

**Dompét Dhuafa:  
A Pioneering Faith-based  
Human Service NGO in Indonesia  
(1993-2009)**

Siroj Sirojudin  
Doctoral Student

School of Social Welfare  
University of California, Berkeley

*Zubaidah (34), a single mother with four children, was forced to move out of the rental apartment in the slum of North Jakarta area. The landlord could not afford to let the family stay after a few months of failing to pay the rent. The family had only two choices to move to: a shack under the bridge or a 9 x 9 feet goat stall offered by the village elder.*

*For this family, the goat stall was a better choice. It was free, adjacent to her previous apartment and close to the preschool in which Zubaidah worked as a part-time helper. The goat stall was indeed appalling. No electricity, no floor, a leaking roof, with one door and no windows. Although she had tried to clean up the stall, the goat smell did not go away.*

*The family slept on the dirt floor covered by cardboard boxes and a mat. “My children could not sleep at night” she recalled. “My youngest daughter (3 years old) was afraid of cockroaches. Sometimes we woke up because of mice running over our faces. We often found worms in our mat.” Yet, this condition was not the worst aspect of the family’s dilemma. The second son (Ali, 6) was diagnosed with bronchitis. Each month Zubaidah had to purchase the prescription drug that cost \$18 a month while she earned only \$15 from her job as a preschool helper.*

*That was two years ago. After two months of living in a goat stall, she was able to afford another rental apartment. Perseverance has changed the trajectory of Zubaidah’s family. Through participating in various community activities she was able to find an additional job as brownies seller and take a short course on traditional bloodletting therapy and herbal medicine. Through her neighbor, Zubaidah was also able to obtain help from Dompét Dhuafa.*

*Dompét Dhuafa provided her not only with temporary food support, health and education services for her children but also an opportunity to join the “Community Self-reliant” programs. This program provides microfinance and microenterprise services for the poor who are willing to improve their livelihood. Through Dompét Dhuafa, Zubaidah was able to continue providing traditional bloodletting therapy while at the same time selling various traditional herbal medicines. Now she is the owner of the herbal medicine shop “Griya Herba Nurus Syifa” in Warakas, North Jakarta.*

*“Thank God... Dompét Dhuafa helped me realized my dream.” Indeed, Dompét Dhuafa provided her with interest-free loan; education and institutional supports that she needed to improve her income. Now she employs six workers: 5 working as traditional bloodletting therapists and one working as a shopkeeper. With the help of Dompét Dhuafa, Zubaidah is now planning to open another herbal medicine shop. She is hoping that in the future, she will be able to provide more jobs for women. The bitter experience of living in the goat stall led Zubaidah to helping other women. (Jakarta, 8/31/09)*

## INTRODUCTION

*Dompét Dhuafa* represents a new faith-based NGO model for providing human services based on Islamic principles. Founded in 1993, it reflects a blend of two traditions, namely, grassroots community development and traditional Islamic welfare fundraising. By establishing relationships with Islamic institutions (with their unique norms and codes of conduct), *Dompét Dhuafa* began to infuse the practices of Islamic welfare fundraising with social development principles. The mixture of the two traditions illustrates how *Dompét Dhuafa* represents a new kind of development-oriented Muslim welfare NGO.

The community development tradition has been flourishing in Indonesia since the early 1970s. It emerged, almost simultaneously, with the expansion of the national development programs. Supported largely through partnerships between national non-government organizations (NGOs) and international philanthropic organizations, community-based development initiatives sought to promote participatory grassroots-level development that included micro-cooperatives, micro credit or revolving funds and micro-enterprises (Korten, 1980). By the mid 1980s, NGO activists emerged as a critical force in promoting upward mobility among low-income Muslims. In the early 1990s, many of the leaders of community development NGOs became key players in the nation’s economic and social development and helped to establish the Indonesian Muslim Intellectuals Association in 1989 (Effendy, 2004). The Association’s *Republika* newspaper facilitated the establishment of *Dompét Dhuafa* whose founders were long-time community development activists who also served on the executive board of the Association. In the first several years of its establishment as an NGO, the readers of the Association’s newspaper were the primary contributors to *Dompét Dhuafa*.

