

## COMMUNITY ACTIVITIES AND DAARUL HIJRAH INFAQ BANK

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### Abstract

Islam Rahmatan lil'alam is Islam, which when present in people's life can bring about compassion and harmony for both people and the natural world. Almost every region of the planet has adopted this act of kindness toward the universe. Islam denotes peace according to its etymology, but rahmatan lil `alamin means 'compassion for the universe'. Thus, what does Islam mean? Rahmatan lil'alam is Islam, which has the power to bring about compassion and serenity in the world through its presence in people's lives. finding serenity and empathy for both people and the environment.

### Keywords:

Gender Inequality; Gender Equality; Patriarchal Society.

## INTRODUCTION

The Daarul Hijrah community serves as a resource for teaching "Dare to Hijrah Good" and studying Islam. Hijrah is Arabic for "moving," and it refers to the act of moving from one location to another. It is also seen to be a transmission of theological knowledge along with behavioral dispositions. It denotes a turning point in a person's positive development.

Realizing the significance of calling people to goodness and positive change. Therefore, it is only fitting that every Christian strive to invite goodness. In order to maintain the positive momentum of the hijrah movement, several communities and groups have been established throughout our nation.

One of these is the Daarul Hijrah community, which offers Muslims in the South Sumatra region of Palembang an alternative if they choose to learn more. Its goal is to keep the spirit of Hijrah alive by providing guidance and frequent recitations, ensuring that Hijrah is preserved and gets better every day.

We hold Daarul Hijrah Infaq Bank activities in addition to different coaching sessions and frequent recitations for individuals who wish to

immigrate. These activities will be used to assist fellow humans in disaster relief, compensation, charitable giving, and other areas.

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We provide various coaching sessions, regular recitations, and Daarul Hijrah Infaq Bank activities for those who aspire to immigrate. These endeavors will help people help each other in areas such as disaster relief, compensation, charitable giving, and other areas.

## METODE

The Daarul Hijrah Infaq Bank and the Community Activity Program are the subjects of this qualitative study. 99 community members and employees of the Daarul Hijrah Infaq Bank participated in this study, which was conducted at the Da'arul Hijrah Islamic Boarding School. Participants came from a variety of backgrounds and occupations, including civil servants, BUMN

employees, private employees, teachers and educators, business owners and traders, practitioners, academics, and students. Members of the Daarul Hijrah Community WhatsApp group are members of this community.

The Weekly Routine Study, a Daarul Hijrah Community and Infaq Bank activity program, has been in operation since January 2021. Since the first of January 2021, the Daarul Hijrah Community and Infaq Bank have been socializing the Weekly Routine Study. Study guides are disseminated via social media platforms like WhatsApp groups, Facebook, Instagram, YouTube, and the Community and Daarul Hijrah Infaq Bank websites as part of socialization initiatives.

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## **RESULT AND DISCUSSIONS**

### **The Definition of Islamic Religion**

The linguistic and terminological perspectives are the two angles from which we can view Islam's meaning. The meaning of Islam can be explained in the following ways on both sides. Islam derives its name from the Arabic word *salima*, which meaning secure and tranquil. The definitions of religion and Islam are similar in that they both refer to mastery, subjugation, obedience, debt, response, and habit. Islam differs from earlier religions and has certain unique features. A thorough understanding of Islam and its teachings can only be achieved by carefully studying a variety of Islamic-related topics (Barkah, 2014; Chandra Zaky Maulana, 2019; Huzaimah & Aziz, 2018; Muhamad Rahman Bayumi, 2018).

It is crucial to take this action because an individual's perspective, demeanor, and actions when addressing different Islamic-related matters can be influenced by their level of comprehension of the religion. Islam is an all-encompassing, global religion that includes both esoteric and exoteric aspects. Islam, being a universal religion, acknowledges a combination system between what is referred to as constant-nonadaptable (*tsabuit*). On the one hand, this Islamic character does not recognize any changes because it is related to the

issue of transcendent religious rites; conversely, about 10% of the Qur'an and hadith are related to this character (constant-nonadaptable), namely in the form of religious teachings that are fixed and cannot change (*kulli and goth "i*).

