

Sentiment Analysis on Islamic Philanthropy

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Abstract. COVID-19 has had a considerable impact on the economic sector and financial market operations around the world. During the COVID-19 pandemic, Indonesia's Islamic financial assets increased by 22.71 percent, reaching Rp1,801.40 trillion from Rp1,467.07 trillion the previous year. This demonstrates that Islamic microfinance is resistant to the pandemic and contributes significantly to national economic growth. This study examined Islamic philanthropy, a component of Islamic microfinance. Based on the available literature, it is discovered that there is no sentiment research on this topic. The method used is descriptive statistical analysis with meta-analysis and sentiment analysis of secondary data in the form of metadata from 91 Scopus-indexed publications published in the last 44 years, beginning in 1978 and ending in 2022. The sentiment analysis results indicate that responses to the development of Islamic philanthropy tend to be variable, with positive sentiment at 34.1%, negative sentiment at 23.1%, and neutral sentiment at 42.9%. This study also identifies negative responses to Islamic philanthropy and offers ideas for future research suggestions for the future.

Keywords: Islamic Philanthropy, COVID-19, Islamic Microfinance, Sentiment Analysis

1 Introduction

Islam is a humanistic and rahmatan li 'al-lamn religion. Experience the rotation of money. This is demonstrated by religion with a charitable aspect. This form of philanthropy is examined from a religious perspective derived from the Qur'an and Hadith, which is then modified by way of the ijihad mechanism so that the institutions of zakat, infaq, alms, and waqf emerge; the goal is that these assets revolve not only around the wealthy but also all social classes. In a larger sense, the expansion and acceleration of the circulation of money can symbolize various economic and social activities; thus, Islam recognizes two types of asset distribution: compulsory and sunnah (Salatiga, 2016).

Islamic finance is one of the intermediary entities for the distribution of Islamic philanthropy's accumulated social assets. During the Covid-19 epidemic, the value of Indonesia's Islamic financial assets surged by 22.71 percent to Rp1,801.40 trillion from Rp1,468.07 trillion in the previous year. This demonstrates that Islamic banking is resistant to the pandemic and contributes significantly to national economic growth. Not only that, but

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Indonesia also accomplished a notable feat by placing second after Malaysia in the Islamic Finance Development Indicator (IFDI) 2020 event issued by the Islamic Development Report 2020. This accomplishment has increased from the previous year's level to four (Islamic Report)

To realize mutual prosperity, Islamic finance has the potential to be further improved. A favorable trend in the growth of Sharia Microfinance Institutions (LKMS) is also indicative of the development of Islamic finance, including 5 LKMS in 2020. The addition of LKMS in 2020 is supported by the addition of 3 Micro Waqf Bank LKMS (BWM), which the OJK facilitates, and two non-BWM LKMS. The present number of MFIs accounts for 35.09 percent of the entire MFI industry, while the asset value accounts for 40.48 percent of the industry. This demonstrates the vital role that MFIs play in facilitating funding throughout the MFI industry (Report on the Economic Development of Sharia). Microfinance is typically regarded as a technique for alleviating poverty. Corruption is widespread even in Bangladesh, where microfinance procedures are regarded as the best in the world (Kaleem & Ahmed, 2010)

Islamic philanthropy is a fundamental function of Islamic financial institutions nowadays. Studying and analyzing Islamic charity institutions now developing in Indonesia is of interest. Indonesia has a great deal of socio-economic potential that continues to demonstrate excellent values and will become a magnet for exploring various humanitarian activities. Although Indonesia is one of the countries with a population of around 237 million, many Indonesians continue to live in impoverished conditions. According to data from the Central Statistics Agency (BPS), the number of poor persons in September 2021 was 26.50 million (9.71 percent), a 0.43 percent drop from September 2020s, 1.04 million (0.48 percent). All Indonesian benefactors must address this issue, notwithstanding a 0.48 percent drop in the poverty rate between 2020 and 2021 (Salatiga, 2016).

Philanthropy development aims to promote ethical and effective social philanthropy in Indonesia to achieve social justice and sustainable development. Philanthropy refers to community actions motivated by a sense of generosity and manifested in various ways, including not only the donation of money or goods but also corporate efforts to alleviate the burden of the poor and enhance their welfare. The partnership principle is founded on mutual trust, collaboration equality, participation, accountability, and mutual benefit. On the basis of the aforementioned principles, the development of philanthropy is carried out by fostering generosity to contribute to one another (Rochani, Yuliasuti, & Sudarwanto, 2021)..

Recent research on the significance of Islamic generosity in overcoming socio-economic issues has grown and proved its vital role in addressing social issues. This is consistent with legislation that supports the success of its function in reducing poverty in Indonesia, such as Law no. 23 of 2011 about the Administration of Zakat and Law no. 41 of 2004 regarding waqf. The Islamic charitable tradition in Indonesia after that entered a new period of development. By implementing modern institutional management principles, ZISWAF funds management is more focused and measurable from an institutional standpoint. Currently, the organizations managing Zakat are BAZ and LAZ. In addition, nadzir waqf is administered by the Indonesian Waqf Board. Regarding the model for applying for ZISWAF money, it has also resulted in a program to empower the people to overcome their difficulties; poverty in all domains (economy, health, education, environmental damage) (Salatiga, 2016).

