

**ISLAMIC PHILANTROPY: POST-COVID-19 POVERTY REDUCTION
STRATEGY**

*(Analysis of verse 19 of Surah ad-Dzariyat in comparison to Buya Hamka and
Quraish Shihab)*

THESIS

by:

Adam Tri Rizky

Nim (18240005)



QUR'ANIC SCIENCE AND TAFSIR DEPARTEMENT

SHARIA FACULTY

STATE ISLAMIC UNIVERSITY MAULANA MALIK IBRAHIM

MALANG 2023

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STATEMENT OF THE THESIS' ORIGINALITY

For Allah's benefit,

With awareness of and responsibility for progress of science, the author states that the thesis is:

ISLAMIC PHILANTROPY: POST-COVID-19 POVERTY REDUCTION STRATEGY

(Analysis of verse 19 of Surah ad-Dzariyat in comparison to Buya Hamka and Quraish Shihah)

Definitely a thesis that wasn't put together independently based on the rules for producing scientific articles that can be justified. The thesis, which is a requirement for earning a bachelor's degree title, is deemed void if this research report is shown to be the product of plagiarism in the future, whether it be partial or complete.

Malang, 23 Juni 2023



Adam Tri Rizky

AGREEMENT PAGE

After reviewing and making corrections to brother Adam Tri Rizky's thesis, which was published at the State Islamic Institute of Maulana Malik Ibrahim Malang's Faculty of Sharia under the title:

ISLAMIC PHILANTROPY: POST-COVID-19 POVERTY REDUCTION STRATEGY

(Analysis of verse 19 of Surah ad-Dzariyat in comparison to Buya Hamka and Quraish Shihab)

The thesis, according to the supervisor, has met the criteria set forth by the Certification Board of Examination in terms of science.

Acknowledged by,

Malang, 11 Juni 2023

The head departemant of

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(Analysis of verse 19 of Surah ad-Dzariyat in comparison to Buya Hamka and Quraish
Shihab)**

Has been declared passed in the thesis examination session which was held on June 16, 2023

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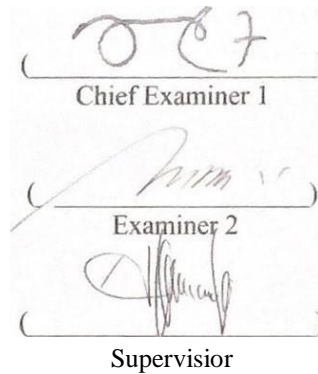
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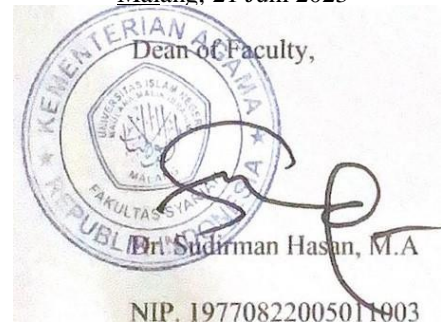
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MOTTO

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

And We will undoubtedly teach the jihadists Our methods if they want (to seek our pleasure). And indeed, Allah is with those who do good. (Q.S Al-‘Ankabut verse 69)

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بسم الله الرحمن الرحيم

Praise be to Allah SWT for providing opportunity and grace in the completion of a thesis entitled, " Islamic Philantropy: Post-Covid-19 Poverty Reduction Strategy (Analysis of verse 19 of Surah ad-Dzariyat in comparison to Buya Hamka and Quraish Shihab)." Shalawat and salutations to the Prophet Muhammad SAW, who has shown us good manners and transformed a dark period in our lives into one that is brightly lit. May we always pray that we will be among those who are given protection and intercession on the final day.

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12. Thank you for putting up with the writer of this thesis thus far. Despite the fact that it was damaged, destroyed, ignored, and even on the verge of killing itself. You are amazing because despite your tears, blood, and nearly paralyzed footstool, you continue to strive to be an excellent person. I'm grateful. Adam Tri Rizky, let's put the plans for our dreams back together.
13. And for everyone else who had a significant impact on my life but whose names I can't list individually

May Allah the Supreme always shower all of you with His grace. The authors of this thesis believe that once it is finished, all the knowledge they have learned during the lecture period will be blessed and valuable for both this life and the next. The author really hopes for regrets, criticism, and suggestions from all parties for future improvement attempts as a human being who is never exempt from making mistakes.

