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The Philanthropy of Coastal Society: The Challenge and Strategy of Komunitas Jumat Berkah Muara Pantauan

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Abstract

The philanthropic activities undertaken by various nonformal religious organizations in Indonesia have been experiencing significant growth. One such organization is the Komunitas Jumat Berkah Muara Pantauan (KJBMP). This study aims to examine the strategies employed by KJBMP in conducting philanthropic efforts within the coastal community of Muara Pantauan, East Kalimantan, and to identify any obstacles encountered in implementing these strategies. This research employs a descriptive-qualitative methodology, utilizing in-depth interviews with KJBMP administrators. The author also participated in one year of participatory observations within the Muara Pantauan coastal community. Data were analyzed using a thematic approach based on Anheir's concept of charitable philanthropy categorization. Findings indicate that KJBMP utilizes a charitable strategy in its philanthropic efforts in the Muara Pantauan coastal region. However, KJBMP has also recently begun implementing economic development strategies to promote self-sufficiency within the disadvantaged community of Muara Pantauan.

Keywords: *Caritative strategy, philanthropy, Komunitas Jumat Berkah, and Muara Pantauan.*

Abstrak

Aktivitas filantropi yang dilakukan oleh sejumlah organisasi berbasis agama di Indonesia berkembang dengan pesat. Salah satu penyelenggara filantropi semacam ini adalah komunitas Jumat Berkah. Tujuan dari artikel ini, oleh sebab itu, adalah untuk mengetahui strategi yang diterapkan oleh Komunitas Jumat Berkah Muara Pantauan (KJBMP) dalam melaksanakan kegiatan filantropi di kalangan masyarakat pesisir di Muara Pantauan, Kalimantan Timur serta hambatan-hambatan yang dihadapi dalam proses penerapan strategi tersebut. Penelitian ini adalah penelitian kualitatif-deskriptif di mana data diperoleh melalui wawancara mendalam dengan pengelola KJBMP dan observasi partisipatif selama satu tahun di tengah masyarakat pesisir Muara Pantauan. Data yang dikumpulkan dianalisis secara tematik berdasarkan konsep

kategorisasi filantropi karitas yang dikembangkan oleh Anheir. Hasil penelitian ini menunjukkan bahwa KJBMP menerapkan strategi karitatif dalam menjalankan kegiatan filantropi di wilayah pesisir Muara Pantauan. Meski demikian, KJBMP juga secara perlahan mulai menerapkan strategi pengembangan ekonomi untuk membantu masyarakat kurang beruntung di Muara Pantauan menjadi lebih mandiri.

Kata kunci: *Filantropi, Komunitas Jumat Berkah, strategi karitatif, dan Muara Pantauan.*

A. Introduction

The recent discussion of Jumat Berkah's activity within the context of philanthropy has garnered significant attention. This is likely due in part to the various disaster issues facing Indonesia and the rapid growth of faith-based organizations engaged in humanitarian efforts, which can be observed with ease in the same way that fungus proliferates during the rainy season. These organizations exhibit a range of actors and patterns, including formal and nonformal structures, regular and sporadic activities, and diverse working spaces. Additionally, the methods by which these organizations seek to achieve their goals vary widely. One such group, the self-sustaining Komunitas Jumat Berkah Muara Pantuan (KJBMP) based in the coastal region of East Kalimantan's Muara Pantuan Village, is of particular interest due to its significant contributions to the community of Muara Pantuan and the relative absence of scholarly attention paid to such organizations.