As a result, the government intends to incorporate Islamic charity and other forms of Islamic social finance as a core approach for achieving financial stability and sustainable development. The rising popularity of Islamic philanthropic activities in Indonesia in the form of collecting Islamic social funds – whether in the form of zakat, infaq, sadaqah, and waqf – creates new opportunities for academics, researchers, and socio-economic observers to investigate philanthropic research topics (Wulansari et al., 2018).

This research investigated the scientific literature's perspective on Islamic philanthropy in light of the context mentioned above. Among the benefits that may be derived from this research is an understanding of the scope of the evolution of the image of Islamic philanthropy research in the research world as depicted by a selection of journal publications. In addition, this study examines a meta-analysis of Islamic philanthropic research trends. The framework of this research, the second section, offers a comprehensive summary of the literature review. The third section describes the technique in full. In the fourth section, the findings of the descriptive study are presented and reported. The ending section of this paper provides a summary and summary of the study.

2 Literature Review

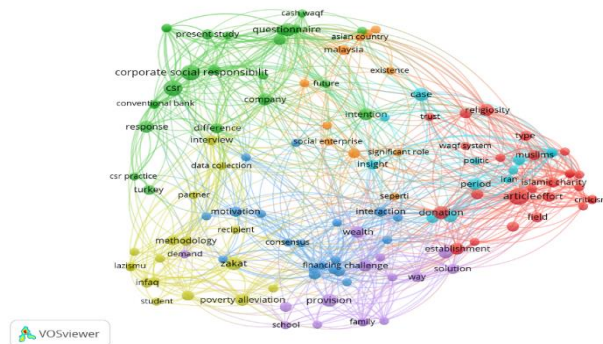


Figure 1 . A map representing the topical interests of Islamic Philanthropy in scientific papers published from 2004 to 2022.

Source: Created with VOSviewer using Scopus metadata

Based on **Figure 1**, describing the keyword mapping, the relationship between words, and the division of word grouping clusters, show an increase in discussion and high academic interest in the theme of Islamic Philanthropy. At least in Figure 1. Four clusters dominate the relationship between keywords based on the minimum number of four occurrences. The cluster is distributed as follows:

- Cluster 1 in red includes 11 items, and the study has paid great attention to the influence of philanthropy which is one of the most important instruments in Islamic microfinance to influence Islamic microfinance. The related items are charity, concept, donation, economy, Islamic philanthropy, poverty alleviation, time, use, zakat, and others
- Cluster 2 in green color consists of 10 items, including philanthropy and correlation. Publications in this cluster are related to awareness, corporate social response, CSR, faith, framework, perception, and others
- The blue 3 cluster consists of 7 items that look at other views on Islamic philanthropy and their correlations. Publications in this cluster are related to data, finance, Islam, management, poverty, provision, and author
- Cluster 4 in yellow consists of 3 items that discuss Islamic philanthropy. The publications in this item are related to the case, context, and research limitation implications.

Today, Islamic philanthropy is a topic of study, including Muslim organizations and practices for doing good throughout time and location that is becoming increasingly well-defined. Nonetheless, the study does not currently outline how philanthropic organizations and practices become part of a broader scope of civic involvement through interactions with Muslim and non-Muslim actors, concepts, and role models.

Philanthropy's (philanthropy's) linguistic connotation is generosity, generosity, or social contribution, demonstrating love for humans (Echols and Shadly, 1995). This is derived from the Greek Philos (love) and Anthropos (human), which means the notion of the practice of members (giving), service (service), and association (association) in order to aid others who require the appreciation of love (Salatiga, 2016).

Islamic generosity consists of four pillars: Zakat, infaq, alms, and waqf (ZISWAF). Islamic generosity is an important tool for resolving a country's socio-economic issues. The ultimate purpose of Islamic philanthropy, which began during the Prophet Muhammad and continues to expand now, is to help the economy and society (Bt Mahmud et al., 2019). Indonesia's community philanthropy has a long history, beginning with the attitude of giving taught by all religions. All religions require generosity and concern for others.

Additionally, culture represents cohesion, religious dedication, social concern, and generosity. Giving is also a means of establishing patron-client relationships, engaging in reciprocal exchanges, and displaying affection, authority, and power. These religious precepts may include zakat, infaq, alms, levies, zakat, punia, dharma, and so forth (Rochani et al., 2021)

The instruments of justice in Islamic economic distribution include zakat, infaq, and alms. This vast potential of zakat monies will have a tremendous impact on the Indonesian economy, particularly in efforts to eliminate poverty in Indonesia, if managed properly and professionally. Well-distributed zakat will boost people's purchasing power and income distribution, reducing societal disparities. Zakat is also utilized for long-term investments to improve the impoverished's health, education, physical resources, and employment (Saripudin, 2016).

