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Shifting Meaning: Islamic Philanthropy According to the View of Muhammadiyah

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Abstract:

This paper discusses Islamic philanthropy from the view of Muhammadiyah, this was obtained because there was a shift in the meaning of philanthropy in the past. Experts _ stated that philanthropy is an important element in Islam. Among the forms of philanthropy in Islam is zakat, one of Islam's five pillars. Among other forms of Islamic philanthropy are infaq, alms, and waqf. Therefore, philanthropy has a major position in the life of Muslims. The meaning above is different from philanthropy which is known in today's society but does not reduce the substance of philanthropy itself. Islam has an important role in terms of spreading religion and knowledge, establishing educational institutions, and even in the field of welfare. One important vehicle for the spread of Islam is the mosque, which was built on philanthropy. The Prophet Muhammad set an example of philanthropic behavior by establishing a mosque. Apart from establishing mosques, educational institutions which are places to gain knowledge were also established on the basis of philanthropy. It is through these educational institutions that the dissemination of knowledge develops. This paper aims to provide an understanding to the general public regarding the shift in the meaning of Islamic philanthropy, through the view of Muhammadiyah as the primary data source. The conclusion in this paper uses the theory of changes in Islamic law and uses a normative approach, of course with the aim of trying to reveal the values of truth in Islamic philanthropic practices in society so that they should be actualized in the future.

Keywords: Islamic Philanthropy, Muhammadiyah, Theory of change in Islamic law

Abstrak:

Tulisan ini membahas filantropi Islam dari pandangan Muhammadiyah, hal ini diperoleh karena terjadi pergeseran makna filantropi pada masa lalu. Para ahli _ menyatakan bahwa filantropi merupakan unsur penting dalam Islam. Di antara bentuk filantropi dalam Islam adalah zakat, salah satu dari lima rukun Islam. Bentuk filantropi Islam lainnya adalah infak, sedekah, dan wakaf. Oleh karena itu, filantropi memiliki kedudukan yang besar dalam kehidupan umat Islam. Makna di atas berbeda dengan filantropi yang dikenal masyarakat saat ini namun tidak mengurangi substansi filantropi itu sendiri. Islam memiliki peran penting dalam hal menyebarkan agama dan ilmu pengetahuan, mendirikan lembaga pendidikan, bahkan dalam bidang kesejahteraan. Salah satu wahana penting penyebaran Islam adalah masjid yang

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dibangun atas dasar filantropi. Nabi Muhammad memberikan contoh perilaku filantropis dengan mendirikan masjid. Selain mendirikan masjid, lembaga pendidikan yang menjadi tempat menimba ilmu juga didirikan atas dasar filantropi. Melalui lembaga pendidikan inilah penyebaran ilmu pengetahuan berkembang. Tulisan ini bertujuan untuk memberikan pemahaman kepada masyarakat luas mengenai pergeseran makna filantropi Islam, melalui pandangan Muhammadiyah sebagai sumber data primer. Kesimpulan dalam tulisan ini menggunakan teori perubahan hukum Islam dan menggunakan pendekatan normatif, tentunya dengan tujuan untuk mencoba mengungkap nilai-nilai kebenaran dalam praktik filantropi Islam di masyarakat agar dapat diaktualisasikan di masa mendatang.

***Kata Kunci**: Filantropi Islam, Muhammadiyah, Teori Perubahan Hukum Islam*

INTRODUCTION

Philanthropy is an important element in Islam and has a major position in the lives of its followers (Iskandar et al., 2021). Philanthropy etymologically means, generosity, or (Emzaed et al., 2021) social donations and anything that shows love for fellow human beings. (Bamualim & Bakar, 2005) Philanthropy is aimed at improving the quality of human welfare through compassionate attitudes and behaviors to ease the burden on others. (Latief, 2013)

Philanthropy (*philanthropy*) is an attitude of generosity, compassion, generosity, donations, and social contributions as a form of love for fellow human beings. Islam is very concerned about philanthropy, this can be seen in the Qur'an as in sura al-Taubah (9): 103, al-Baqarah (2): 215, al-Baqarah (2): 43, al-Baqarah (2) : 195, al-Baqarah (2) : 215, al-Baqarah (2) : 261, Ali Imran (3) : 92, al-Nisâ' (4) : 114, al-Nahl (16) : 71 , al-Mâ'ūn (107): 1-3 and al-Kautsar (108) : 2.

