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**INTERPRETATION OF THE QURAN WITH A  
PHILANTHROPIC APPROACH  
(Tafsīr At-Tanwīr Study by Majelis Tarjih dan Tajdid PP  
Muhammadiyah)**

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**Abstract**

The purpose of this study is to find out the method of interpreting the book of Tafsīr At-Tanwīr, how to interpret the verses about philanthropy in Tafsīr At-Tanwīr, and the contextualization of philanthropic verses with social welfare. This study used the library research method with a descriptive-analytical approach. The author uses the thematic method to reveal the contents of the holy Quran more comprehensively. The results of the study show that Tafsīr At-Tanwīr combines the tahlili and mawdu'ī methods simultaneously (tahlili cum-thematic). The interpretation of philanthropic verses in Tafsīr At-Tanwīr tries to awaken the spirit of Islamic philanthropy which is built through the spirit of the holy Quran. Philanthropy is a manifestation of the concept of charity theology with the spirit of al-Maun by KH Ahmad Dahlan, namely worship is not only of mechanical-ritualist-individualist value but of practical action that also has universal value within a frame of social piety. Islamic philanthropy has enormous potential in realizing social welfare. The actualization of teachings on philanthropy can help improve the lives of people in need and reduce social inequality.

**Keywords:** Al-Quran, Tafsīr At-Tanwīr, Social Welfare, Charity Theology.

## Introduction

Islam is the religion of *rahmah li al-'ālamīn* which exists to carry a humanitarian mission. Islamic teachings contain human values which, according to Miqdad Yeljen, function to create patterns of relationships between individuals, social groups, and in everyday life. patriotic. Islam teaches concern for humanitarian problems with the belief that humanity is as important as the ritual of worship to Allah SWT. Caring for fellow human beings is a form of piety for a Muslim, therefore human values are important for human life.[1, p. 38]

Shari'a and the obligations of zakat, infaq, alms, and to sacrifice are religious teachings that lead to philanthropic activities (donations) that can help others. The term philanthropy comes from the Greek language, which means giving, services and association. In Indonesia itself philanthropy was born from religious influences, both from Islam and Christianity. At the beginning of its emergence, religious philanthropy was very closely related to missionary and missionary activities, where many of these preaching activities were carried out by providing social services ranging from education, health, and other social welfare institutions.[2, pp. 75–76] These activities were carried out by religious people because they were based on their scriptures.

Al-Quran contains philanthropic values that teach to improve the standard of living with the spirit of giving. One of the works of interpretation that actively raises social issues is Tafsir At-Tanwīr by Majelis Tarjih dan Tajdid PP Muhammadiyah,[3] social issues, injustice, and other social problems.[4, p. 164] Apart from social issues, another thing that is unique in Tafsir At-Tanwīr is trying to build three ethos, including the ethos of worship, scientific ethos, and economic ethos. Writing this interpretation refers to several experts in philosophy, language, economics, science, and so on.[3]

So far, research discussing philanthropy in the interpretation of the Koran includes a thesis written by Marzuki entitled "Aspects of Morals in Philanthropic Verses in the Quran" (Study of Interpretation Studies *Rūh al-Ma'ānī fī Tafsīr Al-Qur'ān al-Azhīm wa as-Sab'i al-Matsani and Tafsir Khawathir as-Sya'rawī Haul al-Qur'ān al-Karim*. This thesis examines the moral aspects found in verses about philanthropy from the perspective of Al-Alusi and As-Sya'rawi's interpretations. The urgency is that philanthropic discourse does not lose its morals, as outlined by religious values. Al-Alusi and As-Sya'rawi invite them to be individuals who have high solidarity, and do good without expecting anything in return.[5]

Furthermore, the journal written by Muhammad Dwifajri is entitled The Theology of Philanthropy from Buya Hamka's Perspective. Not much different from Marzuki's thesis, this paper examines the relationship between aqidah and philanthropy from the perspective of an interpreter scholar, namely Buya

HAMKA. Aqidah has a close relationship with philanthropy, evidence of faith and charity is the relationship between mind and temperament.[6]

Studies on philanthropy in the interpretation of the Koran have not been carried out much, especially on Tafsīr At-Tanwīr which carries discourses, visions, and movements that are responsive to contemporary problems. An understanding of the concept of philanthropy is very likely to have a representation of meaning that is different from the meaning in general. Therefore, this paper will examine the interpretation of verses with philanthropic nuances as the foundation of Islamic teachings which are close to the issue of social welfare.

## Methods

This type of research is qualitative, with a library research model. The author uses the thematic method, namely studying the Quran based on certain topics. The method of thematic interpretation is a tool in uncovering the secrets of the contents of the Al-Quran and its wisdom which is sometimes still vague.[7, p. 3]. The data needed in this research include: the methodology of interpreting the book of Tafsīr At-Tanwīr, verses about philanthropy in Tafsīr At-Tanwīr, interpretation of verses about philanthropy, and contextualization of philanthropic verses with social welfare. To obtain these data, there are two sources of data, namely primary and secondary data sources. Primary data sources are the main reference sources in a study. In this study, the primary data sources were obtained from Al-Quran Al-Karim and Tafsīr At-Tanwīr Volume 1 by the Composition Team for the Tarjih and Tajdid Assembly of the Central Leadership of Muhammadiyah. While secondary data sources are supporting data collected from existing sources.[8, p. 68] Secondary data comes from books, encyclopedias, documents, books, scientific magazines, articles, journals, theses, theses and other literature that has relevance to the topic of discussion in this study so that it can support the breadth of understanding of the subject matter.

