

Charitable Donations on the Street of Sungai Tunjang Village, Cerbon District, Barito Kuala District 2000-2022

Wahdah^{1*}, Rochgiyanti², Daud Yahya³

^{1,2,3}History Education, Faculty of Teacher Training and Education, Universitas Lambung Mangkurat, Indonesia

*correspondence email: 2010111120013@mhs.ulm.ac.id

Received 18 January 2024; Received in revised form 17 March 2024; Accepted 20 April 2024

Abstrak

Kegiatan berbau keagamaan memungkinkan mereka untuk dapat mencukupi dana pembangunan yang secara tanpa disadari sudah menjadi mekanisme suatu ladang pekerjaan yang berjalan, yang seharusnya murni guna untuk kepentingan bersama. Tujuan penelitian untuk mengetahui latar belakang dan dampak kegiatan sumbangan amal di jalan Desa Sungai Tunjang, Kecamatan Cerbon, Kabupaten Barito Kuala Tahun 2000-2022. Artikel ini menggunakan metode sejarah terdiri atas heuristik, kritik, interpretasi, dan historiografi. Hasil penelitian menunjukkan sejak tahun 2000-an sudah ditemui kegiatan sumbangan dalam pembangunan masjid/mushola di jalanan. Sumbangan amal terjadi karena dilatarbelakangi minimnya dana yang diperoleh dari hasil kumpulan masyarakat setiap rumah untuk melakukan pembangunan mushola di Desa Sungai Tunjang. Dampak positifnya untuk membangun kesadaran masyarakat bahwa kegiatan pencarian sumbangan di jalan raya tidak boleh disalahgunakan untuk kepentingan pribadi. Dampak negatifnya memberikan rasa resah dan kesulitan karena kurangnya dana untuk melaksanakan pembangunan, sedangkan dana pribadi tidak ada serta menghambat perjalanan bagi pengguna jalan yang tidak memahami adanya kegiatan keagamaan.

Kata kunci: sumbangan amal, keagamaan, pengumpulan dana.

Abstract

The religious activities allow them to fulfill the development funds that have become a mechanism for a running job field, which should be purely for common interests. The purpose of the research is to understand the background and impact of the contribution of religious activities on the road of Sungai Tunjang Village, Cerbon District, Barito Kuala Regency, in the years 2000-2022. This article uses the historical method, consisting of heuristics, criticism, interpretation, and historiography. The research results show that since the year 2000, contributions have been found in the development of mosques/musholas on the road. The contributions occurred because the funds received from the community's collection for each house for the construction of musholas in Sungai Tunjang Village were insufficient. The positive impact is to raise public awareness that the search for contributions on the highway should not be misused for personal interests. The negative impact is to create a sense of resentment and difficulty due to the lack of funds for implementation, while personal funds are not available and slow down the journey for those who do not understand the existence of religious activities.

Keywords: charitable donation, religious, collection of funds.

INTRODUCTION

Islam is one of the official religions and is recognized by the Indonesian government, even Islam is the majority religion adopted by the community. With such

conditions, the values and teachings of Islam certainly spread in every line of social life. This can be easily found when there are religious activities undertaken and upheld by every Muslim. These

religious activities can certainly be felt and seen by Muslims themselves and people of other religions. Like the call to prayer before the obligatory prayer, of course, not only Muslims can hear the call. However, non-Muslims also hear it. With this plurality, every Indonesian citizen is required to have high tolerance (Azka, Fernanda, & Natanael, 2023).

According to the results of the latest census conducted by One Data of the Ministry of Religious Affairs of the Republic of Indonesia in 2022, the number of Muslims in South Kalimantan reached 4.054.044 people out of the total number of religions practiced by 4.178.289 people. From this very large number, there is no doubt that the Indonesian Muslim community has the potential for enthusiasm and has great attention to Islam, although in social life the teachings of religion have not been fully reflected in the pattern of behavior and lifestyle (Badan Pusat statistik, Kabupaten Barito Kuala).

