

ISLAMIC PHILANTHROPY ON SOCIAL MEDIA: New Way to Inform, to Communicate, and to Promote Social Welfare in Indonesia (The Case of #SedekahRombongan/#SR)

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Abstract: Islamic philanthropy movement in Indonesia has now meeting with the significant momentum. With the fast development of information technology, specifically social media, Islamic philanthropy movement has facing the communication era that is effective and efficient in gaining the support from the public. One of the Islamic philanthropy movements which is quite successful in using social media as its communication media to promote the program is #SedekahRombongan (#SR). Only within two years, #SR can collect and transfer about thirteen billion rupiahs to the poor who specifically are sick in many places in Indonesia. This writing tries to research on what and how #SR practices to maximize social media.

Key words: *Islamic philanthropy, #SedekahRombongan, Social Media*

A. Introduction

Social movements with internal and external communication have profoundly based on direct contact among physically present people.¹ However, the direct interaction among people has been widely completed

by different kinds of media such as leaflets, brochures and newspapers to touch many people from around the area, both inside and outside of the movement. In the later periods, newspaper, radio and television covered major movement activities. Internal and external communication of social movements then was facilitated by telephones, copy machines, fax machines. This technology named information and

¹Wim Van De Donk, Brian, D. Loader, Paul, G. Nixon, Dieter Rucht, "Social Movements" on *Cyberprotest New Media, Citizens and Social Movements*, (London and New York: Routledge, 2004), p. 1.

communication technologies (ICTs) that is now modifying with portable computers, mobile phones combined with the internet (World Wide Web) to give easy access information.

There are various kinds of technology on information and online communication tools that are available nowadays. One of the communication tools on ICTs that is now many people and organizations use is social media. Through this, the groups of social movement and many other organizations or institutions can go further to reach a new stage of process in which they organize, inform, promote and communicate their programs to the society.

The employ of social media is probably to have an impact for the rules in which social movements cooperate with the society or environment.² For example, social media could enhance a movement's capacity to do in lined and rational way to against quickly with an outside challenge. Also, the impact of the use of social media can create the movements less dependent on the existence of mass media in broadcasting their message to the broad audience or society. Generally speaking, the availability

²Wim Van De Donk, Brian, D. Loader, Paul, G. Nixon, Dieter Rucht, "Social Movements" on *Cyberprotest New Media, Citizens...*, p. 10.

of social media could facilitate the organizations across to the wider territories and make certain kinds of actions like collecting supports or signatures.

The use of social media, related to this, as a tool to attain the goals of a movement has now been using by many social movement including philanthropy movements. A philanthropy movement is an activism that focuses on a voluntary action of giving charity or providing voluntary services which is committed by one person to others as an expression of care or compassion.³ As a social movement, the organization needs the support from the society to involve and join the activities in achieving its programs. Without the involvement and support from the society, the programs will be impossible to be implemented. Therefore, the organizations maximize the use of social media to inform and promote their programs to the society. They do believe that the use of social media will make the movement gain many

³Andi Agung, Prihatna, "Philanthropy and Social Justice in Indonesia", in *Islamic Philanthropy and Social Development in Contemporary Indonesia*, edited by: Chaider S. Bamualim, Cheyne Scott, Dick van der Meij, and Irfan Abubakar, Jakarta: The Ford Foundation and Center for the Study of Religion and Culture (CSRC), 2006, p. 5.

supports and easy to be implemented to the society.

One of the philanthropy movements that also uses social media as the basic instrument to promote the programs within the society is #SedekahRombongan. #SedekahRombongan is the community that concern on the philanthropy activism in which uses social media as the basic element of the movement to promote its aims. This movement may be best represented as an *amil* (caretakers of *zakat*, *infaq*, *sedekah*). The *amil* will be the intermediary between the poor and the rich that can mobilize properly the resource of philanthropy in the society with the motives to maintain and develop the future welfare of the society.⁴ #SedekahRombongan has promoted its programs through Website, Facebook, Twitter, Blackberry Messenger, Whatsapp, and any other social media using mobile phone and internet.

