



Zero Hunger and Islamic Philanthropy Movement in Surakarta: A Study at Dahar Gratis Community

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Abstract

Poverty and hunger are significant issues in Indonesia. Non-governmental organizations also participate in poverty alleviation programs through philanthropic actions, including at the local level such as in Surakarta. This research aims to analyse philanthropic practices within the Dahar Gratis Community, Surakarta. The study is qualitative research and employs the theory of creative philanthropy proposed by Helmut K Anheier and Diana Leat focusing on the charity approach. This article shows that the Dahar Gratis Community sparks generosity and solidarity among its members by distributing food to the impoverished, thereby building a periodically empowered society. While operating at the local level, especially among young people, the community strives to provide global influences. The community managers believe that generosity is contagious, inspiring many to follow the same path of sharing with those in need. The Dahar Gratis Community also enhances philanthropic awareness in the community, particularly in Surakarta. This program proves effective in creating positive changes, notably in alleviating hunger and fostering generosity. Achieving a hunger-free society aligns with the Sustainable Development Goals (SDGs) of zero hunger.

Keywords: Charity Approach; Dahar Gratis; Philanthropy; Zero Hunger

Abstrak

Isu kemiskinan dan kelaparan menjadi salah satu isu besar di Indonesia. Lembaga-lembaga di luar pemerintah turut serta dalam program penanganan kemiskinan dengan aksi filantropi, tidak terkecuali di aras lokal seperti Surakarta. Penelitian ini bertujuan untuk menganalisis praktek filantropi pada Komunitas Dahar Gratis. Riset ini merupakan riset kualitatif dan menggunakan teori creative philanthropy yang dikemukakan Helmut K Anheier dan Diana Leat yang fokus pada pendekatan karitas (charity approach). Artikel ini menunjukkan bahwa komunitas Dahar Gratis memantik kedermawanan dan rasa solidaritas pada diri anggotanya dengan membagi makanan kepada fakir miskin untuk membentuk masyarakat yang berdaya secara berkala. Komunitas ini bergerak di level lokal, khususnya di kalangan anak muda, namun berupaya memberi pengaruh secara global. Pengelola komunitas tersebut menyakini bahwa kedermawanan dapat menular dan banyak orang yang akan mengikuti langkah yang sama untuk berbagi kepada orang yang membutuhkan. Komunitas Dahar Gratis turut meningkatkan kesadaran filantropi masyarakat, khususnya di Surakarta. Program ini berdampak efektif dalam melakukan perubahan, khususnya

menghilangkan kelaparan dan meningkatkan kedermawanan. Mewujudkan masyarakat bebas dari kelaparan berarti berupaya mencapai tujuan Sustainable Development Goals (SDGs) yang kedua yaitu zero hunger.

Kata Kunci: Charity Approach; Dahar Gratis; Filantropi; Zero Hunger

Introduction

The poverty rate in the city of Surakarta in 2023 is 8.44 percent, a decrease of 0.40 percent compared to 2022. The number of poor people in 2023 is 43.89 thousand, a decrease of 2.05 thousand compared to 2022. Despite the decline, the decrease is minimal, not even reaching 1 percent. This is consistent with the unemployment rate in Surakarta in August 2023, which stands at 4.58 percent, only a 1.26 percent decrease compared to August 2022 (BPS Kota Surakarta 2023). Based on this data, the welfare of the poor in Surakarta still requires attention, especially in meeting basic needs such as food and drink.

Achieving a society without hunger is the primary goal of the Sustainable Development Goals (SDGs). The SDGs program is a continuation of the Millennium Development Goals (MDGs). The SDGs program refers to five basic principles in balancing social, economic, and environmental dimensions, namely: people, planet, prosperity, peace, and partnership (Ula 2023). These five basic principles are known as the 5 Ps and also encompass 17 global goals and 169 interconnected targets that aim to achieve a better life. As globally agreed, the second goal among these 17 is zero hunger.