This potential and religious spirit then encourages Muslim communities to build and establish mosques/mosques as facilities and centers of community worship activities in various places. It is not uncommon for people to choose to ask for funds to simply renovate the mosque/mushola so that it becomes a center of worship activities that is comfortable, beautiful, adequate and sometimes even has a luxurious

impression. The mosque/mushola building is a unit and center of activity that requires funds to finance construction, maintenance and development. In addition, there are administrators within it who need to be hired for its management.

Religious activities wrapped in social values are not only felt by Muslims, but non-Muslims also feel the consequences. This activity is called donation, the core value of this activity is to invite individuals and groups to help each other without coercion. However, it is often misused by certain individuals who are certainly wrapped in personal interests. The point is that these individuals are trying to find rupiah coffers or become a field of work from activities that are actually purely for the benefit of others.

On the other hand, it is a common problem that financial management in some of these mosques/mushola is still relatively weak. This condition is caused by several factors, including: 1) Poverty, 2) A lack of faith and piety, 3) ignorance of fund management, 4) distrust of the community, and 5) untidy financial administration. These conditions can cause the mosque/mosque to have no activities related to the development of the community, experience a lack of funds, even more concerning that the mosque/mosque building which is still

under construction or renovation is not completed (Munawarudin, A. 2019).

Sungai Tunjang Village is one of the villages located in Cerbon Sub-district, Barito Kuala Regency, South Kalimantan Province. Administratively, the capital of Kecamatan Cerbon is located in Bantuil Village with an area of 206.00 km². Based on data from the Population and Civil Registration Office of Barito Kuala Regency, the population of Kecamatan Cerbon is 10.116 people consisting of a male population of 5.153 and a female population of 4.963. The population percentage is 100.00 with a population sex ratio of 103.83.

From observations made in Sungai Tunjang Village with several community leaders, including the head of the donation committee, road users, and the surrounding community, the number of donation collectors in the village is more than 10 people. In this case, the donation solicitors certainly do not necessarily carry out their actions without any reward. This activity is used in a cooperative relationship with the party or person in charge, for example a foundation/boarding school from the construction of a mosque which later the foundation will give a percentage of 20 percent to the fundraiser from the total amount of revenue (Putri, K.S, 2019).

Based on this background, this paper aims to determine the background of the emergence of charitable donations

on the road of Sungai Tunjang Village, Cerbon Subdistrict, Barito Kuala Regency in 2000-2022 and the impact of charitable donation activities on the road of Sungai Tunjang Village, Cerbon Subdistrict, Barito Kuala Regency in 2000-2022.

In this research, the problem that arises is the urgent need that makes them driven to carry out this charitable donation activity. Especially people who do not have a steady income, do not have adequate skills and education, then it requires them to choose to make donations with the advantage of being able to increase the mushola's income for repairs and get a percentage of the proceeds. To find out why Sungai Tunjang villagers make charitable donations in their village, Coleman (1990) rational choice theory is suitable. In rational choice theory, it states that individual actions lead to a goal and that goal is an action determined by the value or preference of choice (Rejeki, S. 2016).

The usefulness of this research in providing useful information covers at least two aspects, namely theoretical and practical. Theoretically, it is expected to increase knowledge about the history of charitable donations on the highway in Sungai Tunjang Village in the period between 2000-2022, In addition, it can contribute to the development of social theories that are useful for intellectual knowledge in the field of History and serve as a reference or reference material for

researchers who will conduct more in-depth research on the same issues in the future. Practically, it is hoped that it can be useful for the government in providing input and suggestions to the central government and local governments on policies that will be made around the issue of implementing charitable donations on the highway. In addition, for the community to be able to understand their rights and obligations as donation requesters as well as road users to help maintain public order for activities that are achieved for the benefit of others. There are several previous studies that discuss these charitable donations in various regions. First, the study entitled "The Risk of the Social Phenomenon of Charitable Donations on Jalan Raya Jember is Like Two Edges of a Knife", this research was conducted by Azka et al in 2023. The results of his research show that there are two risks that accompany the phenomenon of charitable donations on the highway, the construction of the mosque will continue, but on the other hand, people will commit dishonest acts, such as taking or putting large amounts of money into their personal pockets.