The impact to the ways of promoting their programs is very significant. They can, within two years (2011-2013), collect and transfer about thirteen billion rupiah

⁴Ariza Fuadi, "Towards the Discourse of Islamic Philanthropy for Social Justice in Indonesia" in *Jurnal Ilmu-ilmu Keislaman Afkaruna*, Vol 8. No. 1, (Yogyakarta: Januari-Juni 2012), p. 22.

from and to the society in Indonesia, especially from the rich people to the poor people. They explained every program that they have already did on the website. They also broadcasted it on Twitter, Facebook and Blackberry Messenger.⁵

This practice is an intriguing phenomenon since it is using social media as the basic tools to promote the welfare programs in which resulting so much responses of support within the society and government. Meanwhile, this phenomenon could be defined as an indication of the high level of social solidarity in Indonesian country whereas this country has been suffered for the lack of social concern especially for the poor people who are ill.

Therefore, this study attempts to elaborate #Sedekah Rombongan's practices of Islamic philanthropy in Indonesia. It will explore on the rule of #SedekahRombongan to the practice of Islamic philanthropy through social media. In this regard, the processes to collect and transfer philanthropy funds are very significant to be investigated. In so doing, it will also explore the impact of #SedekahRombongan existence to promote the welfare through social media in Indonesia.

⁵See www.sedekahrombongan.com

B. Islamic Philanthropy on Social Media: A Definition

The term philanthropy spread in the 5th century BCE in the classical Greek world. The word philanthropy derives from the Greek words *phileo* and *anthropos*. *Phileo* means love or the particular aspect of love which in ancient Greek represents one of four major word groups to reveal the concepts of love or desire; the other three are *eros*, *stergō*, and *agape*. *Anthropos* is defined as "humankind" in the widest sense of the word, without discriminating any single human being.⁶ The term philanthropy can be defined as the desire of humans to help others which is indicated by giving or acts of charity as a form of love of mankind.⁷

Moreover, the meaning of philanthropy itself can then be expressed as a voluntary action implemented for public good. Action in this context involves an individual act of giving money, material goods or services in the form of donated time and knowledge. In

⁶Marty, Sulek, "On the Classical Meaning of Philanthropia", in *Nonprofit and Voluntary Sector Quarterly*, Vol 39, No. 3 (SAGE Publications, June 2010), p. 386.

⁷Marty, Sulek, "On the Modern Meaning of Philanthropia", in *Nonprofit and Voluntary Sector Quarterly*, Vol 39, No. 2 (SAGE Publications, April 2010), p. 199.

addition, public good is defined as the people or community outside to the family. In Islam, the concept of public good comes from the idea of *masâlahah* which is usually translated as a public interest; something which goes beyond the immediate family.⁸ Based on the idea of *maslahah*, which is related to the practice of philanthropy or giving charity in Islam, Islamic philanthropy could be defined as an action of voluntary services or giving charity, a generosity to give donations to people outside the family and in the public interest.

In the Qur'an, the concept of the philanthropy is strongly encouraged in several verses. These verses appeal to Muslims, especially to the wealthy ones, to give donations or services as an expression of care for the poor people, for example to orphans, poor widows, people who have a debt and struggle to pay it. Within these verses, the concept of Islamic philanthropy contains a religious aspect which reflects the moral and social value of improving individual and communal prosperity.⁹

⁸Amy, Singer, *Charity in Islamic Societies*, (Cambridge: Cambridge University Press, 2008), p. 8.

⁹Andy Agung Prihatna, "Philanthropy and Social Justice in Indonesia", in *Islamic Philanthropy...* p. 7.

Moreover, Muhammad's history of poverty encourages the tradition of philanthropy within society, especially among Muslims. Muhammad was an orphan who suffered poverty in his childhood and youth. Some of the people around him in Meccan society including people of various tribes and social backgrounds were living in poor circumstances. When Muhammad became a prophet, the first revelations to him in Mecca known as Meccan verses of the Qur'an commonly emphasized generosity and giving alms.¹⁰ Also, there is a hadith with a strand on the authority of Yazîd: 'A man asked the Prophet about the most meritorious feature in Islam. "That you feed [the poor] and that you greet anyone whether you know him or not," the Prophet answered.'¹¹ This hadith clearly explains that charity was expected from Muslims in the Prophet's era.

In recent era, furthermore, the practice of Islamic philanthropy was mostly implemented based on the mosques, Islamic boarding schools, philanthropy organizations or institutions, and the likes. These

¹⁰Michael Bonner, "Poverty and Economics in the Qur'an", in *Journal of Interdisciplinary History*, xxxv:3 (Massachusetts: MIT, 2005), p. 394

¹¹G.H.A. Juynboll, *Encyclopedia of Canonical Hadith*, (Leiden, Boston: Brill, 2007), p. 275.

communities generally established as a media to manage the philanthropy funds from the society to the needy. They become intermediary between the 'haves' to the 'have-nots' and actively promote their programs of welfare to raise philanthropy funds from the people. In promoting their programs, besides direct communication, the Islamic philanthropy movements conduct the interaction among the people by different kinds of media. Some of them use paper media such as leaflets, brochures, banner, poster, newspapers and magazines.

