

Infaq and Shadaqah Muhammadiyah (LAZISMU) Charitable Institutions Contribution to Muhammadiyah University Semarang (UNIMUS) For Students during the C-19 Pandemic

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Abstract

This study aims to determine the contribution of UNIMUS amil zakat infaq and shadaqah (LAZISMU) institutions through the provision of scholarships to UNIMUS students during the covid-19 pandemic. This research was conducted at the University of Muhammadiyah Semarang. The research method used in this research is descriptive qualitative. The qualitative descriptive method used in this study serves to describe and analyze the contribution of LAZISMU UNIMUS during the covid-19 pandemic. The sampling technique used purposive sampling technique; the data was taken with certain considerations. The sample used in this study were UNIMUS students who received educational scholarships and living expenses from LAZISMU UNIMUS during the C-19 pandemic. Data collection techniques were obtained by distributing online questionnaires via google forms to respondents and also through documentation. Sources of data used in this study are primary and secondary data sources. To see the validity of the data used triangulation method. Data analysis was carried out with the first stage of cross-checking, second classification, and third verification, and the last step of data analysis. The results of the analysis show that 1) the biggest impact faced by UNIMUS students is the issue of education costs, which is 73%. 2) LAZISMU UNIMUS' contribution during the C-19 pandemic was scholarship assistance in the field of education in the form of undergraduate scholarships and living expenses. 3) LAZISMU UNIMUS made a very large contribution during the C-19 Pandemic, with 82% stating the role of LAZISMU UNIMUS in contributing to tuition and living expenses.

Keywords

Covid-19; amil zakat; infaq; shadaqah; student scholarships



I. Introduction

From 2020 to mid-2022, the world is facing a deadly epidemic that spreads through a virus known as Sars Coronaviruses (Sars-CoV) or familiar with a COVID-19 or C-19 virus, including part of a family of viruses that can cause illnesses such as flu to other illnesses. more severe, such as Middle East Respiratory Syndrome (MERS-CoV) and severe acute respiratory syndrome (SARS-CoV). The disease, caused by C-19, is a new strain discovered in 2019 and has never been identified in humans before.

Symptoms that are felt if infected with this virus are increased body temperature, fever, numbness, cough, pain in the throat, headache, and even difficulty breathing if the

corona virus has reached the lungs. This virus spreads quickly through physical contact through the nose, mouth, and eyes, and develops in the lungs (Syafrida & Hartati, 2020). The very fast transmission of the corona virus made the World Health Organization (WHO) set the corona virus as a pandemic on March 11, 2020. According to Widiyani in (Mona, 2020) The status of a global pandemic or epidemic indicates that the spread of COVID-19 is happening so fast that almost no country in the world can ensure that they are protected from the corona virus.

The spread and increase in the number of COVID-19 cases occurred very quickly and has spread between countries, including Indonesia. As of January 2021, it was reported that there were 989,262 confirmed cases reported positive for the Corona Covid-19 virus. For recovered cases, there were an additional 7,751 people in January 2021. So, the cumulative total is 798,810 Corona Covid-19 patients who have successfully recovered and were declared negative in Indonesia. Meanwhile, cases of death on Saturday, January 23, 2021 at 12.00 WIB, increased by 171 people. The cumulative total until now there are 27,835 Corona Covid-19 patients in Indonesia who have died (Yahya, 2021). The outbreak of this virus has an impact of a nation and Globally (Ningrum et al, 2020). The presence of Covid-19 as a pandemic certainly has an economic, social and psychological impact on society (Saleh and Mujahiddin, 2020). Covid 19 pandemic caused all efforts not to be as maximal as expected (Sihombing and Nasib, 2020).

Transmission of the Covid-19 virus is through indirect physical contact, for example by touching a contaminated surface, or spreading through the air, it can also be through splashes or droplets from coughs or sneezes of people who have previously been exposed to the C-19 virus (Yusup et al., 2020). This causes people to be easily infected anywhere without being aware of it for sure. This is where the danger of this C-19 virus must be avoided through keeping a distance when interacting with other people. This condition is of course very influential and has a very substantive impact on human life. Moreover, the government during the C-19 pandemic has implemented a policy of social and physical restrictions. This forces most people to keep their activities outside the home. Many schools and universities have been closed by the government by imposing study at home. In addition, the government also issued several policies to work at home, limit religious activities, restrictions on transportation modes, restrictions on activities in public places and holidays from work and other activities. Not only the world of education, religion, the economy is also affected.