Second, Mauliza's (2021) study entitled "Fundraising in the Construction of Mosques in the Perspective of Infaq and Alms Agreements (A Research at the Al-Falah Grand Mosque, Pidie Regency)". The results showed that the infaq and sadaqah fund collection system was obtained from

deducting civil servants' salaries in the Pidie region, However, the infaq and alms funds that have been collected have not been budgeted for the construction of the mosque. In this case, there is no fundraising effort applied by the mosque construction committee to persuade the community to provide infaq and alms for the construction of the mosque, as a result, the collection of infaq and sadaqah each year does not reach the specified target.

Third, study Saleh dkk (2014) titled "Begging Tradition: The Struggle between Economy and Religion: Study of People's Begging Behavior in Demak". The results show that the perpetrators of begging, known as "wama-wama", are motivated by economic and religious motives. This economic motivation relates to how to earn money easily, using little capital, and earning a large profit. The religious motivation relates to the perception of the perpetrators who believe that what they are doing is part of religious propagation.

Fourth, study Safitri (2021) titled "Maslahah Review of the Implementation of Government Regulation of the Republic of Indonesia Number 29 of 1980 concerning the Implementation of Collection of Donations (Case Study of Searching for Funds for Mosque Construction on the Highway of Ponorogo Regency)". Research results show (1) The implementation of licensing on some

fundraisers on the street is still not in accordance with *masalah ammah*, because it can violate public order. In addition, some fundraisers do not provide accountability reports. This deviates from the *tashisinyah* level of *hifdz al mal*. (2) The business of collecting donations on the street is not explicitly regulated in Government Regulation No. 29 of 1980.

The gap between the desired situation and the situation that occurs makes researchers interested in examining the people in this religious activity as an economic fulfillment and to obtain income for the construction of *mushola* in Sungai Tunjang Village through the implementation of charitable donations and to outline the good impact on people's lives from the prevalence of these activities.

METHOD

The method used by the author in this research is the historical method. This writing method uses systematic rules with steps, namely *heuristics*, *criticism*, *interpretation*, and *historiography* (Anis & Susanto, 2023).

The first stage of this research is *heuristic*. At this stage the author collects materials or searches for data sources, both written sources, material sources, and oral sources. Researchers went directly to the field to explore data sources and make observations in the field, namely *Mushola Al-Fajar RT.02* and

Mushola Nurul Islam RT.03 located in *Sungai Tunjang Village*. In oral sources, the author conducted interviews with figures who have a connection with the history of social life and the development of this charitable donation activity. These figures are the head of the donation committee, the person requesting the donation, and people who know and have made donations in the past in *Sungai Tunjang Village*. Object sources obtained in the form of an old *mushola* building that is being renovated as a place of worship and religious activities. Written sources are obtained from financial records of incoming funds whose source of fundraising is obtained from donation activities on the highway and in markets (Ravico dkk, 2023).

The second stage, after doing *heuristics*, the next step taken by the author is *source criticism*. *Criticism* or *verification* is a test of the validity of sources found and used critically. *Criticism* is divided into two, namely *external criticism* and *internal criticism*. This data was obtained from field research activities carried out on December 15-26, 2023. The data contains the social life of the community and an overview of donation activities in the two *mushola* in *Sungai Tunjang Village* (Abbas, I. 2014).

The third stage in this research is *Interpretation* or *interpretation*. At this stage, the author interprets the historical facts obtained from *source criticism*. In

the interpretation stage, the researcher relates the data that has been obtained to the research topic so that a reliable historical fact can be found. Interpretation is carried out by the author by comparing and connecting facts that have been obtained from oral sources and written sources and then compiling a study of the results of the interpretation into a systematically arranged form of writing regarding the implementation of charitable donation activities in 2000-2022. (Wahidah ddk, 2021).

The last stage is historiography, which is historical writing. Historiography is rewriting the presentation, or reporting the results of historical research that has been carried out. Writing the results of historical research should be able to provide a clear picture of the research process from the beginning (planning phase) to the end, namely drawing conclusions (Abdurrahman, 2007).

