



## ANALYSIS OF THE DAWN ALMS MOVEMENT ON IMPROVING THE ECONOMIC WELFARE OF THE COMMUNITY IN BANTAN TENGAH VILLAGE, BENGKALIS REGENCY

**Faridatul Munawarah**

*Institut Agama Islam Negeri  
Datuk Laksemana Bengkalis,  
Indonesia  
E-mail: ridaefa3@gmail.com*

**Muhammad Ilham**

*Institut Agama Islam Negeri  
Datuk Laksemana Bengkalis,  
Indonesia  
E-mail:  
ilham.zamar@gmail.com  
ORCID: 0000-0001-8250-  
8411*

**Saifullah**

*Institut Agama Islam Negeri  
Datuk Laksemana Bengkalis,  
Indonesia  
E-mail:  
saifullahnurbi@gmail.com  
ORCID: 0000-0001-8250-  
8411*

### ABSTRACT

This study aims to analyze the influence of the dawn alms movement on improving the economic welfare of the community in Bantan Tengah Village, Bengkalis Regency. The dawn alms movement is a religious-based social activity that is routinely carried out by the community by setting aside some of their sustenance every morning after the dawn prayer. This study applies a quantitative approach through survey methods and data collection techniques through observation, questionnaires, interviews, and documentation. The results of the study show that the dawn alms movement has a significant effect on increasing the income and expenditure of the beneficiary community. In addition, this movement has also succeeded in increasing social solidarity and the spirit of mutual cooperation in the community. The factors for the success of this program include consistency of implementation, active community involvement, and transparent fund management although there are still some obstacles in the accountability of fund distribution. Thus, the dawn alms movement in Bantan Tengah Village is a form of economic empowerment based on Islamic values and local wisdom that is worthy of continued development.

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### Introduction

Almsgiving is a form of social worship carried out by giving a small portion of one's wealth to those in need. The main goal is to seek the pleasure of Allah SWT as well as a form of concern for fellow human beings in the order of social life. People who understand the true meaning of life are people who like to give alms.<sup>1</sup> Therefore, charity is closely related to setting aside community income in the hope of obtaining blessings and being facilitated in seeking His sustenance from Allah SWT. Islam has explained in detail to improve welfare. Islam has

<sup>1</sup> Muhammad Thobroni, *Mukjizat Sedekah* (Yogyakarta: Pustaka Warma, 2007), h. 2

explained in detail to improve welfare. Islam is a religion that brings mercy to all the universe, contains universal teachings and upholds human values. Therefore, Islam offers solutions to welfare problems.

One of its main principles is the encouragement to live a balanced life between worldly and afterlife affairs. Islam provides a great opportunity for humans to anticipate economic problems. One of the teachings of Islam that is intended to answer various problems of human life is ZIS, namely zakat, infak, and sedekah. Zakat, which is the third pillar of Islam, plays an important role as a means of distributing wealth from those who are able (muzakki) to those who are entitled to receive it (mustahik).<sup>2</sup>

Alms have a significant role in encouraging the improvement of the economic welfare of the community. This is supported by the existence of various ZIS institutions that are widely spread both at home and abroad, which are tasked with managing and distributing zakat, infak, and alms to those in need. The presence of these institutions has a positive impact on society, especially for the underprivileged, by helping to improve their economic conditions.<sup>3</sup> Efforts to prosper the economy are masalah, because a belief from humans as caliphs and servants of Allah will not feel peace and happiness if they have not achieved true prosperity through the fulfillment of spiritual and material needs of fellow human beings. The function of alms has two directions, namely to develop a fair economy and the mechanism of economic relations. The dawn alms movement was implemented in Bantan Tengah Village to improve the economy of the poor, orphans, mosque construction and so on. Through the dawn alms movement, efforts are made to foster a sense of solidarity and social concern among fellow human beings in the hope of obtaining blessings and balance in their economic lives..