In the education sector, the government applies the Work from Home (WFH) policy, meaning that learning also follows this policy, namely online learning, where teachers, lecturers, students and students carry out education and teaching from home. The impact of C-19 is very deeply felt by the world of education, both in the context of student learning outcomes and students until skills cannot be achieved optimally (Syah, 2020). The main problem is why the learning outcomes and skills of students are not optimal, because many students and students are constrained by equipment, both soft and hardware. Soft means that signal constraints or networks are less stable so that the delivery from teachers and lecturers cannot be well received by students. While hardware is a condition where students do not or do not have adequate facilities and infrastructure so that the online learning process cannot be carried out properly. This condition is felt at every level of education, from elementary school to university (Syah, 2020).

If the primary and secondary levels are also affected, then at the tertiary level, they are also affected because of this C-19. Covid-19 has had a positive as well as negative impact. The positive impact according to Azis (Aziz, 2020) includes the occurrence of learning strategies that were originally face-to-face to online/ online, increasing learning

independence in students, and increasing a variety of learning methods and strategies. With this positive impact, of course, it is encouraging for all higher education stakeholders in Indonesia to strengthen the intellectual independence of the Indonesian people in the future.

However, C-19 also has a negative economic impact on universities. Based on the research of Fadila et al, (Fadilla & Sari, 2021) at least there is an economic impact, namely the number of late students who cannot even pay the Single Tuition Fee (UKT) or Semester Credit System (SKS) money. This is due to the economic difficulties of parents in obtaining finances during the pandemic. Because the economic condition of these parents ultimately has an impact on students, namely students experiencing difficulties in purchasing internet quota. Internet quota during a pandemic is very important, because all learning, both theoretical and practical, is carried out online or online. Students who do not have internet quota then they cannot follow the lecture properly. For example, Xy, a student at the Unimus Chemistry Education S1 Study Program, said when interviewed by the author that he experienced obstacles in purchasing internet quota because the economic condition of the family, his parents were laid off from the garment company. "I often don't go to college because my internet data runs out, my parents don't have the money to buy internet quota" Said Xy who was reluctant to be mentioned his identity when interviewed. (Suprpto, 2022a).

The above issues must certainly receive attention and assistance quickly. This is where the presence of a social institution like LAZISMU is needed. Haedar Nashir, Chairman of the Muhammadiyah Central Leadership in the *Republika* daily, said "Muhammadiyah is always present when the nation and humanity call when there is a problem. This is the case when the Covid-19 pandemic becomes a disaster that hits Indonesia and the world". (Nashir, 2020). Nationally, LAZISMU's contribution is quite large for the settlement of communities affected by the C-19 pandemic. The form of its role includes community empowerment by utilizing zakat, infaq, alms, and waqf as well as other philanthropic funds both individually, institutions, companies and other agencies. LAZISMU itself is now widely engaged in many fields ranging from da'wah, education, health, social, and economic fields. (Ipmawati & Widiastuti, 2020)

LAZISMU has also been present at UNIMUS since 2017. According to the Director of LAZISMU UNIMUS, Mr. Mamdukh, when interviewed by researchers, he said that LAZISMU UNIMUS has several programs, namely education, proselytizing and unimus charity. (Suprpto, 2022a) The form of the LAZISMU UNIMUS education program itself is more towards providing undergraduate scholarships, while for the da'wah program it is more towards supporting da'wah such as Ramadan activities sharing together and the development of Islam studies, there is also the UNIMUS Charity program which more towards dhuafa compensation, dhuafa health compensation and disaster preparedness. (Lazismu, 2021) During the current Covid-19 pandemic, LAZISMU UNIMUS has also contributed in various fields so that it can significantly help students in the ease of carrying out learning during the C-19 pandemic.

The problems to be revealed in this study are, 1) what is the biggest impact faced by UNIMUS students during the C-19 pandemic? 2) what contribution has been made by LAZISMU UNIMUS in helping students during the C-19 pandemic? 3) how much did LAZISMU UNIMUS contribute to helping students affected by the C-19 pandemic?

II. Research Method

This research is a type of qualitative research carried out at the University of Muhammadiyah Semarang. The qualitative procedure itself according to Bogdan and Taylor in Moleong (2010, p. 4) will produce descriptive data in the form of written or spoken words of people and observable behavior. So that the end of this study will of course be in the form of a statement regarding the contribution of LAZIZMU UNIMUS during the C-19 pandemic. The method used in this study is a qualitative descriptive method. According to the descriptive method, it is a method that is used to describe or analyze a research result but is not used to make broader conclusions (Sugiyono, 2003).