The data collection technique used is through the documentation method, namely the technique of collecting data by viewing and recording data contained in Tafsīr At-Tanwīr. Researchers took data from the Al-Quran, the Book of Tafsir, and books that are still related to research problems. Furthermore, the data that has been collected is processed into a complete and perfect data using descriptive-analytical techniques.

## Discussion: Tafsīr Overview At-Tanwīr (Background of Writing Tafsīr At-Tanwīr)

The presence of Tafsīr At-Tanwīr is a message from Muhammadiyah's one-century congress in 2010 which was held in Yogyakarta. to the Majelis Tarjih and Tajdid PP Muhammadiyah to compile an official interpretation of Muhammadiyah, because Muhammadiyah has not had an institutional interpretation for a century.[9] The word at-Tanwir itself means enlightenment. According to Muhammad Amin, one of the authors of Tafsīr At-Tanwīr, the word 'tanwīr' can be interpreted as enlightenment, Tafsīr At-Tanwīr is also expected to enlighten. Al- Quran is hudan lil *muttaqīn* , 'guidance for those who believe' and also hudan linnās, 'guidance for mankind'. This work is expected to provide enlightenment for humanity in general.[10, p. 255] Muhammadiyah launched Tafsīr At-Tanwīr specifically aimed at meeting the needs of Muhammadiyah members and in general for Muslims.[4, p. 173] According to Yunahar Ilyas, initially the preparation of this interpretation was estimated to take fifty years, but the plan will be accelerated to seven years.[11]

The urgency of compiling Tafsīr At-Tanwīr as mentioned by the General Chair of PP Muhammadiyah, Haedar Nashir is, first, the slogan *al-rujū' ilā al-Qur'ān wa al-sunnah* for Muhammadiyah must be proven with real efforts, with among others has an interpretation of the Quran whose ideas are in line with the spirit of the Progressive Islamic movement. Second, Muhammadiyah does not yet have an interpretation that represents the institution. Muhammadiyah members continue to read the interpretations of the works of Muhammadiyah figures and other muktabarah interpretations. to enrich insight. Third, it becomes the foundation and basis for the orientation of the Islamic thought of Muhammadiyah members. Fourth, to become the basis of the second century tajdid Muhammadiyah movement, which faces various complex challenges and problems, both in terms of ideas and real-life practices.[12]

The Majelis Tarjih and Tajdid PP Muhammadiyah also revealed the purpose of writing Tafsīr At-Tanwīr as mentioned in the introduction, including: first, to present a reading of Al-Quran interpretation within the framework of Muhammadiyah's mission and duties as an Islamic da'wah movement amar ma'ruf nahi munkar and tajdid. Second, fulfilling the aspirations of Muhammadiyah members who want readings compiled collectively by scholars, scholars, and Muhammadiyah figures. Third, utilizing the symbolic capital of the ummah which can be extracted from the guidance of the holy book Al-Quran to awaken the ummah's ethos and build a progressive Indonesian civilization.[13, p. ix]

## Tafsīr At-Tanwīr Writing Method

Judging from the methodology of interpretation, Tafsīr At-Tanwīr uses the cum-thematic tahlīlī method, namely interpretation which combines two methods at the same time, namely the tahlīlī and mawdu'ī methods. The mawdu'ī method in Tafsīr At-Tanwīr discusses a particular theme or title according to the group of verses, while the tahlīlī method used refers to the history of the Prophet, companions, opinions of the scholars, and the story of isra'iliyat. This can be clearly seen from the way the mufasssīr explains the verses of the Quran from various aspects by paying attention to the order of the verses based on the order of the manuscripts. However, in the case of Tafsīr At-Tanwir, there is a slight difference from the tahlīlī method used in conventional interpretation in general. The difference lies in the provision of certain themes in several verses which can be grouped because they have similar topics or are interrelated, so that it will make it easier for readers when they want to find certain themes. Because if there are no these themes it will look very common and monotonous.[10, p. 258]

The use of the tahlīlī cum-thematic method, looks very unique, for example when interpreting QS al-Fatihah [1], it is first presented in four sub-chapters consisting of: the first part contains an introduction, consisting of an explanation of the position of the letter al-Fatihah, the names of the letters al-Fatihah, the number of verses and the ruling on reading basmalah, and the main content of the letter al-Fatihah. The second part, entitled "View of Life" contains an explanation of the Qur'an as a mercy, the origin of life, its path, life, and the afterlife. The third part, entitled 'Ways of Life' contains an explanation about living by worshipping Allah, the role of living life, and the results of serving Allah. Likewise in interpreting the letter al-Baqarah [2] verses 1-141, the interpretation is divided into two major themes, with the theme "Al-Quran as a Guide" consisting of interpretations of QS. al-Baqarah [2] verses 1-39, as well as part 2 with the theme "Preaching to the Children of Israel and Lessons from Their Story" which consists of interpretations of QS. al-Baqarah [2] verses 40-103.[13, p. xvii]