Initially, this movement was only carried out in one hamlet, namely Belas hamlet, where it had been running for three years. However, in September 2023, Central Bantan Village Officials launched this program in conjunction with the commemoration of the birthday of the Prophet Muhammad SAW which was held at the Al-Ulya Dusun Belas Mosque by distributing it symbolically to 12 mosque and prayer room administrators throughout Central Bantan Village. Thus, the dawn alms movement will be carried out simultaneously at the beginning of 2024 in every hamlet.

Thus, the implementation of the dawn alms movement in Bantan Tengah Village is carried out individually, namely the entire community of Bantan Tengah Village. This activity is to accustom the community to giving alms at dawn according to their respective abilities. The initial step of this program, the community fills the piggy banks that have been distributed to each family card (KK). The community will feel the benefits of dawn alms so that they have a priority to give alms on the income obtained before the money is used to meet their living needs. Meanwhile, those who receive alms funds are all Bantan Tengah residents who are in need, for example the poor, orphans and others. In addition to easing the community's economy, the dawn alms movement has also strengthened social ties and religious-based values among the Bantan Tengah Village community. However, there are also several problems, namely the management of alms funds that are not transparent and accountable so that they can reduce community participation and trust.

In addition, the Subuh Alms Movement forms a sense of solidarity and togetherness among the community, activities like this actually foster a spirit of mutual cooperation and social concern. Thus, the Subuh Alms Movement becomes an economic empowerment based

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<sup>2</sup> Coky Sandra Pradana Achmad Gaffar, "Dampak Zakat Infaq Dan Sedekah Terhadap Kesejahteraan Rumah Tangga (Studi Pada EL-ZAWA Kota Malang)," *Jurnal Ilmiah Mahasiswa FEB Universitas Brawijaya* 5, no. 2 (2017).

<sup>3</sup> Ridwan Abdurrahman dan Rachmad Risqy Kurniawan, "Sedekah Sebagai Upaya Meningkatkan Ekonomi Masyarakat," *Ulumul Qur'an: Jurnal Ilmu AlQur'an Dan Tafsir* 10, no. 10 (2020), <https://osf.io/bhkcs/download>.

on local wisdom and religious values that inspire the surrounding villages. Based on the results of the author's interview with Mr. Hadi Suryono as the initiator of the Subuh Alms Movement program, the funds collected were distributed to the National Alms Agency (Baznas) of Bengkalis Regency which then Baznas helped distribute them to the community. However, until now the distribution of these funds is still limited to one area, namely one hamlet, so it has not reached the wider community. The limitations of this distribution reach indicate challenges in the effectiveness of the program, and are a reason to study how this Subuh Alms program can be developed and its benefits expanded in the context of community empowerment.

## Literature Review

### a. The Concept of Almsgiving

According to the Big Indonesian Dictionary (KBBI), alms are defined as gifts given to the poor or those entitled to receive them, according to the giver's ability, and are not included in the obligation of zakat or zakat fitrah.<sup>4</sup> Law Number 23 of 2011 concerning Zakat Management outlines the differences between infaq and sadaqah, where infaq only covers gifts in the form of property, while sadaqah can be in the form of both property and non-property. Therefore, sadaqah tends to have broader boundaries and meanings, where sadaqah encompasses giving something not only in the form of money or goods, but also in the form of deeds that provide benefits for oneself or other individuals.

Meanwhile, in PSAK 109 paragraph 105 on Accounting Records, the definitions of alms and donations are considered the same. Both are defined as the voluntary giving of assets by the owner, whether the allocation is limited or specified or not. People who enjoy giving alms and helping others are deeply loved by Allah SWT. In other words, when someone gives alms, it can bring the love of Allah SWT, which of course brings benefits and happiness to those who receive it.<sup>5</sup>

The word "alms" comes from the Arabic word shadaqa, which refers to the act of giving something voluntarily and without coercion, which can be done at any time and in any amount by an individual to another party. Almsgiving is a good deed performed by a Muslim with the aim of gaining the approval of Allah SWT and reward. Based on this understanding, Islamic jurisprudence scholars refer to almsgiving as sadaqah at-tatawwu', namely, alms given instinctively and voluntarily.<sup>6</sup> For example, a Muslim who gives a certain amount of money, rice, or other items that are useful for those who need them.<sup>7</sup>

