

Philanthropic Activities of *Semangat Langit* Team in Increasing Social Sensitivity of Millennial Generation

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Abstract:

Philanthropy describes a moral movement to love fellow human beings and human values, thus donating time, money, and energy to help others; philanthropy has become a social movement that continues to grow and institutionalize with various social programs, one of which is "Satu Amal Indonesia" in Palembang city. The research aims to determine whether the philanthropic institution "Satu Amal Indonesia" is of great interest to the millennial generation and whether the "Semangat Langit" program helps increase social sensitivity. This field research uses primary data through questionnaire surveys, using qualitative data, then analyzed descriptively and qualitatively. The results of this study indicate that this philanthropic organization is in great demand by young people, especially in Palembang city, to improve worship (*ḥablun min Allāh*) and social sensitivity as an implementation of (*ḥablun min an-nās*). This research also concludes that the "Semangat Langit" activity can increase the social sensitivity of young people to social problems in Indonesia, especially by being directly involved in volunteering and seeing the social situation. This also aligns with the design of sustainable development goals (SDGs) that are being glorified, including points without poverty, hunger, and water sanitation.

Keywords: Philanthropy, Millennial Generation, Social Sensitivity

Introduction

Based on data from the World Bank, Indonesia's population in 2019 amounted to 70,625,567 people, with a dependency ratio of 65.79 percent. This figure increased in 2020, with a total population of 273,523,621 people and a dependency ratio of 64.53 percent. The projected population of Indonesia will continue to expand significantly with a stable dependency ratio. It is estimated that by 2035, Indonesia

will experience a demographic bonus.¹ The millennial generation has a unique and dynamic character due to how they live during technology development. Nevertheless, the millennial generation does not rule out social issues, this is illustrated by the large number of millennials involved in social activities such as philanthropic activities. Around 43% of millennials participate in philanthropic activities by volunteering.²

The phenomenon of the millennial generation's high interest in volunteering shows that they are starting to realize that social problems in Indonesia need to be resolved together.³ However, in addition to increasing social sensitivity, philanthropic activities can also improve the quality of human worship, both worship towards humans and worship to God. Therefore, this research will analyze the philanthropic activity "Tim Semangat Langit" held by the Satu Amal Indonesia organization to increase social sensitivity and improve the worship of the millennial generation.

Several experts have carried out discussions about the social sensitivity of the millennial generation. Munawar found that there is an increase in the value of children's social care character by implementing it through the activities of Filantopi Rumah Sabilillah in the form of socialization, fundraising, and distribution activities carried out by SDIT An Najah Jatinom Klaten students so that there is an increase in philanthropic funds, increasing beneficiaries and expanding users of charitable funds.⁴ Toward millennial generation activities in Serang, Darojatun et al. found that Islamic philanthropic activities were to form an awareness of giving and helping others that they have done from an early age both collectively independently and with other charitable activities to get closer to Allah and stay away from his prohibitions.⁵ Discussing the effect of habituation of almsgiving on increasing the social

¹ Wina Desi Purwati and Panji Kusuma Prasetyanto, "Analisis Pengaruh Bonus Demografi Terhadap Pertumbuhan Ekonomi Di Indonesia," *Jurnal Economina* 1, no. 3 (2022): 532–46.

² Rina Darojatun and Azizah Alawiyah, *Konstruksi Kesalehan Sosial Generasi Muslim Milenial Dalam Filantropi Islam Di Kota Serang*, I (Banten: Media Madani, 2020).

³ Fauzi Al-Mubarak and Ahmad Buchori Muslim Buchori Muslim, "Kesalehan Sosial Melalui Pendidikan Filantropi Islam," *JIEBAR: Journal of Islamic Education: Basic and Applied Research* 1, no. 1 (2020): 1–15.