## Style and Approach of Tafsir At-Tanwīr

When viewed from the style of interpretation, Tafsīr At-Tanwīr has several styles of interpretation, one of which is adabi ijtimā'i (social culture). The style of interpretation that emerged in this contemporary era tends to pay attention to social issues, so that interpretation can provide solutions for the problems of Muslims in particular and humanity in general based on the instructions conveyed by the Al-Quran.[14, p. 185]

For example when interpreting QS. al-Baqarah [2]: 83-84 the following:

*"Jika Bani Israil dituntut untuk memenuhi janji yang mereka ikrarkan untuk memenuhi perintah Tuhan sebagaimana tercantum dalam QS. al-Baqarah [2]: 83-84, umat Islam juga dituntut untuk memenuhi dan mematuhi tuntunan agama mereka. Jika Bani Israil dikecam akibat pelanggaran janji yang telah mereka ikrarkan, umat Islam perlu juga introspeksi diri. Mungkin saja ada beberapa kewajiban dan tuntunan agama Islam yang juga dilanggar oleh umat Islam sendiri."*

*"Pada sejumlah kampanye politik menjelang hari pemungutan suara pada pemilihan legislatif dan eksekutif, tidak jarang kita membaca dan mendengar janji-janji yang dilontarkan oleh calon-calon anggota legislatif dan calon-calon pemimpin, baik calon-calon pemimpin di tingkat pusat maupun ditingkat daerah, seperti calon gubernur, calon bupati, dan calon walikota. Para calon yang bertarung di ajang pemilihan umum itu berupaya meraup suara para calon pemilih dengan mengikrarkan janji mereka untuk memperjuangkan kesejahteraan pemilihnya, untuk memberantas korupsi dan lain sebagainya"[13, p. 235]*

"If the Children of Israel are required to fulfill the promise they made to fulfill God's command as stated in QS. al-Baqarah [2]: 83-84, Muslims are also required to fulfill and comply with their religious guidelines. If the Children of Israel were criticized for violating the promises they had made, the Muslims also needed to self-reflect. There may be that there are some obligations and guidelines of the Islamic religion which are also violated by the Muslims themselves."

"In several of political campaigns ahead of voting day in legislative and executive elections, it is not uncommon for us to read and hear promises made by candidates for legislative members and prospective leaders, both at the central and regional levels, such as candidates for governor, candidates for regents, and candidates for mayor. The candidates who are fighting in the general election are trying to gain the votes of the potential voters by making their promises to fight for the welfare of their voters, to eradicate corruption and so on"

In interpreting this verse, the author relates it to the reality of Muslims today, showing that Tafsir At-Tanwir has a pattern of adab ijtimai'i.

Corak the second interpretation attached to Tafsir At-Tanwir is the scientific style. This style seeks to reveal the relationship between the Kauniyah verses by using a scientific approach to show the miracles of the Al-Quran.[14, p. 181]

For example when interpreting QS. al-Baqarah [2]: 26 about the meaning of the mosquito parable:

*"Nyamuk adalah serangga yang terdiri dari 41 genus dan 3530 spesies. Nyamuk mempunyai dua sayap bersisik, tubuh yang langsing dan enam kaki panjang. Ukuran*

nyamuk berbeda-beda, tetapi jarang sekali melebihi 15mm. dalam kebanyakan nyamuk betina, bagian nyamuk membentuk proboscis panjang untuk menembus kulit mamalia untuk menghisab darah. Nyamuk betina memerlukan protein dalam makanannya, oleh sebab itu mereka mencarinya dengan menghidap darah manusia. Hanya nyamuk betina saja yang menghisap darah, sedangkan nyamuk jantan tidak karena tidak membutuhkan protein seperti nyamuk betina. Bahkan mulut nyamuk jantan tidak dapat menghisap darah. Oleh sebab itu di dalam ayat yang dibahas disebutkan *ba'udhah* artinya nyamuk betina." [13, p. 124]

"Mosquitoes are insects consisting of 41 genera and 3530 species. Mosquitoes have two scaly wings, a slender body and six feet long. Size. Mosquitoes vary, but rarely exceed 15mm. in most female mosquitoes, the mosquito's appendages form a long proboscis to penetrate the skin of mammals to suck blood. Female mosquitoes need protein in their food, so they look for it by consuming human blood. Only female mosquitoes suck blood, while male mosquitoes do not because they do not need protein like female mosquitoes. Even the male mosquito's mouth cannot suck blood. Therefore, in the verse discussed, it is mentioned that *ba'udhah* means female mosquito."

In addition, Tafsīr At-Tanwīr also combines the style of *bi al-ma'thūr* with lots of mentions of texts and *bi al-ra'yi* because it uses a lot of reason (thought and *ijtihad*) to get a more detailed explanation of the meaning of the Quran. [15, p. 37] While the approaches used in interpretation are *bayani*, *burhani*, and *irfani*. The *bayani* approach means that the materials in the analysis come from verses, hadiths, *fiqh* principles, and the opinions of scholars. Furthermore, *Burhani's* material comes from relevant scientific theories, empirical experience, and field data, as well as *Irfani's* approach which comes from the clarity of heart, inner depth, and sensitivity of the interpreter. [13, p. xi] These three approaches then have implications for the birth of special characteristics in Tafsīr At-Tanwīr.