If closing the social gap is a task that must be accomplished regarding the sustainable development agenda, then all efforts focusing on its' realization must attract as much attention as possible. In this regard, the existence of philanthropy/humanitarian organizations can potentially become one of the supporters for promoting welfare, including alleviating poverty (Midgley, 1995; Jusuf, 2007). In most texts that specifically discuss the issue of philanthropy in international relations studies, actors of philanthropic works are believed to have significant power in framing and mediating the global

political agenda (Youde, 2018). The discourse surrounding this issue has been further amplified by the engagement of several faith-based organizations in humanitarianism, mainly through diplomacy and negotiation. (Munthe, 2016). In the social development of society, this kind of organization also takes a relatively prominent role. Specifically in Indonesia, Islamic-based philanthropy has a significant role in Indonesian human life (Hasan, 2001). Through managing the source of *zakat*, *infaq* and alms, many Islamic philanthropies in Indonesia arise and encourage the social-humanitarian agenda (Telford & Cosgrave, 2007). Indonesian Ulema Council, a Muslim organization that have a strong legitimation in providing *fatwa* to Indonesian people, even gradually take a role in giving sermons about the necessity of sharing (Syandri and Iskandar, 2020).

One of the groups that concerned about developing the agenda of sharing is Komunitas Jumat Berkah (KJB). With the Islamic narrative as the capital, KJB can get many responses from society everywhere. The practice of philanthropy conducted by this community through *waqf*, *infaq*, and alms is not a genuine product in this period. The philanthropy agenda through the Islamic narrative, in fact, occurred before this country's independence (Fauzia, 2016). The use of Islamic history has enabled this agenda to exist and gain attention from various groups. This is not surprising, as research by Theo Schuyt suggests that philanthropy can be motivated by factors such as adherence to religious teachings and fear among believers (Schuyt, 2013). In other findings, Kailani and Slama even perceive that the alms initiative works through "temporal logics acceleration". It finds expression in efficiency and transparency ideology and gets the channel to be demonstrated through social media (Kailani dan Slama, 2020). Therefore, it is not surprising that organizations like KJB, which manage almsgiving, have sustained themselves for a long time in various locations in Indonesia, taking on many forms.

The presence of KJB as a source of social capital within Islamic communities is often manifested through the distribution of aid to various parties in need on Fridays. While these efforts may occur within a mosque as a central location for such aid distribution, they can also occur in other places. The occurrence of the Covid-19 pandemic has further emphasized the role of community-based movements in this regard, particularly in the distribution of aid and food. However, the relationship between these various aid-distribution initiatives remains largely unclear

Although the discussion around KJB and its philanthropic agenda has existed in many mass media outlets, the academic discourse covering the topic seems to be scarce, especially on the subject of KJB's charitable activities in coastal areas in the country. The discussions mainly focus on the basis and Islamic value when the KJB implements the philanthropy agenda (Silawati, 2020; Norianda et. all, 2021; Mutiah et. all, 2021). Another strand of literature around the issue of KJB activities focuses more on KJB's activity as incidental agenda and that they work as unmanaged groups. The efforts of KJB to promote the sharing spirit in remote coastal areas is particularly noteworthy. KJB Muara Pantuan (KJBMP) is one group that continues to operate in this area, focusing its efforts on these remote communities.

The KJBMP organization was established in September 2019 in Muara Pantuan village, located in the Kutai Kertanegara regency of East Kalimantan, Indonesia. This village is situated in a coastal area and can only be accessed by water transportation, specifically a two-hour journey by speedboat from the port in Samarinda. Most of the population in Muara Pantuan consists of Bugis-Bone and Makassar descents who follow both Muslim and local traditional religions that have been passed down through generations. In addition to the logistical challenges of reaching the village, poverty and a lack of access to clean water also present significant issues in Muara Pantuan, contributing to problems such as juvenile delinquency and drug abuse (Edy, 2021; Lenggono

PS, 2004). Living on the coast in houses made of wood, the people in Muara Pantuan village face the problem of land subsidence which causes their housing structures or homes to be disrupted. Eventually, this condition makes it difficult for the community, mostly pond farmers and fishermen, to escape poverty (Ismail,2014). This condition certainly adds the complexity of the problems faced by the people in Muara Pantuan.

Based on the eagerness to reduce the problem, KJBMP, led by Yunus as coordinator and Acong as secretary, was established. The aim is to facilitate the desire of every party to share with the needy, especially in Muara Pantuan village. This group focuses on distributing aid from people who want to give charity to the needy. So far, this group has raised funds totaling 300 million, with around 60 members, most of whom live in Muara Pantuan village (Yunus, 2022).

