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Koin NU: A Local Tradition Based Philanthropy Model

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Abstract

The purpose of this research is to dissect the mechanism of the Nahdlatul Ulama Charity Box (Koin NU) in the field and the community's response in interpreting the existence of Koin NU and its social impact on society. This is a qualitative study using an interpretative method. The research was conducted in the Ranting NU (NU Branch) of Semen Village, Semen District, Kediri Regency. Data collection used interviews, observation, and document study. The results show that the Koin NU mechanism is a form of local tradition-based philanthropy implemented by the community in terms of mutual cooperation (gotong royong) and a form of compassion (welas asih) towards others. This Koin NU becomes a movement of perpetual charity (amal jariyah) and a spirit of mutual assistance (ta'awun) within the scope of Ahlussunnah wal Jama'ah. The community strongly supports this activity by actively participating in giving charity through Koin NU, which is also interpreted as a form of worship and mutual cooperation to help others, a local tradition that has existed in the community since ancient times.

Key words: Koin NU, Lokal tradition, Philanthropy, Worship.

INTRODUCTION

In living community life, every society desires the creation of a prosperous community, especially within their environmental scope. As social beings, humans must help one another. The activity of mutual assistance among fellow humans has become a culture of the Indonesian people. For example, in Javanese society, there is a local tradition known as *jimpitan*. *Jimpitan* local tradition is usually found in rural areas (Hudaa & Fahmi, 2021).

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Jimpitan is a local tradition in the form of voluntary community self-help by giving money or rice, which is collectively gathered and will be given to other people in need (Pambudi, 2020). Efforts to achieve social welfare are carried out by the community together, and do not only rely on intervention from the government. This bottom-up community initiative is known as local philanthropy. Local philanthropy is an act of charity rooted in cultural values, the traditions of a community, with religious teachings that are contextualized and specific to the local community (Mishbakhuzzein et al., 2025). Local philanthropy has been the culture of the Indonesian nation, as an eastern nation, since the time of their ancestors. Philanthropy is social capital integrated into communal tradition or culture that has been rooted since ancient times, especially in village or rural communities (Tamin, 2011). A visionary view, to mutually help one another with a shared agreement, which creates local wisdom (Pambudi, 2020). Indonesian society already has an informal structure for social activities with the aim of mobilizing social resources for mutual help. The tangible manifestation is the existence of local institutions based on local values, such as village granaries (*lumbung desa*), village unit cooperatives (*koperasi unit desa*), and tradition-based social activities. This gives rise to community-based philanthropic activities that have a great impact on social resilience, playing a major role in overcoming various social challenges, such as poverty, inequality, and natural disasters.

The issues of poverty, social inequality, and the need for community solidarity are universal challenges faced by various civilizations and countries, including Indonesia. In the Indonesian context, where religion and culture have a central role, philanthropic activity is not only understood as a mere practice of charity but has evolved into a systemic model integrated with religious and social traditions (Amal, 2017; Afandi, 2021). Philanthropy, which etymologically means love for humanity, is now the study of how resources are voluntarily allocated for the public interest, covering *sedekah* (alms/charity), *zakat* (obligatory alms), and *infak* (charitable contributions)(Anheier & Daly, 2004; Afandi, 2021)

In the design of religious philanthropy in Indonesia, Islamic social organizations (*Ormas*) play a very dominant role, both through modern institutions (such as the National Zakat Agency / Baznas) and through institutions strongly rooted in local tradition. Nahdlatul Ulama (NU), as one of the largest Islamic *Ormas*, has a unique institutional network, one of which is realized through the initiative of the NU Charity Box or what is better known as Koin NU. Koin NU is a social fundraising method that utilizes small charity boxes placed in residents' homes, shops, or public facilities, as a form of daily *infak*. At certain times, usually once a month, an officer will collect the charity boxes, gather the funds, report them to the institution, and then redistribute them to the community.

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The Koin NU phenomenon is interesting to study because it bridges the gap between modern philanthropic practice, which emphasizes accountability and efficiency, and local tradition, which emphasizes sincerity, simplicity, and grassroots community involvement (Lee & Humphrey, 2006). Koin NU is not just a fundraising tool but a tangible manifestation of local tradition-based philanthropy called perpetual charity (*amal jariyah*) and the spirit of mutual assistance (*ta'awun*) within the scope of *Ahlussunnah wal Jama'ah* (Khamami, 2020).