Malang, 8 Juni 2023

Writer,

A handwritten signature in black ink, consisting of stylized, overlapping loops and strokes, representing the name Adam Tri Rizky.

Adam Tri Rizky

Nim 18240005

TRANSLITERATION GUIDELINES

A. General

Transliteration is the transfer of Arabic into Indonesian (Latin) writing, not the Arabic translation into Indonesian. Included in this category are the Arabic names of the Arabs, while the Arabic names of non-Arab nations are written as the national language spelling, or as written in the book to which they refer. The writer of the book title in *the footnote* as well as the bibliography, continues to use this transliteration provision.

There are many transliteration options and provisions that can be used in writing scientific papers, both those with international, national standards and special provisions for certain publishers. The transliteration used by the Sharia Faculty of Maulana Malik Ibrahim State Islamic University of Malang uses EYD plus, which is a transliteration based on a joint decree (SKB) of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1998, No. 158/1987 and 0543. B/U/1987, as stated in the manual *Transliteration of Arabic (A Guide Arabic Transliteration)*, INIS Fellow 1992.

B. Consonant

The list of Arabic letters and their transliteration into Latin letters can be seen on the following page:

Arabic Letters	Name	letter	Name
ا	Alif	Undenoted	Undenoted
ب	Ba	B	Be
ت	Ta	T	Te
ث	Ṣa	Ṣ	Es (Point above)
ج	Jim	J	Je
ح	Ḥa	Ḥ	Ha (The dot below)
خ	Kha	Kh	Ka and Ha
د	Dal	D	De
ذ	Ẓ	Ẓ	Zet (Point above)
ر	Ra	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	Es and Ye
ص	Ṣad	Ṣ	Es (Point below)
ض	Ḍad	Ḍ	De (Point below)
ط	Ṭa	Ṭ	Te (Point below)
ظ	Ẓa	Ẓ	Zet (Point below)
ع	‘Ain	‘.....	Inverted Apostrophe
غ	Gain	G	Ge

ف	Fa	F	Ef
ق	Qof	Q	Qi
ك	Kaf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
و	Wau	W	We
ه	Ha	H	Ha
أ/ء	Hamzah'	Apostrof
ي	Ya	Y	Ye

Hamzah (أ) located at the beginning of a word follows its vowel without being given any signs. If it is located in the center or at the end, then it is written with a sign (').

C. Vokal

Every Arabic writing in the Latin form of fathah vowel is written with an "a". Kasroh with "i", dlommah with "u", while long readings are each written in the following way:

Short vocals		Long vocals		Diftong	
أ	A		Ā		Ay
إ	I		Ī		Aw
و	U		Ū		Ba"

Vowels (a) length =	Ā	For example	قال	Become	Qāla
Vowel (i) length =	Ī	For example	قِيلَ	Become	Qīla
Vowel (u) length =	Ū	For example	دُون	Become	Dūna

Especially for the recitation of ya' nisbat, it should not be replaced with "i", but still written with "iy" in order to describe ya' nisbat at the end. Likewise, for the diftong sound of wawu and ya' after *fathah* is written with "aw" and "ay". Consider the following example:

Diphthong (aw) =		For example	قول	Become	Qawlun
Diphthong (ay) =		For example	خير	Become	Khayrun

D. Ta' marbuthah

Ta' marbuthah is transliterated with "t" if it is in the middle of a sentence, but if ta' marbuthah is at the end of the sentence, then it is transliterated using "h" for example *المدرسة الرسالَة* becomes *alrisalat li al-mudarrisah*, or when it is in the middle of a sentence which consists of the arrangement *mudhaf* and *mudaf ilayh*, then it is transliterated by using *t* which is connected with the next sentence, for example it becomes *fi Rahmatill*

E. Basic Word dan Lafdh Al-Jalalah

Unless it is at the start of the phrase, the article in the form of "al" () is written in lower case. However, "al" in the word *jalalah*, which is in the middle of the sentence it leans on (*idhafah*), is omitted. Think about the following instances:

- 1 Al-Imam al-Bukhariy says.....
2. Al-Bukhariy in the *muqaddimah* of his book explains.....
3. Billah „azza wa jalla