### Interpretation of Philanthropic Verses in Tafsīr At-Tanwīr

In searching for verses with philanthropic nuances in Tafsīr At-Tanwīr *Volume 1*, the author classifies into 4 keywords, including: *az-Zakah*, *al-Infahq*, *al-Birr*, and *al-Ihsan*. As for the search results based on the keywords that have been determined, the author finds verses that are relevant to philanthropy, among which are *az-Zakah*: QS. Al-Baqarah [2]: 43, QS. Al-Baqarah [2]: 83, QS. Al-Baqarah [2]: 110; *al-Infahq*: QS. Al-Baqarah [2]: 3; *al-Birr*: QS. Al-Baqarah [2]: 44; and *al-Ihsan*: QS. Al-Baqarah [2]: 58, QS. Al-Baqarah [2]: 83.

#### 1. Filantropy of Zakat (*az-Zakah*)

The word *Zakah* is mentioned 3 times in QS. Al-Baqarah [2]: 43, QS. Al-Baqarah [2]: 83, and QS. Al-Baqarah [2]: 110.

##### a. QS. Al-Baqarah [2]: 43

The word zakat in QS. Al-Baqarah [2]: verse 43, mentioned side by side with the command to perform the prayer, along with the text of the verse:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

"And establish prayer, pay zakat and bow with those who bow" (QS. Al-Baqarah [2]: 43)

In interpreting this verse, Ibn Kathir quotes the history of Hasan al-Bashri which says: "Paying zakat is an obligation in which acts of worship will not benefit except by fulfilling it and by praying"[16, p. 120] According to Tafsir ath-Thabari what is meant by zakat in this verse is zakat fardhu. Zakat means to grow and develop, because Allah expands the remaining assets to the owner by issuing the zakat until they become many. It is called zakat because it also sanctifies the assets left over by the owner and cleanses them of the elements of mistreatment of other people.[17, p. 664] Imam al-Qurtubi explained what is meant by growing or developing even though zakat reduces wealth because the property becomes increasingly developed from the side of its blessings and there is a reward for those who fulfill it.[18, p. 755]

Tafsir At-Tanwir explains that the verse above contains an order to pay zakat, because zakat is a deed that reflects and is a realization of faith, and for all the blessings that God has bestowed on humans, as well as a medium of communication between humans. As is well known, humans are social and cannot live alone without the help of others. Humans must help each other, help each other, and love each other. Because, a person cannot develop wealth to make himself a wealthy person, without the help of other people. Therefore, Allah commands zakat as a form of gratitude and gratitude for all the blessings that God has bestowed on humans, as well as a medium of communication between humans.[13, p. 164]

b. QS. Al-Baqarah [2]: 83

In QS. Baqarah [2]: verse 83 mentions the commandment of zakat related to the intentional denial of the promises of the Children of Israel, so this verse was revealed.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

"And (remember), when We took a promise from the Children of Israel that you would worship none but Allah, and you did good to your parents, relatives, orphans and the poor, and said good words to people, establish prayers and pay zakat. Then you don't fulfill that promise, except for a small part of you, and you always turn



away." (QS. Al-Baqarah [2]: 83)

The zakat that Allah commanded the Children of Israel as explained by ath-Thabari by quoting the history of Ibn Abbas: "Giving zakat is an obligation set by Allah on their property, this is a teaching that is not the same as the teachings of Muhammad saw, where their zakat is a sacrifice that was struck by fire, then brought with it, as a sign that it was accepted, while those that were not struck by fire, it means that it was rejected, that is, a sacrifice given from unlawful assets such as seizing, cheating or taking something that is not rightfully theirs." [17, pp. 167-168] In this case Ath-Thabari and Imam al-Qurtubi agree with the opinion of Ibn Abbas that what is meant by zakat is giving out wealth as a form of obedience to Allah and being sincere in doing it." [18, p. 40]

Verse 83 above is closely related to the previous verse about the story of the Children of Israel who were reminded by Allah with a number of favors that had been bestowed upon them and a lack of gratitude for these blessings such as when the Children of Israel were saved from the pursuit of Pharaoh, the gift of the holy book to the Prophet Musa and his people, facilities during their wanderings in the desert, and so on. Then in verse 83 and the following it is explained to the Children of Israel regarding the laws and teachings that must be carried out by them. The Children of Israel were reminded of the main laws and teachings related to worship and muamalah and the consequences arising from ignoring these teachings.

The main points of the teachings in question are the main teachings contained in the Qur'an and Hadith, including teachings to worship Allah SWT, do good to mothers and fathers, families, orphans and the poor, to be polite to others. people, establish prayers, and pay zakat. These teachings are agreements that have been pledged by the Children of Israel which they must fulfill as well as Islamic religious teachings that have been conveyed by the Prophet. the third pillar of Islam. [13, pp. 232-234]

c. QS. Al-Baqarah [2]: 110

In QS. Al-Baqarah verse 110, zakat is mentioned again side by side with the command to pray, this shows that the two have a close relationship.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ نَجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

*"Perform the prayers and pay zakat. All the good that you do for yourself, you will get it (reward) with Allah. Indeed, Allah is Seeing of what you do." (QS. Al-Baqarah [2]: 110)*

The zakat command is understood by ath-Thabarī by cleansing the heart, paying zakat means to give with a clean heart, to what has been obligated. [17, p.

