

Da'wah Movement through Nahdlatul Ulama Coin as a Channel of Infaq and Sadaqah in Indonesia

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Keywords

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Abstract

This research aims to find out how PCNU Bantul Regency utilizes the Da'wah Movement through NU Coin. This research is a descriptive qualitative research with a case study approach, the research location is PCNU Bantul Regency and focuses on four MWC NU. Data collection techniques are observation, interview, and documentation. The results of the research are: First, PCNU Bantul Regency conducts socialization activities to the community about the NU Coin program through religious activities (read: Pengajian, Tahlilan, Yasinan, Manaqiban, etc.), socialization activities also through brochures/pamphlets as well as online and offline mass media by involving various elements of society and government at the regional to village level. Second, the proceeds from NU Coin are used for the benefit of Islamic propagation ranging from community empowerment and, construction of public facilities and infrastructure including religious, social, health, and economy to education in Bantul Regency. The obstacle is the emergence of prejudice from some negative people towards the direction of the use of NU Coin, so they choose to make donations and alms independently.

Kata kunci

Gerakan
Dakwah,
Koin NU,
Infaq,
Sedekah

Abstrak

Penelitian ini bertujuan mengetahui bagaimana PCNU Kabupaten Bantul memanfaatkan Gerakan Dakwah melalui Koin NU. Penelitian ini adalah penelitian kualitatif deskriptif dengan pendekatan studi kasus, lokasi penelitian di PCNU Kabupaten Bantul dan berfokus pada empat MWC NU. Teknik pengumpulan data melalui, observasi, wawancara, dan dokumentasi. Hasil penelitian adalah: pertama, PCNU Bantul melakukan kegiatan sosialisasi kepada masyarakat tentang program Koin NU melalui kegiatan-kegiatan keagamaan (baca: Pengajian, Tahlilan, Yasinan, Manaqiban, dan lain-lain), kegiatan sosialisasi juga melalui brosur/pamflet serta media massa online dan offline dengan melibatkan berbagai elemen masyarakat dan pemerintah di tingkat daerah hingga desa. Kedua, hasil dari Koin NU digunakan untuk kepentingan dakwah Islam mulai dari pemberdayaan masyarakat, pembangunan sarana dan prasarana umum yang meliputi: keagamaan, sosial, kesehatan, ekonomi hingga pendidikan di Bantul. Adapun hambatannya adalah munculnya prasangka sebagian masyarakat negatif terhadap arah penggunaan Koin NU, sehingga mereka memilih untuk melakukan donasi dan sedekah secara mandiri.

Introduction

The success of da'wah does not solely lie in the content format, it must depend on the methods and media used (Adeni et al., 2022). Especially with the development of the times a da'wah is not only focused on conventional media, but in PCNU among Bantul Regency uses the NU Coin movement as a da'wah media. In principle, NU Coin is a medium for the da'wah movement that has succeeded in opening the face of Islam *rahmatan lil alamin* to encourage Islam and create social welfare for mankind by *Ahlus Sunnah Wal Jama'ah*, *Khittah Nahdlatul Ulama*, and *Mabadi' Khoiru Ummah* (Ridho et al., 2022). Where with NU Coin a breakthrough of a new and unique da'wah movement through alms and infaq with a small movement but beneficial to many people.

The da'wah movement through NU Coin has a clear function to create mutual help or cooperation to change social conditions to be helped and become lighter. In this case, the da'wah movement through the coin box media also invites people to goodness in giving alms and alms, so that what is done is all forms of self-awareness. Through the da'wah movement through NU Coin as a medium or with the term infaq sedekah box, in this study, the question arises, why and how do people choose or use coin boxes as a medium for the da'wah movement of infaq and sadaqah (Saifuddin, 2019).

Based on this system, an NU Coin which is under the auspices of the Nahdatul Ulama (NU) Organization drives the program, there needs to be mature action to achieve a goal whose implementation does not come out of a circle. So this NU Coin system has been implemented by several regions. For example, Tulung Agung Regency, East Java has successfully implemented the NU Coin as a channel for alms and infaq, learning from the NU coin movement indirectly the NU coin as an effort to encourage the propagation of a sense of ownership in NU (Mubarok and Ma, 2022). In addition, the results collected from the NU coin are used for the benefit of the organization and society, as well as for the benefit of serving the congregation and jam'iyah NU. For example, for education, health, economy, social, and others according to applicable rules and requires priority handling for the sake of the congregation and jam'iyah. Thus the existence of this NU Coin, so that the Banguntapan Sub-district community can show that the NU Coin box is a very important value in the NU program (Anwar, 2021).

The reason for the PCNU of Bantul Regency to use NU Coin as a medium to mobilize da'wah is certainly unique with careful consideration. But behind the uniqueness of this box is certainly inseparable from the role of PCNU which is very in-depth discussing the NU Coin program as a channel for alms and berinfaq, to empower humanity, especially the people of Bantul Regency and its surrounding areas (Wawancara and Observation, 2022).

Seeing the NU Coin movement managed by LAZISNU Bantul Regency is a da'wah movement built-in support that the NU coin movement will have a huge

impact and influence on the development of NU. Where the process conveys messages from someone to get information to the community or group (Saifuddin, 2019). The NU coin is a channel of alms and infaq which in the word of God and the Prophet's hadith is explained to his people in various ways and signs both verbally and by deed but with the same goal, the view of changing the behavior of mankind for the better (Hamdan and Sahad, 2022).