The law of alms is sunnah. This means that if someone gives alms then he gets additional rewards. Islam has taught us to always give alms in wide and narrow situations. The legal basis for alms has been described in the Quran:

﴿ لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾

<sup>4</sup> Annisa dan Zahara and Nurwani, "Analisis Akuntabilitas Dan Transparansi Dalam Pengelolaan Zakat Infaq Dan Dana Sedekah Dompot Dhuafa Waspada Medan," *Ekonomi Bisnis Manajemen Dan Akuntansi (EBMA)* 4, no. 1 (2023), h. 1267

<sup>5</sup> Aulia Nur Latifah dan Moh Luthfi Mahrus, "Penerapan PSAK 109 Pada BAZNAS Kota Magelang Dan Faktor-Faktor Yang Memengaruhinya," *Jurnalku* 1, no. 4 (2021), h. 266

<sup>6</sup> Abdul Rahman Ghazali, Ghuftron Ihsan, dan Sapiudin Shidiq. *Fiqh Muamalat* (Jakarta: Kencana Prenada Media Group, 2010), h. 149

<sup>7</sup> Yuyun Yunita, "Konsep Sedekah Dalam Islam," *Jurnal Pendidikan Dan Sosial Keagamaan* 1, no. 01 (2022), h. 61

"There is no good in much of their secret conversation, except (the whispers of) those who enjoin charity, good deeds, and peace among people. Whoever does that seeking Allah's pleasure, We will surely grant him a great reward." (QS An-Nisa: 114)<sup>8</sup>

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

"You will never attain perfect virtue until you spend some of the wealth you love. Whatever you have spent, verily Allah is All-Knowing about it" (QS Al-Imran: 92)<sup>9</sup>

Almsgiving means giving one's wealth in the way of Allah as a tangible manifestation of a Muslim's faith and sincerity. The legal basis for almsgiving is stated in the hadith, which reads as follows:

From Abu Malik Al Harith Bin Ashim Al As'ariy ra, he narrated that the Prophet Muhammad SAW said: "Part of faith is purity. Saying 'Alhamdulillah' can fill the scales of deeds, while 'Subhanallah' and 'Alhamdulillah' can complete everything between heaven and earth. Prayer acts as a light, charity is a sign of faith, patience is like a lantern, and the Qur'an is a proof for things that are liked and disliked. In the morning, every person sells himself; after that some free themselves and some harm themselves." (HR Muslim)<sup>10</sup>

From the perspective of Islamic jurisprudence experts, giving alms is considered a voluntary act of worship, so its performance is rewarded, while its omission does not incur sin. However, in some circumstances, giving alms can be considered forbidden, especially if a Muslim knows for certain that the recipient will use the alms for purposes contrary to Islamic law. Furthermore, giving alms can become obligatory when someone encounters a hungry person whose life is in danger, while the person has food in excess of their needs. Finally, giving alms becomes obligatory when a Muslim has made a vow to give alms to a person or institution.

Alms should be given secretly, not openly. In a hadith narrated by Abu Hurairah, the Prophet Muhammad (peace be upon him) stated that among the servants of Allah who will receive protection on the Day of Judgment are those who give alms with their right hand in secret, as if unaware of their giving. Furthermore, it is recommended that alms be given first to family and close relatives before giving to others, especially those in dire need.<sup>11</sup>

There are several pillars and conditions for giving alms, as follows:

- a) A person must be a Muslim who owns the property and has the authority to use or distribute it.
- b) The recipient must have ownership of the property. Therefore, giving alms to a fetus in the womb or to an animal is not permitted, as neither has ownership rights.
- c) Sighat (Ijab and Qabul): Ijab is the utterance or act indicating that a Muslim is giving a portion of their wealth to another person as a form of almsgiving. Qabul is the act or act indicating that the recipient accepts the property being given in alms.
- d) Goods or objects given as alms must meet the requirements of having a marketable value. The object given as alms must have economic value according to Sharia law. If it has no value, it cannot be considered property, such as pork or alcohol.