According to data from the Central Statistics Agency, the Global Hunger Index for Indonesia from 2015 to 2020 is as follows: in 2015, the hunger index was 22.2 percent, in 2016 it was 21.8 percent, in 2017 it was 22 percent, in 2018 it was 22.9 percent, in 2019 it was 20.2 percent, and in 2020 it was 19.1 percent (Hadi, Rusli, and Alexandri 2020). When compared to hunger data in Southeast Asia, the following data can be observed:

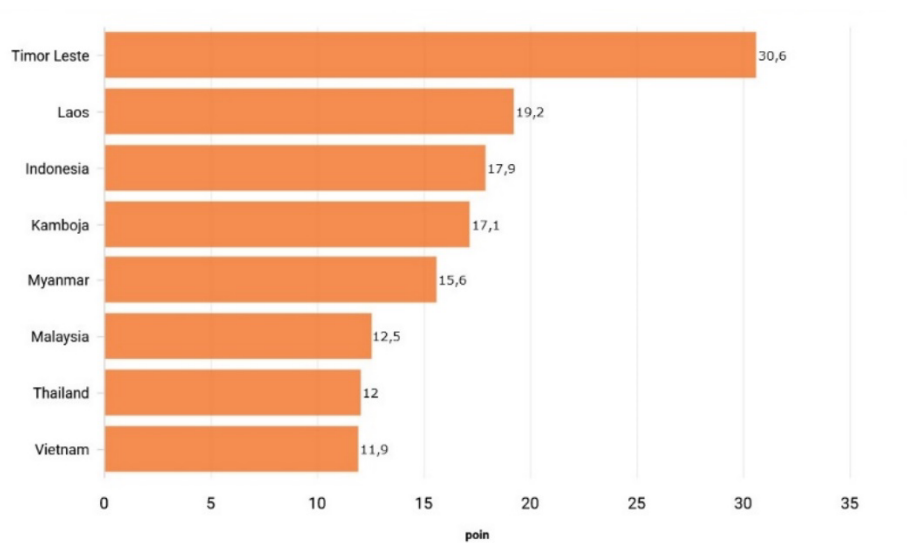


Figure 1. Global Hunger Index (GHI) 2022
Source: Databoks, 2023.

Based on the above Global Hunger Index (GHI) data, Indonesia's hunger index is the third highest in Southeast Asia in 2022. GHI calculation indices below 9.9 points indicate low hunger, followed by 10-19.9 points for moderate levels; 20-34.9 points for severe levels; 35-49.9 points for alarming levels; and above 50 points for extremely alarming levels. Indonesia scored 17.9 points, categorizing it as a moderate level. This places Indonesia 77th out of 121 countries. The score is above the global average of 18.2 points (Databoks 2022).

Social issues, particularly poverty and hunger, can be addressed through Islamic philanthropy. Latief suggests that religion has a strong influence on the rise of philanthropic culture and the involvement of religious communities in social matters. A qualitative study conducted in Canada concluded that religious affiliation and religiosity significantly impact philanthropic practices. Those not affiliated with a specific religion tend to be less charitable, while those identifying as conservative Protestants are the most generous. In line with this research, in Indonesia where the majority is Muslim, philanthropic practices are more dominated by religious inspiration compared to secular-humanitarian inspiration. This dominant religious inspiration implies philanthropic activities that are imbued with charitable and service-oriented nuances, with hesitation to enter broader domains such as policy advocacy for the benefit of the community (Latief 2013b, 2013a).

Fauzia notes that philanthropic practices have become a contestation arena for various interests and agendas, such as Islamization, maintenance of patron-client relationships, and the provision of "salaries" for religious leaders. *Zakat*, *sadaqah*, and *wakaf* have been practiced in the Nusantara region and have undergone changes to adapt to the needs of the Muslim community. From Islamic monarchies to Dutch colonial rulers and throughout Indonesia's independence, there have been various levels of development and interest in Islamic philanthropy, both from rulers and within the Muslim civil society. There is a tentative balance between the "privatization" and institutionalization of philanthropy by the state. "Privatization" means that *zakat*, *sadaqah*, and *wakaf* are voluntarily carried out by Muslims without state involvement but are not strictly separated from the state. Resources from these practices are used for the benefit of poor families, local Muslim leaders, and non-state institutions such as schools and hospitals. State institutionalization refers to state involvement in philanthropic activities, particularly *zakat*, and includes the formation of state-based philanthropic organizations and the establishment of state bureaus specifically to control them (Fauzia 2017, 2013).