As with the field results of a multicultural society, the NU coin movement initiated by PCNU Bantul certainly experienced several obstacles to mobilizing the NU Coin to people who were dissatisfied with this movement, for example in implementation, management, collection, and collection (Observation and Interview, 2021). Even though alms and infaq itself are part of the charity applied in Islam, even though it is only charity there are still many people who do not take the box, of course, the goal is as a medium to encourage Kariya charity, because the position of alms and infaq is ta'awun helping each other. The presence of the NU Coin Movement is an effort to help the social problem of poverty that occurs in the midst of society, especially the people of Bantul Regency, especially in providing solutions to social problems in equalizing life to reduce the social burden of the community in the quality of life (Karimah and Supriyadi, 2023). Therefore, researchers are encouraged to examine the Da'wah Movement through NU Coin as a Channel for Infaq and Sadaqah in Indonesia.

The provision of these gifts is a form of concern from PCNU, Lazisnu, and administrators to the poor. Compulsory almsgiving or zakat is number three in the pillars of Islam, after the creed and prayer (Anwar, 2021). Prayer and zakat are two of the other five pillars of Islam that support the solidity of Islam, even the value of one's Islam and faith will be meaningless if he does not uphold prayer and pay zakat, and is likened to having collapsed the joints of religion. With the importance of alms and zakat in the religion of Islam, so given the law in the form of an obligation for every Muslim and one way. In the perspective of common sense, by issuing zakat, two forms of goodness will come to the perpetrator, avoiding despicable acts (read: *mazmumah* morals) and at the same time fostering *mahmudah* morals (Choirin et al., 2023). In its implementation, an innovation or a new model of understanding is needed in the form of a policy, namely the provision of zakat in the form of funds that can be operationalized for productive activities. So it is hoped that the beneficiaries of mandatory alms or zakat will be able to use it for other purposes and it is hoped that it will be sustainable.

NU Coin is PBNU's breakthrough in an effort to increase the channel of infaq and sadaqah, which was established in Sragen Regency, Central Java on April 14, 2017. The launch of the NU Coin movement is used as a pioneer channel for the da'wah movement in the channel of giving alms and giving a million human beings in Indonesia. In accordance with the development of Nahdhatul Ulama, it is known that the activity of the NU Coin movement was initially a simple task for it must be framed

appropriately and suitably. Therefore, by choosing NU Coin as a da'wah movement that has been established in accordance with PBNU Decree: 413/A.II.04.d/10/2019 dated 5 Shafar 1441 H / October 4, 2019. In an effort to try to gain understanding and efforts to fulfill the demands in facing the revolution of the times that continue to change rapidly and quickly from one situation to another. Every citizen has a different position, there are those who get the gift of sustenance from Allah in excessive amounts and conditions, there are also His servants who are blessed with sufficient wealth, and there are also those whose income from the results of the business is sufficient to be used to meet the needs of life in a day. Allah SWT explains for example in the Al-Quran letter an-Nahl verse 71.

Based on the above explanation, the opportunity for Islamic da'wah is open to appear in the role of NU Coin and the like. For this reason, researchers conducted research according to the reality of case studies of life in the PCNU Bantul Regency with da'wah methods through new media (NU Coin).

Method

This research uses a qualitative method with a descriptive case study approach as a research perspective in analyzing the Da'wah Movement through NU Coin as a Channel for Infaq and Sadaqah in Indonesia. Primary data sources were obtained based on direct interviews conducted with PCNU Bantul Regency parties, including the chairman, secretary, treasurer branch members, and other parties who have authority in running the NU Coin program. This research was conducted over a period of six months, starting from May to October 2023. The research area in this paper is in Bantul Regency which includes four sub-districts that have the Nahdlatul Ulama Branch Representative Council (MWC NU), namely: Bantul NU MWC, Banguntapan NU MWC, Pleret NU MWC and Sewon NU MWC. Then, the sources in the research are divided into three types: three people as key informants from PCNU Bantul Regency, twelve people representing each MWC NU board, and eight general public from various backgrounds who act as donors of alms and infaq NU Coin. Then, secondary data were obtained from books, reports, and reputable scientific articles, that are relevant to this research. Data analysis of Miles and Huberman model is used which includes data reduction, data presentation, and drawing conclusions or verification.

Results and Discussion

Da'wah Movement through Nahdlatul Ulama Coin in Bantul Regency

Da'wah as a thought, idea, idea, vision, and mission or as a movement, or activity, will not be far from the values of *amar ma'ruf nahi munkar* (Widoyo et al., 2023). Da'wah activities in Islam are a form of manifestation of divine values (read: Faith and *Ihsan*) in the form of human activities carried out regularly and regularly to influence patterns of thinking and behavior, as well as other forms of human action in

different societal and socio-cultural settings with the aim of realizing the implementation of the values of Islamic teachings from all dimensions of life using certain models and methods (Fahrudin and Islamy, 2022). Social movements have the aim of changing a social condition for the better. Such is the model of the da'wah movement carried out by the Nahdlatul Ulama Branch Management of Bantul Regency. The Nahdlatul Ulama organization has a program called NU Coin. The form of da'wah activities is in the form of alms collected through the distribution of donation boxes to various areas in Bantul Regency.