The present study aims to explore the movement of philanthropic organizations in coastal areas and specifically examines the challenges and strategies employed by the Komunitas Jumat Berkah Muara Pantuan (KJBMP) in Muara Pantuan. An ethnographic approach was adopted for the research, involving a year-long fieldwork period during which the researcher lived in the village and interacted with KJBMP organizers and members. The study employs descriptive analysis to depict the current state of affairs and conducts a review of the concept of philanthropy, as well as a content analysis of the challenges and strategies faced by KJBMP. The findings are then summarized, and recommendations for future research are provided.

To further analyze the issue, philanthropy conception becomes a relevant option. The philanthropic discourse continues to develop/shift in meaning. The concept was only translated as a feeling of love to become a love expression with its embodiment (Sulek, 2010). Ilchman believes this tradition is a universal phenomenon and can be found in several civilizations and historical periods (Ilchman W F et.all, 1998). Amelia Fauzia perceives the

existence of philanthropic value, and the actor intends to create consistency of care with others to make a good civil society (Fauzia, 2016).

Furthermore, one of the names that must be mentioned in the philanthropic discussion is Robert L Payton. In his research with Moody, he explains that philanthropy is a voluntary activity for the public benefit (Payton dan Moody, 2008). The manifestation can be seen in two things. First is financial distribution through money or goods for the needy. Second, the provision of capital assistance to improve the economy of the beneficiaries. Usually, the aid for the second model has an outcome-based orientation. Following this idea, Anheir encouraged further examination of various philanthropic approaches. He suggested that there are four types of philanthropy: charity philanthropy, scientific philanthropy, a new scientific method, and creative philanthropy. In the context of KJB, this group is an organization that voluntarily provides support for the benefit of the public, particularly in coastal areas (Muara Pantuan village). In its efforts to give back, this group primarily focuses on charitable philanthropy by distributing aid provided by members who donate to those in need.

B. Methods

This paper employs a qualitative-descriptive method and utilizes the ethnography research approach to understand the strategies and challenges faced by the KJBMP. Ethnography was utilized to analyze and understand the reality of the situation. In addition, data was collected through interviews with various stakeholders, including the village chief, the leader of the KJB, and other influential individuals, as well as ordinary villagers.

C. Findings and Discussion

As a faith-based organization focused on providing humanitarian aid, KJB Muara Pantuan primarily utilizes charitable efforts to serve the coastal community of Muara Pantuan. In its third year of operation, this community has worked towards maintaining its presence within the village through

implementing various initiatives, beginning with the effort to assess the current state of the village. The outcomes of these assessments are then analyzed to determine the appropriate strategies to be implemented.

1. The Field and Prejudices

While implementing its philanthropic efforts, the KJBMP has encountered some challenges in its fieldwork. At least two significant issues pose a challenge for the KJBMP in the field. The first challenge relates to the field conditions, while the second refers to prejudice. This prejudice can manifest in three ways: showing off (*riya'*), political affiliation, and drug prejudice. In addition to these challenges, the field conditions also pose challenges. These include the remote location of the village, which can only be accessed by water transportation, as well as poverty and a lack of knowledge among KJB organizers

The KJB Muara Pantuan community, which has chosen Muara Pantuan village as the center of their activities, must confront the reality of particular challenges about their philanthropic agenda. The first of these challenges is that Muara Pantuan village is only accessible via waterway, and there is no public transportation to reach the village. It takes 2 hours to get the village from Samarinda, and it may cost 600,000 to rent a speedboat from Samarinda to Muara Pantuan and back. It is not surprising that the difficulty of access to this village also makes economic development in the community complex. This physical condition is exacerbated by the suspicious attitude of the community, which is caused by the opinion that the distribution of existing aid is not targeted correctly. On several occasions, for example, there have been debates about the determination of households entitled to receive PKH and BLT assistance. Some parties debate about the potential receivers that are entitled to receive these assistances in the village democratic forum (*musyawarah desa*). To some degree, this causes apathetic feelings among people toward the village leaders.