The second tradition that contributed to the formation of *Dompét Dhuafa* is Islamic welfare fundraising that includes the practice of collecting and allocating religious obligatory tax (*zakat*), voluntary gift-giving (*shadaqah*), material supports for family members (*infaq*), animal sacrifice (*qurban*) and endowment (*waqf*) for supporting the poor and public good. These core elements of the Islamic fundraising are similar throughout the Muslim world. However, Muslim communities have different organizational and administrative arrangements (Weiss, 2002). In Indonesia, the administration of Islamic funds was partly supported by government as a voluntary practice through an institution called *Badan Amil Zakat, Infaq and Shadaqah* (BAZIS). The collected funds were utilized to provide limited income supports for the needy (Abdullah, 1991; Salim, 2008). However, the total funds collected with the support of the government were extremely small because Indonesian Muslims preferred to pay their

Islamic tax (*zakat*), donate directly to their needy relatives, and donate to *mosques* or to religious leaders in their neighborhood (Subianto, 2002).

The problems of poverty and the unexplored potentials of the Islamic welfare fundraising was the primary focus of the founders of *Dompét Dhuafa*. The core mission of *Dompét Dhuafa* is “transforming the individuals who are entitled to receive Islamic welfare funds (*mustahik*) into individuals who are obligated to contribute to the Islamic welfare funds (*muzakki*).” The mixture of the two traditions (community development and Islamic welfare) positioned *Dompét Dhuafa* to become a unique community-development NGO capable of overcoming the problems of dependency on the financial support of international philanthropies. At the same time, it also addressed the administrative weaknesses of the government-facilitated Islamic welfare fundraising effort by adopting community development and social service approaches. The following sections include a brief overview of *Dompét Dhuafa* and its social service and development activities. The overview covers aspects of organization and management, and its fundraising and allocating strategies.

## **PROGRAMS AND APPROACHES**

*Dompét Dhuafa* defines its approach to empowerment through investments in social development programs that directly contribute to economic development and social wellbeing. A general overview of the beneficiaries and their needs is followed by a description of several programs that illustrate the empowerment approach related to investing in human capital, social capital and economic development.

### ***The Entitled Beneficiaries***

*Dompét Dhuafa* allocates the funds to the following eight types of “entitled beneficiaries” (*mustahik*): 1) the destitute (*faqir*) defined as individuals and families who are not able to earn a daily livelihood either because of their physical and mental disabilities or because of the absence of social supports (e.g. orphans and widows who do not have sufficient assets to support themselves), 2) the poor (*miskin*) defined as individual or families who have a source of income but not sufficient to cover all of their expenses, 3) the *Zakat* administrators (*amil*) defined as individuals or organizations responsible for managing and administering Islamic welfare funds (both in collection and distribution) and in this case *Dompét Dhuafa* assumes the role as *zakat* administrator and therefore entitled to a portion of the funds for administrative costs, 4) those who convert or return to Islam (*mu'allafah*) need support because of the separation from their previous social support, 5) captives and slaves (*riqab*) who can be freed by using *zakat* funds to pay their masters (e.g. those who work with low-paid salary under oppressive employers), 6) the indebted (*gharim*) who become dependent and powerless due to the heavy burdens of their debts (e.g. *zakat* funds can be used to repay their debts and to temporarily provide for their needs), 7) the devoted who pursue God's path (*sabilillah*) and devote life to serving God, and 8) the wayfarers (*ibn Sabil*) who are traveling for good purposes and in the path of Allah (Permono, 1992).

Islamic law stipulates that the beneficiaries of the Islamic welfare funds are not limited to the poor. However, the destitute (*faqir*) and the poor (*miskin*) receive the highest priority

for support. *Dompét Dhuafa* also uses the national criteria for defining poverty in combination with staff observations of overall household conditions (Juwaini, 2003)

### ***Empowerment Approach***

The mission of *Dompét Dhuafa* is to transform individuals from being recipients of the Islamic welfare support (*mustahik*) to become contributor to the well-being of the society (*muzakki*). The idea of transforming “recipients” into “contributors” includes improving the capability of the poor to emerge from poverty. Seven out of the eight categories of the “entitled beneficiaries” are characterized by “powerlessness” and the lack of capability to support themselves and contribute to social well-being. The destitute and the needy, in particular, are the most vulnerable categories. In this instance, the Islamic welfare organizations are responsible for providing the necessary support to help the seven categories of the entitled beneficiaries emerge from the disadvantaged conditions.