This section is related to fundamental questions about the connections between religious teachings that have strategic value, such as questions of faith, prayer, zakat, and fasting, which are elastic-adaptable on the other hand. Despite being accepted as it is, this segment does not need to change to fit the changes that occur around it. Approximately 90% of the religious texts in this segment are global rules that are *juz "i and zhanni*." (Wahab Syakhrani & Rivaldi Yudistira, 2022).

### **Human Behavior Before The Existence Of Islam**

There won't be any sense of justice or humanity then. There will be a growing fear and sense of pride among the strong, and a growing oppression of the weak. The customs of the time no longer represented people who possessed the ability to contemplate and consider the blessings and knowledge bestowed by Allah SWT. But lust has conquered their minds (Antasari, 2021; Azwari & Jayanti, 2022; Rika Lidya, Mismiwati, Titin, 2020; Safitri, Lidyah, & Rachmania, 2022).

They even had the audacity to bury girls who had just given birth to themselves while still alive. In addition to the Qur'an and hadith, the facts of Islamic history and culture in particular provide insight into the chaotic life of the populace during the early days of Islam.

### **Yanbu'a Method As A Guide To Reading Al-Qur'an**

Yanbu's Approach as a Framework for Interpreting the Qur'an<sup>34</sup> END RESULTS AND TALK Yanbu'ul Qur'an, which means the Qur'an's source, is the root of the word Yanbu'a, which means source.

Prince Diponegoro's ancestor, KH. Arwani Amin, is a renowned Qur'anic scholar and a great teacher of Al-Muqri simbah. The process by which letters appear is derived from sound, and the

sound is the capital breath that Allah SWT consistently provides in the Yanbu'a. The method is a way for students to read, write, and memorize the Koran. Instead of spelling, they should read it aloud swiftly, accurately, smoothly, and continuously while adhering to the makhori'ul huruf rules (Putra, A., 2021).

The Yanbu'a method came into being as a result of the encouragement and proposal of the Pondok Tahfidh Yanbu'ul Qur'an alumni, who make sure that they stay in constant contact with the cottage. Other proposals came from the larger community, Ma'arif educational institutions, and Muslimat branches in Kudus and Jepara. The cottage's caretaker initially refused, believing the current approach to be adequate. However, after persistent pressure and a sense of necessity—particularly to foster familiarity between alumni and the cottage and to uphold reading consistency—the Yanbu'a book was eventually compiled with the aid of Tawakkal and Allah SWT. It contains Thoriqoh Read and Write and Memorize. (Anwar, Juniawati, & Muwazir, 2023; Barkah, Huzaimah, Rachmiyatun, Andriyani, & Ramdani, 2022; Maya Panorama, 2023; Prof. Rina Antasari, 2022).

Three of Pondok Tahfidh Yanbu'ul Qur'an's caregivers, namely KH. Agus M. Ulin Nuha Arwani, KH. Ulil Albab Arwani, and KH. M. Manshur Maskan (alm), as well as KH Sya'roni Ahmadi (Kudus), KH Amin Sholeh (Jepara), Ma'mun Muzayyin (Kajen Pati), KH Sirojuddin (Kudus), and KH Busyro (Kudus), worked together to compile the book (Yanbu'a Method).

Since the information in each juz or volume differs from that in the previous book, the Yanbu'a method is an improvement over the earlier approach. Additionally, there are additions and reductions to the material in the lesson sequence (Palufi & Syahid, 2020). The following are the mission and vision:

Vision: The creation of an Amaly Qur'anic generation. Mission:

1. To produce a generation of Qur'anic experts through experience and recitation.
2. To make the Uthmany Rasm more social.
3. To introduce ahlil Qur'an to mudarrosah, idaroh, and musyafahahah Qur'an until

khatam.

The Yanbu'a method has two main goals, which are as follows: Generally and specifically.

