

# Theology of Al-Maun in Muhammadiyah Philanthropy

## (Study of Living Qur'an at Kartasura LAZISMU)

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### ABSTRACT

In Greek, philanthropy is derived from *philos* and *anthropos*, which translates as “love for humans” and “willingness to make sacrifices the time, energy, and money for other people.” The first seven verses of Surah Al-Maun are the primary source of Islamic philanthropy. Islam reveals its face as a faith that features the humanity in this passage. This philanthropy is based on religious teachings acquired from the Qur'an and Hadith and refined via the *ijtihad* process. As a result, institutions such as zakat, infaq, alms, and waqf were established. In Indonesia, the Amil Zakat Institution (LAZ) is a management organization. LAZ is a nonprofit organization founded by the private sector and the community to collect zakat, infaq, and alms contributions from the community for community development and empowerment, including LAZISMU. In this study, the researchers employed a qualitative-descriptive research method in conjunction with the Living Qur'an approach. Researchers acquired data by observation, interview, and documentation. The required data could be analyzed by the researchers. After conducting the study, the researchers discovered the crucial findings: the implementation at Kartasura LAZISMU has encompassed all Islamic philanthropy fundamentals as derived from Surah Al-Maun, geared toward human values via poverty alleviation. The findings indicated that Kartasura LAZISMU program had a positive and significant effect on the satisfaction of fundamental requirements. The community has been invited to participate in these Kartasura LAZISMU programs. Kartasura LAZISMU aims to address the community's fundamental requirements by giving recipients briefings to make them not reliant on the aid offered even after the program ends.

**Keywords:** *Philanthropy, Al-Maun, Implementation*

## 1. INTRODUCTION

The Qur'an can serve a variety of purposes in the lives of Muslims. Farid Esack explained in his book *The Qur'an: A Short Introduction* that “the Qur'an performs a variety of roles in the lives of Muslims” [1]. Philanthropy is one of the aspects of Islam's teachings that address all worldly concerns, including poverty. Religion has a critical role in society. Religion is a place for them to find purpose

in life, and as a result, all of their actions and behaviors are constantly focused on religious beliefs [2].

Since the Prophet Muhammad's time, philanthropy has existed and been regarded as a social ideology. However, when evaluated academically and institutionally, an Islamic charity, particularly in Indonesia, remains mostly disregarded [3]. The practice seeks to establish an economically cohesive society.

Those with extra riches must be mindful of the need to assist those with insufficient assets in living a successful life together [4].

With widespread backing, Muhammadiyah campaigners were able to transform education and social activities into a kind of da'wah. Muhammadiyah's purpose is to preach utilizing "return to the Qur'an and Hadith" in order for Muhammadiyah to develop into a socio-religious organization with several social and economic charities [5].

Muhammadiyah, being one of Indonesia's major Islamic groups, contributes to the management of zakat, infaq, and alms money. Muhammadiyah demonstrates it by establishing a separate autonomous agency to administer zakat, infaq, and alms dubbed the Institution of Muhammadiyah Amil Zakat, Infak, and Shadaqah (LAZISMU).

LAZISMU is structured in such a way that its responsibilities and authority are aligned with its various work conditions, both regionally and centrally, including in Kartasura District. LAZISMU's contribution to the Kartasura District has resulted in it being one of the institutions handling zakat, infaq, and alms capable of enticing the community to engage in all of the programs offered. The continued growth shows popular interest in zakat, infaq, and charity. Thus, this study is necessary to ascertain how Kartasura LAZISMU practices generosity in line with the theology of Surah Al-Maun, which serves as the foundation for LAZISMU's application of the notion of philanthropy.

## 2. RESEARCH METHOD

Researchers undertook field research, a method for resolving an issue via a description of the item and studying the subject's state [6]. The researchers employed a qualitative-descriptive method based on the Living Qur'an methodology. The researchers gathered data through interviews and documents received from various sources [7]. This qualitative-descriptive research method based on the Living Qur'an aims to develop a systematic description of "Theology of Al-Maun in

Muhammadiyah Philanthropy (Study of Living Qur'an at Kartasura LAZISMU)".

## 3. THEORETICAL FRAMEWORK

### 3.1 Philanthropy

Philanthropy is defined as "generosity" or "any aid that demonstrates love and concern for humanity" [8]. Philanthropy can be described as a spirit of concern and compassion for others shown by charitable contributions to individuals [9]. Philanthropy is defined by feelings of love and compassion, sincerity to assist others without compulsion from any party, acting only from the heart to assist others, both financially and in terms of products and services [10]. Kasdi described philanthropy as a feeling of love and compassion for one's fellow human beings developed through charitable giving [11]. In a larger sense, philanthropy encompasses not just the gift of riches and money but also the gift of time, energy, ideas, and duties to assist other human beings in need [12].