The person giving alms or gifts must be in sound mind and may not delegate the donation to another person. Alms or gifts given to crazy people, children, or people with unstable mental conditions such as spendthrifts, are considered invalid. Recipients of alms should be those who

<sup>8</sup>Qur'an Kemenag, "Lajnah Pentashihan Mushaf Al-Qur'an," 2022, <https://quran.kemenag.go.id/quran/per-ayat/surah/4?from=114&to=176>. (diakses Minggu, 2 Februari 2025)

<sup>9</sup>Qur'an Kemenag.

<sup>10</sup> Suharti, "Pendayagunaan Dana Zakat Infaq Dan Sedekah Sebagai Upaya Pengentasan Kemiskinan," *Al-Ittihad: Jurnal Pemikiran Dan Hukum Islam* 8, no. 1 (2022), h. 46.

<sup>11</sup> Qodariah Barkah Dkk, *Fikih, Zakat, Sedekah Dan Wakaf* (Jakarta: Prenadamedia Group, 2020), h. 190

are truly in need and in a difficult situation. Alms must be distributed to the rightful party, so giving alms to the fetus in the womb is not permitted. Apart from that, the items donated must at least provide benefits for the recipient

In Islamic teachings, alms are classified into various types, including:

- a) Material alms
- b) Non-material alms
- c) Almsgiving

## **b. Kesejahteraan Ekonomi**

### **1) Pengertian kesejahteraan Ekonomi**

The Great Dictionary of the Indonesian Language (KBBI) defines welfare as a state characterized by prosperity, security, tranquility, and freedom from obstacles and difficulties. Thus, welfare describes a situation where society lives securely with its needs met.<sup>12</sup> According to Articles 1 and 2 of Law Number 11 of 2009, welfare is defined as a condition where the community's needs are sufficiently met, enabling them to develop themselves and contribute to social life.

Modern society views welfare as the fulfillment of basic needs like food, housing, clothing, clean water, education, and decent employment opportunities to improve quality of life. According to Human Rights principles, every individual is entitled to a decent life, which includes access to health, housing, social services, and food. Failure to meet these rights constitutes a human rights violation.<sup>13</sup>

Economic welfare is a condition where a person or society can meet their basic needs adequately and has opportunities to improve their quality of life. It falls within the realm of normative economics, which studies what is considered good or bad in an economy. Economics focuses on how humans manage and satisfy diverse needs. These needs are dynamic; when one is met, a new one emerges, causing needs to increase with civilization and quality of life.

The economy consists of activities aimed at fulfilling human needs and wants to improve life quality. A society's economic conditions and activities greatly influence individual welfare. Additionally, social factors and values that affect behavior, such as consumption needs, are also influenced by economic principles. Economics provides a logical basis for business activities. Thus, economic activity is not just about short-term individual needs but also about creating broader societal benefits and overall value..

### **2) Types of economic welfare**

Economic welfare is divided into two types: Sharia-based and conventional.

#### **1. Sharia economic welfare**

is encompasses holistic human well-being, including material, moral, and worldly aspects. It emphasizes not only visible economic value but also moral, spiritual, social, and political aspects from an Islamic perspective. To understand Sharia economic welfare, there are three perspectives:

- a. From the perspective of its meaning, as defined in the KBBI, welfare means security, peace, prosperity, and protection. This aligns with the meaning of "Islam," which reflects values of well-being, peace, and security.
- b. From the perspective of its content, all aspects of Islamic teachings are closely related to social welfare in national life. For example, a relationship with Allah SWT must be accompanied by harmonious interaction with fellow humans. Similarly, teachings about faith are always followed by encouragement to do good deeds.

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<sup>12</sup> Waryono Abdul Ghafur Dkk, *Interkoneksi Islam Dan Kesejahteraan Sosial: Teori, Pendekatan Dan Studi Kasus* (Yogyakarta: Penerbit Samudra Biru, 2012), h. 6

<sup>13</sup> Ikhwan Abidin Basri, *Islam Dan Pembangunan Ekonomi* (Jakarta: Gema Insani Press, 2005), h.24.