*Dompét Dhuafa* views the sources of empowerment as situated in two areas: human and social capability and economic capability. Programs for improving human and social capital include education, health, social development and disaster relief.

### ***Investment in Human and Social Capital***

Education programs include “free boarding school” for children from poor families (that includes clothing, health care, board, food, and transportation) and the provision of scholarships for higher education. The boarding school currently includes 137 students from several provinces in Indonesia. The other educational program provides scholarships for university students that cover monthly living costs and tuition/fees. The scholarships are provided both on the basis of need (students who have financial difficulty to complete their education) and achievement (as rewards for students who demonstrated academic excellence). Presently the scholarship programs have supported more than 3,500 students throughout the country.

In the field of health services, *Dompét Dhuafa* created the “Free Health Services” program (*Layanan Kesehatan Cuma-Cuma*, LKC). Since 2001, LKC provides a free health service for the entitled beneficiaries by employing 15 specialist physicians, 10 general physicians and 73 nurses and other professionals. They work in the LKC hospital as volunteers. The hospital is equipped with surgery facilities, inpatient and outpatient clinics, and ambulances. LKC uses an eligibility system to ensure that the users are indeed the needy and the poor. To become a member people have to complete an application stating that they are eligible for free services and *Dompét Dhuafa* uses this information to verify their condition. LKC currently serves 11,234 households (56,170 persons). The LKC clinic is able to serve between 60 and 70 patients daily. The services provided by LKC include community health education, outreach, and emergency services. Community health education is intended to provide education for the community concerning issues related to health, maintaining a healthy environment, a healthy house, nutrition and the basic techniques of emergency aid. Outreach focuses on in-home services for poor families, particularly in the slums of Jakarta. Emergency services are provided for the victims of man-made and/or natural disasters.

In addition to human capital investment programs, *Dompét Dhuafa* also supports several social capital programs, particularly in the form of networks, social solidarity, and

trustworthy relationships. The Rapid Response Action network of trained volunteers (*Aksi Cepat Tanggap*, ACT) was set up to respond to emergency situations both due natural and man-made disasters in the form of food and water, clothing, medicine and medical services. ACT also provides emergency relief support overseas (e.g. Palestine, Pakistan, Afghanistan and Iraq).

Another form of social capital investment involves networks of other NGOs receiving support from the Islamic welfare fund. Currently, about eleven Muslim NGOs have committed to participate in mutual partnerships and network.

<sup>1</sup> The partnerships enabled *Dompot Dhuafa* and its allies to coordinate their empowerment programs within their respective target communities and thereby enhance fundraising activities and generate local resources.

### ***Community Economic Development***

Promoting community economic development is the second part of *Dompot Dhuafa*'s empowerment approach and complements the human and social capital approaches. In order to address the lack of assets among entitled beneficiaries, economic empowerment involves enabling the entitled beneficiaries to obtain the means of production by supporting businesses, the knowledge and means to boost productivity, and the marketing skills needed for successful business ventures (Juwaini, et.al., 2003, p. 17). The mission of community economic development programs is to transform the "entitled beneficiaries" into "contributors" to the Islamic welfare funds.

The process of community economic development includes the creation of "self-reliant clusters" (*Gugus mandiri*) to support production activities suitable for the existing market opportunities. Members of the cooperative groups are trained with skills in administration, basic accounting, marketing, technical skills (depending on the kind of business they are about to develop) and leadership. *Dompot Dhuafa* provides consultants to facilitate trainings, provides technical assistance and interest-free working capital. This program is currently benefitting 9,504 households (24,995 persons) in the 28 districts in 9 provinces in Indonesia.

One example of a "self-reliant cluster" is small organic farming (*Ternak Domba Sehat*) that is implemented in conjunction with a "annual animal sacrifice" (*qurban*) program for breeding animals needed for *qurban*, particularly cows, sheep and goats. *Dompot Dhuafa* provides basic capital, farming experts and marketing experts for farmers to engage in economic activities on either a fulltime or as part-time basis. Currently there are about 1,475 households participating in the program (THK, 2009). They are striving to grow their farms to meet the increased demand for annual *qurban* celebration. Between 1994 and 2008 *Dompot Dhuafa* organized 38,403 donors and distributed more than 50,000 animals for *qurban*.