Philanthropy has two types, namely traditional philanthropy and modern philanthropy for social justice. Traditional philanthropy is a *charity –base charity-based* and is manifested in the form of direct gifts from benefactors to the poor in order to meet their daily needs. Meanwhile, modern philanthropy for social justice (*social justice philanthropy*) is a philanthropy that mobilizes resources and seeks to find the root causes of poverty to realize social justice. (Abidin, 2012)

Islamic philanthropy has several forms including zakat, infaq, alms, and endowments. (Fauzia, 2016) Zakat is worship that does that has a dimension of the human relationship with Allah (*ubūdiyyah maḥḍah*), but zakat also has a social dimension that concerns the affairs of good relations among human beings. (Mubin & Siddiq, 2022)

Seeing the explanation above, the author is interested in a shift in the meaning of traditional philanthropy known as the generosity of the charity (compassion) which has begun to be developed and reinterpreted in that the meaning of modern philanthropy is more defined by generosity to make changes and social justice structurally related to poverty, rights human rights, education, health, gender, environment, and socio-cultural issues in a broad sense. Due to the proximity of the original meaning of philanthropy to human and social values, in this study, Modern Philanthropy is linked to the issues of poverty, education, health, socio-culture, law, gender, and others.

With this shift in the meaning of Islamic philanthropy, the author intends to see the views of the Islamic organizations Nahdlatul Ulama and Muhamadiyah regarding the shift in the meaning of past philanthropy and modern philanthropy in practice in society. Therefore, the study of Islamic philanthropy is important to research and it is also necessary for academics to study further because considering the research conducted by researchers there are still many shortcomings.

LITERATURE REVIEW

The study of Islamic philanthropy has become a hot topic of discussion in the current era because lately many practices in society are considered inappropriate. In subsequent developments, recent researchers have also conducted research on patterns of Islamic philanthropy including Qurratul Uyun (Uyun, 2015a), Fitra Rizal (Rizal & Mukaromah, 2021), Abdiansyah Linge (Linge, 2015), Udin Saripudi (Saripudin, 2016), Nur Kholis (Kholis et al., 2013), Yuliana Rahmawati (Rahmawati, 2019), Chusnan Jusuf (Jusuf, 2007), Abdurrohman Kasdi (Kasdi, 2017), and others.

Most studies on Islamic philanthropy are analyzed with several Islamic scholarships, to make it easier to find differences or similarities with the research that the author wrote, the researcher will group this literature review into two parts, namely first Islamic philanthropy in general, and second regarding shifts in meaning/changes about Islamic philanthropy.

Research related to Islamic philanthropy, in general, has, in general, been chased by Qurratul Uyun. This research tries to analyze zakat, infaq, sadaqah, and endowments, of which the four are Islamic philanthropy. In the study, it was explained that in practice there were obstacles that he experienced, namely the lack of minimal public awareness, therefore it was necessary to hold socialization of zakat, infaq, sadaqah, and waqf and the establishment of a special body in managing them. Likewise, Fitra Rizal argues that the research analysis carried out in the discussion of Islamic philanthropy is how Islamic philanthropy is managed in the framework of overcoming poverty during the Covid-19 disease period. Abdiansyah Linge in his writing explains exactly like Fitria how Islamic philanthropy has the right contribution, but in conclusion, Abdiansyah is more concerned with economic justice in society so that there are no social inequalities in social life. Of the three writings above, Udin also added that it is important to manage and distribute Islamic philanthropy to overcome social inequality and poverty in society.