- c. The effort to achieve social welfare began in the time of Prophet Adam (AS). According to H. M. Quraish Shihab, the concept of social welfare depicted in the Qur'an is reflected in the conditions of paradise, the temporary home of Adam and his wife before being sent to Earth as caliphs.<sup>14</sup>

## 2. Conventional economic welfare

One of the primary goals of economics is to achieve well-being, even within the framework of conventional economic systems. However, this system places greater emphasis on material aspects, neglecting spiritual and moral elements. Economic well-being, in this approach, draws on Neoclassical theory and the contemporary economic welfare framework. From a Neoclassical perspective, utility, or use value, is viewed as a function of incremental consumption, where each additional unit of consumption provides diminishing benefits.<sup>15</sup>

The Neoclassical approach assumes that everyone experiences the benefits of a good or service in the same way. This means that one person's utility value can be compared with that of another. Because of this assumption, social welfare can be calculated by summing the benefits experienced by all individuals. Meanwhile, the modern approach is a development of the Neoclassical approach, recognizing that welfare cannot be measured solely by material things but must also consider non-material things, such as inner peace and happiness. Thus, welfare encompasses two aspects: physical (material) needs and spiritual (non-material) needs.

## 3) The concept of economic welfare in the Islamic view

One of the primary objectives of Islamic law is Islamic economics, which aims to achieve human happiness in this world and the hereafter, as well as an honorable and dignified life.<sup>16</sup> The objectives of Islamic economics include the following:<sup>17</sup>

- a. Creating economic welfare which includes the standard of living of individuals, social welfare of society, and prosperity of the country.
- b. Ensuring that basic human needs are met, such as clothing, food, shelter, health services, education, a sense of security, and access to adequate water and food.
- c. Using resources optimally without wasting them, and applying the principles of saving, efficiency and effectiveness.
- d. Regulate income, wealth, development results, and distribution of assets fairly and evenly.
- e. Provides guarantees for the rights of every individual to participate freely in economic activities .
- f. Providing equal rights and opportunities for everyone.
- g. Fairness and cooperation.

In Islamic economics, welfare is known as *maslahah*, which is a key concept encompassing various dimensions of human life, both from an individual and group economic perspective, in line with achieving social welfare and the goals of sharia. According to Imam Al-Ghazali, the goal of sharia is to improve human welfare, which lies in protecting the soul (*al-nafs*), faith (*al-diin*), descendants (*al-nasl*), wealth (*al-maal*), and reason (*al-aql*).<sup>18</sup>

## Research methods

The type of research is the method chosen to examine the problem formulation in a study. In this case, the researcher used a field research approach with a quantitative method.

<sup>14</sup> Basri, *Islam Dan Pembangunan Ekonomi*, h. 85-87

<sup>15</sup> Dominick Salvatone, *Teori Mikro ekonomi* (Jakarta: Erlangga, 2009), h. 56

<sup>16</sup> M. B. Hendrie Anto, *Pengantar Ekonomika Mikro Islami* (Yogyakarta: Ekonisia, 2003), h. 7

<sup>17</sup> Warkum Sumito, *Asas-Asas Perbankan Islam & Lembaga-Lembaga Terkait Cet Keempat* (Jakarta: Raja Grafindo Persada, 2010), h.17

<sup>18</sup> Al-Ghazali, *Al-Mustashfa Min 'Ilm Al-Usul* (Beirut: Dar al-Kutub al-Ilmiyyah, 1993).

This method is based on the positivist paradigm and aims to describe a phenomenon while testing a previously established hypothesis.<sup>19</sup> The determination of this type of research in the scientific realm aims to explain the influence between independent and dependent variables, which is categorized as quantitative research through surveys, and is applied in field data collection techniques such as those conducted in Bantan Tengah Village, Bantan District, Bengkalis Regency. A survey is a research method that uses a questionnaire as an instrument to collect data. The purpose of this method is to obtain a number of respondents who are considered to be representative of a certain population.<sup>20</sup>

The population in this study included all 30 beneficiaries of the dawn alms program in Bantan Tengah Village. In this study, the entire population, totaling 30 people, was sampled using a saturated sampling technique. Saturated sampling is a sampling method in which all members of the population are used as samples. This technique is generally applied when the population is relatively small, namely 30 people. The techniques used to collect data in this study included observation, questionnaires, interviews, and documentation.