The technique of selecting respondents in the distribution of questionnaires through *the Purpose Sampling* technique. According to Sugiyono (2016: 85) *purposive sampling* is a sampling technique for data sources with certain considerations. The reason this technique is used is because the researcher only wants to examine samples that have criteria according to the phenomenon to be studied. The respondents/samples used in this study were UNIMUS students who received LAZISMU scholarships, both educational scholarships and living cost scholarships as many as 22 people consisting of S1 Chemistry Education, S1 English Language Education, S1 Mechanical Engineering, S1 Mathematics Education, S1 Nutrition Science, D3 TLM, D4 TLM, S1 Management, S1 Electrical Engineering, S1 Accounting, D3 Nutrition, S1 Statistics.

The data collection technique is obtained by distributing questionnaires *online* via google form *to respondents*. The questionnaire distributed was in the form of a number of written and structured statements for respondents to obtain information from respondents. The nature of the questionnaire is "closed" meaning that alternative answers to the questions asked have been provided by the researcher so that respondents only need to choose alternative answers that match their opinions. In addition, data is also obtained by documentation techniques. According to the documentation method is a method of finding and collecting data on things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, agendas and so on that have to do with the research theme. Researchers use this method in order to obtain data related to the phenomenon to be studied. The nature of the documents used in this study is an internal official document, namely a letter issued by the institution itself in the form of a Decree of the Rector of the University of Muhammadiyah Semarang, Number: 180 / UNIMUS / SK.KM / 2021 concerning the provision of scholarships and assistance in living expenses by LAZISMU University of Muhammadiyah Semarang Period VI. (Arkanto, 2002)

Furthermore, the types of data sources used in this study are primary data (primary) and secondary data (supporting). Primary data sources are those data obtained directly from the first source. While the secondary data sources are data that comes from the second hand, third and so on. This means that the data is one or more from parties who are not researchers themselves and who are not attempted by themselves to collect them by the researcher, for example from data derived from statistical bureaus, books, newspaper magazines and so on. Primary data was obtained from questionnaires distributed to Lazizmu Unimus scholarship recipients and secondary data was obtained from news on the internet, namely (Songgono, 2003).

The method to determine the validity of the data in this study was used data triangulation technique. According to Lexy Moleong (2011: 330). Triangulation is a technique of checking the validity of data that utilizes something else outside for checking purposes or as a comparison to that data. Furthermore, in processing and analyzing the data, several stages are carried out. The first stage according to examining the data that has

been obtained is mainly in terms of completeness and clarity of meaning, and the data obtained must also be the data that is prioritized so that the required data is complete and accurate. The second stage is k(Saiful)asification by compiling and systemizing the data obtained into certain patterns in order to facilitate discussions that have to do with the research to be carried out. The next stage is verification, data derived from respondents' answers that have been collected and arranged is continued to be checked again so that the correctness of the data can be recognized and then the data is analyzed. (Sujana & Kusuma, 2000)

III. Result and Discussion

The existence of LAZISMU UNIMUS has been established since 2017. It was established as a zakat management institution with modern management that can deliver zakat to be part of solving social problems (problem solvers) of society that continue to develop. LAZISMU UNIMUS strives to develop itself into a trusted Zakat Institution by implementing a mandated, professional and transparent work culture.

The establishment of LAZISMU UNIMUS itself is based on the background of 2 factors, namely first, the condition of helplessness and economic ability of students in terms of education financing (SPP) and living costs, as well as the helplessness and economic ability of the Unimus academic community. Second, zakat is believed to be able to make a real contribution in encouraging social justice, human development and being able to alleviate poverty. As a country with the largest Muslim population in the world, Indonesia has a fairly high potential for zakat, infaq and waqf. However, the existing potential cannot be managed and utilized optimally so that it does not have a significant impact on solving existing problems. Seeing this, finally LAZISMU UNIMUS was also confirmed based on the Decree of the Head of the Muhammadiyah Region of Semarang, Central Java No: 171.KEP / BP. LAZISMU JATENG/18/2017 and also the Decree of the Rector of the University of Muhammadiyah Semarang No: 111/UNIMUS/SK. KP/2018. (Suprpto, 2022b)