However, along with the development of communication technology, the way to promote the philanthropy programs is facing its new way through ICTs, especially in social media. It is based on the computer or mobile phone combine with internet technology. The term of social media is literally transforming the way we live and work. In the wider sense of using social media is breaking down communication barriers and opening organizations, companies, governments and individuals to new kinds of interactions and new levels of transparency.¹²

¹²Sally Boucher, CFRE, "Is Social Media Transforming Philanthropy", in online magazine of the Association of Professional Researchers for Advancement (APRA), [www.apra.home.org.](http://www.apra.home.org/) (2012), p. 45.

Social media has substantially changed the way organizations, communities and people communicate that are different from traditional media for their accessibility. Communication itself can be understood as the process by which a person, group or organization as the sender transmits some type of information or message to another person, group, or organization as the receiver.¹³ In a few years ago, the communication was only more personally through mail, telephone, and directly to the person. Today, we can send text messages, leave voice messages, use electronic mail, talk through headphones, mobile phones, and online video phones.

The impact of this recent communication has also attained the significant improvement. Almost every single philanthropy organization uses this technology to organize, inform, promote and communicate their programs of welfare to the society. In light of such developments, it is not exaggerating to say that many philanthropy organizations are investing in social media tools. These tools can serve various functions for foundations, from promoting a culture of transparency to the public at

¹³Greenberg Jerald & Robert A. Baron, *Behavior in Organization*, (New Jersey: Prentice Hall International, Inc, 2003), p. 318.

large, to influencing thought leaders, to connecting with grantees.¹⁴

In brief, Islamic philanthropy on social media can be understood as an action of voluntary services or giving charity to people outside the family and in the public interest that is using social media instruments as the basic tools of communication. This instrument of social media is used to give information transparently on what Islamic philanthropy movements practiced. Subsequently, through social media, the Islamic philanthropy organizations can obtain the support from the society on their programs. And it could only be in a matter of minute, the campaign of the programs got responses from the public.

C. The Emergence and the Activities of #Sedekah Rombongan (#SR)

It is necessary to know first the history of #SedekahRombongan before discuss further to their practice of Islamic philanthropy on social media. #SedekahRombongan was emerged in Yogyakarta on June 9, 2011. The name of

¹⁴See The Communications Network's "Foundation Communications Today" 2011 Report; Council on Foundations toolkit, "Getting Started with Social Media"; Beth Kanter, "How Much Time Does It Take to Do Social Media?" Beth's Blog (October 2008).

#SedekahRombongan was given by its initiator, a Muslim businessman, namely Saptuari Sugiharto.

Saptuari Sugiharto emerged this movement because his writing on Blog about Putri Herlina attracted positive responses from his friends and followers. Putri Herlina is an orphan who does not have a hand. She was thrown away in Sayap Ibu Orphanage by her parents when she was a baby because of her disability. Although she is a disable girl but she grown normally and can do anything with her leg like a normal person. She works in her Orphanage there as a volunteer to carry out the orphans.¹⁵ Saptuari wrote this story of Putri Herlina with the very touching language. Therefore, the readers of Saptuari's Blog were touched and decided to support and to entrust him a *sedekah* for Sayap Ibu Orphanage and any other orphanage.¹⁶

The support for him to manage *sedekah* has never stopped. There were still so many support through SMS (Short Message Service) and Twitter. They asked Saptuari to collect

their *sedekah* for the needy like an orphanage or any other poor people who need a help. Subsequently, he felt that many people believe in him to transfer their *sedekah* to the needy. One of the most interesting to this support is that many of the sympathizers never meet Saptuari. They know each other only through Twitter and Blog.

Thus, Saptuari thought to establish a philanthropy movement that based on the Internet and social media. This movement then named as #SedekahRombongan, later called as #SR. Sedekah means as *sedekah* (voluntary charity) and Rombongan means group. Therefore, the name of #SedekahRombongan is chosen since this is an activity to collect and transfer *sedekah* and done by many people around him in group. # (Hashtag) is used in #SedekahRombongan to make this movement easy to recognize on social media especially on Twitter.¹⁷

#SR activities focus on the voluntarily agenda to promote welfare through helping the other. #SR categorizes its target based on the priority. These priorities are

¹⁵See interview with Saptuari in TVRI, <http://www.youtube.com/watch?v=bcNEbDHxjBk>, accessed on August 27, 2013.