Although NU's philanthropic activities have a significant economic and social impact, academic studies tend to be dominated by literature reviews (Saripudin, 2012; Lutfyah et al., 2021; Triani et al., 2024) and quantitative approaches focusing on the volume of funds collected or the efficiency of distribution (Amal, 2017). These approaches, although important, often fail to capture the subjective, cultural, and spiritual dimensions of this practice, especially how the community, as actors and beneficiaries, interprets the presence of Koin NU in their daily lives. Yet, it is this subjective meaning that serves as the driving energy for the sustainability of this tradition of sharing (Lee, 2004). Understanding the pattern of implementation and meaningfulness requires further study (Aziz et al., 2023).

This research adopts a qualitative interpretative approach with the main goal of understanding the meaning constructed by the community towards Koin NU. Interpretative qualitative research is very appropriate because the reality to be captured is a diverse social reality tied to the system of meaning created by the subjects themselves (Creswell, 2014). Thus, the focus of this research is not only on what NU does but on how the community interprets and internalizes the activity of sharing through Koin NU. Through the lens of community interpretation, this research aims to identify how the community, both those who work as donors and as administrators, define and perceive the presence of Koin NU as a local tradition-based philanthropic entity. This research is expected to make a significant theoretical contribution to the study of Islamic philanthropy, especially concerning the role of religious organizations based on local tradition in mobilizing social solidarity. Practically, these findings can be a foundation for NU and other philanthropic organizations to align their work programs with local values believed by the community, thereby encouraging increased participation and broader public benefit (*kemaslahatan*). Through this deep exploration of meaning, it is hoped that Koin NU will not only be seen as a charity box but as a living symbol of mutual cooperation (*gotong royong*) and the timeless tradition of sharing (Otley, 2002).

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LITERATURE ANALYSIS AND METHODOLOGY

Local Tradition-Based Philanthropy

Philanthropy comes from the Greek word *philanthropy*, which is *philen* meaning to love, and *anthropos* meaning human. In Indonesian, philanthropy is social generosity. In Indonesia, especially in Javanese society, local philanthropic activities are carried out through the *jimpitan* tradition. *Jimpitan* activity is a community mutual cooperation activity to build their environment (Pambudi, 2020; Hudaa & Fahmi, 2021). The people who play a role in philanthropic activities are citizens on behalf of individuals, institutions, or organizations who are fully conscious of doing so (Lutfyah et al., 2021). Philanthropy is an effort to achieve community welfare and strengthen social solidarity (Jusuf, 2007; Adi et al., 2024).

Koin NU is Nusantara Philanthropy

Nahdlatul Ulama (NU) is the largest Islamic organization in Indonesia, founded on January 31, 1926, in Surabaya by traditionalist *ulama* (scholars). NU aims to uphold Islamic teachings according to the four *madzhabs* (schools of thought: Hanafi, Maliki, Syafi'i, and Hanbali), realize a just and prosperous society, and defend Indonesia's independence. NU is active in the fields of religion, education, social affairs, and economics (Haidar, 2011).

Koin NU is an abbreviation for *Kotak Infak Nahdlatul Ulama* (Nahdlatul Ulama Charity Box). Koin NU is managed in a structured and organized manner by NU's legal institution, namely NU *Care* LAZISNU (Nahdlatul Ulama Zakat, *Infak*, and *Sedekah* Institution). Koin NU is a *harakah* or collective movement carried out massively by all *Nahdliyin* (NU members) from the central level down to the *ranting* (village) level. A community will be complete with economic movement, education movement, and health movement. The community will be even more complete if it provides benefits to others (Setiawan, 2021). The collected funds have a clear and specific purpose for distribution or *tasaruf*, such as educational assistance, compensation for orphans and the poor (*duafa*), construction of *madrasah* (Islamic school) facilities, and other welfare programs for the *ummah* (community). Financial management and reporting are done transparently. Based on these two things, Koin NU can be called a typical NU Nusantara philanthropy model. Koin NU integrates the local wisdom of *jimpitan*, which is a traditional philanthropy model, with modern philanthropy management (*crowdfunding*) for the benefit of the *ummah*. Currently, Koin NU has also been developed into Digital Koin NU as an effort to strengthen Koin NU based on technology. Digital Koin NU will make it easier for people to donate from various regions, and also make it easier to distribute (*tasarufkan*) with a wider geographical reach. In this Digital Koin NU, there will

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be supervision regarding verifiable accountability, appropriate *tasaruf*, and an integrated and coherent digital system (Setiawan, 2025).