The NU Coin Movement is an infaq and alms box that is a product of the implementation of the Jombang Nahdlatul Ulama Congress to improve in the fields of socio-economics, and community-based education. Of course, this is a good signal for the community and even the NU (Nahdlatul Ulama) board under the leadership of KH. Aqil Siraj has serious concerns about the welfare of the people, especially Muslims. Of course, this program and activity movement creates a social gap that must be resolved immediately, and as a solution, including through alms, infaq, and zakat. Cooperation by involving the government through ministries and high state institutions, non-governmental (private), and forming an organization (collection) of entrepreneurs from among nahdliyin in order to strengthen and strengthen, and create an order of Muslims who have independence in the social and economic sectors (Indiraphasa, 2023).

In the course of the history of the Indonesian nation, NU was born and developed as a religious organization, the formation of NU is a form of responsibility of the Kyai (Javanese Ulama) towards socio-religious problems, the benefit of Muslims and humans as a whole, the nation, and the state. Problems that arise in the midst of society include economic empowerment. Even with the existence of political parties, the NU organization established a Cooperative center to make loans and voluntary donations every month aimed at providing financing for NU programs from the highest level to the regions, previously NU already had a cooperative center from Jombang-Surabaya or Jember-Surabaya with NU identity cards, as NU members, so that those who have a member card will easily get loans, shopping discounts at stores managed by NU cooperatives. The birth of the infaq and alms box, is interpreted as a form of new breakthrough for the good of many people, since the birth of philanthropy as a pioneer of zakat, infaq, alms, and waqf, in Islamic boarding schools and in the midst of government stands, but even so, the academic discussion alludes to the practice of the NU Coin Movement being able to ease the burden on the government, thus the Nahdlatul Ulama organization has long practiced it in the midst of Muslim society, especially Nahdlatul Ulama residents.

Distinctive Characteristics of the Da'wah Movement through NU Coin

The da'wah movement through NU COIN in the Bantul Regency area is presented with the aim of realizing community empowerment in the social, economic,

health, education, and religious sectors. However, looking at the portrait of events in the middle of the Bantul Regency community, it turns out to get an extraordinary response, namely at this important point. First, the enthusiasm of the community is beyond expectations that only with bills or small change can collect as much as 500 million every month. The people who carry out infaq and alms are not only from the Muslim religion but non-Muslims are also involved in it as in Dlingo District.

Second, it is utilized in the use of free ambulance services that target not only the NU community but the Muslim community from Nahdlatul Ulama, however, it applies to the public, and according to information with Nurdin, one of the Koin administrators as well as the Chairperson of UPZIS, that in its utilization it does not consider who should be served both Muslims and non-Muslims, for example, there has been an accident, the name helping does not have to look at where it comes from and from what religion.

Thus the author tries to analyze the factors that led to the development of the NU Coin movement as an alternative Islamic step, especially NU residents in Bantul Regency. The findings in the field from the results, observations, interviews, and documentation are at least several aspects of why the NU Coin Movement has become an instrument for the development of da'wah, from a practical point of view, from a legal point of view, from a socio-ethical point of view and from an ideological point of view, which is carried out by the Bantul community, where the NU Coin Movement is unique and still traditional in the way it is implemented and managed. Furthermore, the above explanation can be analyzed from various points of view as follows:

a. From a Legal Point of View

In general, from this explanation, there are two basic foundations for the rule of law in carrying out all forms of Muslim movements, namely, naqly arguments or arguments that are based on human thought, as well as activities in the NU Coin Movement that reflect social piety must have a legal umbrella. Thus the NU Coin Movement when examined based on Sharia law (fiqh) is valid (permissible), so the NU residents of Bantul Regency will follow up on the implementation and broadcast to the public to give through a Coin Movement program as a da'wah movement.

The second basis that supports the underlying infak and sedakah movement by NU Coin is the establishment of the foundation of Islamic law and state legal rules that regulate so there is no doubt to accept running it. However, even though all of them have been accommodated into a unified legal discussion, each of them stands on its feet, but it is different from infaq, sadaqah, and other social funds that are legalized including Law No.23 of 2011 concerning the management of zakat infaq and sadaqah which previously went through a revision process from the legislation, namely Law No. 38 of 1999. Furthermore, regulations on the management of infaq and sadaqah have been stipulated in Management Regulations such as PP No. No. 14 of 2014 on how to manage and implement in the field of zakat, infaq, and sadaqah in Law No. 23

of 2011, which is explained to have been stipulated in Management Regulations. 23 Year 2011, which is explained to have been implemented by including a detailed description of the organization requirements, licensing mechanisms, the establishment of representatives, reporting, and accountability of the Amil Zakat Agency (BAZ) and Amil Zakat Institution (LAZ).