This study used Structural Equation Modeling (SEM), a multivariate analysis technique. The advantage of the Partial Least Squares (PLS) method lies in its ability to avoid requiring normally distributed data.

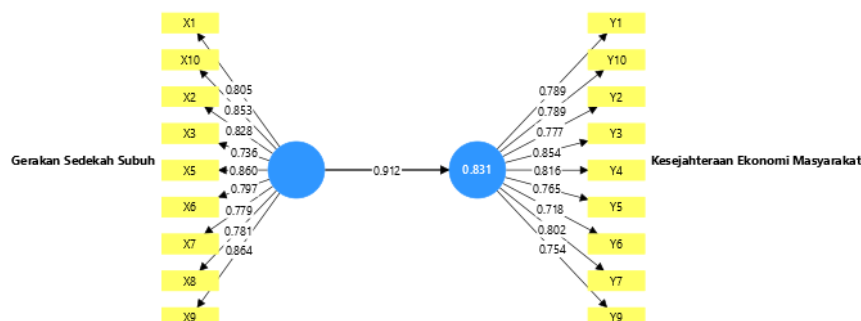
## Results and Discussion

### a. Research result

#### 1) Measurement Model Test

##### a) Convergent validity

According to Ghozali and Laten, research is considered to have high strength if it shows a correlation above 0.7 with the construct being measured.



Source: SmartPLS Processed Data (2025)

Figure 1. Outer Model of the Variables of the Dawn Alms Movement and Community Economic Welfare

<sup>19</sup> Sugiyono, *Metode Penelitian Kuantitatif* (Bandung: Alfabeta, 2018), h. 15

<sup>20</sup> Rachmat Kriyantono, *Teknik Praktis Riset Dan Komunikasi* (Jakarta: Kencana Prenada Media Group, 2006), h. 59

Figure 1 shows the specification model between the variables of the dawn alms movement and the community's economic welfare, with their respective indicators and outer loading values. The outer loading values for each indicator in the research variables are presented as follows:

Outer loadings - Matrix		
	Gerakan Sedekah Subuh	Kesejahteraan Ekonomi Masyarakat
X1	0.805	
X10	0.853	
X2	0.828	
X3	0.736	
X5	0.860	
X6	0.797	
X7	0.779	
X8	0.781	
X9	0.864	
Y1		0.789
Y10		0.789
Y2		0.777
Y3		0.854
Y4		0.816
Y5		0.765
Y6		0.718
Y7		0.802
Y9		0.754

Source: SmartPLS Processed Data (2025)

Figure 2. Outer Loading Value

Based on the results of data processing using SmartPLS, shown in Figure 2, each indicator in the variables in this study has an outer loading value of more than 0.7, thus being considered valid. This indicates that these indicators have a sufficiently high or adequate level of validity, thus meeting the requirements for convergent validity.

*b) Discriminant validity*

Discriminant validity ensures that each variable in the model is clearly distinct from the others. This indicates that the indicators of one variable are not highly correlated with those of another variable, ensuring that each variable truly represents a distinct construct.

Source: SmartPLS Processed Data (2025)

Discriminant validity - Cross loadings		
	Gerakan Sedekah Subuh	Kesejahteraan Ekonomi Masya...
X1	0.805	0.701
X10	0.853	0.848
X2	0.828	0.767
X3	0.736	0.611
X5	0.860	0.670
X6	0.797	0.763
X7	0.779	0.760
X8	0.781	0.790
X9	0.864	0.702
Y1	0.670	0.789
Y10	0.704	0.789
Y2	0.709	0.777
Y3	0.783	0.854
Y4	0.772	0.816
Y5	0.731	0.765
Y6	0.654	0.718
Y7	0.733	0.802
Y9	0.678	0.754

Figure 3. Cross Loading Results



The results of the cross loading analysis in Figure 3 show that the majority of indicators obtained the highest loading value on the correct construct, thus fulfilling the requirements for discriminant validity.