The objectives of the Yanbu'a method in general include:

1. Take part in teaching the nation's youth to correctly and fluently read the Qur'an.
2. Nasyrul ilmi, or the dissemination of knowledge, with a focus on Qur'anic science.
3. Introducing Rosm Ustmani to the Quran.
4. Improving what needs improvement and fixing errors in reading comprehension.
5. Until khatam, always extend an invitation to Tadarus and Musyafahah Al-Quran.

One of the Yanbu'a Method's specific goals is to be able to read the Quran with tartil, Recognize the motions involved in the recitation of prayers, recall brief correspondence, commit prayers to memory, and has accurate and fluent Arabic writing.

### **Islamic Business Ethics**

The systematic study of the nature of concepts such as value, good, bad, ought, right, wrong, and so on, along with the overarching principles that support their application, is the terminological definition of ethics. In this case, ethics can be understood as both the cornerstone of a person's morality and his behavioral philosophy. A person's moral consciousness, which includes the notion of "right and wrong" in certain situations, is how ethics are expressed.

When he does something that is seen to be wrong, he gets the feeling that he will be wrong and that his sense of self-worth will be compromised. One must be responsible for their own actions. Similarly, how he treats people when his work disturbs them or receives recognition (Qurnain, 2015).

Business ethics are a set of values about what is good, bad, right, and wrong in the business world that are based on moral principles. A set of rules and regulations that business actors must abide by in their interactions, conduct, and transactions in order to safely achieve their goals is also referred to as business ethics.

In Islamic philosophy, ethics is a practical philosophy, much like politics and economics. It discusses how morality and ethics ought to coexist. Morality is the sum of all human actions' good and bad values, whereas ethics is the science of good and bad. Ethics and moral philosophy are frequently used interchangeably in the field of philosophy. Islamic ethical theory needs to be grounded in theology. A religiously based ethical theory will retain its core principles. Beliefs dictate behavior, and actions are determined by beliefs.

There isn't really any distinction between the religious and metaphysical perspectives. In Islam, the primary topics of ethical inquiry consist of:

1. What makes something right or wrong?
2. The question of free will and how it relates to human responsibility and God's omnipotence.
3. The justice of God and the existence of that justice in the afterlife. The following western ethical theories can be analyzed from an Islamic perspective: Islam's utilitarian theology holds that "individual responsibility is individual" and "group rights are important."

Islamic ethics has axioms, namely:

1. Unity: the idea of tawhid, the idea that all social, political, economic, and natural aspects belong to Allah, the vertical dimension, the avoidance of discrimination in all its forms, and the avoidance of immoral behavior.
2. Equilibrium (balance): the idea of justice, the horizontal dimension, integrity in dealings, and the absence of injury or loss.
3. Free will: contract freedom that rejects laizez fire because people have to take responsibility for their acts and angry emotions often encourage breaking the rules of responsibility.
4. Benevolence: deeds must have a positive outcome.

### **Earnings Management**

Managers are free to select from a variety of alternate transaction recording methods while remaining within the confines of the same accounting treatment. This flexibility can also be

used to influence the level of earnings at any given time to the advantage of management and stakeholders. This flexibility is meant to enable managers to adjust to different economic situations and reflect the true economic consequences of the transaction. The ability to "manipulate" the available options and make the appropriate decisions to achieve the expected level of earnings is the essence of earnings management (Wahab Syakhrani & Rivaldi Yudistira, 2022)

According to Schipper, the purpose of earnings management is to intentionally interfere with the external reporting process in order to obtain a personal advantage. According to Healy and Wahlen (1999), managers manipulate financial statements through their judgment in financial reporting and transaction preparation, deceiving stakeholders about the company's economic performance or influencing contract-related outcomes that rely on disclosed accounting figures. This is known as earnings management. The choice of accounting practices to accomplish particular objectives is known as earnings management.