RESULTS AND DISCUSSION

The Background to the Emergence of Charitable Donations

Data from observations in the field can be described by the author that this charitable donation began in the 2000. The efforts of the community to make a place of worship that is comfortable and can function properly make the community flock to do various ways to be able to realize efforts in obtaining funds from outside. This is often found on the

highway in the form of activities asking for charitable donations in building mosques/mosques, one way of seeking funds with conspicuous attributes such as posts on the edge of the road. Usually, donation solicitors use the attributes of mosque toa, sound system, traffic cones, fishnet-like nets that are pointed across to motorists on the streets and large billboards, this describes the mosque/mushola that will be built or renovated.

The phenomenon of collecting donations on the street was also found in Cerbon Sub-district, in Sungai Tunjang Village. There were 2 donation collectors in the village, namely for the repair of Mushola Al-Fajar RT.02 and Mushola Nurul Islam RT.03. From initial observations, the request for donations arose because of the repair of the mushola which required funds of around IDR 300.000.000-500.000.000 million. The number of people asking for donations is around 10-15 people. There was little or no assistance from the local government. Therefore, this development relies solely on community self-help.

In practice, there are at least two roles played by people who participate in social activities known as donation solicitors. The two roles are the speaker or guide and the recipient of the community's helping hand as a donor of funds (Irsyadi & Hanifiyah, 2021).

Some of the factors that influence the behavior of beggars or beggars are social factors, such as low education levels, economic factors such as lack of formal employment, and cultural factors including physical limitations and heredity. When viewed from the framework of social dramaturgy theory, there is a front stage and a back stage for these alms seekers. The socio-economic condition of the front stage beggars is that the beggars show themselves as poor people so that they look worthy of pity and donations. The backstage resulted in findings of a high level of income earning (Damayanti, Arsal, & Sulaha, 2016).

The existence of crop failure certainly has an impact on the economy, where the majority of the residents of Sungai Tunjang Village are almost all farmers, some are traders, gardeners, fishermen but these are only side activities. People starting donations must also have a license.

In positive law in Indonesia, the activity of soliciting donations for mosque construction on the highway is a type of donation collection business activity that requires official permission from the authorized official. These licensing provisions are contained from the level of Laws, Government Regulations, Ministerial Decrees, to Regional Regulations with predetermined procedures. This means that as long as no permit is granted, the activity of seeking donations on the

highway is prohibited. In fact, if violated, the organizers of this activity can be subject to administrative sanctions to criminal sanctions which are included in the category of violations.

For some people, begging is more desirable than other professions because just by extending their hands to members of the public, they can get a considerable amount of money without having to put in much effort. Society in general views that beggars are identical with people who look untidy, their hair is unkempt, their faces are dull, their clothes are all shabby or torn, which can be used as a means to express their destitution, and can attract people's compassion to them. (Zalikhah, 2016).

Based on interviews in the field, the heads of donation collectors are gathered throughout South Kalimantan in an activity called PUB (Collection of Money and Goods). In this case AS said PUB is a place for proposers who want to find funds by submitting proposals with the provisions of the procedure only limiting as much as IDR 500.000.000 million. If you exceed the budget, you must be willing to receive a tax of IDR 2.000.000 every 3 months. As for this license related to donations, it is still troubling for the community, because there is no legislation regulating donations on the highway, so the inability of the community to obtain funds quickly, they still carry out this donation activity with

efforts to control donation requesters not to make excessive attributes that can interfere with the road.

Giving wages in the most important Islamic concept is the concept of suitability in giving agreed wages. Where the provision of wages to workers who apply the principle of suitability in wages reflects that the business is managed by people who apply the concept of justice in providing wages for their work. (Saputra, D. 2019).

The funding obtained from local government assistance was very small or non-existent, so this development relied solely on community self-help. This makes it clear that those asking for donations will not necessarily do so without something in return. According to the interview results, around IDR 30.000-50.000 per day is given to individuals. Only a few actually carry out this form of gotong royong as a form of voluntary help without expecting anything in return. In addition, the problem of financial management is still relatively low, this is found in the field, the community does not yet have knowledge of financial management and professional management, so that from the existing records due to lack of careful planning.