An alternative method used to assess discriminant validity is to use the average variance extracted (AVE) value.

Construct reliability and validity - Overview				Copy to Excel/Worc
	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
Gerakan Sedekah Subuh	0.935	0.938	0.946	0.660
Kesejahteraan Ekonomi Mas...	0.922	0.924	0.935	0.617

Source: SmartPLS Processed Data (2025)

Figure 4. Average Variance Extracted Value

Based on the results of the convergent validity test in Figure 4, seen from the average variance extracted (AVE) value, the dawn charity movement variable obtained an AVE value of 0.660, while the community economic welfare variable reached 0.617. Because both values are greater than 0.50, it can be concluded that all constructs in this study have met the convergent validity criteria.

#### c) Reliability

Reliability testing aims to assess the internal consistency of indicators within a variable. Commonly used methods for this testing are Cronbach's alpha and composite reliability.

Source: SmartPLS Processed Data (2025)

Construct reliability and validity - Overview				Copy to Excel/Worc
	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
Gerakan Sedekah Subuh	0.935	0.938	0.946	0.660
Kesejahteraan Ekonomi Mas...	0.922	0.924	0.935	0.617

Figure 5. Cronbach's Alpha and Composite Reliability Values

The results of the reliability test are shown in Figure 5. The Cronbach's alpha and composite reliability (rho\_c) values for each variable are above 0.70. Therefore, it can be concluded that both variables have a good level of reliability.

## 2) Measurement Model Test

### a. Test of coefficient of determination (R-Square )

The R-square test aims to measure how much influence the independent variable has on the dependent variable.

R-square - Overview		
	R-square	R-square adjusted
Kesejahteraan Ekonomi Masy...	0.831	0.825

Source: SmartPLS Processed Data (2025)

Figure 6. R-Square Value

Figure 6 shows an R-square value of 0.831, indicating that the influence of the dawn alms movement on community economic welfare reached 83.1%, while the remaining 16.9% is explained by other variables outside this study. The higher the R-square value,

the greater the ability of the independent variable to explain the dependent variable, which means the structural model used is better.

*b. Test hypothesis*

Hypothesis testing is conducted using the path coefficient test to measure the extent of influence of the independent variable on the dependent variable. The path coefficient value describes the direction and strength of this influence. If the T-statistic is greater than 1.96 and the p-value is less than 0.05, the influence is considered significant .

**Source: SmartPLS Processed Data (2025)**

Path coefficients - Mean, STDEV, T values, p values					Copy to Excel/Word
	Original sam...	Sample mea...	Standard ...	T statistics ( O/STDEV )	P values
Gerakan Sedekah Subuh -> Kesejahteraan Ekonomi Masyarakat	0.912	0.925	0.022	41.765	0.000

**Figure 7. T-statistic and p-value**

Based on Figure 7, the path coefficient test results show a coefficient of 0.914, a T-statistic value of 41.765, and a p-value of 0.000. This indicates that the dawn alms movement has a significant positive influence on the economic welfare of the community.

**b. Discussion**

**1. The Influence of the Morning Alms Movement on Community Income and Expenditures**

Based on the results of the analysis using the SmartPLS method, it is known that the dawn alms movement has a significant influence on the economic welfare of the community. The R-Square value of 0.8361 indicates that 83.1% of the variation in economic welfare can be explained by this movement. Meanwhile, the path coefficient value of 0.912 with a p-value of 0.000 indicates that the relationship is very strong and significant.

The funds collected are used for various community needs, including mosque renovation, assistance for orphans and the poor, and social assistance such as for sick or disaster-stricken communities. With these funds, the community is helped in covering their living needs. The assistance provided also lightens the burden of household expenses.