Another "self-reliant cluster" focuses on promoting economic development in urban and rural poor communities. The urban economic development program targets the informal sector of street vendors in several cities by organizing them to reduce their dependency on big retailers by supporting their efforts to cooperatively own their own grocery stores and thereby purchase goods from their cooperative depot at a better price. Currently there are about 700 street vendors managing several cooperative groups. In

rural areas, *Dompét Dhuafa* has promoted organic agribusiness since 1994 by helping participants organize themselves into cooperatives or micro-enterprises using interest-free loans, agricultural experts and shared production facilities.

Besides supporting economic development at the community level, *Dompét Dhuafa* also operates its own profit-oriented business units in order to create alternative sources of revenues for the organization. Currently, almost 100 percent of the programs and overhead cost are supported by revenues from the Islamic welfare funds. The profit generated from business activities belongs to the organization and are used to finance several of their nonprofit programs. In addition, the Board of Islamic Law has agreed to support the use of funds generated from Islamic voluntary giving (*shadaqah* and *infaq*) as working capital for business activities. Several of the for-profit business activities include brokerage for the trading of animal sacrifices (*Qurban*), travel services for pilgrimages to Mecca for Hajj, short-term management training for *zakat* administrators, and management consulting related to Islamic economics. While these for-profit programs are in preliminary stages of development, they represent the efforts of *Dompét Dhuafa* to diversify revenue sources in order to sustain their social and economic development programs.

## **STRUCTURE AND GOVERNANCE**

The organizational structure of *Dompét Dhuafa* has evolved over time from a relatively simple to a complex organization due to rapid growth and expansion. In the beginning (1993 and 1994), the organization was managed on a part-time basis by several journalists of the Jakarta-based *Republika* daily newspaper. In 1994 it was established formally as a community foundation and separated from the daily newspaper (*Republika*).

Since 1995 *Dompét Dhuafa* has operated like a commercial corporation which is totally different from either other community development NGOs or the government-supported Islamic welfare administration called BAZIS (*Badan Amil Zakat, Infaq dan Shadaqah*) which had existed since 1970s. Both BAZIS and NGOs were predominantly managed by part-time staffs with limited professional skills. In contrast, *Dompét Dhuafa* is run by full-time staffs with specialized skills. By 2001, *Dompét Dhuafa* has three senior staff members with doctoral degree (Islamic law, commerce and agriculture); twelve full-time staff with masters degree (in business administration, community development management, agriculture, finance, marketing, social work, medical doctor, media studies and journalism); and thirty-seven full-time staff with bachelor degree in various fields. The current *Dompét Dhuafa*'s head quarter is located in the southern part of the metropolitan city Jakarta.<sup>2</sup>

The corporate structure of the organization includes three layers: 1) the Board of Advisors and the Board of Islamic Law, 2) the executive management team, and 3) the service and administrative teams. The board members are community leaders representing different specialized fields and constituencies (e.g. business community, religious organizations, NGOs and the academic community). Members of the two boards serve on voluntary basis and the length of service varies. The two boards have different responsibilities. The Board of Advisor provides advice in areas of governance, program policies and finance. The Board of Islamic Law provides advice related to the

practices and principles of Islamic law. The combined efforts of both boards provide a general policy framework that facilitates the mixture of the Islamic welfare principles with the principles of modern corporate governance and program implementation (Helmanita, 2005).

The executive management team is responsible for implementing policies and programs of the organization. The team consists of a Chief Executive Officer, a Corporate Secretary, a Treasurer, and three division managers (marketing and fundraising, program development and implementation, and research and development). Working under the three divisions, the frontline staff members are responsible for implementing activities related to fundraising, social services, and community development (Ecip, 2003).

Since 2003, the organization structure has been expanded and operated as a coalition of semi-autonomous organizations (*Dompét Dhuafa Newsletter*, March, 2003). As an organization, *Dompét Dhuafa* functions as a holding institution that coordinates six core services: education, health, social services, disaster relief, and micro business development. Within the new organizational structure, each service is decentralized in order to allow for growth and the adjustments needed to become part of a more complex Islamic welfare organization.

## **FINANCES**

*Dompét Dhuafa* developed a strategic fundraising approach to boost the collection of the Islamic welfare funds from diverse sources. Its attachment to the daily newspaper (*Republika*) gives it a significant fundraising advantage over conventional NGOs or the government-facilitated Islamic welfare organizations (BAZIS). The newspaper promotes the mission and programs and helps build the corporate image. The close attachment with the media has enabled this organization to reach wider sources of funds beyond the immediate territorial and ideological boundaries.