According to Amelia Fauzia, despite the modern charity practices achieved by Muslim modernists, traditional *zakat* and *wakaf* practices are still upheld by traditionalist Muslims. Modernists are more involved in philanthropy and more accommodating of state involvement, while traditionalist Muslims are less active in philanthropy and less accommodating of the state (Fauzia 2017, 2013). However, in recent developments, philanthropy among traditionalist Muslims appears to be increasingly dynamic and progressive (Meidina and Puspita 2023).

Rahmawati, in her research, highlights the development of Islamic philanthropic institutions in Indonesia. She observes that the vitality of philanthropic institutions in Indonesia has been flourishing over time. Not only that, but she also documents the changes that have occurred in several philanthropic institutions. Initially, Islamic philanthropic institutions operated conventionally, but now they have shifted towards contemporary methods. Of the 17 Islamic philanthropic institutions studied, all now have websites and social media presence. This convergence is closely linked to the rapid development of technology, bringing many benefits, including easy

access to information, donations, and financial transparency (Rakhmawati 2019). Contemporary research on Islamic philanthropy also indicates progressive developments (Iskandar et al. 2021; Alwi, Ilham, and Amir 2021; Usman et al. 2022; Bt Mahmud, Bazilah Bt Mohd Zain, and Firdaus Bt Fatah Yasin 2019; Fadylawaty, Abdullah, and Jamal 2022).

Islamic philanthropy in Indonesia, commonly known as ZISWAF (*Zakat, Infaq, Sadaqah, Wakaf*), has significant potential. The National Zakat Amil Agency (Baznas) stated that the potential zakat in Indonesia was 48.4 trillion rupiahs in 2019. *Wakaf*, following *zakat*, is the second force in Islamic philanthropy. However, the collection of *zakat, infaq, sadaqah, and wakaf* has not yet had an impact on improving the quality of life for the poor, primarily due to the still-traditional management approach (Abrori and Kharis 2022).

Another finding about Islamic philanthropy in Indonesia concerns philanthropy and the Covid-19 pandemic. Data shows that all Zakat Management Organizations scattered throughout various regions in Indonesia collaborate to assist communities affected by the Covid-19 pandemic. However, considering the fundraising is still far below the zakat potential in Indonesia, it is acknowledged that significant improvements are needed in philanthropic institutions in Indonesia. This includes human resources knowledgeable in contemporary zakat jurisprudence, good coordination among Zakat Management Organizations (given the current proliferation of such organizations), and a lack of zakat literacy in society, leading many individuals to directly allocate their zakat to recipients (Iswandi, Fatmawati, and Bakrie 2021).

Another study found that the pandemic stimulated the emergence of philanthropy in Indonesia, one of which is the Kurir Sedekah Community. Although the programs created focus on short-term humanitarian issues, the movement is capable of addressing temporary government problems and increasing public awareness of the importance of sharing with others, especially during the pandemic (Efendi 2021). Social activities during the pandemic, such as distributing packed meals in the UNAIR area, were carried out by the Universitas Airlangga Social Fund Management Center (PUSPAS UNAIR) along with the Sedekah Squad team, conducted four times a month with the aim of providing a healthy life and improving the well-being of people of all ages (Thalib et al. 2022).

During the pandemic, NU CARE LAZISNU faced challenges in fundraising activities. NU CARE LAZISNU strives to nurture existing donors with the best service as an effort to increase the number of donors (Marfu and Shadiqin 2022). Meanwhile, *kitabisa.com*'s social activities are conducted online and offline to mobilize crowdfunding. *Kitabisa.com* also emphasizes donor trust with the trust pyramid approach. To promote their programs, they collaborate with influencers, leveraging emotional closeness and recommendations among relatives to enhance public trust (Asmawati and Ramdani 2022).

Islamic philanthropy movements in Indonesia manifest in various expressions of activism and have garnered the attention of several scholars. Sinta and Isbah researched institutions that focus on assisting converts (*mualaf*) in Yogyakarta, namely the Mualaf Center Yogyakarta (MCY). MCY collaborates with several institutions such as the Amil Zakat Institution (LAZ), Dompot Dhuafa, and Rumah Zakat. Each of these institutions plays a different role. For example, LAZ provides assistance in the form of funds, Dompot Dhuafa provides support in the form of economic empowerment, while Rumah Zakat channels assistance in the form of education, health, and economic empowerment. The efforts made by these institutions are aimed at strengthening the faith of converts and combating Christianization (Sinta and Isbah 2019). Another article highlights Pesantren Hidayatullah in Balikpapan, which has successfully raised community funds through BMH to finance its education and da'wa missions. There is a mutual interdependence between managing educational institutions, conducting da'wa activities, and gathering community funds. They encourage congregants to donate a certain amount of money, which is then used for Hidayatullah's priority agendas: education and da'wa activities (Isbah 2018).