⁴ Zaid Munawar, "Filantropi Islam Rumah Sabilillah Dan Penanaman Karakter Kepedulian Sosial Pada Siswa Di Sdit an Najah Jatinom Klaten," *Elementary: Jurnal Ilmiah Pendidikan Dasar* 4, no. 1 (2018): 1,

⁵ R Darojatun and A Alawiyah, "Konstruksi Kesalehan Sosial Generasi Muslim Milenial Dalam Filantropi Islam Di Kota Serang," *Syifa Al-Qulub: Jurnal Studi Psikoterapi Sufistik* 6, no. 1 (2021): 10–22,

sensitivity of adolescents in Lebak Mosque Youth Communication Forum Rangkasbitung, Yuniar found that there is a connectivity between the habit of giving alms and the increase in social sensitivity where the higher the value of good habits instilled, the higher the sensitivity to social problems for adolescents.⁶

Previous research touched on improving the quality of social sensitivity of the millennial generation that was nurtured early and continuously. The activities carried out were general and not fixed at one time. This article discusses the "Tim Semangat Langit" activity carried out during Ramadan, emphasizing collaboration with youth organizations. This research also focuses on increasing the millennial generation's social sensitivity and improving the quality of a volunteer's worship.

Based on the above, in the discussion of this research, the author will describe the philanthropic activities of "Tim Semangat Langit" Satu Amal Indonesia in increasing the social sensitivity of the millennial generation. The formulation of the problem in this study is how effective the philanthropic activities of "Tim Semangat Langit" Satu Amal Indonesia are in increasing the social sensitivity of the millennial generation. This research aims to see the effectiveness of Satu Amal Indonesia's "Tim Semangat Langit" philanthropic activities in improving the social sensitivity of the millennial generation. The results of this study are expected to provide both theoretical and practical beneficial implications. Theoretically, this research hopes to enrich literacy on the importance of increasing social sensitivity, especially for millennials. Practically, this research is expected to be a reference in the application of the role of young people in providing solutions to social problems. The research method used in this research is field research using primary data through questionnaire surveys, using qualitative data, then analyzed qualitatively.

Discussion

Definition of Philanthropy

Philanthropy (English: Philanthropy) in Kamus Besar Bahasa Indonesia means love or generosity towards others. In further literature review, philanthropy in Islam is a generous activity that includes zakat, infaq, sadaqah, and waqf, which are regulated in detail in the Qur'an and

⁶ I Yuniar, E, "Dari Sikap Peduli Sosial Remaja Menuju Pembiasaan Infak Dan Sedekah Studi Filantropi Sosial Pada Forum Komunikasi Remaja Masjid Lebak, Rangkasbitung," *Jurnal Pengembangan Masyarakat Islam* 7, no. 2 (2021): 123–36.

Hadith. These four elements combine the concepts of worship, social and economic as a whole in expanding the benefits of social life.⁷ Philanthropy can also be defined as Al-'Ata' Al-Ijtima'i (social giving), Al-Takaful Al-Insani (humanitarian solidarity), or 'Ata Khayri (giving for good). This is because philanthropic activities uphold human values to create a sustainable life.⁸ Philanthropic activities are one of the recommendations that Allah emphasizes to the human race in order to create peace throughout the universe. Therefore, Al-Qur'an displays an implicit message of the importance of being a human being who can contribute to other humans.

In the book of Tafsir Mu'jam Al-Mufahras Li Al-Fazh Al-Qur'an, Allah mentions 72 verses about zakat, 71 verses discussing infaq, and 24 verses about alms.⁹ The Prophet Muhammad SAW. as the most influential human being in the world¹⁰ once exemplified the attitude of a true volunteer when he was met by a Jew who was blind, old and always mocked him in front of the public. But the Prophet Muhammad SAW still sincerely fed the man in order to satisfy the man's hunger.¹¹ Therefore, his example became the main figure for his companions including the Muhajirin and Anshar. The philanthropic activities of the Anshar and Muhajirin are memorialized by Allah in Al-Qur'an in Q.S Al-Hasyr verse 9 which states that the Anshar did not hesitate to give their land to the Muhajirin even though at the same time the Anshar also needed the land.¹² This philanthropic activity is called altruism in Indonesian.

Altruism is derived from the Spanish word *autrui*, which means other people. Altruism can also be found in Latin *alter*, which means other or other.¹³ So when altruism enters Kamus Besar Bahasa Indonesia, it

⁷ Al-Mubarak and Buchori Muslim, "Kesalehan Sosial Melalui Pendidikan Filantropi Islam."

⁸ H Rizal, F; Mukarromah, "Filantropi Islam Solusi Atas Masalah Kemiskinan Akibat Pandemi Covid-19," *Al-Manhaj: Jurnal Hukum Dan Pranata Sosial Islam* 3, no. 1 (2021): 35-66.