One of the challenges of this organization faces is that all parties, including officials and members, operate the organization, solely on the desire to share. Meanwhile their knowledge to do that is insufficient. This is not in line with the insights from several studies that have stated that accountability is an important aspect that should be applied by human-oriented organizations (Brown & Moore, 2001; Ebrahim, 2003; Grey et al., 2006; Lehman, 2005). Indeed, with minimum knowledge, this group has many vulnerabilities on implementing their agenda. One of our informants, Yunus, said that the functionaries are not paid well. They only get Rp.10.000 per day. It is equivalent to less than a U.S. dollar and is far below the poverty line (Yunus, 2022). The other problem comes from the activity of this group when they want to implement the religious-philanthropy action. From the leader of KJBMP, we know that they have recently conducted philanthropic activities by only focusing on incidental needs (Yunus, 2022). They do not yet have a big master plan for their humanitarian activities.

Furthermore, another model of the challenge derives from prejudice outside the organization towards the functionaries and their activities. The first challenge is the public's doubts about the KJB management regarding the possibility that they are genuinely free from drug abuse and addiction. In several interviews with villagers in 2021, it is known that several residents doubted the release of the functionaries, especially Yunus, from their dependence on addictive substances. Several residents suspected that KJB was only a tool for him to get money to buy drugs.

Next, the challenge came from the prejudice that claimed that the establishment of this organization was solely to gain votes for one of the candidates for village head who wanted to compete in the village election in 2019. This is because the formation of this organization was carried out in September 2019, coinciding with the beginning of the initial stage of the village head election, whose vote was held on October 16, 2019. Yunus, who still has

a close kinship with one of the candidates for village head, was once suspected that KJB was only used to gain the sympathy of the villagers so that in the village head election, the villagers would choose the candidate from his family. In the end, the candidate, a Yunus family member, was not selected. However, interestingly this prejudice is still occasionally heard.

Lastly, another challenge faced by KJBMP is the perception that the management of this activity is purely for show. This assumption is quite challenging to meet by the administration of KJBMP even though such assumptions are pretty easy to suspect. The community has such an assumption because Yunus and the management of KJB always publish moments of charity distribution through social media. Some community members still believe this is a form of hypocrisy. Yunus said that this assumption has been present continuously from the organization's inception until today (Yunus, 2022). Recently, Yunus does not seem to care about it because he is more worried about the risk of distrust from the KJBMP's members and others.

2. KJBMP: A Philanthropic Response to Several social Issues in Coastal Area

KJB is an organization that seeks to address the issues of social and economic inequality that exist in the village of Muara Pantuan. Their philanthropic agenda is centered on three main areas of focus: organizational formation, fundraising and distribution, and publication. By addressing these key areas, KJB aims to establish itself as an active participant in the efforts to mitigate the negative impacts of inequality in the village people. The strategy of organizational formation is a crucial for KJB, as it determines the structure and operations of the organization itself. By carefully planning and implementing this aspect of their work, KJB aims to ensure that they can effectively execute their philanthropic agenda. Similarly, the strategy of fundraising and distribution is critical to the success of KJB's efforts, as it allows the organization to secure the necessary resources to carry out its work.

Finally, the strategy of publication is the last crucial aspect of KJB's operations, as it allows the organization to share its findings and ideas with a broader audience, potentially inspiring others to take action in addressing issues of inequality.

a. KJBMP as a little response for Drug abuse and Poverty

The KJBMP is a religious humanitarian group that aims to share with others. The founders believe that freedom from drug abuse and poverty is an essential issue that has to be fought for. Rather than just complaining the situation, the KJB prefer committing to helping others and has chosen to become a legal organization to do so effectively.