Subsequent research was classified regarding shifts in meaning/social change regarding Islamic philanthropy, in this theme, Nur Kholis 's research was found, in his research in the province of DIY, Nur Kholis explained regarding the practice of Islamic philanthropic management at BAZ and LAZ agencies. The conclusion of his research is that BAZ and LAZ in government institutions rely on salary deductions in their fundraising strategy, while LAZ generally relies on program creativity and institutional accountability. The distribution of funds is intended for the poor, student scholarships, providing training, victims of natural disasters, productive activities, and qordhul hasan loans or permanent revolving capital. Furthermore, there is Yuliana Rahmawati's research, Islamic philanthropic research has begun to shift meaning, namely that previously altruistic

activities shifted from traditional charity to integrative philanthropy. The shift occurred in the manifestation of the spirit of altruism, the track record of the people's generosity. Conventional altruism begins to improve and begins to climb the ladder of contemporary philanthropic schemes. The development of the dynamics of social, cultural, political, and economic spheres has contributed to the evaluation of the pattern of Islamic philanthropy that has been carried out so far. Entering the Era of Disruption 4.0, Islamic philanthropic institutions are starting to improve to be able to move dynamically and contemplatively in the context of communication and adaptation to demands for change. E-philanthropy is one of the methods used.

Likewise, with Chusnan Jusuf 's research, this study found Dompet Dhu'afa, the Post of Justice Cares for the People, Yappika, and the Tifa Foundation as modern philanthropy, this shifts its meaning to Islamic philanthropy in the past. This modern philanthropy brings the voice of civil society organizations that don't just provide service, but also advocacy. Abdurrahman Kasdi in his research explained that modern Islamic philanthropy (waqf) is enormous economic potential. The supporting facts are that currently, Indonesia is the 4th largest country and the largest Muslim population in the world, most Muslims are rich with natural resources and waqf is part of Islamic teachings with the potential to empower Muslims, the nation, and the State.

By reviewing several previous studies, the research that the author is conducting will certainly have a different position from previous research. There are some similarities with previous studies, namely in discussing philanthropy. In addition, previous research discussed Islamic philanthropy followed by an Islamic analysis. However, what makes this research position different from previous research is the view of Muhammadiyah organizations on the shift in the meaning of Islamic philanthropy. The author will try to complement previous research by presenting the Shift in Meaning: Islamic Philanthropy According to Muhammadiyah’s Views.

DISCUSSION

Islamic Philanthropy

The word 'philanthropy' (English: philanthropy) (Fauzia, 2017) is a term that was unknown in the early days of Islam, although more recently a number of Arabic terms are used as equivalents. Philanthropy is sometimes called al -' ata' al-ijtima'i (social gift), sometimes called al-takaful al-insani (solidarity humanity), or 'ata khayri (giving for good). Sometimes it is also referred to as al-birr (good deed) or sadaqah (alms).(Ibrahim & Sherif, 2008)

The term Islamic philanthropy is a term that appears in modern times (the result of the adoption of the word). Derived from the Greek word philanthropia, Philo (love), and Anthropos (human), philanthropy, in general, means love of, or neighbor, human. Given the breadth of meaning of love contained in the term that, philanthropy is very close in meaning to charity (Latin: Caritas) which also means unconditional love (unconditioned love).(Anheier, 2005)

The practice of philanthropy actually existed before Islam bearing in mind that the discourse of social justice has also developed. In Indonesian, a term that is quite

commensurate with philanthropy is social generosity, which includes zakat, infaq, alms, and waqf (ZISWAF). (Linge, 2015) Islamic philanthropy is generosity socially programmed and aimed at problem alleviation social (such as poverty). (Obaidullah & Manap, 2017) Islamic philanthropy is oriented on poverty alleviation in the short and long term long, short term for example providing that assistance to single-use consumptives. As for the term by providing useful assistance for a long time to increase income. The concept is not giving fish but giving hook and access and justice to obtain the economy (Almarri & Meewella, 2015).

ZISWAF is a form of Islamic teachings that invites people humans to care for others. These four philanthropies have in common that are equally valuable worship and increase social solidarity. All four have a role important in community empowerment, namely by the utilization of philanthropic funds can be minimized community economic inequality, alleviate poverty, and minimize unemployment so that creating a peaceful and prosperous society.(Fakhruudin & Pratomo, 2021)

The spirit of Islamic philanthropy is the worship of a social nature in the form of solidarity among human beings, in which people who are more fortunate help those who are less lucky. Islam inherently has a philanthropic spirit. This can be found in the verses of the Koran which advocate even obliges his people to donate, as stated in surah al-Baqarah verse 215.