⁹ S. Zani, A, L; Akbar, A; Chandra, A, F; Masyhur, L, "Filantropi Dalam Perspektif Al-Qur'an Serta Relevansinya Terhadap Kesejahteraan Sosial" 44, no. 2 (2020): 178-98.

¹⁰ Hart Michael, H, *The 100: A Ranking of the Most Influential Persons in History*, 1978.

¹¹ Azkia Nurfajrina, "Kisah Kesabaran Rasulullah Dan Pengemis Buta Yang Membencinya," *detikHikmah*, 2022, <https://www.detik.com/hikmah/kisah/d-6373312/kisah-kesabaran-rasulullah-dan-pengemis-buta-yang-membencinya>.

¹² Hamka, *Tafsir Al-Azhar*, vol. 9 (Singapore: Pustaka Nasional PTE LTD Singapura, 1999).

¹³ Alif Zulfikar Adi Rizky, "Hubungan Antara Empati Dengan Perilaku Altruisme Pada Mahasiswa Fakultas Psikologi Universitas 17 Agustus 1945 Surabaya," *Badan Perpustakaan Universitas 17 Agustus 1945 Surabaya* (Universitas 17 Agustus 1945 Surabaya, 2021).

means caring for and putting the interests of others first, providing compassion for fellow brothers and sisters, and is the opposite of selfishness. Indonesia has been named the most generous country in the world for the last five years with several aspects of assessment conducted by the Charities Aid Foundation (CAF) World Index Giving in 2021 with an achievement of 69%, where this figure has increased from the previous figure of only 59% in 2018. This result is obtained based on the accumulation of several aspects that are assessed by WGI, namely, giving to strangers/foreigners, giving money/property and participation in volunteer activities.¹⁴

This achievement will continue to increase each year, as evidenced by several philanthropic activities that continue to grow and have a significant impact on the lives of both the beneficiaries and the volunteers who are actively involved. According to Hamid Abidin, Director of Philanthropy Indonesia, the economic crisis caused by the COVID-19 pandemic has made Indonesians more aware of the importance of helping their fellow brothers and sisters.¹⁵ This is in line with the philosophical values contained in Pancasila, especially in the second principle which reads "*Just and civilized humanity (Kemanusiaan yang adil dan beradab)*". The moral instilled in this principle is to invite all citizens to uphold human rights to create a just and prosperous society. With these characteristics, the relationship between the Indonesian people becomes strong and creates a feeling of belonging and mutual love. Teenagers as the hope of the nation play an active role in creating a better world order.¹⁶

The development of superior youth characteristics is an essential program for all countries because adolescents are precious assets and are expected to bring significant changes to the lives of the nation and state (agent of change).¹⁷ However, a fundamental question arises: how to foster social sensitivity, especially to the millennial generation, so that

¹⁴ Zubi Mahrofi, "Indonesia Kembali Jadi Negara Paling Dermawan Di Dunia Menurut CAF," *Antaranews*, 2022.

¹⁵ Nurul Izza Nabila, Santoso Tri Raharjo, and Risna Resnawaty, "Penerapan Program Corporate Social Responsibility (Csr) Melalui Lembaga Filantropi Media Di Indonesia," *Focus : Jurnal Pekerjaan Sosial* 4, no. 2 (2022): 125

¹⁶ E Nataliana et al., "Filsafat Pancasila Sebagai Karakter Bangsa Indonesia Dalam Realisasi Poros Maritim Dunia," *Jurnal ...* 6, no. 4 (2022): 6844–51, <http://journal.upy.ac.id/index.php/pkn/article/view/4296%0Ahttps://journal.upy.ac.id/index.php/pkn/article/download/4296/2685>.

¹⁷ Muhamad Ridwan et al., "Peran Organisasi Remaja Masjid Dalam Membentuk Generasi Muda," 2020.

altruism develops in Indonesian society. Research says adolescents are strongly influenced by social circumstances, indirectly shaping their personalities. If he is directed to a good path, he will uphold the trust given to him; otherwise, if he gets the wrong upbringing, these teenagers will have a bleak future.¹⁸ So, to anticipate this, Satu Amal Indonesia, a philanthropic organization based in Palembang, South Sumatra, is one of the charitable platforms for teenagers to develop their interest in actively participating as volunteers.