### ***Sources of Fund***

Islamic welfare funds collected by *Dompét Dhuafa* are comprised of the following five elements: 1) Islamic obligatory tax (*zakat*); 2) Islamic voluntary giving (*infaq*); 3) religiously recommended (but not obligated) giving to family members (*shadaqah*); 4) the distribution of annual animal sacrifice (*qurban*); and 5) endowment (*wakaf*). *Zakat* is collected from individuals or corporations and is based on up to 2.5 percent of an individual's total monthly income and savings. The amounts of *Infaq* and *Shadaqah* depend on individual discretion. *Dompét Dhuafa* also facilitates administration and distribution of animal sacrifice (*qurban*) to the poor. Those who are willing to do animal sacrifice can transfer certain amounts of money equivalent to the value of a goat or a cow and *Dompét Dhuafa* will be responsible for purchasing the animals and distributing them directly to the targeted recipients. The last sources of funds are endowment funds (*wakaf tunai*) used to support capital construction and economic development initiatives.

### ***Media Campaign***

*Dompét Dhuafa* uses the power of media to create its image and convey its messages. Public awareness has expanded since 1993 when the name of “*Dompét Dhuafa*” was used in the *Republika* daily newspaper to feature dramatic “Stories of the Poor” (*Kisah-Kisah*

*Dhuafa*) to generate public awareness and encourage Muslim readers to participate in humanitarian causes. The newspaper stories created the image of *Dompét Dhuafa* as an organization that cares for the poor.

Furthermore, *Dompét Dhuafa* was also able to establish the media-based marketing strategies. It was able to work with various private media including several radio stations,<sup>3</sup> television stations,<sup>4</sup> and a news web site.<sup>5</sup> These media recorded descriptions of various activities (e.g. stories of people in need, program advertisements, reports of donors, and audited financial reports). Cooperation with television stations is intensified during the fasting month (*Ramadhan*) with special programs like “*Zakat Vision*” that contains an analysis of the issues related to *zakat* and Islamic welfare presented by Muslim experts. *Contact Zakat* is an interactive forum for *zakat* consultation (e.g. donor opportunities, ways to calculate *Zakat* based on wealth, and how payments can be made). The cooperation and support of the local media in several provinces facilitated the formation of several provincial branches. Currently *Dompét Dhuafa* has established six branches and all of them are attached to local media.<sup>6</sup>

### ***Marketing Strategies***

Until 1997 *Dompét Dhuafa* did not have special fundraising strategies. Fundraising relied on the function of public relations developed from the weekly stories published in the *Republika* newspaper. The management teams had not created marketing strategies to directly reach out to potential donors. While the average collection consistently increased by about 30 percent a year between 1994 and 1997, the management of *Dompét Dhuafa* realized that the potential of donors had not been reached. In 1994 the funds collected totaled only 1.1 billion Indonesian Rupiah (IDR) (about \$120,000.00) and by 1997 it had only reached about IDR 2.19 billion (\$240,000.00).

In the late 1997, *Dompét Dhuafa* created a Marketing Division to increase fundraising. This division was responsible for promoting programs to individuals, organizations and corporations that emphasized social justice and helping the poor. The marketing program included: 1) direct mail, 2) presentations and social events, 3) a discount program (with restaurants, boutique, bookstore, publishers, supermarket, retailers, a cell-phone company, and a cinema) 4) program fundraising and financing and 5) donor membership cards (*Kartu Ukhuwah*) and other marketing tools (Saidi, et.al. 2003). Since 2004, *Dompét Dhuafa* has established joint programs with several national and multinational corporations as part of their corporate social responsibility programs that include collecting *zakat* payments from their Muslim employees.

The active marketing strategy has successfully increased the number of donors from 79,575 in 2002 to 300,000 in 2008. Most of the donors reside in urban areas (about 62 percent) and have access to the banking system (78 percent). Only 13.9 percent of donors pay directly in cash. The vast majorities of donors are between 25 to 65 years of age, have a good understanding of Islamic teachings, have stable incomes and professions, are well educated, and are not involved in any political or mass organizations.



