbain, D. M., Aji, H., Utami, R., . . . Harmoyo, T. (2012). *Keuangan Publik Islam Pendekatan Teoritis dan Sejarah*. Jakarta: Kencana Prenada Media Grup.
- Hurlock, E. B. (1980). *Psikologi Perkembangan*. Jakarta: Ciracas.
- Idrus, M. (2009). *Metode Penelitian Ilmu Sosial Pendekatan Kualitatif dan Kuantitatif*. Yogyakarta: Penerbit Erlangga.
- Iqbal, M. (2002). *Islamic Economic Institutions and the Elimination of Poverty*. Leicester: Islamic foundation.
- Jabar Ekspres. (2018, Juli 9). *Munas 1 LKSA-PSAA Digelar di Bandung*. Retrieved from jabarekspres.com: <http://jabarekspres.com/2018/munas-1-lksa-psaa-digelar-di-bandung/>
- Jordan, R. (2017, Januari 30). *Menteri Sosial: Ada 4,1 Juta Anak Telantar di Indonesia*. Retrieved from detik.com: <https://news.detik.com/berita/3130939/menteri-sosial-ada-41-juta-anak-telantar-di-indonesia>
- Karim, A. A. (2012). *Sejarah Pemikiran Ekonomi Islam*. Jakarta: PT Raja Grafindo Persada.
- Kasdi, A. (2016). Filantropi Islam Untuk Pemberdayaan Ekonomi Umat (Model Pemberdayaan ZISWAF di BMT Se-Kabupaten Demak). *Iqtishadia, Vol. 9, No. 2*.
- Kasri, R. A. (2012). Can Financial and Social Performance of Zakāh Institution be assessed by using the Maqāṣid al-Sharī'ah Approach? *Paper presented at the The 5th Kyoto-Durham International Workshop In Islamic Economics And Finance "New Horizons in Islamic Economics: Critical Perspectives on the Financial and Social Performance of Islamic Finance"*. Kyoto, Japan.

- Kasri, R., & Ahmed, H. (2015). Assessing Socio-Economic Development based on Maqāṣid al-Sharī'ah Principles: Normative Frameworks, Methods and Implementation in Indonesia . *Islamic Economic Studies*.
- Kemdikbud. (2016). *KBBI Daring*. Retrieved from kemdikbud.go.id: <https://kbbi.kemdikbud.go.id/entri/filantropi>
- Kemdikbud. (2016). *KBBI Daring*. Retrieved from kemdikbud.go.id: <https://kbbi.kemdikbud.go.id/entri/infak>
- Kemdikbud. (2016). *KBBI Daring*. Retrieved from kemdikbud.go.id: <https://kbbi.kemdikbud.go.id/entri/agama>
- Kemdikbud. (2016). *KBBI Daring*. Retrieved from kemdikbud.go.id: <https://kbbi.kemdikbud.go.id/entri/sosial>
- Kemdikbud. (2016). *KBBI Daring*. Retrieved from kemdikbud.go.id: <https://kbbi.kemdikbud.go.id/entri/filantropi>
- Kemenag. (2004). *Undang-Undang Republik Indonesia Nomor 4 Tahun 2004*. Retrieved from kemenag.go.id: <https://kemenag.go.id/file/dokumen/UU4104.pdf>
- Kemenag. (2011). *UNDANG-UNDANG REPUBLIK INDONESIA NOMOR 23 TAHUN 2011 TENTANG PENGELOLAAN ZAKAT*. Retrieved from [kemenag.co.id](https://bengkulu.kemenag.go.id): <https://bengkulu.kemenag.go.id/file/file/Sirandang/ZAKAT.pdf>
- Kementerian Kesehatan Republik Indonesia. (2013, November 13). *Keputusan Direktur Bina Gizi Masyarakat*. Retrieved from peraturan.bkpm.go.id: <https://peraturan.bkpm.go.id/jdih/userfiles/batang/PMK%20No.%2075%20ttg%20Angka%200Kecukupan%20Gizi%20Bangsa%20Indonesia.pdf>
- Kementerian Agama RI. (2015). *Tafsir Al-Baqarah (2) ayat 215*. Retrieved from risalahmuslim.id: <https://risalahmuslim.id/quran/al-baqarah/2-215/>
- Kirana. (2017). Perilaku Kemandirian Anak Asuh Pasca Menerima Pelayanan Pengasuhan di Panti Asuhan.
- Kompas. (2005). Pendidikan Anak Usia Dini, Jangan hanya Dinikmati Anak orang Kaya Saja.
- Kuswandi. (2018, November 8). *Mensos Dukung Pemulangan 67 Persen Anak Panti Asuhan ke Keluarganya*. Retrieved from [JawaPos.com](https://www.jawapos.com): <https://www.jawapos.com/nasional/08/11/2018/mensos-dukung-pemulangan-67-persen-anak-panti-asuhan-ke-keluarganya/>
- L, S. (2015).
- L.N., S. Y. (2013). *Perkembangan Peserta Didik*. Jakarta: PT. Rajagrafindo Persada.
- Learn-quran. (2015, September 8). *al-Baqarah: 110*. Retrieved from tafsir.learn-quran.co.id: <https://tafsir.learn-quran.co.id/surat-2-al-baqarah/ayat-110#>