LAZISMU UNIMUS is engaged in several programs, namely education, proselytizing and UNIMUS charity. In the Lazismu Unimus educational program, it is more towards the awarding of undergraduate scholarships. For the field of proselytizing, it is more inclined to help proselytizing through several activities such as ramadan sharing activities and the development of Islam studies. Meanwhile, the unimus charity program is more towards dhuafa compensation which is intended for the dhuafa community, both the internal community of the Unimus campus and the community outside Unimus. In this program, there is also a dhuafa health benefit which is why the unimus is trying to provide health services needed by the community and the Unimus academic community. This program is devoted to providing assistance and motivation to patients in the hospital. Assisting patients in administrative management and other needs while in the hospital. (Suprpto, 2022b)

The LAZISMU UNIMUS movement not only stops at UNIMUS internal problems, but also helps outside parties such as natural disaster preparedness and outbreaks, such as Covid 19. According to the Director of LAZISMU UNIMUS, Mamdukh, stated that for natural disasters, LAZISMU UNIMUS has a disaster preparedness team that is ready to be deployed to disaster sites such as floods at any time or landslides. This team consists of a medical unit, as well as a disaster preparedness team. (Suprpto, 2022b) As for disaster response due to outbreaks or diseases such as during the C-19 pandemic, LAZISMU UNIMUS is also moving quickly by providing assistance for UNIMUS students and

employees who are affected for real. This assistance for students affected by the C-19 pandemic is called the LAZISMU UNIMUS education program.

The LAZISMU UNIMUS education program is the most dominant program in UNIMUS, considering that education is a future investment that greatly determines the change of the nation in the future. Education is also a vital elan towards a smart nation towards a prosperous and prosperous standard of living society. As mandated by the preamble to the 1945 Constitution states that education is an effort to educate human life, which means preparing humans to live in society as a whole (individually, socially, culturally) (Sholihin, 2015).

Nevertheless, it turns out that not everyone can easily acquire and receive an education. According to Firman in stating that (Goddess, Zukhri, & World, 2014) among the factors why many children drop out of school, among others, the factors of school fees and family economy. This is also reinforced by Febriana (Febriana, 2011), that among the factors of the number of out-of-school children at the age of primary education (7-15 years) east Lombok is because family economic factors and parental attention. From family economic factors, among others, the family's weak economic condition results in limited ability to meet the needs of life, including education. (Febriana, 2011).

The same is true for UNIMUS students. Based on the results of questionnaires that have been distributed to students of the University of Muhammadiyah Semarang as many as 22 respondents taken by 8 faculties stated that the C-19 pandemic caused a burden in repayment of college fees.

Table 1. The impact of the C-19 pandemic on unimus students' tuition payments

Alternative Answers	Frequency (f)	Percentage %
Strongly Agree	16	73
Agree	5	23
Enough	1	5
Disagree	0	0
Strongly Disagree	0	0
Sum	22	100

Based on the table above, it can be seen that the majority of respondents as many as 16 people (73%) stated that they strongly agree that the C-19 pandemic has an impact on unimus student tuition payments. A total of 5 people (23%) expressed agreement with only 1 person (5%) who expressed disapproval. This means that in this case, 22 respondents, feel that this pandemic has also had an impact on college payments.

Table 2. LAZISMU UNIMUS scholarship assistance contributes to students during the Covi-19 pandemic

Alternative Answers	Frequency (f)	Percentage %
Strongly Agree	18	82
Agree	3	14
Enough	1	5
Disagree	0	0
Strongly Disagree	0	0
Sum	22	100

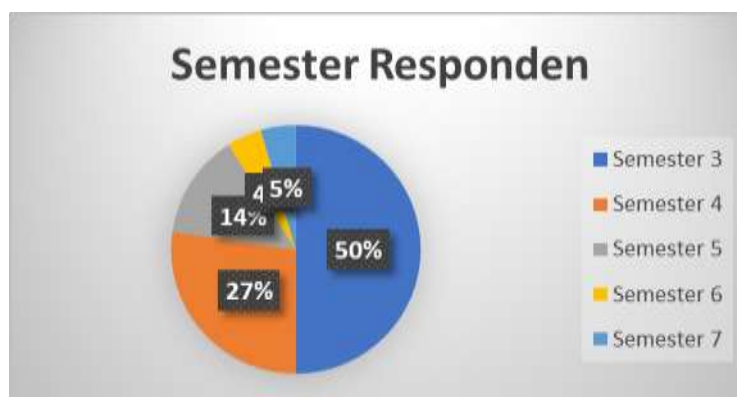
Based on the table above, it can be seen that the majority of respondents as many as 18 people (82%) stated that they strongly agree that LAZISMU UNIMUS is very helpful

or contributes greatly to students with scholarships. 3 people (14%) agreed. And there was only 1 person (5%) who expressed disapproval. This means that in this case, students of the University of Muhammadiyah Semarang feel very helped by the scholarship given by Lazsimu Unimus. For students who still have deficiencies in tuition payments, the scholarship funds that will be allocated to repay the lack of tuition fees are being used for students who has paid the tuition fee, the scholarship fund will be given in the form of living expenses.