In early, the idea of establishing this non-profit foundation was due to two fundamental things that disturbed the founder. First, this organization was established to show the effort of the founder to improve himself after being actively involved in drug abuse. The second is because of his concern on the condition of poverty and the distribution of direct cash assistance (BLT) and the conditional cash transfer program (Program Keluarga Harapan -PKH), which was felt to be less targeted (Yunus, 2021). He perceives some of the family that need the government help cannot access that program. He also believes the problem of drug abuse and the poverty is an interrelated social issue. Therefore, with his intention to eliminate the existing drug users and the desire to encourage efforts to reduce jealousy and inequality due to inappropriate government assistance, he then built a communication network with his several colleagues, some of whom were prominent businessmen (*Ponggawa*)¹ in fishery products in that village. Based on the communication, Yunus then tries to build the community that can help each other. Therefore, in the end the social problem like drug abuse can be eliminated slowly.

¹ Ponggawa is a term for people in Muara Pantuan village who have more economically capable and have members to support their business. Generally, the business relationships created in the form of strong patron-clients and even last a long time (Lenggono PS, 2004).

Furthermore, this philanthropic group decides to stand as a community because of two essential factors. The first one is the lack of financial ability from the functionaries and in terms of knowledge about good organizational management. In establishing a foundation, several parties must be involved in its direction. Knowledge part and financial ability are challenging situations to overcome. After Yunus got advice from the Anggana sub-district police force, which in several places developed KJB², Yunus then has an interest in replicating this pattern. The second thing that lies behind it is the reality of the profession of the founders and the majority of members. Most of them are fishermen and aquaculture farmers. Of course, this is more or less beneficial when a philanthropic-oriented organization is formed with this kind of community concept.

Although today KJB itself is still in the form of a community group and does not have formal board members like an established foundation, this group is still open to all possibilities and inputs. Some suggestions from donors outside the village encourage its organization to become a foundation, making it easier to access assistance and donations from many parties, including the government. Yunus as the founder and chairman of KJBMP saw this as a possibility. However, he realized that both the ability and capacity of himself and his group members were still minimum to do it. So, he hopes to other parties to make it real.

b. *Silaturahmi* KJBMP: Fundraising and distribution strategy

The Muara Pantuan village, located in a geographically isolated area with limited access to transportation, poses unique challenges for the philanthropic association working to support the community. These challenges include logistical difficulties in reaching the village and coordinating aid efforts, as well as the need to adapt to the specific needs and circumstances of the local

² In earlier this activity was initiated by police to show their involvement and philanthropic spirit in sharing with another.

population. Despite these challenges, the association has made significant progress in assisting those in need, including routine food and cash assistance, health promotion initiatives, drug prevention outreach, and emergency support for those affected by natural disasters such as fires and storms. While the association's efforts are necessarily constrained by the limited resources and infrastructure available in the village, it has demonstrated a committed and resilient approach to addressing the community's needs.

KJBMP has regularly held fundraising and distribution for those in need for the past two years. Regular donations are made every Friday. KJBMP carries out its activity with charity through giving necessities or money to those in need in the village. In its distribution, KJB raises donations through visiting activities (*silaturahmi*) that are carried out regularly every week. Yunus said the *silaturahmi* conducted by KJBMP with its member actually has a primary purpose: to develop communication and brotherhood. "Even though there is no donation, we will keep visiting our members, and this has been our appointment with all members in KJBMP. This group usually conducts *silaturahmi* activity on Wednesday and Thursday" If there is aid or donation from the donor, then KJBMP will distribute it on Friday afternoon after Friday prayer. The beneficiaries usually get money. However, sometimes it also takes other forms, such as rice, oil, etc. Yunus said that "there is no minimum nominal limit imposed on KJB members to whoever wants to donate." Because the concept built here is charity, not zakat, so that people are considered in need and have received assistance before, if they feel they can share, they can do so through this KJB.

In addition to direct donations, this group also includes their philanthropic support in health. Responding to the conditions in the Muara Pantuan village, which can only be reached by using water transportation facilities, the KJB community decided to attend to seek support for the public health agenda. If, in the earlier part, the work of KJB only presents the aid

through distributing the alms of the donor to those in need, then in this section KJB presents the other humanitarian results. Several humanitarian actions through the health aspect are present, either through direct donations or assistance to needy parties.