- Linge, A. (2015). Filantropi Islam Sebagai Instrumen Keadilan Ekonomi . *Jurnal Perspektif Ekonomi Darussalam Volume Nomor 2, ISSN. 2502-6976.*
- LKSA Muhammadiyah. (2019). *Profil Lembaga Kesejahteraan Sosial Anak (LKSA) Muhammadiyah Sumur Bandung.* Bandung: Muhammadiyah.
- M, N. M. (2017, September 6). *Hidup Sehat.* Retrieved from hellosehat.com: <https://hellosehat.com/hidup-sehat/nutrisi/zat-gizi-makro-vs-mikro/>
- Matin, A. (2012). Infaq. Lamongan, Surabaya, Indonesia.
- Mingka, A. (2013). *Maqashid Syariah dalam Ekonomi dan Keuangan Syariah.* Jakarta: Ikatan Ahli Ekonomi Islam (IAEI).
- Mirakhor, A., & Askari, H. (2010). *Islam and the path to human and economic development.* New York: Palgrave Macmillan.
- Moh. Fahimul Fuad, S. M. (2013). Maqasid al-Syariah dalam Ayat-Ayat Makiyyah (Study Pemikiran Asy-Syatibi). *Jurnal Agama dan Hak Azazi Manusia.*
- Obaidillah, M. (2008). *Role of Microfinance in Poverty Alleviation: Lessons from Experiences in Selected IDB Member Countries.* Jeddah: Islamic Research and Training Institute, Islamic Development Bank.
- Panti Asuhan. (2014, Maret 13). *One Stop Education Center.* Retrieved from yayasanalqomariyah: <https://yayasanalqomariyah.wordpress.com/>
- Panti Asuhan Al-Qomariyah. (2014). *Selandang Pnadang.* Retrieved from yayasanalqomariyah: <https://yayasanalqomariyah.wordpress.com/sejarah-2/>
- Pulungan, T. (2018, Januari 9). *Potensi Aset Wakaf di Indonesia Capai Rp2.000 Triliun.* Retrieved from sindonews.com: <https://nasional.sindonews.com/read/1272072/15/potensi-aset-wakaf-di-indonesia-capai-rp2000-triliun-1515446944>
- Purnama, F. (2019, Juli 17). *Baznas: Potensi Zakat Rp26 Triliun di Jabar Bisa Mengentaskan Kemiskinan.* Retrieved from jabar.antaraneews.com: <https://jabar.antaraneews.com/berita/102836/baznas-potensi-zakat-rp26-triliun-di-jabar-bisa-mengentaskan-kemiskinan>
- Puti. (2017, Februari 16). *Pengertian Wakaf dan Rukun Wakaf.* Retrieved from act.id: <https://blog.act.id/pengertian-wakaf-dan-rukun-wakaf/>
- Qardhawi, Y. (1995). *Daur al-Qiyam wa al-Akhlak fi al Iqtishadi al-Islami.* Kairo: Maktabah Wahbah
- Qardhawi, Y. (2006). *Spektrum Zakat dalam Membangun Ekonomi Kerakyatan Cetakan I.* Jakarta : Zikrul Hakim.