Analysis of the results of research while in the field, based on information obtained through interviews, the researcher obtained several findings as described above by being relevant to the

theory of rational choice, namely as follows the theory of rational choice emphasizes 2 things, namely actors and resources. The actor here is a donation requestor who has a certain goal so that the mushola construction fund can keep running. It is not without reason that for them the work is not so difficult. Because, it is not capital that is needed for this work but only energy and courage with the aim of continuing to build a comfortable place of worship.

This theory emphasizes actors as individuals who carry out an action, resulting in social change. The findings in the field are that, when donation-seekers choose an option to survive in a condition of no fixed income and their desperation, due to the lack of funding for the construction of prayer rooms, especially affected by crop failure, most of whom work as farmers. This is an action that can make changes in the community, namely the emergence of this activity is a rational choice for the construction of the mushola to run. The connection with rational choice theory is that every choice chosen by donation requesters to be used as a reason to get money is considered rational because it makes them try to continue to carry out donation activities both in the form of goods and money. The community through deliberation acts deliberately to achieve goals, the main goal is to keep the mushola development fund running, in addition to what has been conveyed by

the donation committee that small or large results obtained will still get a percentage or share of these results. This activity is a form of rationality with the background of the donation requesters themselves varying, while the resources here are things that are controlled by the actors, in which they have interests. The enthusiasm of this donation activity can be seen from the fact that it is carried out from morning to evening and every day, there is a division of roles between the mc who holds the microphone to attract the attention of road users from afar to be heard and members who receive money that is dropped on the road, there is a representation of mutual cooperation, some volunteers without being paid to help, they admit that this action is deliberate so that the acquisition of donations is quickly collected. The action of asking for donations according to road users where it is a rational choice that donation activities refer to activities for religion with the construction of places of worship.

Impact of Charitable Donation Activities

Contributions can also be said to be contributions to the government that can be imposed on certain groups and for certain groups as well. This compulsion is juridical and economic. If in Article 1 Letter of Law Number 34 of 1964 concerning the Compulsory Insurance Fund for Road Traffic Accidents, compulsory

contribution is an annual contribution that must be paid according to/based on this law and/or its implementing regulations. Based on the results of the interview, it is undeniable that this donation activity gives concerns from several parties, for road users it is a good activity for religious activities, building places of worship, but activities on the highway in terms of security, can disturb public order. In addition, this activity, in organizing the wage system, is still a matter of discussion by some parties that there is a fixed or voluntary distribution per day based on the day's income. This has led to some opinions in the community that the profit from the requesters continues, while the funding cash is still always lacking because it is divided by the agreed upon reward, making the donation activity will last a long time to fulfill the necessary needs (Aldamayanti, Ardi, dan Wulan, 2019).

Mosque fundraising activities on the highway are not done in almost every mosque. To minimize the practice of such activities, some regions issued their own local regulations aimed at all mosques in each region not to collect development donations on the highway. There are clearly some negative impacts such as disturbing road users and giving a negative impression with arguments for the benefit of Islam (Rahmatullah, 2020).

This donation collection activity can be beneficial on the one hand and detrimental on the other. The positive

impacts are: a) building public awareness that the activity of seeking donations on the highway should not be misused for personal interests, b) can provide the influence of an activity in helping to obtain funds during a period of crop failure, and c) can be taken into consideration by the authorities in formulating policies in order to prioritize other interests that are not in line for comfort and safety in traffic activities.

In addition, this also has a negative impact, namely:

- 1) For the person asking for the donation, it gives a sense of anxiety and difficulty due to the lack of funds to carry out development, while personal funds are not available.
- 2) For road users, it can hinder travel for those who do not understand the existence of religious activities, because the road users are not all Muslims and often in practice regret the income that has been obtained, some of it is set aside for the compensation of the donation requesters, making the construction process take longer to complete.