Then, the decision of the Minister of Religion of the Republic of Indonesia No. 333 of 2015 concerning Guidelines for the Establishment of Amil (Amil Zakat Institution) LAZ became the basis for Nahdlatul Ulama (NU) to carry out the NU Coin Movement as well as the Islamic propaganda and organizational place of the NU Amil Zakat Institution (LAZISNU) which has undergone a unified process of rebranding NU Care LAZISNU which has been authorized through the Minister of Religion's decision No. 225/2016. NU Care LAZISNU Bantul Regency as the parent organization that oversees the NU Coin Movement has received approval from the regional leadership of the Special Region of Yogyakarta (DIY) with the issuance of the Ministry of Religious Affairs Regional Office of DIY NO. 316/2017. 316/2017. As for the task of issuing its duties based on the decision letter of NU Care LAZISNU Bantul Regency with SK NO. 002/LAZISNU/III/2017. About the authorization and granting of operational permits to the zakat, infaq, and alms management unit of Nahdlatul Ulama in Bantul Regency (Observation and Interview, 2023)

b. From a Practical Point of View

As mentioned above, that some people through the Nahdlatul Ulama Infaq Box (NU Coin), PCNU Bantul does not burden anyone involved to give donations and alms, after seeing the practicality of the NU Coin movement, then with the actions of the implementation of the Bantul Regency PCNU and MWC NU in the Bantul area to be able to overcome social and economic problems and others in society. This step should be instilled in every Muslim person so that one day the soul is called to increase infaq and alms. At this time, the researcher writes explaining there are important points that are used as the basis for why the da'wah movement through NU Coin is seen as a practical movement developed by LAZISNU in Bantul Regency. As for the first point, it is easy to run. The meaning of easy to run is the NU Coin movement anyone can participate in this activity. Because by putting small change into a small box that is kept in the house of each community both from the rich and from the poor and from Muslims to non-Muslims are entitled to have the box. As for the time of implementation, at any time you can put the infaq and alms box, without having to go out and travel outside the house because there are already officers who manage the collection of the infaq box funds, but even so there are still some munfiqs who have delivered the box.

Secondly, all communities have the same opportunity, meaning that all can be directly involved in this activity. Because infaq and sadaqah activities are community empowerment activities and all citizens have the same opportunity to do so. This is

because there are no rules of nilani and nominal that must be submitted. Therefore, the NU Coin movement is in accordance with the teachings of Islam that Muslims are ordered to do infaq and alms, in a state of wealth and poverty, it will not be poor for someone to spend some of their assets for others, so for this reason it can be encouraged and realized through the NU Coin Movement. including data obtained from the results of the collection document from the infaq and alms box which, as is known, is not a type of worship that is mandatory (must be done), instead it has a positive value and is unexpected or unexpected with the acquisition reaching 500 million every month in 2019-2020.

Third, the NU Coin movement is structured and organized in the form of a guidebook. The publication of NU Care LAZISNU organizational guidelines and guidebooks, as a step for reference so that the One Thousand Rupiah NU Coin Movement by PCNU Bantul Regency makes steps arranged with directions in carrying out management has had clear directions, and does not get out of the circle in the opportunity to seek personal gain, and ultimately makes it easy for Muslims, especially from NU to participate and take part in this program.

c. From a Sociological Point of View

Sorokin in the article cited by Tjipto Subandi that all things that are integrated with the nature of the influence of the reciprocal relationship between various kinds of social symptoms that are generated as an example can be seen in signs (symptoms) of the economy with religion, family with legal and economic morals, community movements with politics, and other symptoms. Looking at the NU Coin movement from a sociological point of view can be put forward as steps. First, the existence of group cohesiveness, the cohesiveness of several individuals in a group can be interpreted as a phenomenon where each group has a reason to become one and have a relationship with each other in the group concerned. This reason is able to provide binding including, feelings of belonging, working together, similarities in values and goals, mutual interest, and so on in finding reasons. The more followers to bind the more cohesive an organization is.

According to Parsons, there are four pillars that must be considered in influencing cohesiveness or institutions or groups and individuals, namely culture (culture), social (social), personality (personality), and organism (behavior organism). The da'wah movement through Kotak Infak Sedekah, based on a combination of four points of view that becomes a common sense of belonging as NU citizens, makes the program easy to run because it already has a name or branding and NU label. From the munfiq perspective, which makes the majority of NU residents feel happy and represents that every religious teaching they believe in is in accordance with the rules and regulations of the Al-Quran and Hadith, because the implementation of the Coin Movement as worship, the prioritized intention always starts with good, meaning that every time you want to give, it is intended in your heart to fill the infaq box, or filled

with various typical NU amaliyah such as Selamatan prayers, Sholawatan to Tahlilan. By creating a helping attitude in empowering the people, the NU Coin movement has become a unique attraction.

In addition, the implementation of the NU Coin movement requires mutual cooperation that is directly related to the surrounding community, both the cultural NU community and the structural ranks of the NU management. Making interactions strengthen the cohesiveness of NU residents with the people of Bantul Regency. And supported by the condition that the majority of Bantul people only live in the countryside with livelihoods, farming, and fishermen whose family spirit is still high, which is also now all infrastructure supports with development can be said to have evenly distributed cities to villages. So it is complete without any more reasons to build group cohesiveness into an attraction, for this reason, the community chooses the NU Coin Movement to be an alternative choice to carry out worship that has been taught in Islam in Bantul Regency.