According to Healy and Wahlen (1999), there are three main motivations for earnings management: the first comes from the capital market and is represented by stock returns; the second is contractual and can take the form of debt contracts or management compensation contracts (Sweeney, 1994; Holthausen et al., 1995); the third is regulatory and is supported by Jones (1991); Naim and Hartono (1996).

Earnings management is the process by which managers manipulate financial statements using their judgment in transaction structure and financial reporting in order to mislead certain stakeholders about the state of the business's economic performance or to affect the outcome of contracts that rely on the reported accounting figures.

The definition put forth by Healy and Wahlen above centers on the use of judgment in financial statements in order to: (a) deceive stakeholders who are unable or unwilling to manage earnings; and (b) improve the clarity of financial statements for users. As a result, there are benefits and

drawbacks to earnings management. The benefits include: (a) lowering costs associated with resource misallocation; and (b) enhancing management's credibility when disclosing sensitive information to outside parties and making better decisions about how best to allocate resources.

Ayres (1994: 27–29) states that the following components of financial statements may be the focus of earnings management:

1. Accounting Policy

The manager's choice to implement an accounting policy that the company is required to follow, specifically the choice between implementing accounting before the deadline or postponing it until the policy's implementation date.

2. Revenue

Through changing the rate at which revenue is recognized.

3. Cost

Seeing it as an additional investment in an expense (amortization or capitalization of investment) or as an expense (cost burden).

Earnings management is carried out because:

1. A manager's ability to manage earnings can boost shareholder confidence in them. Because the level of profit or profit is correlated with management performance and the size of the bonus that the manager will receive, earnings management and the business performance of an organization are closely related.
2. Management of earnings has the potential to strengthen ties with creditors. Businesses that face the threat of default—that is, the inability to make timely loan payments—strive to prevent it by implementing strategies that boost sales and profits. As such, it will give the company a fairly strong negotiating position when creditors and the company negotiate or reschedule debt.

Ayres (1994: 27–29) states that managers can implement earnings management in the following ways:

1. Managers can use their policies to decide

when to implement earnings management. This is typically related to any actions that directly fall under the manager's purview and have the potential to impact cash flow and earnings.

2. The manager's choice to implement an accounting policy that an organization is required to follow. Specifically between applying as soon as possible or waiting until the policy goes into effect.
3. Managers' attempts to modify or swap out a specific accounting technique from among the numerous options that are accessible and accepted by the current accounting bodies (GAAP).

According to Sugiri (1998: 1–18), Watt and Zimmerman proposed the following factors:

1. Bonus Plan Hypothesis: Businesses with bonus programs are more likely to employ accounting techniques that boost current earnings.
2. Business managers often employ accounting techniques to boost revenue or profit in organizations with high debt to equity ratios.
3. That big businesses that affect the majority of the community through their operations will typically report lower profits.

According to Djakman (2003: 1455) accrual management, which is a type of earnings management, is distinct from earnings manipulation even though it is driven by specific incentives and interests. Within the bounds of generally accepted accounting principles, earnings management takes advantage of the flaws in accrual accounting policies to satisfy management interests. While earnings management is not considered fraud if it is done so within the bounds of accounting standards or on the basis of sound managerial judgment, earnings manipulation is a violation of generally accepted accounting principles to produce company financial performance in accordance with the interests of managers or companies. Earnings management in this sense can influence the decisions of stakeholders, but it is not considered fraud (Azwari et al., 2023; Junaidi, 2023; Prof. Rina Antasari,

2023).

### **The Al-Qur'anic View Of Business**

The Qur'an frequently employs phrases from the business world, like buying and selling, profit and loss, and so forth, in order to encourage people to believe in and follow its guidance in all facets of life. Within this framework, the Qur'an affirms:

*"Truly, Allah has bought the believers' lives and possessions and granted them paradise. They battle for Allah and either kill or are killed in the process. Within the Torah, the Gospel, and the Qur'an, Allah makes good on a genuine promise. And who has a promise that is truer (than) Allah? Therefore, congrats on your successful trade; it was a huge win."* (At-Taubah, Q. S.: 111)

In this verse, the Qur'ān serves (challenges) those who want to live their life only for financial gain by providing an exchange that is devoid of loss and deceit. It is also evident that a Muslim cannot live a life of idleness according to the Qur'ān.