Philanthropy is the expression of the impulse to serve others through social charity through money or other things that can aid others. Philanthropy is the goal to benefit humanity. Good social ties between individuals or members of a society have a favorable effect on the environment. In the 1970s, the term philanthropy became more prevalent in academic circles. The term "*philanthropy*" denotes "*generosity*" and "*love*" for others in Indonesian. This can generate a spirit of close brotherhood and strong community togetherness (Rochani et al., 2021). The concept of brotherhood in Islam is identical to that of all other extant religions. The Qur'an states, "*Indeed, the believers are brothers; therefore, make peace between your two brothers (who are at odds) and fear Allah, so that you may be shown mercy*" (Surah Al-Hujurat 49:10). The objective is to assist and support one another in minimizing social and economic disparities.

The concept of brotherhood is described further in Surah Al-Maidah of the Quran: 2 "*And assist you in (practicing) righteousness and piety, but do not assist one another in sin and hostility.*" *Fear Allah, for Allah's punishments is harsh.* " The Qur'an does not restrict the concept of brotherhood to men and women from among the people but proclaims that both men and women can be friends with one another and a brother in a row. "*And some believers, both male and female, assist others. They command the right and prohibit the wrong, perform prayers, pay zakat, and submit to Allah and His Messenger. They shall have Allah's blessing. Indeed, Allah is Powerful and Wise*" (Surah At-Taubah 9:71).

Numerous verses of the Qur'an urge Muslims to continue offering charity seriously, such as in verses 2:43, 110, and 263. These poems exhort the wealthy to contribute to the well-being of society's needy. To seek Allah's blessings and rewards without disparaging the disadvantaged. In addition, the Qur'an specifies the kinds of persons who may be punished. "*And worship Allah while associating nothing with Him,*" the verse reads. Moreover, be kind to your parents, close friends, orphans, the impoverished, your neighbors near and far, your coworkers, ibn Sabl, and your slaves. Indeed, Allah dislikes haughty and boastful individuals (Surah An-Nisa 4:36).

The concept of charity is not restricted to monetary or material contributions. Muslims are also urged to contribute voluntarily to welfare initiatives. To share and impart information and experience to needy/poor people to improve their economic situation due to society's unequal distribution of wealth (Kaleem & Ahmed, 2010). According to the World Bank, poverty is a human state characterized by hunger. Indigence is a lack of housing. Pain and lack of access to healthcare characterize poverty. Poverty is a lack of access to education and an inability to read. Poverty is not having a job, poverty is a worry about the future, and poverty is living day-to-day. Poverty is the death of a child from waterborne sickness. A lack of justice and compassion characterizes poverty (Kaleem & Ahmed, 2010).

The purpose of Islamic philanthropy is to reduce poverty and improve the welfare of zakat recipients (Fitri, 2017), particularly the poor and those impacted by natural catastrophes. The correct distribution model and application of productive charity can boost the effectiveness of zakat, infaq, and productive waqf in promoting the common good. Currently, zakat organizations in Indonesia employ two methods to distribute productive zakat: direct venture capital aid and proposals aimed at victims of natural catastrophes. They use productive zakat funds to start a business or expand an existing business they own (Salatiga, 2016).

In Islamic ethics, the topic of poverty takes a central position. Poverty is the first societal issue addressed in the Qur'an, beginning with the Prophet Muhammad's earliest revelations. Hundreds of verses of the Qur'an address the morals of the wealthy towards the status of the impoverished. Similarly, the hadith literature on the wealthy is replete with moral advice and instruction representing the Islamic tradition, the Prophet's teachings, and reforms on this issue. Two of the five pillars of Islam are directly or indirectly related to the issue of poverty: Zakat, the requirement of the wealthy to pay alms to the needy, and sawm, or fasting during the month of Ramadan, which is designed, among other things, to cultivate compassion for the poor. The institution of waqf, or charitable trusts, has been the cornerstone of Muslim generosity for thirteen centuries. The centrality of poverty and its reduction demonstrates the significance of continuing to pursue its resolution.

Islamic philanthropy involves giving without a material gain in mind—the power of giving manifests a compassionate mind and heart into actions for the greater good of society. In whatever circumstance, the impulse to support one another with compassion and optimism is unending. Its primary objective is the common good. Charity and philanthropy are strongly rooted in Islamic history and can be interpreted as humane behavior and societal duty. Charity is the best way to do good to Muslim and non-Muslim neighbors, according to the Qur'an and the Prophet's practice, which advises Muslims to do good (Ihsan) to their neighbors near and far, regardless of their ethnic, racial, or religious origin (Omar & Sanyinna, 2018).

Under specific situations and limits defined by the shari'ah, it is permissible to gift personal property of use to the community for religious, social, economic, and educational purposes. This charitable organization transfers wealth from private ownership to public utilities. Waqf has helped people and paid public expenditures since the time of the Holy Prophet. It efficiently funds mosques, cemeteries, orphanages, schools, hospitals, bakeries, warehouses, factories, and numerous humanitarian or religious foundations. During the preceding centuries, this institution successfully financed agriculture, horticulture, and water resources, which were utilized to feed the elderly, the disabled, the poor, and even animals (Omar & Sanyinna, 2018).