There is still a group of people who actually see activities in religious life more in their work ethic as something that is absolutely necessary to be carried out, so that religious activities for a group of people are a standardized social system and cannot be changed anymore. As a result, this group of people considers that

there is absolutely no need to think about and overhaul these religious activities, so that activities labeled religion appear as something absolute and correct according to the views of this group of people. Thus, the perceived impacts and trends above are clearly demonstrated in the lives of the community groups seeking charity for the construction of mosques on the highway (Holis, M. 2017).

CONCLUSION

Based on the findings regarding charitable donations on the road of Sungai Tunjang Village, Cerbon Subdistrict, Barito Kuala Regency Year 2000-2022, there are several things that researchers can conclude, namely the first emergence of charitable donations starting from the year 2000. Kegiatan ini muncul dilatarbelakangi oleh minimnya dana yang diperoleh dari hasil kumpulan masyarakat setiap rumah untuk melakukan pembangunan mushola di Desa Sungai Tunjang, Kecamatan Cerbon, Kabupaten Barito Kuala, Kalimantan Selatan. This can be in the form of money and seeds (crops). But as time goes by, the community cannot afford to rely on community self-help, then assistance from the government is very small and requires them to look for other alternatives so that the construction and maintenance costs of the mushola continue. In addition, financial management issues are still relatively low. The required funds require as much as IDR 300.000.000-500.000.000

million. The acquisition of such a large amount of funds made the community experience a dilemma, whether the construction of the mushola should be postponed by only expecting assistance from the results of submitting proposals and donors or the construction process should be continued by taking effective and efficient ways. In some areas, the decision to overcome this lack of funds is to search for donations on the highway. In addition to being considered easy, the search for donations on the highway also always brings in income every day even with uncertain income. In the licensing process, it is still found in the field the complexity of all the procedures specified. Because as long as there is no permit given, then this charity donation activity is a prohibited act. The condition on the highway is a consideration if it does not have an official permit, then when Satpol PP supervises, this becomes a separate fear by the community because it can be stopped. Of concern to some, donation solicitors are less careful when on the roadside, with some supporting attributes, in addition to road users feeling disturbed about safety while traveling on these roads. This religious activity is inseparable from the people who are looking for rupiah coffers, which should be purely for the common good.

The impact of charitable donation activities found in this study is a positive impact, namely that it can build public

awareness that the activity of seeking donations on the highway should not be misused for personal gain and can provide an influence from an activity in helping to obtain funds during a period of crop failure and can be taken into consideration by the authorities in formulating policies in order to prioritize other interests that are not in line for comfort and safety in traffic activities. The negative impact is that it provides a sense of restlessness and difficulty due to the lack of funds to carry out development, while personal funds do not exist and can hamper travel for road users who do not understand the existence of religious activities, because road users are not all Muslims and often in practice regret the income that has been obtained, Some of it was set aside for the donation solicitor's fee to make the old construction process complete quickly.

REFERENCES

- Abbas, I. (2014). Memahami metodologi sejarah antara teori dan praktek. *ETNOHISTORI: Jurnal Ilmiah Kebudayaan dan Kesenjangan*, 1(1), 33-41.
- Abdurrahman, D. (2007). Metodologi Penelitian Sejarah. Ar Ruzz Media.
- Aldamayanti, R. (2019). Penegakan Hukum Terhadap Orang Yang Meminta Sumbangan Tanpa Memiliki Izin Dari Dinas Sosial Di Kota Balikpapan. *LEX SUPREMA Jurnal Ilmu hukum*, 1(2), 1-18.
- Anis, M. Z. A & Susanto, H. (2023). *Memahami Sejarah Mengajarkan Sejarah*. Rajawali Pers.