392]] As for inside *Jala other interpretation* verse 110 above is translated as: "And establish prayers and pay zakat and whatever you show yourself is good." The meaning is obedience such as alms and connecting ties of friendship.[19, p. 57]

Allah commands believers to always establish prayers and pay zakat. Establishing prayers and paying zakat are part of praiseworthy morals to Allah because they are bodily (physical) and māliyah (material) worship that every Muslim must uphold. Prayer and zakat are often mentioned together in the Quran, because both are very important. Prayer is a pillar of religion, as well as zakat, zakat is a pillar of religion in the economic field of the people. The mention of prayer and zakat together is evidence that prayer and zakat are useful for building individual piety and social piety.[13, p. 274]

Prayer and zakat is a way to obtain happiness in this world and the hereafter. Whatever good is done by humans, it will surely get a reward from Allah, a lot or a little, big or small. At the end of the verse Allah confirms "Verily Allah is Seeing of what you do." This sentence according to at-Tabari has the meaning that whatever is done by humans, whether evil or good, in secret or openly, will still be known by Allah and will get a proper reward because Allah is Most Just.[13, p. 274]

It can be understood that zakat is a worship whose benefits are not only for oneself but for the wider community. Allah commands believers to pay zakat from their wealth. Zakat funds will be collected and managed to be distributed to people in need. Evidence that zakat is not only for personal gain (individual worship), but that zakat is prescribed is so that we have sensitivity to the fate of people in need.

Zakat is a social service that has an important position in Islam. The interpretation of the verses about zakat in Tafsīr At-Tanwīr tries to resuscitate the spirit of zakat which may be fading in society. An understanding of the urgency of zakat as a social worship that has many benefits for society is not only understood textually by Islamic teachings.

## 2. Infaq Philanthropy (*al-Infaq*)

The word *infaq* is taken from the word *nafaqa yunfiq* which means lost as a whole. The word *infaq* has the meaning of obligatory maintenance, both for children, wife, relatives, and alms. The word *al-Infaq* is mentioned once, namely in QS. Al-Baqarah [2]: 3.

### a. QS. Al-Baqarah [2]: 3

Not only is the order to pay zakat mentioned together with the order to establish prayer, in QS Al-Baqarah [2]: verse 3 the word prayer is called side by side with infak.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

"(namely) those who believe in the unseen, who establish prayer, and spend part of the sustenance that We bestow upon them." (QS. Al-Baqarah [2]: 3)

Infak is removing wealth from hands. *Nafaqa al-bai'* means out of the hands of the seller to the buyer. *Nafaqat ad-dābbah* means the soul is out. *Al Munaafiq*, because he came out of faith or faith came out of his heart. *Nafaqa az-zaad* means that the stock has been used up and has been used by the owner. *Anfaqa al quoum* means their supplies have run out. Infak in the verse above means obligatory rights on assets other than zakat, because when Allah leads infaq with prayer, it means obligatory prayer, then infak here is obligatory infak. When Allah uses a lafadz other than zakat for the meaning of obligatory infaq, then it means other obligations on assets other than zakat.

Ibn Kathir further said, often Allah compares prayer and infaq. Prayer is the right of Allah as well as a form of worship to Him, and it includes approval, flattery, hope, adoration, prayer, and trust in Him. While infaq is a form of good deed to fellow creatures by providing benefits to them and those who are most entitled to it are family, relatives, the closest people. Thus all forms of maintenance and obligatory zakat are included in the word of God at the end of verse 3.[16, p. 50]

Scholars have different opinions in interpreting the end of verse 3 al-Baqarah, because it is stated in general that is to give charity some of their possessions, then Allah praises their good behavior, here there is no mention of a specific form of alms, then according to ath-Thabari what is meant with infak includes all the meanings of alms given from lawful assets so that the perpetrators deserve to be praised.[17, p. 310] Whereas in the Jalalain Tafsir it is stated that they spend (infaq) to obey Allah.[19, p. 5]

In the opinion of the mufassirs, what is meant by infaq in paragraph 3 is infaq in a general sense, including obligatory infaq and sunnah infaq (*tathawwu'*). The word *min* in the sentence *min ma razaqna hum* contains the meaning of part (*ba'dliyah*), so it can be understood that the maintenance that is ordered to be spent is only part of the property owned, not all of it. This is intended so that the gift is given sincerely, only because it seeks Allah's pleasure and because the expression of gratitude is not because you want to show off, let alone seek popularity. Spending infaq has not fully received the attention of Muslims, even though if this is managed properly it will help reduce the amount of poverty, because there are not a few Muslims who are classified as able-bodied in Indonesia. However, they still find it difficult to spend infaq even though some of their assets belong to the poor. Most of them feel enthusiastic when doing prayers, fasting, and even pilgrimage which costs quite a lot, but they still feel

reluctant to spend in the way of Allah, for example to help orphans, the poor, or to help other public benefits.[13, p. 71]

Infaq is understood as giving to people around who need it, such as orphans and poor people. Implicitly, Tafsir At-Tanwir explains that infaq can reduce social inequality between the poor and the rich. Awareness of the rich that in his wealth there are other people's property rights so he spends to help ease the burden on his brother in need, not use it for things that are not important.