Zakat and waqf are components of the economic system created by Islam to combat poverty and enhance living conditions. In Islam, Zakat is the legislated system for distributing wealth from the wealthy to the needy. Zakat and waqf have a positive effect on relieving poverty and enhancing living conditions. In fact, zakat facilitates the distribution and circulation of monies among the impoverished and disadvantaged members of society. Waqf provides income and service infrastructure, meets social needs, and improves people's living

conditions. Through the generosity of zakat, the needy have access to aid to meet their daily requirements (Omar & Sanyinna, 2018).

The implementation of Zakat in Indonesia is flexible enough to accommodate legal developments. For instance, the concept of corporate wealth zakat can facilitate collaboration between salary zakat and corporate wealth zakat, as well as corporate Zakat and CSR. However, proper guidelines regarding applying zakat to business assets are still lacking. In the absence of a legislative framework to administer zakat on company assets, the practice of zakat in corporations primarily depends on the firm's directors' political will. This means that private enterprises are not required to perform zakat on company assets, but it is possible if the board of directors approves a CSR policy.

CSR has become a problem for Islamic banks that can apply the concept of zakat to firm assets. Some Islamic banks have designated a portion of their funds towards financing social initiatives. To explain their social initiatives and sustainable development programs, they mix the notions of CSR and Zakat on corporate riches (Latief, n.d.).

Waqf is a tool with social significance and extensive benefits for enhancing the economic well-being of society. The value of waqf can be viewed from two distinct perspectives. Waqf will spread goodness among recipients of the results (*mauquf 'alaih*) and those in need, such as the impoverished, orphans, disaster victims, and unemployed. Waqf also provides significant benefits for the progress of science, including help for professors and students as well as a variety of services for the benefit of others. Regarding waqf (*wakif*), waqf is an eternal good act. Because the goods portrayed are always complete. In addition, these items must be administered to serve the public interest (Lita & Padjajaran, 2021). Waqf contributes to community income generation and the development of social welfare, economic activity, and infrastructure (Yakubu & Aliyu, 2021).

In Indonesia, specifically in Sukoreno Village, Jember Regency, citrus entrepreneurs created waqf to improve the standard of living of the local poor. This work has produced empowerment zakat in the creation of new production sources and community economic initiatives, which can contribute to the well-being of the poor (Rochani et al., 2021).

Since its inception, the Muhammadiyah organization has also sought to follow the Islamic precept of generosity. This tradition has been demonstrated through Muhammadiyah's participation in numerous charitable activities. Even as the Covid-19 pandemic grew globally, Muhammadiyah did not remain silent. Muhammadiyah has contributed to the health, education, and social spheres at the request of the MCCC. Muhammadiyah has partnered with entities inside and outside of Muhammadiyah on its implementation. Muhammadiyah works regularly, independently, and ethically for the benefit of the people. This demonstrates that the contribution of Muhammadiyah and Islamic philanthropy through the management of Covid-19 benefited the entire community (Ichsan, 2020).

3 Research Methods

This study uses Scopus metadata to analyze data from research journals and other scientific articles published on Islamic Philanthropy over the last 18 years, from 2004 to 2022. A qualitative approach combined with descriptive statistics from 90 publications on Islamic Philanthropy is the methodology used in the research. This. According to Yusuf (2017: 328), qualitative deepening is an investigation scheme concerned with extracting meaning, characteristics, symptoms, understanding, concepts, symbols, and descriptions of a phenomenon, using several methods, and presented in a narrative. On the other hand, in a nutshell, qualitative immersion is the process of seeking, collecting, analyzing, and interpreting extensive visual and narrative data to understand a phenomenon or topic of interest better. Qualitative research is descriptive, specifically in the field of statistics investigates the methods of collecting, compiling, and presenting research data in summary

form. Data must be consistently and acceptable summarized in tables, graphs, or graphic presentations to serve as a basis for various assessments.

Next, we develop our study framework, as illustrated in **Figure 2**, which details the approach used to conduct sentiment analysis in scholarly publications on Islamic Philanthropy. Sentiment analysis or opinion development identifies public sentiment on a particular issue. In its simplest form, text analysis is meant to process words, not numbers. Subjectivity categorization, detection orientation, holder opinion, and target identification are the three subprocesses of sentiment analysis. Due to many tools and materials available in English, most sentiment analysis research has been conducted in that language. Two frequently used sources for sentiment analysis are SentiWordNet and WordNet. The fundamental purpose of sentiment analysis is to sort out the polarity of text at the document, phrase, or feature and aspect level and identify whether the opinions represented in documents, sentences, and feature entities are positive, negative, or neutral.

In addition, the results of sentiment reviews can be expressed sentimentally as sad, happy, or angry to create research that can guide the formation of perspectives on certain themes (Rusydia & Marlina, 2020). Microsoft Excel 2019 and SentiStrength were used to calculate the sentiment analysis map of the Islamicphilanthropy research. Furthermore, a meta-analysis was used to evaluate the impact of the selected research domain and review, among others, the number of publications, the most cited articles, authors, and the classification of journals on Islamic Philanthropy research in the world of research.