In several activities, the direct donations to health initiatives are presented by KJBMP. For instance, KJBMP gave wheelchairs to four persons in Muara Pantuan Village. The beneficiaries of the wheelchairs are the individuals who can no longer move because of stroke. The other health aid was given through providing help for village health workers (*mantri desa*³). This support presents through giving money to buy fuel for village boat ambulance to carry patients who are in emergency condition and need immediate medical care. In several situations, it requires more assistance in the form of financial aid and assistance for patients seeking treatment until they return to the village again. "To prevent being lied to, we will check the patient's needs first. If the patient has a companion, we do not have to do it. But if there is no one to accompany them and they do not have money, then we will help" (Yunus, 2022). For the efforts of KJBMP, the village *mantri*, as a health stakeholder in the village, has given his appreciation.

Another philanthropic action that can be read as a strategy to face the challenge is the effort of this group to reduce the potential spread of drug abuse to many parties. One way is spreading information about the danger of drug abuse from the perspective of an ex-user. This is conducted through formal online seminars (webinars) and informal discussions. Another activity of the KJBMP pertaining to drug abuse prevention is supporting religious activities in the village. They conducted this initiative to develop a spiritual

³ Mantri desa is a medical officer that placed by government in the front line such as a village. They are not medical doctors, most are nurses. Usually, their number is small. Muara Pantuan village only has one person as *mantri*.

foundation that could later provide a shield against the possibilities of drug abuse (Yunus, 2022).

The other activity of this group is to provide capital assistance to an individual who wants to start a business. KJBMP conducted this activity in late 2021. This action has only been carried out once and did not continue again. KJB's management perceives the agenda of capital assistance was not a good step because the beneficiaries did not repay the loan. A better regulation is needed if this activity wants to be replicated. Actually, this action needs to be continued because Yunus believes that the source of the problems in the village that creates the impact of drug abuse is due to economic factors. He believes that if this can be repaired, then the issues of society, ranging from poverty to drugs, will be easy to unravel (Yunus, 2022).

The KJB has consistently demonstrated a charitable and philanthropic approach to sharing, emphasizing directly assisting those in need. This approach has proven effective in the Muara Pantuan village area, where the KJB has an extended community engagement history. According to Yunus (2021), this direct distribution model may be a critical factor in the organization's popularity as a source of charitable giving. However, it is also essential to consider ways in which the KJB can broaden its impact beyond the scope of traditional philanthropy. For example, the organization may want to explore ways to promote economic growth in coastal regions to have a more sustained and widespread impact on these communities.

c. Publication strategy through *Silaturahmi* and using Social Media Network

The works of the KJBMP, led by Yunus, have steadily come to light through their various publications. Despite facing numerous challenges, the KJBMP has made efforts to find solutions through its publication endeavors. The KJBMP has employed a publication strategy that relies on two primary methods to effectively disseminate its message and goals. The first is through cultivating solid relationships with each member of the organization. The

KJBMP aims to unite and motivate its members towards a common cause by fostering a sense of community and friendship. The second method uses online social media platforms, such as Facebook and WhatsApp, to communicate their agenda and updates to a broader audience. Through these channels, the KJBMP has been able to address and resolve various issues and challenges within its field. Overall, the KJBMP's slow but steady progress through their publications demonstrates their dedication to finding solutions and making a positive impact.

The KJBMP organization recognizes that several realities present challenges to uplift this community. As a new group, they have faced suspicion and numerous challenges in the village, such as the lack of accessibility to certain villages via water transportation, the lack of public transit by water, and prejudice regarding drug abuse and the KJB's involvement in village politics. These issues must be addressed to improve the community and sharing within the Muara Pantuan village.

KJB's first form of communication and publication was the practice of visiting (*silaturahmi*) all the residents of Muara Pantuan village. Yunus explained that through these visits, which were characterized by friendly and informal conversations, KJB sought to involve all parties in its philanthropic endeavors. The community typically hosted hospitality activities not only for donors, but also for beneficiaries. Yunus stated that these gatherings were meant not only to solicit or provide donations but also to strengthen relationships between all parties. 'So, even if we don't receive any aid from members, we still visit all parties to build relationships,' said Yunus. Visits were typically held regularly on Wednesdays and Thursdays. They were distributed on Friday afternoons following Friday prayers if donations were received.