Philanthropy in Islam is a concept of social generosity for the good. Draft Islamic philanthropy, if implemented properly, can reduce social inequality between people, there is equity wealth and poverty are reduced. Deep philanthropic effectiveness efforts to reduce social inequality are inseparable from the role of philanthropic institutions that manage these activities, by the way, provide distribution of wealth (capital) to parties who cannot afford it, so that they can play a role in economic activities, growing investment activity, increasing production, increase income, reduce unemployment and poverty, so that in the end the welfare of society achieved.

Forms of Philanthropy in Islam

Zakat according to language means fertility, purity, baraka, and also purify. The name zakat because with the assets issued are expected to bring fertility both in terms of wealth and rewards. Besides Zakat is also a form of self-purification from sin and miserliness.(Ash-Shiddieqy, 2006) In terms of zakat is giving wealth when it has reached the nishab and haul to the rightful person to accept it (mustahiq) with certain conditions. Nishab is a certain size of assets owned that must be issued zakat, while haul is running even one year.(Mahfud, 2011) The legal basis for obligatory zakat is stated in the Qur'an sura al-Baqarah verse 43 and sura al-Tawbah verse 103.

Infaq according to language comes from the word anfaqa which means spend, spend, give or issue treasure. According to the term fiqh, the word infaq has meaning give part of the property owned to the person who has prescribed by religion to give him like people faqir, poor, orphans, relatives, and others. The terms used in the Qur'an regarding infaq include the words: zakat, sadaqah, hadyu, jizyah, grants, and endowments. (Mardani, 2015) So all forms of spending or gifting property to things that are prescribed religion can

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be said infaq, both in the form of an obligation such as zakat or in the form of sunnah recommendations such as waqf or sha-daqah. As for the arguments of the Qur'an which shows that One of the recommendations for giving infaq is in Surah Al-Baqarah verse 195.

Sadaqah is the gift of an object by someone to another person because they expect pleasure and reward from Allah SWT. and do not expect a reward for services or replacement. Or it can also be interpreted as giving something with the intention of getting a reward. (Zuhdi & Na'imah, 2006) Basically, every virtue is sadaqah. Viewed from the understanding mentioned, sadaqah has a broad meaning, regarding matters that are material or non-material. In daily life, Sadaqah is often equated with infaq. But remember In this sense, it can be distinguished that sadaqah is more general than infaq, if infaq is related to material, whereas material and non-material shadaqah. An example of sadaqah is in the form of materials such as giving money to orphans every date ten months of Muharram, while those are in the form of non-material things like smiling at other people. (Uyun, 2015b) As for the arguments of the Qur'an which shows the recommendation of charity like that stated in the letter Yūsuf verse 88.

Waqf is a word that comes from the Arabic language viz waqf which means to hold, stop or curb.(Putra, 2011) Meanwhile, according to the term is to stop the transfer of property a treasure that is useful and durable so that it benefits the treasure can be used to seek the pleasure of Allah SWT. Waqf can also be interpreted as giving assets that are permanent for social-religious interests such as people who donate a plot of land to build a mosque or for public burial. (Uyun, 2015b) The legal basis of waqf is contained in the letter Ăli 'Imrān verse 92. In that verse there is an order to spend the property of a loved one, which intended is as waqf as explained by the hadith of the Prophet narrated by Bukhari Muslim after the verse was revealed, Talhah one of the Companions of the Prophet from the Ansar group the richest in Medina donated the most date orchards he liked.(Rizal, 2019)

From the explanation above, it can be concluded that the differences between the four Islamic philanthropies are; (1) Sadaqah is the most common term so infaq, waqf, and zakat can be categorized as sadaqah. (2) Zakat is bound by time and nishab, while infaq, shadaqah, and Waqf can be made at any time. (3) Zakat is allocated for certain groups, while infaq and shadaqah are given to anyone. (4) Zakat is an obligation, meanwhile waqf, infaq, and shadaqah as sunnah practices recommended (good if done). (Hasbullah, 2012) As for the similarities is; (1) equally as an effort to improve piety or aims to get the pleasure of Allah SWT. (2) Equally is worship that is commanded and gets a reward from Allah SWT in return. (3) Both have a positive value for both the perpetrator and the recipient (Aminuddin, 2013).