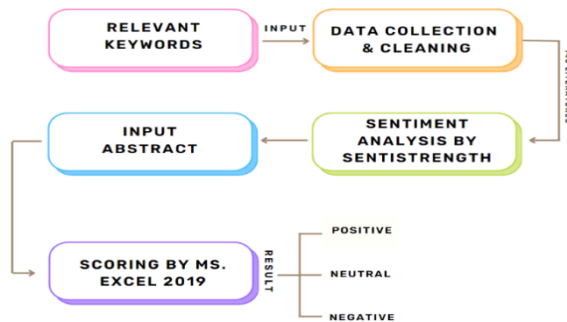


Figure 2. Methodology for Sentiment Analysis

4 Result and Discussion

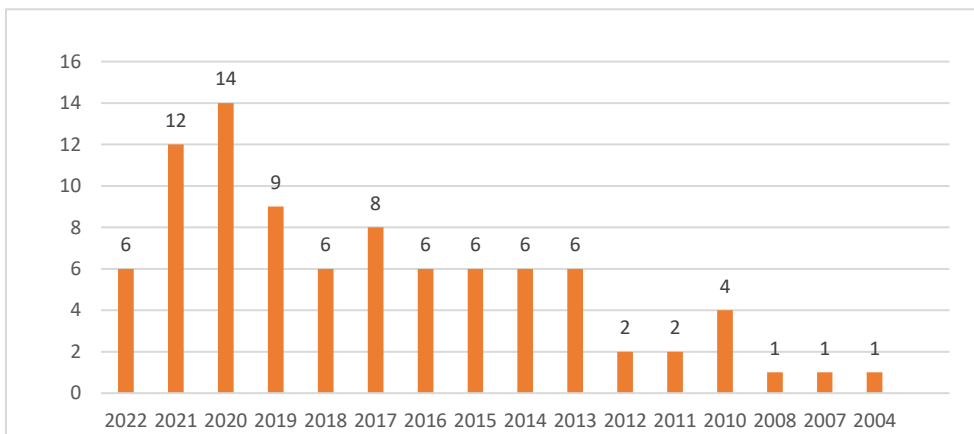


Figure 1. Number of Publications Per Year

This section discusses published papers with the theme Islamic Philanthropy. As a result, there were 90 papers published over an 18-year observation period from 2004 to 2022. The articles with the most published topics were in 2020 with 14 articles, followed by 2021 with 12 publications. While the provisional publications for 2022 recorded six publications and did not cover all of them, considering that the data collection was carried out in June 2022.

Furthermore, this section describes publications based on 54 journals from various indexed and reputable publications related to the theme of Islamic Philanthropy. Among the 90 studies, research with the theme of Islamic Philanthropy was published in the following journals:

Table 2. Journal Classification

Focus Study	Total
Humanomics	3
Journal of Islamic Marketing	3
Indonesian Journal of Islam and Muslims	3
Journal of Business Ethics	2
Modern Asian Studies	2
Islamic Studies	2

Based on the table above, there is a disparity trend in journal contributions to articles discussing Islamic Philanthropy. However, the number of articles may increase along with the development of science and the increasing trend of Islamic Philanthropy in the world of research. Multidisciplinary topics such as humanomics, marketing, business, modern, finance, management, ethics are all areas of research that are interested in discussing Islamic stock exchange. Thus, various journals with various disciplines are presented in our data set, such as Journal of Humanomics, Journal of Islamic Marketing, Journal of Business Ethics, and others.

Table 3. Top 5 Authors

Authors	Number of Publications
Nickerson Catherine	3
Goby Valerie Priscilla	2
Benthall Jonathan	2
Fauzia Amelia	2
Latif Hilman	2

Table 3 lists the five most prolific authors of articles with publications on Islamic philanthropy published in the last 18 years. Nickerson and Catherine are the authors with the most publications, with three publications, followed by Goby and Valerie Priscilla, Benthall and Jonathan, and Fauzia and Amelia, with each -two publications each

One of the studies written by Nickerson with the title *"Marketing strategies in communicating CSR in the Muslim market of the United Arab Emirates: insights from the banking sector."* This study explores online corporate social responsibility (CSR) communication by domestic and global banks operating in the United Arab Emirates. The study provides insight into how CSR is communicated in one of the largest industries in the fast-growing UAE economy. The analysis results show that overall, all CSR marketing strategies, as proposed by Kotler and Lee (2005), are used by UAE domestic banks with the most frequently used business practices being cause-promotion, philanthropy, and social responsibility. State-owned banks and conventional banks display a pattern that fits the communication observed in the global sample. The study found that Islamic banks have a

less diverse approach because they only rely on philanthropy with one Islamic bank and only use four strategies. The observations reported in this study can help practitioners and managers of corporate communications in domestic firms contributing to the Islamic economy to better benchmark and communicate more effectively about their CSR (Georgiadou & Nickerson, 2022).