¹⁶Quoted from <http://saptuari.blogspot.com/2011/06/putri-herlina.html>, accessed on July 23, 2013.

¹⁷Quoted from <http://sedekahromongan.com/apa-itu-sedekahromongan>, accessed on July 23, 2013.

orphanages, poor widows, poor patients, tuition/school fees for orphans, Islamic boarding school and mosque that is being built, worship tools like Qu'ran, Mukena, Sarong, and the like. #SR also has the vision as its character to direct the movement. The vision is "*Ini adalah SEDEKAH JALANAN, ini tentang obat yang belum terbeli, beras dan lauk yang belum terbayar. tentang susu dan makanan bayi yang habis esok hari, juga biaya sekolah yang masih tertunda... juga tentang bangunan panti, pondok, tempat tinggal bersama yang harus ditambah luasnya...*" #SedekahRombongan menyampaikan titipan dari langit, tanpa perlu rumit, sulit, dan berbelit-belit!"¹⁸

(“It is a street sedekah, it is about medicine that has not been bought, the unpaid rice and side dishes, milk and baby food that will be finished tomorrow, school fees that are still pending, also about the orphanage building, boarding school that need to be expanded. #SR conveys messages from the sky, without complicated and convoluted!”)

#SR is an organization that does not related to any other institution and political party. This movement

¹⁸Quoted from <http://sedekahrombongan.com/apa-itu-sedekahrombongan>, accessed on August 15, 2013.

is an independent organization and does not even have corporation.¹⁹ However, since one of the #SR bank accounts under the name of Saptuari, #SR is now being on process to get a corporation. It is just on the behalf of making bank account under the name of Sedekah Rombongan. Saptuari worries if #SR uses bank account under his name, many people will hesitate to channelize their sedekah to #SR. Whereas, to make bank account under the name of Sedekah Rombongan needs a legalization under the law. Therefore, #SR seeks to get corporation just on the behalf of making bank account.²⁰

Everybody who interests with #SR may join to this movement as a courier or an activist. But no one will be paid. Even, the couriers sometimes will pay their activity itself.²¹ It is all only for God sake. They do not care about the money or salary. They believe

¹⁹See the comment of #SedekahRombongan at <http://sedekahrombongan.com/profil-kurir>, accessed on August 16, 2013.

²⁰Interview with Sukarman (@KarmanMove), coordinator courier of #SR east region (Central Java, East Java, Kalimantan, Celebes), at his office in Bantul, May 23, 2013.

²¹Based on my own experience as a courier #SedekahRombongan. I paid my gas, lunch with the patient, parking, and the like while accompany the patient at the hospital.

that they will get a reward from God with what they do. They are happy and proud if they can help the other people who need a help. Therefore, becomes a courier in #SR is pride in the name of God.²²

100% of the money from sedekaholics (term that used for those who give sedekah to #SR) are transferred to the recipients. #SR transferred the money as compensation to those who are sick with the complicated illness and need a very long process of recovery. While to those who are sick and still have life expectancy will be accompany by the courier to the hospital for free. Even, they will be picked up from their house with the ambulance. Some of them who far away from their house are welcomed to stay freely in #SR dormitory while they are in the process of medical treatment.

In its development, #SR has rapidly grown with many activists and sympathizers who are interested in this movement. It is because of the diligence and patience of Saptuari and his friends. This movement is driven with a very smart communication to

²²Based on my conversation with the other courier in #SedekahRombongan. Those are Rofiq (@RofiqSilver), Imam Nur Huda (@imamnurhuda), Angga K. A (@anggaubi), Kedung (@Kdunk_dkdunk), Taufiq Andika (@dika_taufiq), etc.

inform the people. He, specifically, uses his Blog (saptuari.com) and #SR's website (sedekahrombongan.com) to communicate with many people. He uses a touching language and picture to bring the emotion of the readers want to help the poor people. He also directs #SR to use social media like Twitter, Facebook, Blackberry Messenger, Whatsapp, and the like as the basic tools to drive this movement.