- Azka, M. F., Fernanda, J., dan Natanael, N. (2023). Risiko Fenomena Sosial Sumbangan Amal di Jalan Raya Jember Bagaimana Dua Mata Pisau. *Journal of Social, Culture, and Language*, 2(1), 55-60.
- Badan Pusat Statistik. Jumlah Penduduk Menurut Agama. Diakses 4 Oktober 2023. <https://baritokualakab.bps.go.id>.
- Damayanti, F., Arsal, T., & Sulaha, A. S. (2016). Kondisi Sosial Ekonomi Pengemis Dalam Perspektif Teori Dramaturgi (Studi Kasus Di Desa Pageralang, Kecamatan Kemranjen, Kabupaten Banyumas). *Solidarity: Journal of Education, Society and Culture*, 5(2), 143-154.
- Holis, M. (2017). Konstruksi Masyarakat Pencari Sumbangan di Jalan Raya (Studi Kasus Pencarian Amal Masjid Di Jalan Raya Kabupaten Pamekasan). *NUANSA: Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam*, 14(1), 63-90.
- Irsyadi, A. N., & Hanifiyah, F. (2021). Social, Cultural, and Religious Aspect In Mosque Fundraiser. *Lakon: Jurnal Kajian Sastra dan Budaya*, 10(2), 113-119.
- Mauliza, I. (2021). Fundraising Pembangunan Masjid Dalam Perspektif Infak dan Sedekah (Kajian Masjid Agung Al-Falah Kabupaten Pidie) (Disertasi Doktor, UPT. Perpustakaan).
- Munawarudin, A. (2019). Pencarian Sumbangan Pembangunan Masjid Di Jalan Raya Dalam Pandangan Hukum Positif Dan Hukum Islam (Studi Kasus Pencarian Sumbangan Pembangunan Masjid Baitul Falah, Desa Kemanisan, Kecamatan Curug Kota Serang) (Doctoral dissertation, UIN Sunan Kalijaga).
- Putri, S. K. (2019). Tindakan Meminta Sumbangan di Jalanan Desa Lombang Dajah Kecamatan Blega Kabupaten Bangkalan (Doctoral dissertation, Universitas Airlangga).
- Rahmatullah, A. Aqim Alam. (2020). Penggalan Dana Masjid di Jalan Raya Dalam Perspektif Hadis: Kajian Ma'Ani Al-Hadith Sahih al-Bukhari No. Indeks 2465. Undergraduate thesis, UIN Sunan Ampel Surabaya.
- Ravico dkk. (2023). Implementasi Heuristik dalam Penelitian Sejarah Bagi Mahasiswa. *Jurnal Chronologia*, 4(3), 118-128.
- Rejeki, S. (2016). Strategi Bertahan Hidup Pada Musim Paceklik (Studi Deskriptif Kehidupan Petani Miskin Di Desa Kaligede Kecamatan Senori Kabupaten Tuban). Universitas Islam Negeri Surabaya.
- Safitri, W. I. (2021). Tinjauan Mas {lah {ah terhadap Implementasi Peraturan Pemerintah RI Nomor 29 Tahun 1980 tentang Pelaksanaan Pengumpulan Sumbangan (Studi Kasus Pencarian Dana Pembangunan Masjid di Jalan Raya Kabupaten Ponorogo) (Doctoral dissertation, IAIN Ponorogo).
- Saleh, K., Riyanto, R., & Mustaqim, M. (2014). Tradisi Mengemis: Pergulatan antara Ekonomi dan Agama: Studi Perilaku Mengemis Masyarakat di Demak. *Jurnal Penelitian*, 8(1), 23-44.
- Saputra, D. (2019). Sistem Rekrutmen Tenaga Kerja Mencari Dana Pembangunan Masjid Ditinjau dari Hukum Islam (Studi Kasus di Desa Padang Tambak Kecamatan Way Tenong Kabupaten Lampung Barat) (Disertasi Doktor, IAIN Metro).
- Wahidah, M. N., Putro, H. P. N., Syaharuddin, S., Prawitasari, M., Anis, M. Z. A., dan Susanto, H. (2021). Dinamika Pendidikan Dasar Islam Sabilal Muhtadin Banjarmasin (1986-2019). *PAKIS (Publikasi Berkala Pendidikan Ilmu Sosial)*, 1(1).
- Zalikhah. (2016). Pemberian Sumbangan Kepada Para Peminta-minta Pasca Panen Padi. *Jurnal Al-Bayan*, 22(33), 82-100.