Yunus acknowledged that through their visiting agenda, the KJBMP also had the opportunity to alleviate people's suspicions and simultaneously invite

them to participate in joint philanthropic actions. Although the invitation was extended through the visit, he stated that there was no pressure on those not yet interested in getting involved. For this activity, the KJB typically uses the Bugis language as a means of communication, as it is the local language in that area. Unbeknownst to this group, their use of a cultural humanist approach, their close relationship with the community and various parties in the village, and their strong ties with the members and all villagers have contributed to their success.

The cultural humanist approach of KJB's visiting agenda has facilitated the gradual breaking down of barriers among all parties in the post-conflict village following the election. The alms distribution program, through which community members can share with those in need, has also helped to alleviate tensions between different groups. KJBMP has not only managed to dissipate suspicions about its presence but has also worked to dismantle the political divides that arose due to previous events in the village. As a result of this organization's efforts to promote sharing, the process of social integration is occurring slowly, reducing the friction and differences that previously existed.

The second mode of communication within the KJBMP Management is through various digital media platforms, such as WhatsApp and Facebook. The organization regularly shares updates about its activities, including reports on donations received and distributed and information about aid and assistance programs for beneficiaries. The WhatsApp group includes donors and beneficiaries, while the Facebook page, "YunusKoe," is primarily used to announce events and distribution schedules for aid. According to Yunus, the transparency and openness of these communication channels have been well-received by donors, as it allows them to easily see the impact of their contributions on specific individuals or groups.

Recently, the mixing space among the villagers of Muara Pantuan has received support not only from residents of Muara Pantuan, but also from

residents outside Muara Pantuan and even companies in the area, such as Pertamina Hulu Mahakam. This success is achieved due to the accountability process that the management of KJBMP has attempted to establish, even in a simple form. By optimizing the use of online social media and continuously communicating with various parties in the field, this group has started to gain support from many parties. In May 2021, Pertamina Hulu Mahakam, through its employee proselytizing group (Badan Dakwah Islam or BDI), began to consider this community as a distributor for the *infaq* and alms of the BDI group. These aids were then distributed to religious bodies in Muara Pantuan, in the form of name signs, wheelchairs for some needy parents, and community officer vests for KJBMP, among other things.

D. Closing Remarks

The location of KJB Muara Pantuan in the outermost coastal region bordering the Makassar Strait has presented several challenges for the organization. These challenges have spurred the institution to seek out effective strategies to overcome those issues. One of the strategies that has been foster a culture of philanthropy among its members is spirit of contribute to the well-being of the beneficiaries. This approach responds to poverty and social inequality, that has been exacerbated by government policies on aid such as direct cash transfer (BLT) and conditional cash transfer (PKH). These two programs are considered to be ill-targeted. In addition, the lack of resources and knowledge, coupled with the isolated location that can only be accessed by water transportation and the absence of public transportation, pose further challenges that impact the availability of relevant strategies to be implemented in this community. Furthermore, issues such as drug abuse, political polarization during village head elections, and a tendency towards ostentation have also presented significant challenges for this group.

To address those challenges, the KJBMP management decided to implement a strategy that focused on three main areas. First, building the

organization of philanthropy (KJBMP) to help the governments agenda in reducing the issue of drug abuse and poverty. Second, to get fundraising and also distributing the aid, this community conducts *silaturahmi* to every people in that village. The last is strategy of promoting a publication through *silaturahmi* and using social media network. Beside the group's efforts in philanthropic works, this group have also explored economic development initiatives. Additionally, the group has begun to create emergency response protocols due to their knowledge of the isolated location of Muara Pantuan village and the specific needs of the community there.

For further research related to this kind of issue, the problem of the acceptance from the society to this kind of organization needs to get sufficient attention from scholars. These future researches can be directed to the locus of outer place like rural and frontier areas.

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