Table 4. Most Quoted Publications

Citation	Authors	Paper Name	year
55	Aribi ZA, Gao SS	Narrative disclosure of corporate social responsibility in Islamic financial institutions	2011
45	Fauzia A.	Faith and the state: A history of Islamic philanthropy in Indonesia	2013
30	Kaleem A., Ahmed S.	The quran and poverty alleviation: A theoretical model for charity-based Islamic microfinance institutions (MFIS)	2010
29	Hamidu AA, Haron HM, Amran A.	Corporate social responsibility: A review on definitions, core characteristics and theoretical perspectives	2015
27	Goby VP, Nickerson C.	Conceptualization of CSR Among Muslim Consumers in Dubai: Evolving from Philanthropy to Ethical and Economic Orientations	2016
16	Obaidullah M.	Enhancing food security with Islamic microfinance: Insights from some recent experiments	2015

In **Table 4** . above lists the publications with the highest citations from each indexed and reputable journal. The article with the most citations was written by Aribi ZA, Gao SS, with the title *"Narrative disclosure of corporate social responsibility in Islamic financial institutions."* This study examines the influence of Islam on corporate social responsibility (CSR) and disclosure of corporate social responsibility (CSR) in Islamic financial institutions (IFI) with a focus on narrative reporting analysis. This study provides evidence that Islam influences the CSR of IFIs. It was also found that the largest share of CSR generated by IFIs is the Sharia Supervisory Board report disclosure. IFIs also disclose other Islamic information (e.g., "Zakah," charitable donations, and interest-free loans) and report their adherence to Islam along with philanthropic, employee, and community information.

This study provides a valuable contribution for researchers and practitioners, as it can help broaden the understanding of how narrative CSR disclosures are produced by IFIs and the influence of religion on CSR. Meanwhile, other publications are listed in the top category with the most citations in table 4 above (Aribi & Gao, 2011).

Sentiment Analysis

Next, the author tries to calculate sentiment with the theme of Islamic Philanthropy published from 2004 to 2022 from indexed and reputable journals. As is well known, sentiment analysis is research commonly used to measure public sentiment towards a theme. The tool used in this research is SentiStrength as a data processing tool. Specific documents, in articles, reviews, and conference articles related to the theme of Islamic Philanthropy, as many as 90 were selected as data sources. The following picture is the result of sentiment analysis toward IslamicPhilanthropy:

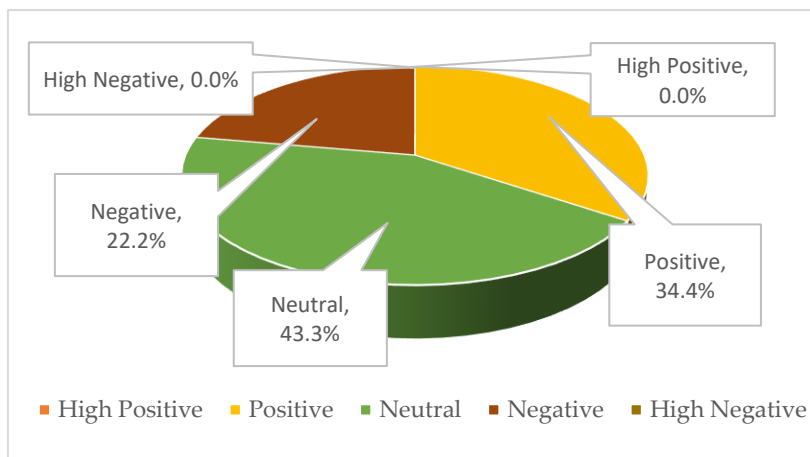
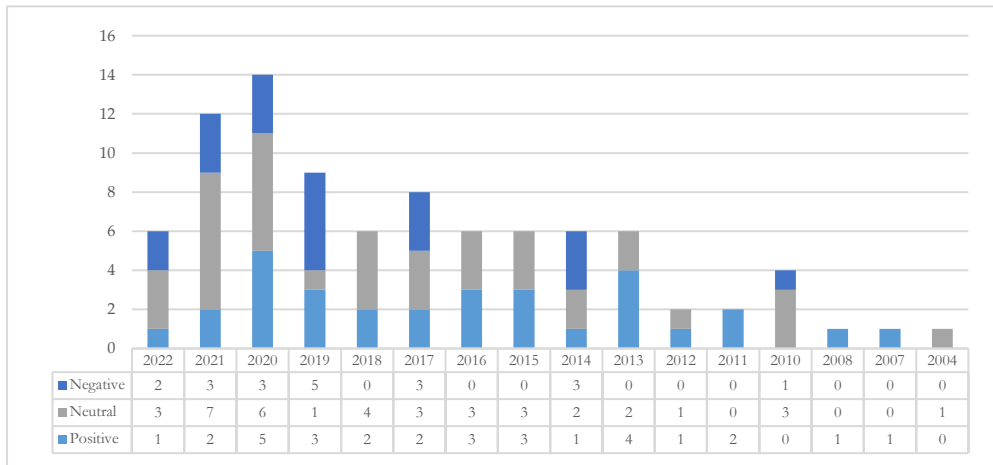


Figure 2. Analysis of Islamic Philanthropy. Sentiment

Sentiment scores were obtained from the title and abstract of the article. Results are sorted from very negative (-5) to very positive (5), with 0 being neutral. The score is calculated by multiplying the sentiment score assigned to each word in SentiStrength. As described above, the Islamic Philanthropy theme has a high proportion of neutral sentiments of 43.3%, followed by a ratio of good (positive) sentiments of 34.4%, and the remaining proportion of bad (negative) sentiments of 22.2%. That is, the majority of literature with the theme of Islamic Philanthropy is apolitical

The good sentiment (positive) is an abstract sentiment that comes from the positive literature and tends to be optimistic in responding to Islamic philanthropy by agreeing and arguing that Islamic philanthropy resistance is more stable. Meanwhile, negative sentiment is a negative opinion and tends to be pessimistic about the resilience and vulnerability of Islamic philanthropy to financial empowerment.