There is also a philanthropic movement with the concept of "Dakwah Subuh". Da'wa is carried out after the congregational morning prayer (*subuh*), followed by a communal meal. Such variations in da'wa provide a unique touch to the world of philanthropy. The congregation can gain new insights, experience a new culture, and enjoy a different atmosphere. The provided meals serve as a means to strengthen social ties, enhancing emotional closeness within the religious social order of the community (Suhirman, Fitria, and Rayyan 2020). On the other hand, the "Berbagi Nasi" (Sharing

Rice) movement in East Jakarta creates emotional happiness. Through such social activities, they inspire people to become catalysts for engaging in beneficial activities that will enhance happiness by feeling valued (Nasution, Pratama, and Iskarina 2022).

Meanwhile, the "Komunitas Jumat Berkah Muara Panutan" community focuses on three main areas in its program. First, they aim to establish philanthropic institutions to assist the government in addressing poverty-related issues. Second, they engage in fundraising and the distribution of aid by establishing connections with every individual in the village. Lastly, they focus on promoting and publicizing their activities through personal connections and utilizing social media networks (Munthe 2022).

Related to philanthropy, there was the Dahar Gratis Community initiated by a group of young people in Surakarta. This community is engaged in providing free meals to the needy residents of Surakarta. This aligns with the issues of poverty and hunger prevalent in Indonesia, especially in the city of Surakarta. Based on the explanation above, the importance of researching the Dahar Gratis Community in Surakarta can be observed. The actions of the Dahar Gratis Community fall under the umbrella of Islamic philanthropy, specifically focusing on providing food for those in need to prevent hunger. This also correlates with the second goal of the Sustainable Development Goals (SDGs), which is Zero Hunger.

Method

This study employs a qualitative method, which is a scientific research approach aimed at understanding a phenomenon in social context naturally by emphasizing the process of deep communication interaction between the researcher and the phenomenon under investigation (Moleong 2009). Qualitative research is a scientific method that reveals a phenomenon by describing data and facts through words comprehensively concerning the research subjects (Mulyana 2008).

The data collection technique involves semi-structured interviews, a type of in-depth interview that allows for an open exploration of issues. Respondents are asked for their opinions and ideas. The interview technique is based on reports about self-report, or at least personal knowledge and beliefs. Through interviews, researchers gain deeper insights into the personal knowledge or beliefs of the interviewees (Sugiyono 2016). The informants interviewed in this research are the founders of the Dahar Gratis Community. The data analysis technique utilizes the method proposed by Miles, **Dinika**, Volume 8, Number 2, July - December 2023

Huberman, and Saldana (2014), wherein the analytic process is divided into three parallel activities: (1) data condensation, (2) data display, and (3) conclusion drawing/verification (Miles and Huberman 1992).

Islamic Philanthropy Movement of Dahar Gratis Community in Surakarta

This research focuses on the Dahar Gratis Community. According to the founder, Aditya Kurniawan Sabarno, the community originated from a desire to help others through sharing in 2018. Aditya then gathered friends who shared the same vision to create a movement, ultimately leading to the establishment of Dahar Gratis Community. The community officially obtained legal status on December 24, 2020 (Sabarno 2023).

Their initial program involved providing free meals and drinks every Friday after Jum'at prayers in the mosques around Surakarta, distributing approximately 130-150 servings of food. As the community grew, they introduced a regular Free Breakfast program every Tuesday in Sriwedari, Surakarta. This choice was made because distributing rice after Friday prayers was already common, both by individuals and institutions. The community's programs continued to expand, and they now run several initiatives, including Free Special Rice, Free Qurban, Free Educational Scholarships, Free Water, and Outings with Orphans (Sabarno 2023).