### 3. Philanthropy of Kindness (*al-Birr*)

*Birr* comes from the root word *barra--yaabarru-wa birran*. In its various forms, this word is mentioned 32 times in the Qur'an. Each in the fi'il form is mentioned twice, the ism form is mentioned 30 times. The word *al-Birr* in the Qur'an is repeated 8 times, including in QS. al-Baqarah [2]: 44, 177, 189; QS. āli-'Imrān [3]: 92; QS. al-Mā'idah [5]: 2; and QS. al-Al-Mujādilah [58]: 9. Whereas in Tafsir At-Tanwir, the word *al-Birr* is mentioned once, namely in QS. Al-Baqarah [2]: 44.

#### a. QS. Al-Baqarah [2]: 44

*Al-Birrin* this verse it is mentioned in the context of reproaching those who order *al-Birr* (good) behavior but forget themselves (not do what has been called for).

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۗ أَفَلَا تَعْقِلُونَ

"Why do you order other people (to do) good deeds, while you forget yourself (obligations) yourself, even though you read the Al-Kitab (Torah)? So don't you think?" (QS. Al-Baqarah [2]: 44)

*Al-Birrin* the context of this verse it is understood by Imam al-Qurtubī as obedience, good deeds, and honesty.[18, p. 811] Tābari agrees that the intention is to instruct people to do something that is pleasing to Allah, but they themselves violate the order.[17, p. 668]

According to Tafsir Ibn Kathir, this is related to the act of *amar ma'ruf nahi munkar*. Ibn Kathir explained that a pious person who orders to do good but does not practice it or prevent evil but does it himself is a disgraceful act because he left obedience and did disobedience while he knew, and his actions violated the orders and prohibitions based on awareness, because actually people who know are not the same as those who do not know.[16, pp. 121-122] Ibn Abbas mentioned verse 44 above regarding the behavior of leaders Jews who order the common people among them to do *birr* (in this case enter into the religion of monotheism and follow the Prophet), but then they themselves forget themselves (do not follow the teachings of the Prophet).[20, p. 146]

In the verse it is mentioned *wa tansauna anfusakum* which means "They forget themselves," the meaning is to allow themselves to lose, because usually humans never forget themselves to gain profits, and he is not willing when others get ahead of him to get happiness. It is clear that this sentence structure contains incomparable reproach, because whoever orders others to do good but does not do it himself means that he has forgotten himself.

At the end of the verse Allah confirms *afalā ta'qilūn* which means "Don't you have sense?" because reason is a pleasure that is only given to humans. An intelligent person, no matter how weak, will certainly practice his knowledge, if he is not intelligent, then it is no different from animals.[13, p. 165]

*Al-Birr* in the context of the verse above it is not explained in detail in *Tafsīr At-Tanwīr* but it can be understood that the meaning of the word *al-Birr* is that the good done by someone is not limited by space and time.

#### 4. Philanthropy of Doing Good (*al-Ihsan*)

The root of the word *ihsan* is *hasana*, in the Qur'an the word *hasana* and its derivations are mentioned 194 times including *ihsan* which is mentioned 12 times. According to al-Ashfahani *al-ihsan* has two meanings: First, giving favors to others. Second, actions that are considered good, meaning that when someone has good knowledge or does good deeds.[21, p. 512] In *Tafsīr At-Tanwīr*, the word *al-ihsan* is mentioned 2 times, namely in QS. Al-Baqarah [2]: 58, and QS. Al-Baqarah [2]: 83.

##### a. QS. Al-Baqarah [2]: 58

Philanthropy in the context of *al-ihsan* found in Al-Baqarah [2]: verse 58 deals with the story of the Children of Israel and the land that was promised to them.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطِيئَتِكُمْ ۗ وَسَبِّحُوا  
الْمُحْسِنِينَ

"(Remember), when We said: "Enter into this land (Baitul Maqdis), and eat from its crops, which are more delicious where you like, and enter its gates while prostrating, and say: "Deliver us from sins ", We will surely forgive your mistakes, and later We will increase (Our gifts) to those who do good" (QS. Al-Baqarah [2]: 58)

The land promised to the Children of Israel, namely Baitul Maqdis, is a fertile land filled with abundant crops. they were ordered to enter Baitul Maqdis while prostrating with humility and full of regret for past sins. They were also ordered to say *hiththah*, namely "free us from our great sins." If they want to do this, Allah promises to forgive their sins, as well as increase their gifts and favors to them on condition that they become people who do *ihsan*, that is, do more good than they should.[13, p. 195] Ibn Kathir interprets the

word *ihsan* at the end of the verse. This is in the form of all actions that are liked by Allah.[16, p. 140]

b. QS. Al-Baqarah [2]: 83

In this verse *al-ihsan* is mentioned the of doing good to both parents.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا  
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