Previous Research on Local and Religious-Based Philanthropy

Previous research has been conducted by examining the accountability of philanthropy (Fitriyah et al., 2021), how fraud occurs in the management and distribution of philanthropic funds (Howe & Sylvestre, 2025; Stötzer & Kaltenbrunner, 2024). A qualitative research approach has been carried out before, but many are literature studies or descriptive (Saripudin, 2012; Lutfyah et al., 2021; Triani et al., 2024). Studies on the meaningfulness of the existence of philanthropy as felt by the community involved, such as administrators and donors, are still very limited. Afandi's research (2021) suggests that philanthropy with an Islamic theological foundation is a solution for community economic empowerment. The existing programs can be an alternative for community economic empowerment, especially during the Covid 19 pandemic. This research only examines how Islamic philanthropic programs can be an alternative for economic empowerment in the community.

METHOD

This research is a qualitative study, with an interpretative approach. Interpretative is used to find out how individuals or groups create and interpret the meaning of social experiences, actions, or phenomena. In this research, it is used to identify how the community, both those who work as donors and administrators, define and perceive the presence of Koin NU as a local tradition-based philanthropic entity. The research was conducted in Semen Village, Semen District, Kediri Regency. This village was chosen because the community's mutual cooperation activities in Semen Village are still very strong with Javanese cultural traditions. The majority of the community are Muslims, and the development of the Islamic social organization, NU, is very good, with various activities.

The research data is primary and secondary data. Primary data was obtained from interviews and observation. Secondary data was obtained from document study using record books. Interviews were conducted with several informants in an unstructured manner. Interviews were conducted to obtain information on the mechanism of Koin NU philanthropy as a local tradition that has a social impact on the community. Informants were selected purposively to obtain accurate information that supports the research. The research informants included the head of NU *Care* LAZISNU Ranting Semen Village, the treasurer of NU *Care* LAZISNU Ranting Semen Village, voluntary officers, and community members. Interviews were conducted directly, with the aim of exploring the informants

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more deeply. The exploration covered information from verbal answers and non-verbal information, such as body movements and facial expressions of the informants, which can illustrate the meaningfulness of Koin NU as local philanthropy for the lives of the community.

Observation was carried out by observing the mechanism of Koin NU philanthropy, from the fund collection process to the distribution of funds to the community. Observation was conducted on the activities carried out by the NU *Care* LAZISNU Semen Village Ranting administrators in fund collection and fund distribution activities. Documentary study was used to obtain information on the accountability of the amount of Koin NU funds received and their allocation. This document is in the form of financial records made by the Treasurer. This is to understand the reality of fund usage that has a social impact on the community.

The technique for testing the validity of the findings in the research used triangulation. Triangulation is a way of checking data credibility with various data sources and data collection techniques (Sugiyono, 2012). The triangulation techniques used in this research are time, method, and source triangulation. Time triangulation was carried out by interviewing informants at several different times. Data collection was carried out with various methods, such as interviews, observation, and documentation study. This is the implementation of method triangulation. Source triangulation was carried out by comparing information from one informant with another.

In qualitative research, data analysis occurs from a series of activities that are simultaneous with data collection, interpretation, and reporting of results (Creswell, 2014). It is further explained that qualitative research data analysis includes six steps: (1) managing and organizing the data; (2) reading thoroughly to get a general understanding; (3) coding the data; (4) applying the codes to describe the context, participants, categories, and themes; (5) presenting descriptions and themes in a narrative report; and (6) conducting interpretation or drawing conclusions from all data. In this research, the first step is to transcribe the interview results that have been carried out from various informants, as well as data from observation and document study. This is followed by reading the data as a whole to understand the general picture and start noting emerging ideas, and conducting data coding. This is done by grouping data, from the community's response about Koin NU, to the mechanism of Koin NU from collection and distribution. Then, theme development is carried out, with themes contained in the Koin NU mechanism and its meaningfulness for the community, both the administrators and the community as donors. The next step is data presentation. This is done by describing the data and the themes that have been identified in the form of an in-depth narrative. Finally, interpretation is carried out. Interpretation is drawing conclusions and meaning from all the data that has been analyzed. In this research,

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the conclusion is drawn on how the Koin NU mechanism takes place and how the community interprets its existence as philanthropy for sharing that has become a tradition.