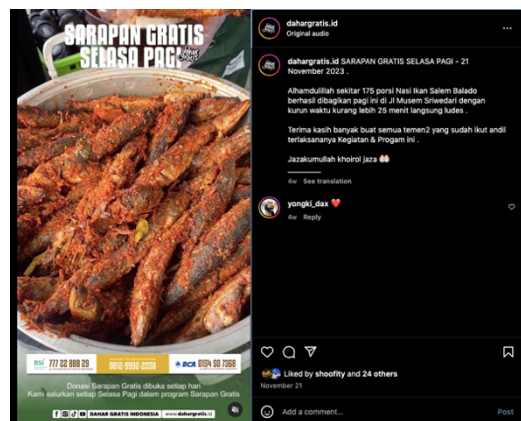


Figure 2. Dahar Gratis Community Instagram Account

We chose to organize the Free Breakfast program on Tuesdays because we were concerned that some people might want to participate but were fasting on Mondays. We didn't want to have a mindset that focused only on certain days for doing good deeds, as if on other days there were no people doing good. So, we chose Tuesdays. Over time, as donations increased, Free Breakfast continued, and

Friday rice distribution also continued. At that time, we had two programs. Then the pandemic came, mosques were closed, and some mosques that remained open were very restricted. As a result, donations began to accumulate, and we thought about how to channel these donations. Dahar Gratis Community decided to create the Free Groceries program.

We are an open community. For Free Breakfast, we will not ask about the background of people who come there; we don't worry too much about it because the tagline of Free Breakfast itself is "Anyone Can Come, Anyone Can Enjoy". Our deal with donors is that this activity is conceptually about providing free breakfast for those who want to eat (Sabarno 2023).

Tuesday was also chosen to avoid the accumulation of donated food on Fridays, which is typically substantial and comes from various groups.

This movement originated from the concerns of our friends. Before Dahar Gratis Community was formed, we often did activities together, such as charity food distribution. But the timing often coincided with other groups. It's actually good, but what concerned us was when it was done together, and many people did it, it piled up in one place, and a lot of the food we provided ended up being wasted. Because one person could end up getting 2-3 food packs given by various groups. We decided to continue in this field but looked for a different way and concept, on different days as well. (Sabarno 2023).

Dahar Gratis Community is not affiliated with major organizations such as NU (Nahdlatul Ulama) and Muhammadiyah. They believe that humanity is at its peak. They conduct open donation drives to later distribute to those in need. Their fundraising efforts are done through social media, especially on Instagram @dahargratis. Individual members also contribute through their personal social media accounts. However, they have expanded their movement by also conducting offline fundraising.

We just created benefit-sharing boxes distributed in shops and stores. It turns out that people's responses are quite significant. We've made about ten boxes in roughly a month, and the responses have reached five million. Now, the number of distributed boxes has increased, so the donations received are also growing. Initially, our donors were only close friends, but now it has become more extensive. Our donors are very diverse. Some donate ten thousand but consistently, continuously. There are also donors who donate two million at once. Some donate eight million, five million, etc. But every time we organize an event that requires donations and they are interested, they will immediately transfer, so it's not a monthly donation. There's a cake vendor who donates every Monday. There's also a high school student who doesn't have a bank account, so he comes once a month to give a cash donation. But on average, those who donate to Dahar Gratis are mostly university students (Sabarno 2023).

The meaning of generosity is exchanged among community members, making them willing to become volunteers for this sharing community. The founder of Dahar Gratis Community interprets charity as follows:

Charity is a shield against calamity. For example, today's charity, let's say Rp. 2,000, it doesn't have to be much, what's important is that we intend to be consistent. Even if the charity we give is not sincere, it will still protect us from calamity. Today, may Allah forbid, we fall off the motorcycle, but because of charity, we indeed fall, but our motorcycle doesn't get damaged. Suppose we are rich and Allah wants to make us poor, but because today we give charity, it is postponed by Allah. So, we use intercession; when we give charity, we can immediately ask for rewards from Allah, praying through the charity we have given. Because when we give charity/do good, and we pray, our prayer goes straight to heaven without any hindrance (Sabarno 2023).

The meaning of charity is expressed similarly by one of the members of Dahar Gratis Community, as stated by Rashid:

Charity is extraordinary and brings blessings. Actually, what we give doesn't disappear; what we put out eventually comes back to us. The impact of charity is really cool, in my personal opinion. Every time I participate in this activity, I feel the happiness of those we ultimately help. Especially when we receive good prayers from them, it really penetrates my heart, and it's truly a great energy for the future so that we can be more enthusiastic. Hopefully, that spirit can be contagious to friends wherever you are (Rashid 2021).