"And (remember), when We took a promise from the Children of Israel that you would worship none but Allah, and you did good to your parents, relatives, orphans and the poor, and said good words to people, establish prayers and pay zakat. Then you don't fulfill that promise, except for a small part of you, and you always turn away." (QS. Al-Baqarah [2]: 83)

The word *ihsan* in the context of this verse is doing good to both parents, according to ath-Thabari good deeds to both parents can be in the form of speaking soft words, providing and affection, praying for both of them with kindness and so on.[17, p. 164] Apart from that, in this verse there is also the word *husna*. In another interpretation, the word *husna* is like ordering to good and forbidding evil deeds, telling the truth, knowing oneself and being friendly to fellow human beings. A qiraat calls the word *husna* a masdar or a noun that is used as an adjective to express "excellent" or very good.[19, p. 42]

As previously explained in point b of zakat philanthropy, this verse explains the main teachings that the Children of Israel must carry out, which are also found in the Qur'an and Hadith, including the teachings to worship Allah SWT, do good to mothers and fathers, families, orphans, and the poor, be polite to fellow human beings, establish prayers, and pay zakat.[13, pp. 232–234]

The meaning of *al-ihsan* in Tafsir At-Tanwir is not explicitly stated, but it can be understood that *al-ihsan* is doing good more than it should, meaning doing good that has never been done before or adding another portion of goodness to what has been done, from doing good to being better. As al-Ashfahani said "*al-ihsan* is giving more than what is required and taking less than what is due." In contrast to *al-Birr* which means goodness without being limited by space and time, *al-ihsan* shows a narrower meaning. Doing *al-ihsan* is a suggestion.

## Muhammadiyah as a Philanthropy Based Da'wah Movement

The philanthropic approach presented in Tafsir At-Tanwir cannot be separated from the role, aims and objectives of Muhammadiyah as an Islamic movement that initiates social values and has special concern about welfare and humanity discourse since its inception. Muhammadiyah was founded by KH Ahmad Dahlan on 18 November 1912 AD to coincide with the 8th of Dzulhijjah

1330 H in Yogyakarta.[22, p. 41] Muhammadiyah presented its identity more as a charity movement (a philanthropic movement) and even a parecellence philanthropic movement. Hajriyanto Y. Thohari said that the founder of Muhammadiyah, namely KH Ahmad Dahlan and his students were not so interested in theological polemics, but tended to be concerned with humanitarian work.[23, pp. 58-59]

One of the main foundations of the establishment of the Muhammadiyah movement is the existence of the power of theology taught by KH Ahmad Dahlan, known as Al-Maun Theology. He conveyed it over and over to his students until they started to get bored so one of his students asked "Why doesn't the Kyai change his lecture material?" then KH Ahmad Dahlan answered "Do you understand this letter?" Then his students answered that they had understood the meaning of the letter so well that they memorized it by heart. Kyai Dahlan asked again "Have you practiced it" his student answered "Haven't we read this letter many times in prayer?"[24, p. 24]

The Kyai explained that what is meant by practicing is not just memorizing and reading, but practicing the message contained in the letter in the form of real charity. Then Kyai Dahlan asked each of his students to go around town to find orphans, bring them home and give them food, drinks, clothing, toiletries, and others as a form of charitable assistance for them.[24, p. 24] This indicates the importance of religious practice which is not only in the form of worship, but also pays attention to the development of charity.[25, p. 281]

As a well-known theology manifested in the spirit of philanthropy,[[26, p. 186]] al-Mauntheology can also be said to be the foundation for the interpretation of the Quran in Muhammadiyah which was started by KH Ahmad Dahlan. Then led Muhammadiyah to become one of the Islamic mass organizations that concentrates on engaging in the largest Islamic philanthropy in the world as it is now. The essence of surah al-Maunteaches that ritual worship is meaningless if it is not accompanied by social charity. Those who neglect orphans are even said to be religious liars. KH Ahmad Dahlan interpreted Surah al-Maunand then put into practice the teachings contained therein into three main activities, namely education, health, and assistance to the poor. [27, pp. 162-163]

The spirit of humanity in Muhammadiyah is built based on of a compassionate ethos that has united people across nations and religions. [[28, pp. 34-35]] KH Ahmad Dahlan has the view that the truth and goodness of Islam lie in its usefulness and benefits for all people regardless of social status, race, ethnicity, and religion. Muhammadiyah with al-Mauntheology at the beginning of its development faced colonized people who experienced suffering, poverty, and ignorance, so the orientation of the movement that was built was to defend

the oppressed and educate the people through education and health. A doctor named Suetomo who is a priyayi elite from Java is willing to become an adviser to Muhammadiyah in the health sector. Dr. Suetomo together with a Dutch doctor managed the Muhammadiyah hospital without a salary. Muhammadiyah hospital management involves Christian doctors who work voluntarily. Likewise with educational facilities that are managed in a modern way and tend to imitate Dutch schools. This is done by Muhammadiyah in order to improve the standard of living of a better and more advanced society. See: [28, p. 35]

Besides al-Mauntheology, there is also al-'Asr theology which is also the foundation of Muhammadiyah charity. If the letter al-Maun was taught by KH Ahmad Dahlan repeatedly for three months until his students felt bored, then al-'Asr took even longer, namely for eight months. Al-'Asr's theology is a form of philosophy and ethos that fits with the identity currently being developed by Muhammadiyah, namely "Progressive Islam." The ethos of Surah al-'Asr not only teaches about the obligation to provide assistance to the poor, but is also accompanied by the obligation to build a better civilization. In other words, a Muslim must be good at make the best use of their time to improve their spiritual, intellectual, and emotional intelligence. To gain the ability to understand Islam with the true values of the teachings of the Quran in order to create a better Islamic civilization in the future.[29, pp. 42-43] So, al-'Asr theology as meant by Muhammadiyah is the spirit of progress to build Muslim civilization.