RESEARCH AND RESULTS

The Mechanism of Koin NU Philanthropy

The collection mechanism of Koin NU in Semen Village is carried out by voluntary officers, who are part of the people who belong to the NU organization. Voluntary officers are divided into several sections in one village, and even each Neighborhood Unit (RT) has at least 2 people tasked with collecting. Collection is done every month, and the funds will then be deposited to the Treasurer of NU *Care* LAZISNU *ranting* (village level). This is reinforced by the statement from Ibu S:

> "We are divided into several sections, for example, Ibu Y and I are assigned to RT 5, RW 8. After the money is collected, we count it first and then we hand it over to the Treasurer. The handover is sometimes not direct, it can be during a routine meeting, or we hand it over directly to the Treasurer's house, Ibu W".

Every income and expenditure will be recorded by the treasurer of NU *Care* LAZISNU *ranting* and reported to the head of NU *Care* LAZISNU through an administrator's meeting. This is done as a form of accountability in financial management. The report includes the amount of money coming in and going out, and what activities it is designated for. The collected funds will be distributed (*tasarufkan*) to various programs such as education, health, and community welfare. Education programs include donations for *madrasah* construction and providing scholarships for *santri* (Islamic students). Health programs include assistance for visiting the sick, while welfare programs include compensation for orphans and the poor (*duafa*), death compensation, natural disaster aid, and other social or community welfare purposes. As stated by the Head of NU *Care* LAZISNU Semen Village, Bapak I, as follows:

> "Koin NU is an NU *Care* LAZISNU program that contributes to the community. How the community consciously and voluntarily shares for the common good. The collected funds will be recorded and distributed according to the program. For example, for education, namely *madrasah* construction, *santri* scholarships. There is also compensation for orphans and the poor (*duafa*). Compensation for orphans is usually done twice a year, during the months of Ramadan and Muharam (*Suro*). For social activities, an example is death assistance. Every time a resident dies, LAZISNU will provide a donation in the form of goods, such as 5 boxes (cartons) of mineral water, a set of equipment for handling the deceased, such as a shroud, mat,

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tombstone, and scattering flowers. Compensation for the poor (*duafa*) and elderly widows is given in the form of basic necessities".

In line with what was conveyed by the head of NU *Care* LAZISNU Semen Village, the statement of the Treasurer of NU *Care* LAZISNU Semen Village, Ibu W, is as follows:

"The funds collected from Koin NU, that money is always circulating. Meaning it is immediately distributed (*tasarufkan*). The funds are used for operational activities, education funds, and social activities. Every time there is a death in Semen Village, death compensation will definitely be provided. The form is mineral water and equipment for the funeral".

The activities carried out, in terms of providing equipment for the funeral, also involve local MSMEs (Micro, Small, and Medium Enterprises), namely the flower seller in Semen Village. Every time a resident dies, all funeral equipment will be prepared directly. Family members pick up the items from the seller. As conveyed by Treasurer Ibu W:

"Every time there is a death, residents know, meaning they directly contact or come to Ibu T (the flower seller), without paying. Ibu T will record every request for death equipment from residents, such as the name of the deceased, which RT and RW, and will report to me to receive the replacement costs".

At a different time, the following is a statement from Ibu T, the flower seller MSME:

"If someone dies, a family member or neighbor comes to me. I will ask who died, and where their house is, the RT or RW. I will prepare all the funeral equipment, and record all the costs. And at the end of the month, I will report to the LAZISNU Treasurer, Ibu W, and will receive the replacement money".

This cooperation with MSMEs in distributing the Koin NU funds is a form of high solidarity. This means that by involving local MSMEs, the Koin NU activity indirectly empowers MSMEs, and helps increase their economic sales and community welfare. Philanthropic institutions have a role in community economic empowerment. In distributing the collected Koin NU funds, LAZISNU will certainly distribute them according to the established program. The findings in the field show that the distribution policy is flexible or not rigid. The distribution of funds is adjusted to the priority needs in the community. Sometimes the percentage division between programs changes, there are additions, and there are reductions. This is certainly based on certain conditions. This was conveyed by Treasurer Ibu W:

"During the Covid 19 period, many residents died, even every day. Yes, we distributed the funds for that death compensation, even though the cash inflow at that time was less, until it was in deficit. Finally, we took the funds from the previous balance".

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This shows that the policy mechanism in distributing the collected funds is entirely for the common good, or the community. It can be interpreted that the distribution mechanism is not based on efficiency, which is widely used by modern philanthropy models today, but is more focused on efforts for mutual help, to alleviate difficulties and improve community welfare.