### ***Funds Allocations***

The active marketing approach has proven successful as reflected in the significant increases of the funds from the five sources (*zakat, infaq* and *shadah, qurban, wakaf* and the humanitarian emergency fund). In 1998, the total funds collected was IDR 4.6 billion (\$ 0.5 million) and increased by 58 percent to become IDR 7.3 billion (\$ 0.8 million) in 1999. Significant growth was also achieved in the next two years; about 13.59 billion (\$ 1.4 million) was collected in 2000 and 17.64 billion in 2001. In the year 2002 the total funds raised was 20.8 billion (\$2.2 million). From 2004-2008 the average amount raised from various Islamic welfare funds was IDR 18.3 billion (\$ 1.9 million). This amount represents a record for fundraising among community foundations and the Islamic welfare organizations in Indonesia.

*Dompot Dhuafa* distributes the Islamic welfare funds through several social and economic development programs. Only a small proportion of the funds are allocated for direct assistance as part of disaster relief programs (Yulianti, 2008). The largest proportion of the funds are allocated for investing in human and social capital, economic development and self-employment. By December of 2008, *Dompot Dhuafa* spent only IDR 6.8 billion (\$ 0.7 million) or 37% of the total funds raised (IDR 18.3 billion or \$ 1.9 million) (Audited Financial Report, 2008). From the total \$ 0.7 million, social assistance program received less than 1% and operational costs and salaries was 10%. The total of 89% of the 2008 spending went to social development programs (e.g.human capital development and education, health services, micro credit and micro-enterprise programs, and agricultural development programs).

### **CONCLUSION**

This case description illustrates the various approaches of *Dompot Dhuafa* to social and economic development as it blends the two traditions of community development with Islamic welfare fundraising. This approach empowers the entitled beneficiaries (*mustahik*) by equipping them with the economic and social tools needed to support themselves and to participate in the productive social and economic development. These programs reflect the mission of *Dompot Dhuafa* to transform “beneficiaries” into “contributors” by promoting social well-being. However, *Dompot Dhuafa* has yet to compile the empirical evidence needed to document the extent to which their pioneering programs affect the livelihoods of the participants since most of the available information is in the form of journalistic reports on program implementation and financial accountability.

## DISCUSSION QUESTIONS

1. What are some of the connections between faith-based fundraising and community development activities?
2. How does Dompot Dhuafa demonstrate the concept of “empowerment” through its social and economic development objectives?
3. What are some of the differences and similarities between human service programs provided by Dompot Dhuafa and other faith-based human service NGOs in the US?

## SOURCES

- Abdullah, T. (1991). Zakat Collection and Distribution in Indonesia. In Ariff, M. (ed). *Islam and the Economic Development in Southeast Asia*. Singapore: Institute of Southeast Asian Studies. 50-84
- Dompot Dhuafa (2008). Laporan Keuangan Hingga Desember 2008 (the 2008 audited financial report). Printed 12/22/2009.  
<http://www.dompotdhuafa.org/dd.php?x=laporankeu>
- Ecip, S. (2003). *Dompot Dhuafa Republika: Jejak-Jejak Membekas*. Jakarta: Cahaya Timur
- Efendy, B. (2004). *Islam and the State in Indonesia*. Eaton: Ohio University
- Helmanita, K. (2005). Mengelola Filantropi dengan Management Modern: Pengalaman Dompot Dhuafa (Governing Philanthropy with Modern Management: the experience of Dompot Dhuafa). In Chaider, S.B., & Abubakar, I. (eds.). *Revitalisasi Filantropi Islam*. Jakarta: Pusat Budaya dan Bahasa
- Juwaini, A. (2003). Pengalaman Dompot Dhuafa Republika (Dompot Dhuafa Republika Experience). In Thaha, I. (ed). *Berderma Untuk Semua: Wacana dan Praktik Filantropi Islam*. Jakarta: Teraju. Pp. 265-276
- Korten, D. (1980). Community Organizing and Rural Development: Learning Process Approach. *Public Administration Review*. 40 (5). 480-511
- Kuran, T. (2003). Islamic Redistribution through Zakat: Historical Record and Modern Realities. In Bonner, M., Ener, M., & Singer, A. (eds.). (2003). *Poverty and Charity in the Midompot Dhuafale East*. New York: State University of New York Press. pp. 275-293
- Permono, S.H. (1992) *Pendayagunaan Zakat dalam Rangka Pembangunan Nasional: Persamaan dan Perbedaannya Dengan Pajak* (The utilization of zakat for national development: Similarity and Difference between Zakat and Tax). Jakarta: Pustaka Firdaus