Second, related to religion and the Indonesian economy. Actually, if the economy is good, of course, a country will be safe, safe in terms of crime. Religion is a strong social capital in society. Because religion becomes an adhesive between individuals, groups, tribes, races, and cultures, it contains values that are absorbed collectively. NU as one of the largest religious organizations in Indonesia has great potential in realizing community development, one way is through the NU Coin movement. It can be clearly seen that religious organizations are seen as having the legitimacy, authority, and justification to take care of the community's development.

Third, the characterization of the Kyai character. Kyai is an Islamic religious figure who is able to solve various ritual problems or social problems. In the NU organization, the role of the Kyai figure is needed to meet certain requirements, especially in the religious field such as *tahlilan*, religious lectures, and others as, for example, the message of the Kyai and other Ustadz in memorizing the letters of the Qur'an and mastering the meaning contained in the legal verses therein, understanding the sciences of the Qur'an and hadith, nahwu and saraf science, the science of *usul fiqh* and *fiqh* (Saputra and Muhsin, 2023). The position of the Kyai has a strong following, especially if the Kyai owns an Islamic boarding school, madrasah, and foundation. The position of the Kyai is highly respected and becomes a role model for the community, there is even a kind of unwritten law, especially for Santri, that those who do not obey and have adab to the Kyai, will have fewer blessings in their lives, even though they become smart and rich people (Schmidt, 2021). Therefore, the da'wah movement through NU Coin in the Bantul Regency area is dutifully welcomed by the community and its surroundings, and every result of infaq collection will be used for the benefit and empowerment of the people of Bantul and its surroundings. As previously explained, the meeting was attended by 17 (seventeen) Lazisnu at the sub-district level throughout Bantul Regency with 42,000 boxes collected and the results achieved in the range of 500 million every month.

d. From an Ideological Point of View

Ideology according to Gunawan Setiardjo is interpreted as a set of thoughts and opinions or *aqidah*, *aqliyyah* (which goes through the thinking process of belief) which gives birth to the rules of life, while Ali Syariati defines ideology as a variety of beliefs and beliefs obeyed by individuals, groups, social classes, nations, religions or a particular race. The ideology of the NU Coin movement will be a step aimed at the welfare of society, and the safety of the people in the frame of Islamic teachings, within the scope of understanding *ahl al-sunnah wa-al-jama'ah* to realize Islam which is *rahmatan lil alamin*.

The NU Coin Movement is not merely a part of *infaq*, but behind it is to preserve Islamic practices believed by NU residents as a tradition of *ahlu sunnah wal jamaah*, for example, to send prayers to deceased ancestors, giving alms on behalf of the grave, reward the ancestors they did when entering the *infaq* box. The motivation to gain merit, extend life, quell the wrath of Allah SWT, and the rejection of disasters that become benefits or compensation received by *munfiq* as mentioned in the AL-Quran and Hadith is the next ideology, why Bantul Regency chooses to accept the NU Coin Movement as a *da'wah* in the midst of society, although this seems absurd and not something that is visible to the naked eye, it is not something that can be seen.

The application of the rules of *usul fiqh* reads *al-muhafazat ala al-qadim al-sahih wa al-akhdh bi al-jadid al-aslah* which means maintaining good old things in taking better things, where NU organizations that initially only developed traditionally had to improve organizational governance that was more organized management. Indirectly the NU Coin movement is only incidental, sporadic, and used up once, now through the NU Coin movement with more organized management, implementation, and collection, the benefits can last a long time because everything must be established good communication between the community and other administrators.

As explained above, it can be concluded that the ideological reasons that make the NU Coin movement an option for a place to do *infaq* and alms that was initiated by the Nahdlatul Ulama organization in the NU Care LAZISNU Bantul Regency program and implemented by the community, based on Islam with the understanding of *ahl al-sunnah wa al-jama'ah* which at this time was believed by NU residents. With the rules of *usul fiqh* and the existence of faith in oneself to ensure that one day goodness will be rewarded for goodness and for those who give alms and alms means participating in helping empower humanity and advancing the development of the NU Coin movement program.

Analysis of Nahdlatul 'Ulama Coin Movement in Life Practice

The community groups involved in the NU Coin Movement are community groups affiliated with the Nahdlatul Ulama (NU) socio-religious organization. This can be proven by the leadership of Dr. H. Riyanta, M.Hum as chairman of PCNU

Bantul Regency, while the PCNU Care-Lazisnu organization (read: Lembaga Ami Zakat, infaq dan Shadaqoh NU) as its manager is chaired by Mahmudin, S.Tp. In addition, community groups that are under the guidance of Nahdlatul Ulama (NU) can pull straight threads that, actions, thoughts, and carrying out unity cannot be separated from using the NU-an model.

So using the term proposed by Joachim Wach, about a religious experience within the Nahdlatul Ulama (NU) organization which is divided from two points of view, namely from the point of view of *fikrah nahdliyah* (thought) and from the point of view of *harakah nahdliyah* (movement). In the aspect of thought, Nahdlatul Ulama (NU) has the principles of *tawasutiyyah* (moderation), *tatawwuriyah* (dynamization), and *manhajiyah* (methodology) (Musyarrofah & Zulhannan, 2023). In the principle of moderation, Nahdlatul Ulama has a tendency to minimize and even avoid the concept of extremism, both religious, political, and economic extremism. Religious extremism takes the form of thoughts created by the Jabariyah, Qadariyah, Mu'tazilah, and Shi'ah groups. Economic extremism carries a movement patterned after socialism and capitalism, as well as extremism that takes refuge behind liberalism and communism (Ferdiah, 2022).