Table 3. Lazismu UNIMUS Scholarship Distribution is distributed evenly for each Study Program

Alternative Answers	Frequency (f)	Percentage %
Strongly Agree	6	27
Agree	12	55
Enough	1	5
Disagree	2	9
Strongly Disagree	1	5
Sum	22	100

Based on the table above, it can be seen that the majority of respondents as many as 12 people (55%) agreed with the statement *"I feel that your lazismu Scholarship can be channeled thoroughly to every study program at unimus"*. And only 1 person (5%) expressed strong disapproval. This means that according to respondents, they feel that the scholarships given have been distributed to all study programs and in all batches. The following is additional data obtained from the data of 22 respondents



Judging from the data of respondents who received lazsimu scholarships, they have gone all the way from semester 3 to aemester 7

Table 4. Beasiswa LAZISMU UNIMUS berd great impact on UNIMUS students during the C-19 pandemic

Alternative Answers	Frequency (f)	Percentage %
Strongly Agree	15	68
Agree	7	32
Enough	0	0
Disagree	0	0
Strongly Disagree	0	0
Sum	22	100

Based on the table above, it can be seen that the majority of respondents as many as 15 people (68%) stated that they strongly agree with the statement *"I feel that the existence of lazismu scholarships has a big impact on students at unimus"*. And as many as 7 people (32%) who agreed. This means that in this case respondents feel that the scholarships given by Lazsimu Unimus have a great impact on unimus students in helping to reduce tuition fees.

Table 5. Alternative answers to the differences from scholarships before the pandemic and during the covid pandemic

Alternative Answers	Frequency (f)	Percentage %
Strongly Agree	4	18
Agree	7	32
Enough	8	36
Disagree	2	9
Strongly Disagree	1	5
Sum	22	100

Based on the table above, it can be seen that the majority of respondents as many as 8 people (36%) stated that it was enough to say *"I feel that there is a difference from the lazismu unimus scholarship obtained before the pandemic and during the covid-19 pandemic"*. And only 1 person (5%) expressed strong disapproval. This means that in this case, respondents feel that it is sufficient about the scholarships received before and after the pandemic because the scholarship funds are still used in repaying tuition fees

IV. Conclusion

Covid-19 has had a very real impact not only in the world of health, but also in education. Not only in learning outcomes but also in financing. Many students are very hard affected, namely they cannot afford to pay for college fees and life costs while in college. Wisdom from all parties is needed to better understand the condition of parents and students if there are students affected by C-19, resulting in late payment of tuition fees.

From this study can be drawn the conclusion that; first, the C-19 pandemic had a severe impact, especially on college fees, namely 73% said they strongly agreed that the C-19 pandemic had an impact on late payment for college fees. Second, the presence of the Zakat Infaq and Shadaqah Charity Institute (LAZISMU) UNIMUS made a major contribution during the Covid-19 pandemic, especially in the field of education, namely in the form of undergraduate scholarships and living expenses. Third, LAZISMU UNIMUS contributes to the provision of tuition assistance and the lives of UNIMUS students during the C-19 pandemic, namely 82% of students strongly agree that LAZISMU UNIMUS contributes to scholarship assistance and student life during the C-19 pandemic.

The presence of LAZISMU UNIMUS, which has a real program, seems to have to continue to be given more attention through the awareness of all UNIMUS employees to voluntarily pray zakat, infaq and alms at LAZISMU UNIMUS. This is because it turns out that the funds collected are absorbed and it is very significant in its contribution to the financing of lectures for underprivileged students in 8 faculties at UNIMUS and all study programs ranging from S1 Chemistry Education, S1 English Language Education, S1 Mechanical Engineering, S1 Mathematics Education, S1 Nutrition Science, D3 TLM, D4 TLM, S1 Management, S1 Electrical Engineering, S1 Accounting, D3 Nutrition, S1 Statistics.

It is hoped that for all universities, both public and private, it is better to have a donation / donor institution that collects funding in the form of zakat, infaq and alms from lecturers and employees. So that the funds collected can be distributed to students affected by the C-19 pandemic, especially in college and living expenses. So that students who are late in payment can be helped and the fate of their education can continue to continue to continue to make a real contribution in order to participate in educating the nation's life.

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