Community Interpretation of Koin NU as Philanthropy

Koin NU in the Semen Village *Ranting* has been running for approximately 10 years. The results of interviews with several informants about Koin NU state that Koin NU is very beneficial for the community. The money that comes from the community will return to the community, especially to those in need. As stated by Ibu W, the Treasurer of NU *Care* LAZISNU:

> "As the treasurer or administrator, I feel very happy and *Alhamdulillah* (Praise be to God) I can join LAZISNU. This activity is very helpful to the community. Like compensation for elderly widows, or other poor (*duafa*) people that is usually done during Ramadan, in the form of basic necessities. They are very happy when they receive it, and it means a lot to them. That makes me very enthusiastic, grateful for the existence of Koin NU, it is very, very helpful".

The usefulness of Koin NU was also conveyed by a local resident who had felt the impact of Koin NU. As revealed by Ibu L:

> "Initially, as far as I know, Koin NU is like when we give *infaq* at the mosque or *Mushola* (prayer room). The collected funds are given for social activities, such as compensation for orphans, the poor (*duafa*). But I felt another benefit, which was when my relative passed away. The death compensation in the form of funeral equipment was very, very helpful. My relative's economic condition at that time was very difficult".

The meaningfulness of Koin NU, besides for community welfare, is also interpreted as a part of worship. The existence of Koin NU encourages the community to sincerely give *sedekah* (charity). They believe that *sedekah* will be a deterrent to misfortune (*tolak balak*) in their lives. As expressed by one of the community members, Ibu U, whose house has a Koin NU tin:

> "Koin NU is a means for me to give *sedekah*. Even with small money or coins. *Sedekah* is a ward off of misfortune. Hopefully, my family and I can get Allah's protection. Every time I put in a coin or small money, there is a prayer that I convey. May my family and I be given health, abundant and blessed sustenance".

Discussion

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Living in mutual cooperation (*gotong royong*), helping one another, is a characteristic of Eastern culture, especially the Indonesian nation. The community at the local and communal level cares for each other, and loves one another to improve common welfare. The existence of Koin NU is believed to be a manifestation of philanthropy. Philanthropy is a form of generosity carried out for the common welfare or benefit. Philanthropy as a form of consciousness to share or donate some of one's wealth in the way of Allah for the community to overcome difficulties and improve community welfare in various aspects. Philanthropy can be a manifestation of *Hablum minalah* (relationship with God), which is piety to Allah, and *Hablum minannas* (relationship with humans), which is the value of humanity. The Koin NU movement is an Islamic philanthropic initiative that develops and provides real benefits to the community down to the village level (Setiawan, 2021). The village level is typical with its spirit of mutual cooperation, so it is inherent as a form of local wisdom-based philanthropy. Koin NU as part of the activities of a community-based social organization gives meaning that its presence is a manifestation of community philanthropy for mutual cooperation, sharing with one another as a form of worship and care. In carrying out its activities, Koin NU has a role in managing funds from the *ummah* for community economic empowerment (Afandi, 2021). The practice of philanthropy in Koin NU can be interpreted as charity and empowerment. Philanthropy in charity is interpreted as a form of love and compassion for others, while as empowerment it is interpreted as an effort to improve the economy (Tamin, 2011). In the practice of Koin NU, involving the MSME flower seller in providing death compensation is one form of economic empowerment.

CONCLUSION AND RECOMMENDATIONS

Based on the research results, it was found that Koin NU in Semen Village is a local tradition-based philanthropic practice. This practice has been well received by the community, indicated by the fact that Koin NU has been running in Semen Village for more than 10 years. With increasing community participation in Koin NU, the amount of funds received has increased from year to year. This is shown by the increasing number of people actively participating in giving *sedekah* (charity) through Koin NU. The increasing community participation indicates that the community's trust in the Koin NU mechanism as a form of local-based philanthropy is well accepted. The community interprets Koin NU as a form of worship and mutual cooperation (*gotong royong*) to help others. Mutual cooperation to help others has been a local tradition and local wisdom of the community since ancient times. Although there are established programs for the activities, the distribution of the collected Koin NU funds is prioritized based on the community's priority needs. The policy for fund distribution is flexible, so that the main goal of the Koin NU movement, which is to

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realize welfare and implement *Ahlussunnah wal Jama'ah*, can be achieved. This research can serve as a foundation for NU and other philanthropic organizations to align their work programs with local values believed by the community, thereby encouraging increased participation and broader public benefit. Koin NU is interpreted as a symbol of mutual cooperation (*gotong royong*) and the tradition of sharing compassion (*welas asih*) towards others, as local wisdom and *Ahlussunnah wal Jama'ah*. The research was only conducted in one village, so the meaningfulness of Koin NU cannot be generalized to all layers of society. Future research can expand the research area and compare it with other forms of philanthropy, such as modern philanthropic practices.

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