While religious knowledge is in the frame of associations carried out through various autonomous / government bodies, agriculture, social culture, youth, and economy, as well as others. In the management of zakat, specifically, Nahdlatul Ulama established Lazisnu in Boyolali, Central Java in 2014, and in 2016 Lazisnu carried out a rebranding process to become NU Care lazisnu by implementing the iSO 9001: 2015 management system with license certificate number 49224 (<https://nucarelazisnu.org>). In this aspect, KH Ma'ruf Amin called for implementing the concept of *harakah nahdliyah lizzakah* (Setiawan and Setyorini, 2022), which is interpreted as an awakening movement of Nahdliyin (read: Nahdlatul Ulama citizens) to implement zakat. It is hoped that this movement can be a driver of income circulation in a particular region so that prosperity is not only felt by the rich.

The above verse provides a clear explanation for servants who have a tendency to accumulate wealth and use it for themselves. Not giving some of their wealth for the benefit of someone (poor) who is in trouble and is in need of a helping hand from who? Therefore, the Qur'an teaches that alms performed by a believer have the potential to create social welfare and justice and narrow the social gap in society. Abdurahman Wahid (Gus Dur) in his book entitled *My Islam, Your Islam, Our Islam* explains that the experience of Islamic economics must have moral values or values and be used to realize social justice to fight for the fate of the little people and the interests of the people.

In the implementation of infaq and sadaqah by NU Coin Bantul Regency, before the congregation, the majority of whom are people in rural areas and active in majlis ta'lim activities, according to Muhaimin's statement, he started the conversation with a question to the ladies and gentlemen regarding whether or not they objected to setting

aside their assets outside of their daily needs to be infused and donated through the NU Coin Box. Then, the congregation with a unified voice said "no objection and willing" to channel it through the NU Coin Box. From the thought of this view, the men and women have made an agreement to put their money into the NU Coin Box that has been prepared previously by PCNU Bantul Regency in various places of worship (read: mosques and mushalla) and the homes of residents who become coordinators in each NU branch board. The money that has been collected and put into the box will be taken by the NU Coin Box administrator, usually in charge of the Muslimat and Fatayat NU (read: Muslimat and Fatayat are autonomous bodies of women in the NU Organization), because the influence of women is considered to have the ability to carry it out and have enough time to do it (Observation and Interview, 2023).

As a form of religious movement, analysis carried out in the context of religious experience in the field is considered to be unable to interpret its practice as a whole, especially the analysis of interests and actors. Added to this is the intersection of policy and political interests in it. As a religious social movement that has a fairly wide scope, especially in Bantul Regency, at least Riyanta uses the logic and reasoning of power, both the power within the PCNU structure in Bantul Regency, as well as that in the Regional Government at the Regency level. Thus, the two models of power ultimately allow for the creation of accelerated change through regulatory policies and political charisma.

In relation to this, especially in describing the figures or actors who have a role and contribution in implementing the infaq and sadaqah movement through Kotak NU Coin and the social changes that arise, the author gets two descriptions, namely the analysis of the actors involved, and the hegemony they apply. The analysis of actors or figures is carried out to gain an understanding of the figures involved, both those who influence and those who are influenced, as well as elite and mass actors. Meanwhile, hegemony analysis was carried out.

In mobilizing the NU Coin box movement, the main figures are the leadership structure of PCNU Bantul Regency to the branch level, Lazisnu and volunteers consisting of Muslimat and Fatayat, as well as the general public who are willing to participate in the NU Coin movement. Volunteers in the NU Coin box movement are people who have direct contributions to the field because they interact with the wider community. Then, there is also the role of local government, starting from the regent, and village head to the RT / RW level who have ideological affiliation and interests with NU in the Bantul Regency area.

The NU Coin box movement also uses salafiyah (read: traditional) Islamic boarding schools as a base for movement and socialization. Given that in the Bantul Regency area, there are many large Islamic boarding schools that are under the auspices of Nahdlatul Ulama structurally and culturally. Coupled with the figures of Masyayikh and Kyai (read: religious scholars or pesantren leaders) who become

figures and have leadership charisma for students whose numbers can reach tens to hundreds of thousands. This means that the NU Coin box movement has indirectly gained social capital in the community, which comes from the charisma of the clerics. Thus, the NU Coin box movement in Bantul Regency in particular does not have significant difficulties in conducting socialization through religious pulpits or recitations.

In carrying out the socialization of the NU Coin Box movement in Bantul Regency, the management usually communicates with several elements, both from the local government (read: regent and DPR) and the private sector. Communication is carried out in several forms, such as on the sidelines of seminars or briefings for religious figures by the Ministry of Religious Affairs of Bantul Regency, mosque inauguration events, and national dialogues. For example, a member of the Bantul Regency DPRD is one of the administrators who drives the NU Coin Box. Taking advantage of his position as a politician and having power, he admitted that he often socializes the NU Coin Box movement to the public and his sympathizers every time he makes a working visit to an area. Even in his personal room or office, there is a NU Coin Box which he admits to deliberately placing as a form of socialization to fellow members of the Bantul Regency DPRD.