The philanthropic movement in Dahar Gratis Community is also interpreted as a means of da'wa (Islamic outreach) by the founder of the community, Aditya Kurniawan Sabarno:

My teacher said that this kind of da'wa is on a higher level than the usual da'wah we see, namely the one on the pulpit. Because people who listen to lectures, when they go home, they might forget, but with social movements, the majority of people we help will continue to remember it, and they may even emulate it. There's a domino effect there. Someday, we want to have a Dahar Gratis House, a real house where people can eat for free every day. It could also be a means of da'wa, where people might come just because they are hungry, and then we teach them how to pray, the correct way to perform ablution, etc. (Sabarno 2023).

Athif Rashid, a member of Dahar Gratis Community, echoes a similar sentiment:

(Da'wa) is still a long journey. For now, we focus on Solo because we feel that we are still not finished in the city of Solo. We have to really finish what's here first so that it can be good. Actually, one of our goals is that Dahar Gratis doesn't want to be the most prominent; in other words, if you want to distribute charity, it doesn't have to go through Dahar Gratis. Actually, what we want is for many new organizations to emerge in Solo, all working together to realize the slogan "Solo Jangan Lapar" (Solo Don't Be Hungry). We would be happy if many communities or movements share with each other like that (Rashid 2021).

A community will not endure and be visible in its existence without values championed by its founders, officials, and members. The slogan "Solo Jangan Lapar" (Solo Don't Be Hungry) becomes the value advocated by Dahar Gratis Community:

We have the slogan "Indonesia Jangan Lapar, Solo Ampun Ngelih" (Indonesia Don't Be Hungry, Solo Don't Be Hungry). Actually, whether someone in Indonesia is rich or just an ordinary person, if they are willing to share food, no poor person will go hungry. Indonesians are generous, but unfortunately, it accumulates in the same place and is not distributed well. If rice or prepared food is better, everyone needs it. We provide however much there is, and it will surely run out, but we have to think about absorption. Doing good is correct, but we also have to be smart so that our goodness doesn't accumulate in one place and become wasteful. So, in addition to Free Breakfast, we also have the Special Free Rice program. If we talk about efficiency, actually, all of it is beneficial if it reaches the right target, and the strategy is clear. Because eating is actually an essential need. For us, a person with a hungry stomach can have their mind played with by the devil. (Sabarno 2023).

Beginning with providing free meals (breakfast), Dahar Gratis Community is determined to provide many other things for free. For example, they provide free water for remote areas suffering from drought through the Free Water Program.

We also once held the Free Water Program. We built wells, bathrooms, and clean kitchens in one of the hamlets in Bulu, Sukoharjo, which experienced drought and a lack of clean water facilities. We did not distribute water in the form of clean water tanks that run out at once because this water is a daily necessity that must be considered in the long term. There we indeed built a well, but we also conveyed to residents to make an effort to distribute it to their homes to create a sense of mutual cooperation. Alhamdulillah, the well is still there and still in use until now. (Sabarno 2023).

Innovation continues in Dahar Gratis Community. They created the Duduk Sharing Ojol Solo program. The event brought online motorcycle taxi drivers to the mosque, where they listened to an explanation of the procedures for ablution and prayer from Habib Ali Bin Alwi Assegaf. Active participants who asked questions received special door prizes from them, such as oil and sugar. This approach is taken as a strategy to make people interested in learning about religion, especially the online motorcycle taxi drivers. Additionally, they also distributed free computers and printers to an elementary school in the remote Grobogan Regency. During Ramadan, Dahar Gratis Community organized activities with orphans at the Golbiy House in Solo. Most recently, the community conducted free surgery for someone with a lump on their head.

An interesting aspect of Dahar Gratis Community is their involvement of a spiritual teacher in community activities. The teacher referred to is Habib Ali bin Alwi Assegaf, a young religious figure popular in the Solo region.