Philanthropy in Indonesia

Activities of a few philanthropic institutions commonly known in America can be seen all over the world. One of which was famous in Indonesia are the Ford Foundation and the Rockefeller Foundation. Both are standing, alive and active for more than a century. Although retaining the family name of the institution giving of this kind is practically no longer relevant to the founders' heirs. Donations become eternal and our public trust. What's interesting is the fact that This philanthropic spirit continues to grow and develop.

Now thousands of such grant-making institutions, large or small, live in the country of uncle sam whose work is much enjoyed by the public including Indonesian students.(Yumarni et al., 2019)

If we trace the history of philanthropy in Indonesia, it starts with elements of traditional philanthropy originating from both Christianity and Christianity as well as Islam. Religious philanthropy in Indonesia is related to missionary activities.(Jusuf, 2007) and preaching. Religious activities by providing services, especially in education, health, and social welfare (social institutions).

Muhammadiyah which I know is an Islamic community organization founded in 1912, is one example of a religious organization that provides social service. Now Muhammadiyah manages tens of thousands of educational institutions from preschool to college level, hundreds of Hospitals, Maternity Hospitals, and thousands of social institutions scattered throughout the region's archipelago. (PP Muhamadiyah, 2005)This is an example of an old tradition from Community-based philanthropy providing social services in Indonesia. Muhammadiyah exemplifies the way of movement Christian missionaries who practiced for more than half a century before Muhammadiyah stand up.

The second current of the Philanthropy movement in Indonesia is the emergence and development of popular civil society organizations such as Non-Governmental Organizations (NGOs) in the 1970s. Organization of civil society in Indonesia in general in response to modernization. New social problems created by the process of Modernization demand a different approach from a Traditional Philanthropy approach. To tackle these new issues poverty, labor, environment, gender, rights human rights, democratization, social disability, drugs, and HIV/Aids civil society organizations offer not only to provide service but also advocacy. Organization Civil Society is not always active in the field of Philanthropy and is not always supported by society grassroots such as its religious organization. But their activities are more urgent changes that are more tangible and show there is a need to act in a way other. The idea of participation and people empowerment, advocacy, freedoms, and human rights, were all in turmoil under the pressure of the Suharto regime. Things like this colored the development of Modern Philanthropy in Indonesia in the last decade 1990s.

The early 1990s also saw the emergence of philanthropic organizations company. This development is based on more away by the Asian economic crisis that has been overthrowing the Suharto regime in 1997. This crisis has sparked a new spirit of Philanthropy by creating "momentum for people who have long traditions charity to give up the habit of spontaneous giving and making long-term efforts to help people help themselves"(Dobias, 2002). The post-Soeharto era of reform is the era of the rise of community organizations civil. The economic crisis and the collapse of the authoritarian regime have also enlarged the role of civil society and the wider community in their functions to areas of heated issues during that regime.(Antlöv et al., 2006)

In 2003 there were approximately 30 business foundations operating in Indonesia, and some of them are selected for analysis further with several criteria, that is; (a) Non-profit and private based organizations in Indonesia with internal funding sources country; (b) A private non-profit organization that funding modern Philanthropy for general social

development; (c) Organization domestic private non-profit with funds (partially or completely) from the outside, but fully organized by the Foundation Indonesia (domestic).

Shifting Meaning of Philanthropy

The role of philanthropy is also given by social institutions in Indonesia in an effort to strengthen society. Muhammadiyah and Nahdlatul Ulama (NU) as part of the largest Islamic organizations in the world doing philanthropy by combining religious and normative perspectives of community empowerment to create social justice. (Munadi & Susilayati, 2016) The two organizations work in synergy with non-governmental organizations (NGO's). creating a civil society (civil society) with education and health services that can be accessed by more elements.(Larson et al., 2014)

Islamic philanthropy as a social activity cannot be separated from the context of the social system that surrounds it. The dynamics that occur in interaction with the complexity of the system will have an interdependent impact on the elements of the system, including it is Islamic philanthropy. (Johari et al., 2015) Developments that occur in the dimensions of social, economic, cultural, political, and technology also contributed to the formation of philanthropic patterns. One of the very dynamic development is the presence of information and communication technology (ICT). Entering the era of disruption 4.0 is a form of the fourth-generation industrial revolution accompanied by the emergence of new media hybridity. Mainstreaming of standards in the economic, social, and cultural shifts from regional and demographic affiliation to more dialectical.(Rakhmawati, 2016)

Disruption 4.0 was not only marked by the growing migration of values as well giving birth to schemes in interactions that are more "closer" (proximity). The presence of the era of the sociology of leisure with the increasing proliferation of businesses that offer the convenience of forming consumption patterns of goods and services, especially among Indonesia's young middle class also shifted. The pattern of the contribution of the young Indonesian middle class in philanthropic activities gives rise to more diverse expectations of non-profit sector management institutions both from the ease of access to information or descriptions of institutional programs.