Then, the implementation of the NU Coin Box movement in the field is not only carried out by the PCNU membership structure, Lazisnu, and volunteers. But there are also government officials. The function of government officials in the NU Coin Box movement is to guarantee the legitimacy of the infaq and alms movement, as well as a form of cooperation between 'ulama (read: religious leaders) and umara' (read: leaders) in realizing the success of Islamic da'wah to the community through the NU Coin movement. According to Muhaimin, if the NU Coin movement is not supported by the local government (read: Regent, DPR to village head), then it is certain that the results will not be able to match what is expected and certainly take a long time to succeed. This is in accordance with the explanation given by KH. Said Aqil Siroj Chairman of PBNU, that Nahdlatul Ulama has made efforts to assist the government in empowering the people and reducing poverty through programs created by NU, including through the NU Coin Box.

In the end, through cooperation between the two parties, the infaq and alms movement through the NU Coin Box succeeded in bringing about positive social change in a fairly broad scope in Bantul Regency. Among the changes resulting from the NU Coin movement whose results can be enjoyed directly by the people the construction of the MWC NU building in Banguntapan Subdistrict, the construction of the new Muslimat NU building, procurement of ambulance facilities and infrastructure, to opening businesses in the rural areas, and has received good response and appreciation so that it is welcomed by the Executive Board of Nahdlatul Ulama (PBNU) as a form of independence/success in running the NU Coin movement program in the Bantul Regency area.

Through the procurement of ambulances from the collection of the NU Coin alms movement, it is hoped that the general public who are suffering from illness and need fast and precise treatment can use the ambulance service for free (read: free of charge). In addition, the use of funds from the NU Coin infaq and alms movement is also intended for the benefit of Santuna in the form of assistance in the form of services or cash to certain people who suffer from serious illnesses and have difficulty financing treatment and hospitals through Lazisnu administrators. The amount of funds given ranges from 500 thousand to 1 million rupiah/patient. People who experience illness and are given assistance are usually those who seek treatment at health clinics health centers or hospitals that have affiliations or relationships with Nahdlatul Ulama structurally and autonomously (Observation and Interview, 2023). This is because Nahdlatul Ulama in recent decades, besides focusing on religious issues, radicalism and intolerance, human rights violations, social inequality and poverty, and environmental issues, has also made health issues a priority program, plus the world and Indonesia are experiencing the Covid-19 pandemic.

Through the infaq and alms movement of NU Coin in Bantul Regency, it turns out that the results can also be used to provide honorariums to Quran teachers and mosque marbot. Quran teachers and marbot are actors who have a major contribution to the journey of Islamic propagation in the community. However, their existence and contribution sometimes receive less attention from the government and the community where they live. Marbot mosques have a role in maintaining cleanliness, security, and the implementation of worship in mosques and mushallas, and they are also a milestone in the struggle for NU's Islamic da'wah where the Koran teachers and marbot are direct witnesses to community problems in the field. However, Lazisnu cannot mention the honorarium budgeted for Quran teachers and the mosque.

The results of donations through the NU Coin infaq and sadaqah movement are also donated to education programs. According to the Chairman of NU Care-Lazisnu PCNU Bantul Regency, Mahmudin, the socialization and fundraising process is carried out through cooperation with private retail stores, namely Indomaret under the name "Peduli Berbagi". The funds that have been collected will later be channeled to support teaching and learning facilities, mobile libraries, sanitation facilities, and school building repairs. On another occasion, Mahmudin also said that currently, the PCNU of Bantul Regency through the NU COIN infaq and alms movement has succeeded in building a Madrasah at the elementary and junior high school levels with ahlusunnah wal jamaah an-Nahdliyah principles. Mahmudin admitted that the madrasah is directly under the auspices of the Ma'arif NU Education Institution of Bantul Regency.

Obstacles in The Nahdlatul 'Ulama Coin Da'wah Movement

As for the obstacles found in the Bantul Regency NU Coin program: first, the community is considered to still have a fairly low level of awareness in doing infaq

and sadaqah, especially through NU Coin Bantul Regency. In the implementation of the process of collecting NU Coin funds in the Bantul Regency area, especially covering the four Bantul NU MWC areas, the results were not optimal enough. Considering that the potential of infaq and sadaqah funds from the four regions is actually large, this is a motivation for all PCNU Bantul administrators to carry out socialization activities for the steps of the NU Coin program and move to collect infaq and sadaqah funds from the community. In addition, there are a large number of institutions or organizations engaged in the empowerment of zakat, infaq, and sadaqah, even these institutions were established earlier than those owned by Lazisnu through NU Coin, for example, LazisMU which was initiated by the Muhammadiyah organization. So directly, the purpose of the community in doing infaq and sadaqah will be concentrated not only on NU Coin Lazisnu, but also on others.

Secondly, it has not been maximized in carrying out activities to collect funds from the community, in addition to the limited number of human resources, the location of fund collection is quite far away. Then, there is still no perfect schedule for determining the time for collecting funds from the community. In the statement of the Muslimat NU administrator who is also an infaq and alms fund collection officer said that fund collection has been scheduled, namely for one to three months once. However, due to the busyness of some administrators in taking the results of infaq and alms funds that have been collected in the area, in the end, the recapitulation does not run according to the predetermined schedule.