"This teacher is important. So, he is not part of the structure because these teachers are more noble than us who are in the structure. His position is as an advisor. This teacher supports us spiritually, through prayers, because besides support externally, we also need inner support from him. As humans, sometimes there is interference from desire in doing something even though it is a good thing, so we need advice from the teachers. And when I obey him, most of our affairs, alhamdulillah, go smoothly, sometimes even smoother than what I imagined before. One function of us having a teacher is so that everything has a foundation and boundaries. For example, we are taught to always give our best. For the Free Breakfast program, we have our own specifications, such as budget, side dishes, and portions that we thoroughly select. Because the concept is when we want to give something (food) to others, make sure we are also willing to eat it, if we ourselves don't want to eat it, don't give it to others. Our teacher also once gave a message, if there is a volunteer who will help the community, try to find people who also need help. So when he (volunteer) helps, he gets rewards, Dahar Gratis gets help, and we appreciate it too, it's not wrong because it is distributed to those who deserve it" (Sabarno 2023).

Dahar Gratis Community is still local but has the intention to continue developing itself. This is evident from the innovations they make. Furthermore, although not affiliated with well-established Islamic organizations in Indonesia, this community still appoints a "spiritual teacher" to guide their community. Once they have legal status and become a foundation, they plan several new programs for institutional strengthening.

Dahar Gratis Community in this research is examined using the theory of creative philanthropy, specifically with the charity approach. The charity approach was in many ways well suited to its social and political context. In the absence of adequate provision by church or state, foundations provided services to those unable to care for themselves. As, through the early parts of the 20th century, governments increasingly began to provide some services for some groups, foundations adapted the service approach to provide services complementary to those of government or to fill gaps in statutory provision. Foundations began to stress their roles as innovators, risk-takers and funders of unpopular causes (Anheier and Leat 2006).

Theory of creative philanthropy focuses on two essential elements: innovation and creativity. In general, the term "innovation" refers to the process of change based

on an idea, whether new or considered new, applied to existing ways and means of doing something. "Innovation" is the generation, acceptance, and implementation of new ideas, processes, products, or services. "Creativity" is the act of finding approaches to problem-solving or addressing perceived needs, and to produce or enable a kind of innovation in response. Creativity is "an idea, practice, or object considered new by individuals or other units of adoption" (Anheier and Leat 2006).

The innovation process requires three components: initiation, implementation, and diffusion. Initiation begins with setting the agenda and awareness that a problem or issue requires innovation. Creativity implies finding approaches to problem-solving and, ultimately, solutions to perceived problems or issues. The implementation process involves refinement and further development, and the diffusion process involves the launch and routinization of innovation. Diffusion is a specific type of communication about new ideas, and the process by which an innovation is communicated through specific channels over time among members of a social system (Anheier and Leat 2006).

In the case of Dahar Gratis Community, the *initiation* of the sharing movement began with sharing meals every Friday, as commonly done by communities or groups in general. However, the founder of Dahar Gratis Community saw that sharing on Fridays was already too often done by other philanthropic groups. Therefore, he decided to innovate by sharing meals on Tuesdays, specifically offering free breakfast at Sriwedari. This research is in line with former research which found that the Humaira and Pasukan Dakwah community in Surakarta carried out creative philanthropy in their activities (Hidayati and Badruzaman 2022).

The *implementation* process was carried out by refining and developing philanthropic services by Dahar Gratis Community. Initially focusing on free breakfast, they gradually expanded to other programs such as Special Free Rice, Free Qurban, Free Education Scholarships, Free Water, and Outing with Orphans. The *diffusion* process is evident in the consistency of members and leaders of Dahar Gratis Community in carrying out their programs regularly. Their activities are openly reported on the social media they manage and can be monitored by the wider community.

The creativity of Dahar Gratis Community is evident, especially in the fundraising process. They conduct online fundraising by optimizing social media. Additionally, they also provide community merchandise. The documentation of their activities is presented attractively and uploaded on social media, aiming to encourage donors to contribute funds to community activities. The creative philanthropy applied by Dahar Gratis Community is something crucial and relevant, considering they are a youth community, and the evolving times demand extra creativity for a community to thrive.

Conclusion

Dahar Gratis Community ignites generosity and solidarity among its members by sharing food with the less fortunate to build an empowered community. This activity is carried out routinely every week in Surakarta. Dahar Gratis Community adopts creative philanthropy in its movement. The community operates at the local level, specifically among young people, but aims to have a global impact. The community managers believe that generosity can be contagious, and many people will follow the same path to share with those in need. Dahar Gratis Community contributes to raising philanthropic awareness in society, especially in Surakarta. The community's program is a movement that actively contributes to eliminating hunger. Achieving a society free from hunger means striving to achieve the second Sustainable Development Goals (SDGs), which is zero hunger.

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