The result is very valuable. Many of sedekaholics has transferred sedekah through #SR. On April 26, 2012 #SR received an ambulance car from one of entrepreneur in Yogyakarta. Now, #SR has three ambulance cars called MTSR (Mobil Tanggap Sedekah Rombongan/ Sedekah Rombongan Car Perceptive) and five trail motorcycles that also called MTSR (Motor Tempur Sedekah Rombongan/ Sedekah Rombongan Motorcycle Fighter) given by sedekaholics in Yogyakarta. There are also one ambulance in Malang and one ambulance in Jakarta. On October 2012, the organization from Dibopiss (a volunteer organization) joined with #SR and added 16 ambulances in Jabodetabek.²³ Every week #SR receives donation trough

²³Quoted from <http://sedekahrombongan.com/mtsr>, accessed on August 14, 2013.

#SR or Saptuari bank account, from Sedekaholics about 90 millions rupiah that will be transferred to the needy.²⁴

All of the money circulations of #SR have been reported clearly. Almost every week, they report and publish the money that has transferred to the needy on website. Through ICTs, every activity of #SR has always been updated specifically on Twitter and website. The couriers always report their activities on Twitter through @SRbergerak (#SR Twitter account). Subsequently, #SR publishes the patients' profiles on their website and Twitter and sends requests donations to the public. On the website, the reports consist of picture, narrative explanation of the picture, and the amount of money that was transferred. The pattern of this movement is very clear and simple as like the vision of #SR itself.

D. Creating Uncomplicated Communication between the 'Haves' and the 'Have-Nots'

Like other philanthropy movements in many countries, #SR tries to organize and manage the activities which indicate the characteristic of

the movement. #SR seems succeeded to develop and maintain this Islamic philanthropy movement on their own characteristic in promoting social welfare in Indonesia. The activities and the rules that are established by #SR have seen the existence of this movement on Islamic philanthropy in Indonesia. It can be pointed at the activities of #SR on its programs in helping the sick and poor people. As the philanthropy movement, #SR acts as an intermediary between the 'haves' and the 'have-nots'.

Subsequently, #SR develops the movement that appropriates with the era of modern communication and information. The communication is used to look for support among the societies, to give transparency of and to promote the movement in the public area. The societies now have an access to gather their own information on the internet, even very specialized information. Then they will respond spontaneously and independently, identifying the policy makers they need to reach and crafting their own messages based

²⁴Interview with Kedung (@Kdunk_dkdunk), one of courier #Sedekahrombongan, at my house in Kweni, Panggungharjo, Sewon, Bantul, Yogyakarta, July 24, 2013.

on their research on Internet.²⁵ To this, #SR tries to offer the obvious information of this movement in order to gain the power and the trust from the societies that now have a quick access and response on their own information.

This is indicated that the founder of #SR really understands on how important of communication attracting the responses from the society. Therefore, #SR shares its identity, activities, and reports to the public through social media as the instrument of communication on Internet to transmit the information to the society. Also, communication technologies among the couriers or the members of #SR have also been employed in order to make transparent communication and fast response within it.

This type of communication brings this movement easy to drive collaborated with the societies. As like the vision of #SR that conveys messages from the sky, without complicated and convoluted, #SR does not make the complicated rules

²⁵Arthur Edwards, "The Dutch Women's Movement Online, Internet and The Organizational Infrastructure of a Social Movement", in *Cyberprotest New Media, Citizens and Social Movements*, edited by: Wim Van De Donk, Brian D. Lauder, Paul G. Nixon, Dieter Rucht, (London and New York: Routledge, 2004), p. 161-162.

within the organization and creates the uncomplicated communication between the rich and the beneficiaries. Only through social media and communication among the courier, the information about the target of charity receivers, especially those are sick, will be process on the simple procedure.²⁶

The common societies, even, can actively involve to the activities of #SR. If there is information about the target receivers of sedekah, they can inform it through the website or directly to the couriers. Then, the couriers will respond it and conduct the survey to the target. The couriers are only looking for the medical record, and both the picture of target and its house. This information will be informed to the coordinator by its courier. Commonly, the couriers inform the target to coordinator through social media like BBM or Whatsapp group. Only within a minute like answering a message by phone, the coordinator responds it

²⁶I did an interview with some patients of #SR. They stated that the response from #SR is very fast and simple. Only within one or two days, they got response from #SR and brought them to the hospital after the couriers did the survey. Those patients that I interviewed are Tumilah and Warsinarsih, both are suffered breast cancer. Interviewed at July 10 and 17, 2013, at Sardjito hospital of Yogyakarta.

whether the target will be helped or not. If the coordinator agreed to help the target receiver of sedekah, the coordinator will directly transfer the money through bank account to the couriers and give it to the receivers or ask the couriers for scheduling the patients to the hospital.