Third, Lazisnu Bantul Regency, as explained above, said that among the obstacles in collecting infaq and sadaqah NU Coin funds is the number of Human Resources (HR) in charge of managing NU Coin funds in autonomous regions. This is because each of the administrators has other activities/jobs that cannot be left at any time, even if they have to be present in the implementation of taking funds to the community, waiting for the weekend off. So the Lazisnu Bantul Regency finally took the step to ask for help from other NU administrators or autonomous bodies, in order to maximize the Bantul PCNU NU Coin program. So that it must be done twice, starting from scheduling to picking up funds by the management when the time is free to the homes of donors or muzakki, and it can also be done by cooperating or recruiting officers who come from outside the Lazisnu MWC NU Bantul Regency management by using a wage system (salary).

Fourth, the condition of the NU community, the majority of which is the lower class living in rural areas, working as farm laborers and farmers, going to the fields, so that they are in a disadvantaged economic condition. Making the collection of infaq and alms funds cannot be done evenly, a small part of the community cannot carry out infaq and alms. Then, there are also obstacles that the community still does not understand the difference between zakat, infaq, and sadaqah, this then becomes the task of Lazisnu administrators to conduct socialization programs and literacy of religious knowledge more deeply to ordinary people in these rural areas.

Fifth, the COVID-19 pandemic, which is easily contagious and dangerous to human health, has spread from the city center to remote villages, which has affected the community's economy. Then, the mobility or movement of the community is also limited by government regulations, so it has an impact on the socialization and collection activities of the NU Coin infaq and alms funds in several areas of the Bantul Regency. The solution that can be done by Lazisnu administrators is to carry out the socialization process through mass media and digital media as an alternative way of implementing the NU Coin program. Among them can create Instagram and Facebook accounts whose members are administrators and the content presented is in the form of programs and activities from the use of the NU Coin infaq and alms program that has been collected and utilized for the needs of the people. Then, Lazisnu Bantul Regency also uses or creates a virtual wallet in the form of opening an online bank account which is then integrated into NU Pay and through other infrastructure in the form of writing links, funds, and if possible, it can also collaborate with dhuafa wallets, in order to maximize the socialization and acquisition of NU Coin infaq and alms funds.

Sixth, there are differences in opinion, communication, and coordination. People who become administrators and officers in the same organization, NU, they come from different backgrounds. Education, environment, insights, ideas, and ideas that ultimately lead to debates in technical matters and the implementation of the NU Coin program from socialization to the use of funds for the benefit of socio-religious, education, health, and natural disasters. So good communication and consensus deliberation is needed to resolve the cross opinions that occur among Lazisnu Bantul Regency administrators regarding the NU Coin program. With a good communication and deliberation process in reaching a consensus among Lazisnu administrators or members, it is hoped that the potential for conflict/friction due to differences in views and ideas/ideas of each board can be neutralized. Of course, this issue must also receive serious attention from the leadership of Lazisnu and PCNU Bantul Regency in the hope that members with conflicting views and ideas can be psychologically approached in the form of coaching and listening to the aspirations conveyed for the success of the Bantul Regency Lazisnu NU Coin program.

Seventh, in the implementation of the infaq and sadaqah program of NU Coin Lazisnu Bantul Regency, other obstacles were found in the form of the inactivity of several managers of the zakat, infaq, and sadaqah network or (JPZIS) which had an impact in the form of obstruction of the implementation of fund collection. JPZIS is an institution/management body that is at the village level by overseeing boarding schools, madrasah diniyah, tsanawiyah, aliyah, and muallimin (universities), as well as other institutions. Effective communication is needed in approaching JPZIS to move and work together, so communicators act as the main coordinators in each NU branch board in a particular area. The coordinator at the JPZIS level (branch board) can be a community leader (read: kyai and ustaz) who is a role model in the village and this is a characteristic of NU residents who send dawuh (carry out orders) to drive the

socialization and collection of infaq and sadaqah NU Coin funds in various regions, especially rural areas.

Conclusion

The NU Coin Movement is PBNU's breakthrough effort to increase the channel of infaq and sadaqah. The launch of the NU Coin Movement is used as a pioneer of the Da'wah Movement in the channel of giving and giving alms to a million human beings in Indonesia. Therefore, choosing NU Coin as a Da'wah Movement has been determined in accordance with PBNU Decree: 413/A.II. 04. d/10/2019 Dated 5 Shafar 1441 H / October 4, 2019. PCNU Bantul Regency carried out socialization activities to the public regarding the NU COIN program through religious activities (read: Pengajian, Tahililan, Yasinan, Manaqiban, and others that are characteristic of NU practice), socialization activities were also carried out through brochure or pamphlet media and online and offline mass media (read: The results of the collection of funds from NU COIN are utilized for the benefit of Islamic da'wah in the form of community empowerment, construction of facilities and infrastructure covering: religious, social, health, economic to education in Bantul Regency; The obstacle found in implementing Da'wah through NU COIN is the emergence of negative prejudice in a small part of the community regarding the direction of utilization of NU COIN collection results, so they choose to carry out infaq and sadaqah independently.

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