Arif Maftuhin believes that philanthropy, as a global activity, is known by various names in different countries. In certain nations, philanthropic efforts are unrelated to a country's degree of prosperity or income [13].

### 3.2 Theology of Al-Maun

Theology is founded on Surah Al-Maun of the Qur'an and is understood in terms of three work pillars: health care, education, and social services. KH Ahmad Dahlan, the founder of Muhammadiyah, has instructed his pupils on how to comprehend Surah Al-Maun. According to this surah, anybody who purposefully overlooks orphans and does not attempt to alleviate poverty is a religious liar. On certain days, he explained this to his pupils exclusively, to the point that some of them were bored and inquired as to why KH Ahmad Dahlan always repeated the content. When KH Ahmad Dahlan heard this query, he questioned his pupils, "Have you practiced the contents of Surah Al-Maun?" He then instructed his pupils to practice the contents of Surah Al-Maun. It is referred to be the first comprehension of Al-Maun's theology [14].

Theology of Surah Al- Maun states that fellow human beings must have high regard for others and a strong feeling of duty for people in their immediate vicinity, particularly the impoverished and orphans [15].

**3.3 Kartasura LAZISMU**

The foundation of Kartasura LAZISMU is based on the belief that zakat, infaq, and alms are all praiseworthy and recommended activities for Muslims capable and conscious of their capacity to put aside a portion of their money for the advancement of da’wah and the interests of Muslims. Additionally, zakat, infaq, and alms are possible sources of funding for the empowerment and realization of community welfare and the promotion of da’wah, all of which must be administered professionally, openly, and respond to the donor of zakat, infaq, and alms. On this basis, the Head of the Kartasura Muhammadiyah established Kartasura LAZISMU.

**4. DISCUSSION**

**4.1 The Meaning of Al-Maun’s Theology in LAZISMU Philanthropy**

KH Ahmad Dahlan successfully rallied the Muhammadiyah people behind a persistent and energetic contemporary movement dedicated to emancipating mustadafin from their plight. The establishment of hospitals, educational institutions, and orphanages is one of the physical expressions of the Muhammadiyah citizen movement [16].

The meaning of Surah Al-Maun is capable of awakening the majority of Muslims, particularly Muhammadiyah members, to constantly do good to all people, especially the poor and orphans, and of making someone not stingy when it comes to doing good and giving charity to others. Kartasura LAZISMU interprets the theology of Al-Maun by taking a stand for the impoverished, neglected, marginalized, and orphans who have been numerous in Indonesia, particularly in Kartasura, as well as how to rouse those who are wealthy to be prepared to spend their fortune to those classified as mustadafin [17].

**4.2 The Implementation of Al-Maun in the Philanthropy of Kartasura LAZISMU**

KH. Ahmad Dahlan has offered his interpretation of Surah Al-Maun, regarded as a weapon utilized to serve the Indonesian state. Surah Al-Maun implies the existence of a social movement founded on human values. [18] splits Surah Al-Maun’s content into three major activities: health, education, and recompense for the impoverished.

Surah Al-Maun has become the spirit of the da’wah movement and the fundamental tenet of Kartasura LAZISMU, with its numerous social charities like hospitals, orphanages, and education. Kartasura LAZISMU established a scheme for distributing ZIS funding to mustadafin. Kartasura LAZISMU obtains donations from various Muhammadiyah Business Charity (AUM) located across Muhammadiyah and Aisyiyah Kartasura. The following are the funding sources for AUM.

No	Name of AUM
1	TK Aisyiyah 2 Makamhaji
2	TK Aisyiyah 1 Makamhaji
3	TK Intan Permata Makamhaji
4	TK Aisyiyah Gonilan
5	TK Aisyiyah Pabelan
6	TK Aisyiyah 2 Ngabeyan
7	TK Aisyiyah 1 Ngabeyan
8	TK Aisyiyah Wirogunan
9	TK Aisyiyah Kertonatan
10	TK Aisyiyah 2 Pucangan
11	TK Aisyiyah 1 Pucangan
12	TK Aisyiyah 2 Kartasura
13	TK Aisyiyah 1 Kartasura
14	TK Alamku Singopuran
15	TK Aisyiyah 2 Ngadirejo
16	TK Aisyiyah 3 Ngadirejo