The data above also shows that most literary sentiments are more neutral in responding to the existence of Islamic Philanthropy. However, we also find that the positive response outweighs the negative response. Therefore, the author wants to see and identify the factors that influence the negative sentiment. Because varied circumstances like this must continue to be developed, one of them is increasing the quantity of scientific literature literacy in indexed journals. With the existence of Islamic Philanthropy literacy in the field of Islamic finance and economics, it is expected to be able to increase the insight and views of Islamic philanthropy to the public.



Graphs 2. Intertemporal Sentiment Analysis Against Islamic Philanthropy

Based on **Graph 2** above, we can see the development of the world of research related to Islamic Philanthropy. With the development of research related to Islamic Philanthropy, the number of sentiments towards the research tends to fluctuate yearly, but the number of publications is relatively small. This means that this theme has several opportunities to continue to be discussed in the literature, to see the development of sentiment towards this theme. The highest number of neutral sentiments occurred in 2021 and 2020, followed by the highest number of negative sentiments in 2019 and the highest number of positive sentiments in 2020.

Table 5. Key Factors Affecting Sentiment

Positive	negative
<ul style="list-style-type: none"> • Public Relations • SDGs • Islamic Charities • Feature of Zoreastrian 	<ul style="list-style-type: none"> • Privatization of Land • Religious Radical • Social Media • Plurality

Table 5 above summarizes the research findings, including the main characteristics that influence researcher sentiment, both positive and negative, based on articles published on Islamic philanthropy over the last 18 years.

One article with a positive tone is headed "The role of Islamic social finance in attaining SDG 2: End hunger, ensure food security and enhanced nutrition, and promote sustainable agriculture" and written by Abduh (2019). This study aims to investigate the role of Islamic social finance in achieving the Sustainable Development Goals (SDGs), specifically goal number two, "eradicate hunger, achieve food security and enhanced nutrition, and promote sustainable agriculture." Infq, waqf, and zakat are three Islamic social finance instruments addressed by Iy' al-Mawt and al-Iq. The research demonstrates that info, waqf, and zakat are excellent alternatives to philanthropic funds for filling the global SDG investment void. The research also recommends that countries collaborate regionally or internationally to achieve their goals, particularly for developed and developing nations.

Mazaya S., Hati SRH's "Antecedents of donation intention in the Indonesian Islamic philanthropy organization: The role of social media" contains articles with negative sentiments. This study demonstrates that very few studies have explored the media's role. The influence of social media on the donation intentions of Islamic philanthropic organizations is expanding. This study was conducted at one of Indonesia's largest Islamic philanthropic organizations. According to a survey of 200 social media followers conducted

online, interference with brand pages is caused by false information. Excessive social media brand pages hurt brand loyalty and decreased word-of-mouth interactions. Regarding donation intentions, the study discovered that brand page engagement was the only variable that significantly influenced donation intentions. The effects of annoyance, word-of-mouth, and brand awareness on the intention to donate are insignificant. This study's findings contribute to an understanding of the influence of social media on brand-related attitudes, word-of-mouth, and the intention to donate to Islamic philanthropic organizations (Tri Kurniawati, Rosita, & Anggraeni, 2021).

Due to technological advancements, philanthropy is a universal notion that continues to develop. Technological advancements have altered social behavior and interpersonal relationships; hence, the concept and practice of philanthropy are also evolving. Adapting digital technologies to simplify the process creates charitable outreach and engagement opportunities. In order to meet the Shariah goals of promoting good and preventing harm and evil, the digital charity must be consistent with the ethical standards of Islamic technology. The low philanthropic contributions made by Indonesian Muslims through official organizations are both an opportunity and a challenge for these institutions, which must make various efforts to maximize their potential. The ease with which Muslims can fulfill their commitments is one of the most significant aspects to consider. Fintech is, therefore, one of the most potential options. A fintech is a tool that enables every Muslim to pay for philanthropy effectively and efficiently because it is not limited by location or time and can be completed quickly and cheaply. In addition to facilitating the payment of zakat, technology can help Muslims obtain information about zakat. In addition, technology can be utilized to remind each Muslim to donate (Center for Strategic Studies of the National Zakat Agency, 2019)

Dompet duaifa (DD) is a type of fintech that aims to increase the number of zakat recipients and reflect the new Islamic philanthropic activism in Indonesia. There has been a significant shift in the formulation and practice of Zakat among Indonesian Muslims, particularly Indonesian migrant workers abroad. Islamic philanthropic organizations, such as DD, have served not only as intermediaries between philanthropists in Indonesia and Indonesian migrant workers abroad but also as an impetus to promote the practice of zakat among privileged migrant workers to assist their disadvantaged colleagues abroad. Country (Latief, 2017).