### **Contextualization of Philanthropic Verses with Social Welfare**

Philanthropy is an integral part of Islamic teachings which emphasize the importance of giving charity as a form of worship that can help improve people's social life. While social welfare is a goal to achieve benefit which is a shared responsibility.

According to the Big Indonesian Dictionary (KBBI) prosperous means safe, prosperous, safe (apart from all forms of disturbance). While welfare means things or conditions of well-being, security, safety, peace, mental health, and a prosperous social condition of society.[30] Activities will have good charitable values if in doing so they mean economic and functional utility values, as well as moral, social and political values.[25, p. 282]

To achieve the prosperous category, there are at least 3 conceptions of welfare indicators, including: (a) prosperous living conditions, namely the fulfillment of basic physical, spiritual and social needs; (b) the existence of institutions in the social sector that involve social welfare and the provision of social services; (c) there are activities or efforts to achieve prosperity.[31, p. 17]

The potential for philanthropy in Indonesia is enormous, especially since



Indonesia is a country with the largest Muslim population in the world. According to Choirul Mahfud, with zakat alone various social problems can be minimized and overcome on regularly. Such as reducing unemployment and even supporting various sectors such as industry and trade. Of course, this will be easily achieved if the management is carried out correctly and in a structured manner. When zakat is managed effectively, it is hoped that the distribution of people's purchasing power (effective demand) will become a demand-side driving force that can boost the community's economy, especially for the poor.[32, p. 12] Assets that only accumulate in one person will not create welfare, so it can be said that zakat is a solution to prevent this from happening a inequality. However, the reality that we are currently facing is not fully by what is expected. There are still many imbalances and mismanagement in the management of zakat.

The presence of philanthropic institutions is expected to be able to counterbalance so that the philanthropic funds collected can be better managed and distributed evenly to people in need. The distribution of philanthropic funds serves as an effort to reduce the difference between the rich and the poor because actually in that wealth there are other people's property rights that can be spent to help foster a better life.[33, p. 12]

Abdul Ghafar said that the concept of Islamic philanthropy is divided into two types, namely obligatory and voluntary philanthropy. Compulsory philanthropy includes the payment of zakat, while voluntary philanthropy works at the choice of each individual, such as alms and endowments.[[34, p. 48]] Currently, voluntary philanthropy shows its existence along with public awareness of the values of social care which is starting to increase. Philanthropy has proven to be capable of being a driving force in sustainable development, as well as being able to assist the government in addressing issues of poverty, labour, human rights, and infectious diseases such as HIV/AIDS.[35, p. 36]

If in the management of zakat alone many benefits can be felt, it is conceivable if all philanthropic segments work well, such as infaq, shadaqah, endowments, even qurbani. Arif Maftuhin said that sacrifice is an important but often neglected form of Islamic philanthropy. According to him, sacrifice fulfills the requirements to be called an Islamic philanthropic activity because of its great benefits and economic value. See: [36, p. 26] Of course social welfare is not something difficult and impossible. Even so, another thing that is no less important is the awareness of Muslims towards their respective obligations to spend their wealth as a form of worship to Allah as well as social piety which can have a broad impact on improving the quality of life for society today and in the future.

Islamic philanthropy plays a very important role. Besides being able to improve the quality of life of the wider community and reduce social inequality, philanthropy can also strengthen solidarity and unity among Muslims, and an attitude of sharing and helping each other. Thus, the concept of Islamic philanthropy can help achieve social welfare goals which are the goals of Islamic teachings.

## **Conclusion**

The method of interpretation used in Tafsīr At-Tanwīr is cum-thematic tahlīlī, which combines two methods of interpretation at the same time between tahlīlī and mawdhu'ī methods. The interpretation of philanthropic verses in Tafsīr At-Tanwīr tries to contextualize the verses with concrete situations that are currently developing in contemporary society as it is today, so that the results of the interpretation seek to bring back the spirit of Islamic philanthropy built through the spirit of the Koran. Philanthropy is understood as a theological concept of charity with the spirit of al-Maunas exemplified by KH Ahmad Dahlan, namely worship is not only of mechanical-ritualist value which leads to individualist piety but practical action which also has universal value within a frame of social piety. In the context of social welfare, the concept of Islamic philanthropy has enormous potential. The actualization of teachings on philanthropy can help improve the lives of people in need and reduce social inequality. With this, actualized Islamic philanthropy in accordance with the principles of the Quran can help realize the social welfare goals desired in Islamic teachings as found in the interpretation of verses about philanthropy.

## **Credit author statement**

**Nur Hafifah Rochmah:** Conceptualization, Methodology, Writing – review & editing, **Ahmad Munir:** Supervision, Project administration, and investigation.

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