Satu Amal Indonesia is a philanthropic organization in the form of a foundation that was formed in 2020. Its existence and consistency in guiding young people to become functional human beings is one of the mottos of the philanthropic organization founded by Bahrul Arkani Arifin S.T, as CEO of Satu Amal Indonesia. Satu Amal Indonesia has 154 active volunteers who contribute to humanitarian actions. Satu Amal Indonesia not only focuses on charity activities but also on the development and enrichment of education. This is because education (especially for children) is a very urgent polemic in Indonesia. Especially for children who live in the suburbs or slums who, on average, cannot continue learning activities at school due to economic factors or the unavailability of access to education. In response, Satu Amal Indonesia opened non-formal classes for underprivileged children. It spread across three points, namely Sekolah Pinggiran Sriwijaya (SPS) which is located at di Tempat Pembuangan Akhir (TPA) 2 Karya Jaya, Ruang Belajar Ceria (RBC) which is located at Sungai Pedada Kertapati and Ruang Yatim Cerdas (RYC) which is situated at Panti Asuhan Peduli Anak Yatim Talang Buruk.

Tim Semangat Langit

Satu Amal Indonesia has an annual agenda, Tim Semangat Langit, held during Ramadan. According to Fajri Haidir, the Tim Semangat Langit 1444 H coordinator, the team is formed through a recruitment process of young people from Palembang City, collaboration partners, student organizations and external organizations, and other involved communities. The team is united in one place that focuses on humanitarian missions that emphasize collaboration at all levels of society with the aim that the benefits felt are more widespread because of the many human resources involved. Some of the activities that are the main focus in the activities of Tim Semangat Langit are activities that

¹⁸ Achadyah Prabawati, "Remaja Yang Ideal Adalah Idola Sosialita Dambaan Orang Tua Harapan Bangsa Dan Negara," *Majalah Ilmiah Pelita Ilmu* 2, no. 1 (2019): 1-14

refer to the 17 points of SGDs that are being intensified by state leaders, such as clean water distribution activities, rice for santri, free food car (FFC), mosque clean up and others. As a generation that is resilient and alert to humanitarian problems, Millennials are the main actors in all these acts of kindness.

The programs carried out in Tim Semangat Langit include distributing clean water. According to Law Number 32 of 2009, the environment is a unit of space with all objects, forces, conditions, and living things, including humans and their behavior, which affect the livelihood and welfare of the community and other living things.¹⁹ Indonesia has an inadequate supply of clean water due to the destruction of water catchment areas or because it is polluted by industrial valleys and community waste that flows into springs.²⁰ As a result of this phenomenon, people use other alternative water sources, such as rainwater, groundwater, and river water, to cover the lack of clean water. However, as we know, human dependence on nature makes them always ready for the state of the water they get. It is not uncommon for residents to get water that is not suitable for use, which affects the level of public health. Dirty water will bring various diseases into the body, such as athlete's foot, scabies, diarrhea, cholera, etc.

One affected area in Palembang City is the Sungai Pedada community located in the Kertapati sub-district of Palembang City. According to data from the Ministry of Public Works and Public Housing (PUPR), Palembang, Karang Anyar area and its surroundings (including Sungai Pedada) have relatively significant access difficulties for sanitation, the environment, and so on.²¹ In response, Tim Semangat Langit came up with a contribution and real action for residents living in the Sungai Pedada area through clean water distribution. This act of kindness is a promising endeavor that has received an excellent response from the affected community. Mang Adi a resident of Sungai Pedada, said

¹⁹ Intania Ihsani and Meilanny Budiarti Santoso, "Edukasi Sanitasi Lingkungan Dengan Menerapkan Perilaku Hidup Bersih Dan Sehat (Phbs) Pada Kelompok Usia Prasekolah Di Taman Asuh Anak Muslim Ar-Ridho Tasikmalaya," *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat* 6, no. 3 (2020): 289,

²⁰ Amelia NovaAgustin, "Krisis Air Bersih Di Negeri Yang Kaya Akan Ketersediaan Sumber Air," Kompasiana, n.d., [ompasiana.com/amelia96872/5fa4c4be8ede485d61406e22/krisis-air-bersih-di-negeri-yang-kaya-akan-ketersediaan-sumber-air#:~](https://kompasiana.com/amelia96872/5fa4c4be8ede485d61406e22/krisis-air-bersih-di-negeri-yang-kaya-akan-ketersediaan-sumber-air#:~)