17	TK Aisyiyah 2 Gumpang
18	TK Aisyiyah 1 Gumpang
19	TK Aisyiyah Cabang
20	SDIT Al-Kautsar
21	MIM PK Kertonatan
22	MIM PK Kartasura
23	MIM Gonilan
24	SMP Muhammadiyah 1 Kartasura
25	SMP Muhammadiyah 2 Kartasura
26	SMA IT Al-Kautsar
27	SMK Muhammadiyah Kartasura
28	MIM Pucangan
29	SMP IT Muhammadiyah Al-Kautsar

Kartasura LAZISMU can carry out its initiatives because of these financing sources. The curriculum is structured on six pillars. The instructional program is the first. It is distributed via this educational program to orphans, the destitute, students, and pupils with financial difficulties paying for their education. Scholarships/tuition allowance costs will be awarded to students or pupils. This curriculum is designed for elementary school to university students. The second component is the health care program. This program is focused on ensuring mustahik's right to high-quality living via health services or procedures. For example, ambulance services are offered to those who need transportation to the hospital or back home after treatment or hospitalization [19]. The third component is the economic plan. Programs to strengthen the economy of financial aid recipients and other gifts use an empowerment system based on training, anticipated to raise the community's and cadres' capacity to sustain their economy.

The fourth is the program of da'wah. This curriculum aims to impart religious knowledge capable of spiritually strengthening participants, enabling them to carry out da'wah for both good and evil. Da'wah activities take the shape of

everyday recitation and tabligh akbar. The actions of this da'wah campaign are aimed toward educating and converting Muslims in Kartasura [20]. Fifthly, there is a humanitarian component to the initiative. This program assists with issues due to natural catastrophes and other occurrences such as volcanic eruptions, floods, and others. Cadre contributions are given to widows of kokam. This gift is made every three months in food or money.

Additionally, there are contributions for orphans, often in basic requirements. The sixth program is the environmental one. As LAZISMU demonstrated in August 2015, it distributed clean water and essential needs in Juwangi, Boyolali [21]. The occurrences are mentioned in the Qur'an and verified to exist. They feel enlightened due to this treatment and get fresh insights into their religiosity [22].

Thus far, the Kartasura LAZISMU initiatives have been implemented utilizing the aforementioned financial sources.

1. Assisting people who have been displaced by calamities such as landslides, floods, and mount eruption. One of them is like a resident hit by a volcanic eruption.
2. Cadre donations, namely assistance to kokam widows in basic requirements or money. This gift is made on a three-monthly basis.
3. Visiting ailing individuals, particularly cadres or Muhammadiyah members
4. Health services such as blood donation and complimentary ambulance transportation
5. Assisting in the burial arrangements for Muhammadiyah cadres or members, beginning with the expense of coffins, shrouds, and ambulances
6. Donations to orphans and the less fortunate. This gift is made in the form of tuition or scholarship payments. These donations are focused on AUM.
7. Distribution of roughly 1,000 essential items to persons in need in Kartasura

8. In August 2015, Kartasura LAZISMU distributed clean water and necessary supplies to those lacking water access, such as those in Juwangi, Boyolali.

Throughout the COVID-19 pandemic, Kartasura LAZISMU has engaged in a variety of activities, including the following:

1. Disinfectant spraying. It occurred during the COVID-19 pandemic. The disinfectant was sprayed seven times.
2. Distribution of essential requirements to inhabitants in the vicinity of Kartasura, particularly those impacted by the pandemic, was completed in three phases, totaling roughly 1,000 necessities.
3. Personal Protective Equipment (PPE) distribution to hospitals and volunteers in Sukoharjo. Two hundred fifty units of PPE have been provided [23].

## 5. CONCLUSION

The implementation of philanthropy in Surah Al-Maun's theology at Kartasura LAZISMU is guided by the principles of Muhammadiyah's founder, namely programs that promote social values in society by alleviating poverty by siding with the poor, neglected, marginalized, and orphans, all of whom are prevalent in Indonesia to this day, particularly in Kartasura. These programs from Kartasura LAZISMU have a favorable and substantial influence on fundamental requirements. The community is invited to join in these Kartasura LAZISMU initiatives. Kartasura LAZISMU aims to address the community's fundamental requirements by reducing its need for help. LAZISMU provides a briefing to beneficiaries and can make them less dependent on the LAZISMU Kartasura programs.

## AUTHORS' CONTRIBUTION

There are numerous flaws in this writing that the authors have not addressed. The usage of words in sentences, the organization of the presentation, and many other points are still incorrect. Consequently, more research is necessary

to obtain more accurate findings on the topic of Zaghlul An Najar's interpretation. It is anticipated that this study would assist readers by allowing them to draw lessons from the manifestations of the creator Allah *subhanahu wata'ala* and prove valuable in scientific treasures, particularly in the area of Qur'an interpretation.

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