The processes that #SR employed are different from other Islamic philanthropy organizations in Indonesia. Rumah Zakat Indonesia and Dompet Dhuafa, for example, has different rule in its practices. To get free medical care, the target receivers should become a member and complete the application form. They should also enclose a number of specific documents, such ID card, family certificate (showing the numbers of family members), marriage certificate, and a letter from the local administration approving their economic status. Before approving, the target receivers will be visited by the team to ensure that they are suitable for free health service. During the visit, the team will interview the target receivers and observe their houses, the number of family members, type of occupation, and so forth. If necessary, the team

will also consult with the local leaders who are well acquainted with the condition of the target receivers.²⁷

These processes are, of course, different from #SR that is very simple and quick without any complicated procedure. This makes the movement of #SR simply gains many supports and trusts from the people around the country. The people, both the rich and the poor, can be connected through #SR. The rich people can transfer donations through #SR. In so doing, the target receivers can be helped by #SR. Therefore, the principle rules in which #SR holds are the transparency of the reports and the fast response to help the poor people as the target.

Furthermore, with the result obtained by #SR in its practice of Islamic philanthropy promoting social welfare in Indonesia, it can be noted that, in the recent era, social media is mainly used as an information outlet relating to issues the organization addresses and its activities. This social media can be formulated as the tool to enlarge the access to information that is important for Islamic philanthropy movements and to make it more widely known. Also, it can stimulate cooperation and to

²⁷Hilman Latief, *Islamic Charities and Social Activism Welfare, Dakwah and Politics in Indonesia*, A Dissertation, (Leiden University, 2012), p. 144.

facilitate communication between the rich people, the poor, and the intermediary.

E. Conclusion

This study has shown the development of Islamic philanthropy in Indonesia practiced by #SR. This organization practices Islamic philanthropy movement with a new and creative way different from that in other Islamic philanthropy organizations. In this case, #SR uses social media as its basic tool in promoting the program of social welfare in Indonesia. #SR maximizes the social media like Website, Facebook, Twitter, Blackberry Messenger, Whatsapp, and any other social media using mobile phone and internet to promote its programs of social welfare.

Subsequently, #SR drives its movement on Islamic philanthropy with the very simple processes. Everybody who wants to give sedekah can only transfer it through the bank account or directly give to the couriers of #SR without any minimal amount of money. The poor people, whereas, do not need to fulfill any requirement of administrative letter to receive sedekah from #SR. In this regard, #SR only takes a picture of the poor and its house as the requirement. These pictures are used to prove that

they are really needs a help and to report to the public that #SR has trustfully transferred the sedekah appropriately to the needy. Therefore, this organization has rapidly grown with many activists and sympathizers who are interested in this movement. Also, #SR can, only within two years (2011-2013), manage sedekah donation about thirteen billion rupiah from and to the society in Indonesia, especially from the rich people to the poor people.

Related to this, social media can be an effective instrument of communication for social movement in Indonesia. It can be seen from the success of #SR with its creative and innovative ways in promoting the movement uses social media. Moreover, the simple procedure that #SR applies on its movement could also be copied by other Islamic philanthropy movements in order to make the powerless people get more benefit on the program. Therefore, with maximize of social media and the simple ways of implementing the movement, the organizations that focus on Islamic philanthropy can reach their target to promote social welfare in Indonesia and gain many support from the society.

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Interview with Sukarman (@KarmanMove), coordinator courier of #SR east region (Central Java, East Java, Kalimantan, Celebes), at his office in Bantul, May 23, 2013.

Interview with Kedung (@Kdunk_dkdunk), one of courier #Sedekahrombongan, at my house in Kweni, Panggungharjo, Sewon, Bantul, Yogyakarta, July 24, 2013.

Interview with the couriers in #SedekahRombongan. Those are Rofiq (@RofiqSilver), Imam Nur Huda (@imamnurhuda), Angga K. A (@anggaubi), Kedung (@Kdunk_dkdunk), Taufiq Andika (@dika_taufiq) around July to August 2013.

Interview with the patients of #SedekahRombongan. Those are Tumilah and Warsinarsih, both are suffered breast cancer. Interviewed at July 10 and 17, 2013, at Sardjito Hospital of Yogyakarta.