²¹ Reno SP, "11 Kawasan Di Palembang Berpotensi Jadi Pemukiman Kumuh," *urban.id*, 2021, <https://kumparan.com/urbanid/11-kawasan-di-palembang-berpotensi-jadi-pemukiman-kumuh-1vQkepDgA8l/full>.

that with the distribution of clean water in Sungai Pedada, the local community can save living costs and be allocated to other needs.²²

The philosophical values contained in this water distribution activity become the spirit of the volunteers, when the volunteers take part in helping the affected residents, this makes the volunteers realize the blessings that Allah SWT has given. One of the volunteers involved in the good deeds of clean water distribution in the Sungai Pedada area with the initials SAR *"In my opinion, clean water distribution activities are one of the programs that have a super duper positive impact on many people, if I may tell you, I have read journals related to cases of tooth caries and scabies in children in Sungai Pedado village, both of which happened because the water used by the surrounding community was unclean. That's why, in my opinion, clean water distribution activities help the community get clean access to their daily lives and activities"*.

This activity also reminds volunteers of protecting and preserving nature, especially aquatic ecosystems. More than 70% of the world's surface is covered by water, which is vital in maintaining the balance of natural life. This is also a factor in why the sky is blue because it reflects fragments of sunlight trapped on earth and reflected into the sky.²³

Based on data obtained from the Satu Amal Indonesia organization, in Tim Semangat Langit's 1444 H activity, the number of beneficiaries of the clean water distribution was 3,000 beneficiaries, with 131 volunteers involved. The number of beneficiaries has increased significantly from year to year. This is concrete evidence for the Indonesian people that in this era of disruption, the level of social awareness can still be said to be high even though, on the other hand, the inequality rate in Indonesia is relatively high. Research results from Oxfam International state that Indonesia is ranked 6th as a country with high inequality.²⁴ This is a shared responsibility in creating a life of justice for all Indonesian people.

In addition to distributing clean water, Tim Semangat Langit organized a breakfasting activity with a more creative presentation. This activity was called Free Food Car (FFC) as a form of effort to realize the 2 points of SGDs: no poverty and no hunger. Free Food Car (FFC) activities are focused on fulfilling the nutrition needs of the beneficiaries and as a

²² The Result of interview with the resident of Sungai Pedada Kertapati

²³ Sawal Sawaluddin Sawaluddinsiregar, "Air Dalam Perspektif Al-Qur'an Dan Sains," *Jurnal Tarbiyah : Jurnal Ilmiah Kependidikan* 7, no. 2 (2018): 109–22.

²⁴ M. Syahrul Syarifuddin and Amir Sahidin, "Filantropi Islam Menjawab Problem Kesenjangan Ekonomi Umat," *Jurnal Penelitian Medan Agama* 12, no. 2 (2021): 101.

place to share stories, complaints, jokes, and laughter with volunteers. The results of field interviews found that, on average, the beneficiaries of Free Food Car (FFC) activities have problems in the economic field, which impact the lack of nutritional fulfillment in children. The study's results stated that the factors causing stunting cases in Indonesia are low economic factors and a lack of parenting education for mothers. So this problem becomes a social problem that must be resolved together.²⁵

Aristotle referred to humans as *zoon politicon*, which means creatures that live in a polis. However, if this diction is converted into a more modern language, *zoon politicon* means social humans who need each other to share joy and sorrow.²⁶ Free Food Car (FFC) activities are carried out before breaking the fast with the target beneficiaries of livelihood fighters in the Free Food Car (FFC) activity area, such as motorcycle taxi drivers, garbage collectors, buskers to retail sellers.

According to the coordinator of the Free Food Car (FFC) activity, the reason for the target beneficiaries of this activity, which is only aimed at livelihood fighters, is as a form of appreciation for their dedication in fulfilling and fighting for the rights and dignity of their families. This activity results from collaboration between the Satu Amal Indonesia organization, Sekolah Relawan, and all organizations that are members of the "Tim Semangat Langit" activity. According to data obtained from the Satu Amal Indonesia organization, the number of beneficiaries of the 1444 H Free Food Car (FFC) activity touched 1,470 people.