- Saidi, Z. (2003). Peluang dan Tantangan Filantropi Islam di Indonesia (The Challenges and Opportunities of the Islamic Philanthropy in Indonesia). ). In Thaha, I. (ed). *Berderma untuk Semua: Wacana dan Praktik Filantropi Islam*. Jakarta: Teraju. Pp. 277-292
- Salim, A. (2008). *Challenging the Secular State: The Islamization of Law Modern Indonesia*. Manoa: Hawaii University Press
- Subianto, A (2002). Badan Amil Zakat National (National Islamic Welfare Committee). *Risalah Silaturahmi Rakornas Badan dan Lembaga Amil Zakat Seluruh Indonesia*. Jakarta: The Ministry of Religious Affairs. p. 67-100
- Weiss, H. (2002). Reorganising Social Welfare among Muslims: Islamic Voluntarism and Other Forms of Communal Support n Northern Ghana. *Journal of Religion in Africa*. 32 (1). P.83-109
- Yulianti, R.T. (2008). The Role of Islamic Public Finance Institution in the Societal Economic Empowerment. *Jurnal Millah (Jurnal Studi Agama)*, 8 (1). 1-16

#### WEB SOURCES:

Dompot Dhuafa (Holding Website): <http://www.dompetdhuafa.org>  
 Animal Sacrifice Program: : <http://www.tebarhewan.or.id/berita.php>  
 Organic Agribusiness program: <http://www.pertaniansehat.or.id/>  
 Animal Breeding Program: <http://www.kampoengternak.or.id/>  
 Free Health Clinic Program: <http://www.lkc.or.id/>  
 Free Smart Boarding School Program: <http://www.lpi-dd.net/>  
 The Self-reliant Community Program: <http://www.masyarakatmandiri.org/>  
 The Zakat Management Institute: <http://www.imz.or.id/>  
 Productive Endowmen Program: <http://www.tabungwakaf.com/>

#### NOTES:

<sup>1</sup> They are: 1) *Nadzir Wakaf Dompot Dhuafa*. This organization is responsible for mobilizing and managing wakaf funds. 2) Dompot Dhuafa Bandung, Bandung; 3) Lampung Peduli, Bandar Lampung; 4) Waspada Peduli Ummat, Medan; 5) Manuntung Peduli, Balikpapan; 6) Solo Peduli, Solo; 7) Masyarakat Peduli, Solo; 8) Aceh Peduli, Aceh; 9) Dompot Ummat Kalbar, Balikpapan; 10) Bamuis BNI, Jakarta; and 11) The Islamic welfare administration al-Islam.

<sup>2</sup> Head Office of Dompot Dhuafa Republika: Jl. Ir. H. Juanda No. 50, Ciputat Indah Permai C 28-29, Ciputat, 15419, Jakarta Selatan, Jakarta, Indonesia. PO BOX 1996 Jakarta 12000. Telephone: 62-21 7416050 (hunting); Fax: 62-21 7416070 Website <http://www.dompetdhuafa.or.id> and Email : [dhuafa@cabi.net.id](mailto:dhuafa@cabi.net.id). *DOMPET DHUAFA* can also be reached through the office of Republika Newspaper: Jl. Warung Buncit Raya No. 37 Jakarta Selatan, Jakarta 12510, Indonesia. Telephone: 62-21 7803747 (ext. 138). Fax: 62-21 7800649

<sup>3</sup> Among of them are Radio Trijaya FM; Radio One; Muslim FM (three of them are in Jakarta); and KLCBS (bandung).

---

<sup>4</sup> Among TV stations are RCTI; ANTV; Trans TV and TVRI.

<sup>5</sup> Such as Detikcom (<http://www.detik.com>).

<sup>6</sup> Among of them are Harian Umum SOLO POS, Solo-Central Java province; Harian Umum JATENG POS, Semarang; Harian Umum FAJAR, Makassar, South Sulawesi; Harian Umum WASPADA, Medan, North Sumatera Province; Mingguan ACEH EXPRESS, the Aceh special province; Harian Umum LAMPUNG POST, in the provicen of Lampung. These newspapers regularly publish news about Dompert Dhuafa activities and invite their readers to participate in the causes.