This shift makes creativity grow and develop in philanthropic activities. Social media platforms are used to get closer to entity donors who are increasingly critical and want Islamic philanthropy to become a system that is integrative. The attitude of donors who are increasingly aware of philanthropic activities is a mechanism for the pillars of philanthropy (fundraising, management, distribution, evaluation, and sustainability) to be increasingly transparent and accountable. Speed in adapting to changes and dynamics Audiences are an important point in managing philanthropic institutions. Identification of positions to then create positioning in the core business (philanthropy) by integrating with the times. Positioning is done in Islamic philanthropy by changing the paradigm of charity in philanthropy. Giving zakat (alms giving) and sadaqah (voluntary giving) which was originally more dominant for consumptive and short-term purposes was changed become a pattern of synergy for community empowerment. Indicators of successful positioning *of* Islamic philanthropy, among others, can be seen in the increasing potential of Muslims in philanthropy. The next positioning can be seen from the indicators of growth and

development of Islamic philanthropic institutions' capacity in terms of quantity and quality in management potential of zakat, infaq, sadaqah. Positioning is done by creating a consortium and dialogue among Islamic philanthropic institutions to equalize the qualification framework of Islamic philanthropy nationally. The image of Islamic philanthropic institutions is built by developing sources of resources for the management of philanthropic institutions. Positioning of Islamic philanthropic institutions accompanied by the use of technology for fundraising purposes, dissemination of information to donors, and distribution of funds to recipients (Alam, 2010).

The Meaning of Islamic Philanthropy According to Muhammadiyah Views

Various philanthropic activities within Muhammadiyah are the initial product of the Islamic reform movement which encourages the development of Islamic philanthropy in Indonesia. The Muhammadiyah movement has played an important role in changing Islamic philanthropy from traditional to more organized. This shows that philanthropic reforms aimed to Islamize society, not the state because the state at that time was under non-Muslim rulers. In this case, the modernist group movement developed into a movement that was independent of the state. Muslim traditionalist leaders generally oppose the movement for two reasons: first, they see that the philanthropic movement of modernist groups rejects, if not opposes, the authority of the four schools of Islamic law which are the strong foundation of traditionalist Muslims; secondly, modernist circles have collaborated with non-Muslim ruling powers. However, the attacks of these traditionalist groups were not strong enough to stop the Islamic reform movement which received support from both the secular society and the government.

The development of Muhammadiyah and other voluntary organizations that were founded in the early twentieth century marked the growing strength of Muslim civil society. These organizations grow out of the community and aim for the betterment of society. These organizations are independent and critical, and even become a force that can control government power. The Dutch government's policy of not interfering in matters of religion and religious donations has made it easier for the development of this Muslim civil society.(Mitsuo Nakamura, 1983)

In this case, Muslim civil society grew under a strong state that implemented a secular system, which provided space for philanthropic activities and empowered voluntary organizations. The growth of philanthropic activities is an indication of the development of civil society. However, this development was hampered by the difficult political situation before and after independence. After independence, this promising development stalled, due to attention being directed to the political situation and pressure, as well as state involvement in the management of Islamic philanthropy. This development will be described in the next chapter.(Al-Bahry, 1937)

CONCLUSION

The meaning of Islamic philanthropy has shifted from traditional to modern philanthropy, this has been responded to by the mass organizations that have driven the Islamic philanthropic movement, namely Muhamadiyah. The Muhammadiyah movement has

played an important role in changing Islamic philanthropy from traditional to more organized. This shows that philanthropic reforms aimed to Islamize society, not the state because the state at that time was under non-Muslim rulers.

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