Another activity carried out by the team was Belanja Bersama Anak Yatim dan Dhuafa. Belanja Bersama Anak Yatim dan Dhuafa is an activity to welcome the holidays with orphans and poor people as beneficiaries. The Indonesian people's habit of welcoming the holidays has become an annual phenomenon that significantly impacts the community's economy because the demand for necessities and clothing increases.²⁷ However, some children with economic difficulties do not feel this joy. Some children must work to help their parents earn a living to fulfill their financial needs, which contradicts the Law's expectations.

Law Number 23 of 2002 concerning the right to child protection article 13, paragraph 1 explains that every child, while in the care of

²⁵ Lusy Rustiyani and Rakhmat Susilo, "Analisis Faktor Yang Menyebabkan Stunting Di Wilayah Kerja Puskesmas Kemangkon," *Human Care Journal* 5, no. 4 (2020): 1025,

²⁶ Novie Ayudia, "Negara Dan Warga Negara Dalam Perspektif Aristoteles," n.d.

²⁷ Anis Faridatul Hasanah, "Analisis Perilaku Konsumen Masyarakat Ponorogo Sesaat Dan Sesudah Datangnya Bulan Ramadhan," *IJOIS: Indonesian Journal of Islamic Studies* 2, no. 01 (2020): 95-106,

parents, guardians, or other parties responsible for care, is entitled to protection from treatment: a) discrimination; b) exploitation, both economic and sexual; c) neglect; d) cruelty, violence and abuse; e) injustice and; f) other mistreatment.²⁸ Based on this law, Tim Semangat Langit collaborated with Sekolah Relawan to invite orphans and poor children recorded by volunteers through field surveys to shop together with a nominal value of Rp320,000/child. With this money, children can choose holiday clothes such as Eid, sandals, shoes, songkok, etc. *Belanja Bersama Anak Yatim dan Dhuafa* brings happiness to children as beneficiaries, and their parents feel the impact of this activity because it has indirectly eased their financial burden. The results of this good endeavor benefited 75 orphans and poor children in the city of Palembang.

Social activities are activities that every human being must carry out as a form of love and brotherhood for fellow creatures. Still, the top priority is the obligation to worship God to increase faith and piety. Humans are God's most perfect creation because they are equipped with desires and brains. These two instruments of life make humans more noble creatures than animals and angels. As the best creatures and people, humans should always be grateful and spread *rahmatan lil 'ālamīn* to establish a good relationship with Allah SWT and humans. But in essence, Islam is not limited to just these two relationships as in the words of the Prophet Muhammad SAW: "Indeed your body also has rights over you." The word informs that humans must pay attention to themselves as well.²⁹

Busy social activities provide little opportunity to increase a volunteer's worship. Tim Semangat Langit conducts Tahsinul Qur'an activities every weekend during Ramadan and ittikaf activities on the last ten nights of Ramadan to improve the quality of the volunteers' worship. Tahsinul Qur'an activity is a particular activity for volunteers who are members of Tim Semangat Langit to enhance their ability to read and write the Qur'an, concentrating on the beginning of Surah Al-Fatihah. This is because Surah Al-Fatihah is an obligatory Surah in prayer, which, if misread, can have fatal consequences on the validity of the prayer. In addition to the Tahsinul Qur'an activity, the volunteers memorize Q.S Al-

²⁸ Melsi Epiani, "Anak Jalanan Pada Masa Pandemi COVID-19 Di Kota Palembang," *Jurnal Empirika* 7, no. 2 (2022): 88–103

²⁹ M. Quraish Shihab, *Islam Yang Disalahpahami : Menepis Prasangka Mengikis Kekeliruan*, ed. Qamarudin SF dan Muhammad Husnil (Lentera Hati, 2020).

Mulk individually, divided into several groups with one tutor in charge. The target that the volunteers must achieve is a separate motivation to study the Qur'an and deepen it constantly. Hermawan, as the head of the worship division, said that with this activity, it is hoped that volunteers can interact with the Qur'an intensively and sustainably.