The aforementioned explanation makes it evident that the Qur'an offers precise guidance on the future vision of business—a business that pursues profits that are fundamentally good and have positive effects, rather than just short-term, "detrimental" profits.

### **Islamic Ethics on Business**

Regarding the Islamic business ethics paradigm, the basis of business ethics lies in the relationship between man and his surroundings and man and his God, which is referred to in religious terminology as (*hablum minallah wa hablumminannas*). Every Muslim who follows this foundation will sense the presence of a "third party" (God) in all facets of his life, regardless of business or activity. Every Muslim who does business needs to have this belief at the core of their beliefs. This is due to the fact that Islamic business must have a clear understanding of the hereafter in addition to being worldly-oriented. Under such a framework, the question of business ethics becomes a focal point of Islamic economics. (Barkah, Chalidi, Rochmiyatun, Asmorowati, &

Fernando, 2023; Huzaimah, Abdillah, Laila, Tamudin, & Puji Astuti, 2023; Muhammad Rusdi, 2023; Ria Agustina, 2023).

Islamic economics holds that ethics and business are not mutually exclusive since business, as a symbol of worldly affairs, is also seen as an integral component of investment affairs in the hereafter. That is to say, if business and investment endeavors are oriented toward the hereafter—which is meant to be a place of worship and represents the entirety of submission to Allah—then business in and of itself needs to adhere to moral standards founded on this belief. Even in Islam, the term "business" refers to all of our actions in this world that are "done business" (intended as worship) in order to reap the rewards or benefits of the hereafter, rather than just global affairs..

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### **CONCLUSION**

The linguistic and terminological perspectives are the two angles from which we can view Islam's meaning. Islam is derived from the Arabic word *salima*, which implies tranquility and safety. In order to develop a thorough understanding of Islam and its teachings, it is necessary to thoroughly examine a number of Islamic-related topics.

The Yanbu`a method came about as a result of the alumni of the Yanbu`ul Qur`an Tahfidh Pondok making suggestions and encouraging one another to stay in touch with the Pondok. Other suggestions came from the general public, Ma`arif, and Muslimat educational institutions, particularly from the branches in Kudus and Jepara. Since each juz or volume contains different material than the previous book, the Yanbu`a method is an improvement over the previous approach. producing a new generation of Qur`ani with extensive reading and life experience.

The systematic study of the nature of concepts such as value, good, bad, ought, right, wrong, and so on, along with the overarching principles that support their application, is the terminological definition of ethics. In this case, ethics can be understood as both the cornerstone of a person's

morality and his behavioral philosophy. A person's moral consciousness, which includes the notion of "right and wrong" in certain situations, is how ethics are expressed. When he does something that is seen to be wrong, he gets the feeling that he will be wrong and that his sense of self-worth will be compromised.

Based on moral principles, business ethics are a set of values about what is good, bad, right, and wrong in the business world. Another definition of business ethics is a set of values and standards that businesspeople must respect in their dealings, demeanor, and interpersonal interactions in order to safely accomplish company objectives (Marzuqi & Latif, 2010).

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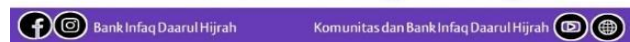
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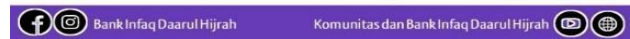
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**Kajian Rutin Mingguan  
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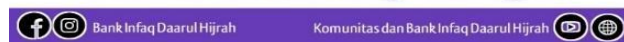
**Kajian Rutin Mingguan  
Komunitas dan Bank Infaq Daarul Hijrah**



**Attachment To Community Service**



**Kajian Rutin Mingguan  
Komunitas dan Bank Infaq Daarul Hijrah**



**Kajian Rutin Mingguan  
Komunitas dan Bank Infaq Daarul Hijrah**