This program also helps minimize social inequality. Those who have excess wealth can channel their alms, while those in need receive the benefits. This is what is meant by the distribution system in Islam, as explained in Yusuf Qardhawi's *Fiqh al-Zakah*, that zakat and alms are important instruments in strengthening social solidarity and building shared prosperity.

**2. Dawn Alms Movement in Bantan Tengah Village**

The implementation of the dawn alms movement in Bantan Village is running quite effectively. The community voluntarily sets aside some of their wealth to be put into a piggy bank that has been provided, which is then withdrawn every month or two months by the mosque youth. This process runs without any cooperation, so that residents give alms according to their respective abilities and sincerity. The fundraising system is carried out with a simple but consistent approach. The existence of social closeness between residents and administrators also encourages stable participation. Not a few people admit that they feel calmer and lighter in their lives after routinely giving alms every dawn. This program started in one hamlet and then spread to all areas of the village. With a mutual agreement between the administrators of the mosque and prayer room, this program replaces the routine monthly contribution system. Remarkably, the results obtained from this dawn alms are actually greater than the previous contribution system with more flexible and open management. Conceptually, this movement is in line with the meaning of alms in Islamic teachings, namely giving voluntarily by a Muslim as a form of worship to gain the pleasure of Allah SWT and help others. According to Nasrun Haroen,

charity has an important role in strengthening social solidarity and creating economic justice because it is not limited by time or amount, including charity given at dawn which is believed to bring blessings.<sup>21</sup>

### **3. Factors The Success of the Alms Movement Dawn in Improving Welfare**

The success of this Movement cannot be separated from several important factors. First, there is leadership that is able to mobilize the community together. Communication built by village leaders and mosque and prayer room administrators makes the community feel involved in the social development process.

Second, the fund management system is carried out quite transparently, although financial reporting is only carried out at the respective hamlet level. This means that the community only knows the reports and distribution of funds that occur in the hamlet where they live, not the entire village. This causes limited information for people from other hamlets, so that transparency is not yet fully distributed throughout the village area.

Third, the spiritual values that are inherent in the lives of the community make dawn alms a habit that is carried out with a light heart. Many people feel that by giving alms regularly, life becomes peaceful and sufficient.

Fourth, the involvement of teenagers in managing this alms is a strength in itself. Young people are given responsibility in the process of collecting and recording funds. This indirectly instills social values and responsibility from an early age.

These four factors are in line with the objectives of maqashid al-syariah in Islamic economics, namely protecting wealth (hifz al-mal), life (hifzh al-nafs), and descendants (hifzh al-nasl). This concept is explained by Al-Ghazali in al-Mustashfa, that the welfare of the people must be supported by five main aspects of life, one of which is through fair and sustainable distribution of wealth.<sup>22</sup>

### **Conclusion**

There is a significant influence between the dawn alms movement on the economic welfare of the community, both in terms of income and expenditure. The R-Square value of 0.8361 indicates that 83.1% of the variation in economic welfare can be explained by this movement. Meanwhile, the path coefficient value of 0.912 with a p-value of 0.000 indicates that the relationship is very strong and significant. The dawn alms movement is a routine activity carried out by the community with a voluntary fundraising system through piggy banks or savings that are taken periodically and then withdrawn every month or once every two months by mosque youth. In its implementation, this program shows active participation from the community, including mosque youth who are involved in the collection process. This not only has an impact on technical success, but also has a positive effect on the formation of character and social responsibility of the younger generation.

### **Suggestion**

The limited time for conducting the research meant that researchers were unable to dig deeper from various perspectives, especially from people who were rarely directly involved in the dawn alms activities. In addition, the number of informants interviewed was also still limited. It is hoped that in the future there will be further research that can involve more respondents and be conducted over a longer period of time, so that the results obtained can be broader and deeper.

<sup>21</sup> Nasrun Haroen, *Fiqh Muamalah* (Jakarta: PT. Gaya Media Pratama, 2000), 84

<sup>22</sup> Al-Ghazali, *Al-Mustashfa Min 'Ilm Al-Usul*, p. 174.

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