One of the most awaited moments by Muslims in all countries is the night of Lailatul Qadr because it has its own privileges and blessings. Therefore, to provide learning for volunteers in improving the quality of worship and faith, Tim Semangat Langit invites volunteers to do ittikaf together, which is spread across several mosques in Palembang city. The results of research conducted by interviewing volunteers showed that 40% of the volunteers involved in the team had never been involved or participated in ittikaf activities during Ramadan before. If the worship carried out during Ramadan is maximized, the rewards promised by Allah SWT will multiply and, at its peak, are found in the last 10 nights of Ramadan.³⁰ Ittikaf activities are filled with Islamic scientific studies delivered by *ustad* or *kyai* (scholars), reciting the Qur'an together, and *sahur* together.

Ittikaf activities are one form of implementation of Muslim citizens from Article 29, paragraph 1 of the 1945 Constitution: "The state is based on the One True God." The causality between worship and social activities has a very close relationship. Both teach always to be grateful for all the blessings that Allah SWT has given. So, to prepare the millennial generation to become a generation that is resilient and concerned about social problems, it is necessary to instill and play a role from all elements of society, both from the most minor family and other related parties.

Analysis of Increased Social Sensitivity of "Team Semangat Langit" Members

In this study, the author analyzed several members involved in the "Tim Semangat Langit activities." There were 7 respondents consisting of 4 women and 3 men who were members engaged in "Tim Semangat Langit" activities during Ramadan. The results of the analysis show that members who are actively involved in "Tim Semangat Langit" activities such as clean water distribution, free food car (FFC), Belanja Bersama Anak Yatim dan Dhuafa, as well as *tahsin* (beatifying recitation) Qur'an and *i'tikaf* together in the mosque, feel the benefits both for themselves

³⁰ Royanulloh Royanulloh and Komari Komari, "Bulan Ramadan Dan Kebahagiaan Seorang Muslim," *Jurnal Psikologi Islam Dan Budaya* 2, no. 2 (2019): 51–62,

and others. One of them was conveyed by the initials SAR in answering the questionnaire distributed, with the question whether they felt a difference in themselves after participating in the activities of "Tim Semangat Langit" and whether they felt an increase in sensitivity to social problems / (sense of problem society):

"Yez ofc (3). Joining the Semangat Langit team gave me a super duper extra boom change in my life, especially as a person. If I may vent, in the spirit of the sky in 1444H yesterday, I was trusted to be one of the people in charge of partnership ((collaboration with outside organizations)), I thought being one part of it would not have much impact on my life, but it turned out that everything brought me who used to be me who dared to communicate, to me with a new mindset about telephone contact. If you used to think, No need to ask for save because if someone else thinks it is important, my contacts must be saved, but now, must be saved and be acquaintances because we never know who/what little things will impact us? Besides that, it also makes me who has to be more dexterous, more creative, more courageous, and become more expressive. When talking about the impact of its activities, of course, it is again a mindset problem; all the activities of the Semangat Langit team make me have to be more concerned about food, saving water, being grateful, and many other things that may be the same felt by other members."

In addition, there is a response from the initials NRD to the same question, with the answer that she responded to the interview,

"Personally, after participating in this activity, I feel that I am more productive in Ramadan, having structured activities during Ramadan so that the good impact I feel is pronounced. This activity clearly impacts sensitivity to social issues as evidenced by all successful social activities carried out by the Semangat Langit team during Ramadan with a record of 16,590 beneficiaries."

Then, the initials IB gave the responses to the questions distributed in the questionnaire.

"Iyaa, there are many differences after participating in this sky spirit activity, starting from how we welcome and live Ramadan. I feel an increase in my social sensitivity to the surrounding environment."

From some of the answers above, it can be seen that the activities of "Tim Semangat Langit," which carry the idea of collaboration with various parties, have a good influence, especially in increasing adolescents' social sensitivity to their environment.

Conclusion

Altruism is one of the values taught in Islam, namely by having high social sensitivity to give birth to an attitude that puts the interests of others first and helps others. The millennial generation plays a vital role in implementing the value of altruism through philanthropic activities. The contribution of the millennial generation in implementing the value of altruism through charitable activities provides social benefits to society and satisfaction and valuable experience for the millennial generation. The "Tim Semangat Langit" activity helps and invites more young people to contribute to dealing with social problems. In this case, "Tim Semangat Langit" activities have provided tangible results, such that members actively participating in various activities of "Tim Semangat Langit" become more sensitive to social conditions, especially in their surrounding environment. This research is highly recommended to academics, especially in social science.

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