In addition, privatization of land is a negative keyword that affects the sentiment of Islamic philanthropy analyses. A study on the potential of land waqf in Tasikmalaya city finds that the vast majority of land waqf assets are used to construct educational institutions, including mosques, madrasas, and Islamic boarding schools. There is a need for creativity in using these lands, one of which is waqf, which is managed and utilized to construct business institutions so that the funds can continue to grow and circulate. The objective of the business mechanism is to construct a minimarket in the Medina baznas of Tasikmalaya. Land assets used to construct a minimarket in Madina with the assistance of business financing from community leaders may become profitable land (Suryanto, Rahmat, & Marlina, 2020).

Currently, the obstacle in Islamic philanthropy is the lack of assistance and business control in the management system and Islamic philanthropy funding (ZISWAF), which LAZISMU Surabaya compiled through the BMW SME program that began in 2010 and continues to this day with 120 business accomplishments that have not yet been deemed successful. Approximately 2% of the allocation of Islamic philanthropy funds (ZISWAF) from muzakki is designated for the economic empowerment of the people, while the remainder is designated for consumption programs (Setiyowati, 2019).

When Islamic commercial and social finance are integrated into one model, it can reduce poverty more effectively. In this instance, the need for comprehensive regulatory strengthening to increase Islamic philanthropy will reduce Indonesia's poverty rate in both

the short and long term. Therefore, it is crucial that multiple institutions, including regulatory authorities, such as Bank Indonesia and BAZNAS, enforce these regulations and seek cooperation. Sharia Banking Law no. 21/2008 requires that Islamic banks without Baitul Mal and any zakat institutions be encouraged to establish Baitul Mal (Iskandar, Possumah, Aqbar, & Yunta, 2021).

There is also a study on the perspective of millennials on cash waqf in Indonesia, as millennials currently make up 33.75 percent of the population of Indonesia. Consequently, it is crucial to analyze cash waqf from the vantage point of Indonesian millennials. Results indicate a decreased willingness to contribute to cash waqf. Therefore, the promotion of cash waqf should emphasize a deeper knowledge of the concept and its distinctions from other forms of Islamic philanthropy. The Indonesian Waqf Board should also impose stronger regulations for monitoring waqf trustees. As a country with a Muslim majority, it is hoped that Indonesia will make significant progress in cash waqf. It is advisable to highlight the openness of the waqf organization by providing a clear understanding of the willingness and awareness of cash waqf among the Indonesian populace. This would enhance the repute of the nazhir (wali waqf) and increase the national proportion of waqf by ensuring the right allocation of cash waqf. Regulators must be more stringent in their oversight of nazhir Aldeen & Pertiwi, 2021).

The paper by Latief, n.d.(2021) with the title "*Waqf And Economic Distribution Justice: Sustainable Poverty Alleviation Efforts*" reveals the neutral sentiment that predominates on the subject of Islamic generosity. This study investigates how the application of waqf contributes to economic fairness in society, particularly in attempts to alleviate poverty. According to Islamic teachings, a waqf is a form of philanthropy with a social dimension that provides broad economic advantages to society. The value of waqf can be viewed from two distinct perspectives. Waqf will spread goodness among recipients of the results (mauquf 'alaih) and those in need, such as the impoverished, orphans, disaster victims, and those without a company. Waqf also provides significant benefits for the progress of science, including help for professors and students as well as a variety of services for the benefit of others. Waqf is an eternally good deed. Because the goods portrayed are always complete. In addition, these items must be administered to serve the public interest.

The article headed "*You can give even if you only have 10 rupees!': Muslim charity in a Colombo housing plan*" also had neutral comments. The research investigates the most recent data on contemporary Islamic or Muslim philanthropy, focusing on the process of subjectivity through which the giver and recipient of charity must be portrayed to evaluate social responsibility and economic status. This study focuses almost solely on the giver, thereby emphasizing the giver's perspective and role in shaping the recipient's ability to deal with their daily lives and uncertain future. This article argues that wealthy charitable givers may not always care about the poor's concerns by accepting and giving alms and zakat, which do not require mediator and giver intervention, whether from charitable organizations or individuals. Most importantly, concern must persist at a time when the economic situation of the Muslim poor is deteriorating (Osella & Widger, 2018).

5 Conclusion.

This study aims to discover how scientific literature has developed with the theme of Islamic Philanthropy for 18 years from 2004 to 2022, with 90 literatures equipped with Digital-Object-Identifier (DOI). In addition, this review includes a sentiment analysis from a comprehensive evaluation of interdisciplinary research on Islamic philanthropy. The findings of this study in terms of sentiment analysis, Islamic philanthropy has a high proportion of neutral sentiments of 43.3%, followed by a ratio of good (positive) sentiments of 34.4%, and the remaining proportion of bad (negative) sentiments of 22.2%. This means that most of the

literature with the theme of Islamic Philanthropy tends to have neutral sentiments, then positive and negative. These keyword factors are also a problem in realizing deep developments in Islamic philanthropy in Indonesia.

It should be stated that although the purpose of this research is to provide an overview of the trends and attitudes of research on Islamic Philanthropy, the results offered are still dynamic and may change over time with new trends emerging or variables being added in the future. Suggestions for future research can be to conduct more comprehensive research on the key factors that influence Islamic philanthropy to provide the best solution to overcoming these philanthropic problems.

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