- R, G. N., & Noor, H. H. (2014). Konsep Maqashid al-Syariah dalam Menentukan Hukum Islam (Perspektif al-Syatibi dan Jasser Auda). *Al-Iqtishadiyah Jurnal Ekonomi Syariah dan Hukum Ekonomi Syariah ISSN Elektornik: 2442-2282 Volume I, Issue I*.
- Rasyid, H. (2015). Membangun Generasi Melalui Pendidikan Sebagai Invstasi Masa Depan. *Jurnal Pendiidkan Anak*.
- Riduwan, & Akdon. (2010). *Rumus dan Data dalam Aplikasi Statistik*. Bandung: ALFABETA.
- Ristekdikti. (2016, Agustus). *Undang-Undang Nomor 20 Tahun 2003*. Retrieved from ristekdikti.go.id: https://kelembagaan.ristekdikti.go.id/wp-content/uploads/2016/08/UU_no_20_th_2003.pdf
- Sabiq, S. (1982). *Fiqh al-Sunnah*. Beirut: Dar al-Fikr.
- Sabiq, S. (2006). *Fiqih Sunnah*. Jakarta: Pena Pundi Aksara.
- Sahabi. (2019). *sahabi*. Retrieved from temansahabi: <https://www.temansahabi.com/>
- Santoso. (2009). *Kesehatan dan Gizi*. Jakarta: Rineka Cipta.
- Saripudin, U. (2016). Filantropi Islam dan Pemberdayaan Ekonomi. *Jurnal Bisnis dan Manajemen Islam Vol. 4, N0.2*.
- Setiaji, A. T. (2017, Desember 14). *Badan Wakaf Indonesia (BWI) : Potensi Wakaf Di Indonesia Mencapai 180 Triliyun*. Retrieved from mysharing.co: <http://myssharing.co/badan-wakaf-indonesia-bwi-potensi-wakaf-di-indonesia-mencapai-180-triliyun/>
- Silalahi, U. (2012). *Metode Penelitian Sosial*. Bandung: PT Refika Aditama.
- Soehartono, I. (2015). *Metode Penelitian Sosial Suatu Teknik Penelitian Bidang Kesejahteraan Sosial dan Ilmu Sosial Lainnya*. Bandung: PT Remaja Rosdakarya.
- Sugiyanto. (2006). Pentingnya Motivasi Berprestasi dalam Mencapai Keberhasilan Akademik Siswa.
- Sugiyono. (2006). *Memahami Penelitian Kuantitatif*. Bandung: Alfabeta.
- Sugiyono. (2016). *Metode Penelitian Kuantitatif, Kualitatif da R&D*. Bandung: Alfabeta.
- Suharjana. (2012). Kebiasaan Berperilaku Hidup Sehat dan Nilai-Nilai Pendidikan Karakter. *Jurnal Pendidikan Karakter, Tahun II, Nomor 2*.
- Sukri, S. S. (2009). *Ensiklopedi Islam dan Perempuan*. Bandung: Penerbit Nuansa.
- Teja, M. (2014). Perlindungan Terhadap Anak Terlantar di Panti Asuhan. *Info Singkat Kesejahteraan Sosial*.
- Telnoni, P. (2019, Juni 21). *Pembangunan Web Profil Panti Asuhan dan Pelatihan Pengelolaan Website serta Layanan Crowdfunding Panti Asuhan Nurul Falaah Soreang*. Retrieved from telkomuniversity: <http://dim.telkomuniversity.ac.id/2019/06/21/pembangunan-web-profil->

panti-asuhan-dan-pelatihan-pengelolaan-website-serta-layanan-crowdfunding-panti-asuhan-nurul-falaah-soreang/

- Triono, D. C. (2009). *Ilmu Retorika untuk Mengguncang Dunia*. Bantul: Irtikaz.
- Tuasikal, M. A. (2010, Mei 13). *Jangan Lupa untuk Saling Berbagi*. Retrieved from rumaysho.com: https://rumaysho.com/1020-jangan-lupa-untuk-saling-berbagi.html#_ftn7
- UIN Sunan Gunung Djati. (2017, Agustus 11). *Integrasi Pet Wakaf*. Retrieved from uinsgd.ac.id: <https://uinsgd.ac.id/berita/integrasi-peta-wakaf/>
- Umam, M. K. (2017). PENGEMBANGAN KONSEP MAQASHID AL-SYARI'AH MENURUT AHMAD AR-RAISUNI.
- Umar, H. (2005). *Metode Penelitian Untuk Skripsi dan Tesis Bisnis*. Jakarta: PT. Raja Grafindo Persada.
- Umiyati. (2018). Konsep Kewajiban pentingnya Ilmu Pengetahuan Dalam Al-Qur'an. *Volume 1, Edisi 5, Januari 2018 ISSN: 2302-0547*.
- W., H. (1987). *Waqf*. Leiden: E.J. Brill.
- Wafa, Z. A. (2016). Subjective Well-Being of Orphans Orphans In The Orphanage Muhammadiyah Purworejo. *Tajdida*.
- Wirayani, P., & Purnomo, H. (2019, Januari 11). *Kalahkan AS & Singapura, RI Jadi Negara Paling Royal Sedunia*. Retrieved from [cnbcindonesia.com: https://www.cnbcindonesia.com/news/20190111180451-4-50282/kalahkan-as-singapura-ri-jadi-negara-paling-royal-sedunia](https://www.cnbcindonesia.com/news/20190111180451-4-50282/kalahkan-as-singapura-ri-jadi-negara-paling-royal-sedunia)
- World Bank. (1990). *World Development Report 1990: Poverty*. Washinton: World Bank.
- Wulandari, N., Rosida, R., Cakhyaneu, A., & Alindawati, N. (2016). Optimization of Cash Waqf in Developing Creative Industry: An Effort to Sharia-Creativepreneurs . *2016 Global Conference on Business, Management and Entrepreneurship*. Bandung: Atlantis Press.
- Yuzarion. (2017). Faktor yang Mempengaruhi Prestasi Belajar Peserta Didik. *Jurnal Ilmu Pendidikan*.
- Zaitun, & Habiba, S. (2013). Implementasi Sholat Fardhu Sebagai Sarana Pembentuk Karakteristik Mahasiswa Universiats Maritim Raja Ali Haji Tanjungpinang . *Jurnal Pendidikan Agama Islam*.
- Zakiyah, K., & Widiastuti, T. (2017). Peran Negara dalam Distribusi Kekayaan (Perspektif Ekonomi Islam). *Al-Falah: Journal of Islamic Economics Vol. 2, No. 1*.