F. Name dan Word in Indonesian letter

In principle any word of Arabic origin should be written using sistem transliteration. If the word is an Arabic name of an Indonesian or an Indonesian Arabic language, it does not need to be written using sistem transliteration. Consider the following example: "..... Abdurrahman Wahid, the fourth former President of the Republic of Indonesia, and Amin Rais, the former Chairman of the People's Consultative Assembly at the same time, have made an agreement to eliminate nepotism, collusion, and corruption from the face of the Indonesian earth, in one way through intensifying prayers in various government offices, however...." Note that the writing of the name "Abdurrahman Wahid", "Amin Rais" and the word "prayer" is written using the Indonesian writing procedures that are adjusted to the writing of his name. These words are also of Arabic origin, but they are in the form of Indonesian and indonesian names, for that they are not written in the way of "Abd al-Rahman Wahid", "Amin Rais", and are not written with "Prayer."

Adam Tri Rizky, NIM 18240005, 2023. **Filantropi Islam: Strategi Pengentasan Kemiskinan Pasca Covid-19 (Studi komparatif Buya Hamka dan Quraish Shihab terhadap surah ad-Dzariyat ayat19)** Skripsi. Program Studi Ilmu Al-Qur'an dan Tafsir, Fakultas Syariah, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Dosen Pembimbing: Ali Hamdan, M.A., Ph.D.

Kata kunci: Filantropi, kemiskinan, tafsir

ABSTRAK

Kemiskinan merupakan salah satu masalah makro ekonomi yang menjadi perhatian utama, khususnya pada masa pandemic. Penelitian ini bertujuan untuk memamparkan solusi yang ditawarkan oleh filantropi Islam (ZISWAF) hasil dari penafsiran Buya Hamka dan Quraish Shihab atas masalah kemiskinan yang diakibatkan oleh pandemi Covid-19. Penelitian ini menggunakan metodologi penelitian kualitatif deskriptif dengan teknik content analysis (analisis isi) dan riset kepustakaan (library research). Hasil penelitian menunjukkan bahwa ZISWAF mampu menjadi solusi bagi masyarakat atas masalah kemiskinan yang terjadi dengan syarat mengeneralisasi penerima serta pengelolaan yang bersifat produktif. Walaupun demikian harus ada sebagian dana yang diberikan kepada masyarakat yang bersifat konsumtif.

Dana ZISWAF jika dikelola dengan baik dan bersifat produktif harapannya adalah dana tersebut tidak akan habis sampai kapanpun bahkan mampu berkembang sehingga pemanfaatannya akan semakin besar dan luas. Dana ZISWAF yang bersifat konsumtif akan meningkatkan permintaan dan daya beli masyarakat, sehingga masyarakat semakin sejahtera. Sedangkan dana yang bersifat produktif mampu meningkatkan kegiatan investasi dan produktifitas perusahaan (kegiatan bisnis) sehingga hal tersebut mampu meningkatkan penggunaan tenaga kerja penuh (mengurangi pengangguran) dan pada akhirnya meningkatkan kesejahteraan masyarakat sehingga kemiskinan semakin

berkurang. hal tersebut membuktikan bahwa filantropi Islam mampu menjadi solusi atas masalah kemiskinan.

Adam Tri Rizky, NIM 18240005, 2023. **Islamic Philanthropy: Post-Covid- 19 Poverty Alleviation Strategies (Comparative Study of Buya Hamka and Quraish Shihab on surah ad-Dzariyat verse 19)** Thesis. Al-Qur'an and Interpretation Study Program, Faculty of Sharia, State Islamic University of Maulana Malik Ibrahim Malang.

Advisor: Ali Hamdan M.A., Ph.D.

Keywords: Islamic philanthropy, poverty, interpretation

ABSTRACT

Poverty is one of the macroeconomic problems that is a major concern, especially during a pandemic. This study aims to present the solutions offered by Islamic philanthropy (ZISWAF) as a result of Buya Hamka and Quraish Shihab's interpretation of the problem of poverty caused by the Covid-19 pandemic. This study uses a descriptive qualitative research methodology with content analysis techniques (content analysis) and library research (library research). The results of the study show that ZISWAF is able to be a solution for the community to the problem of poverty that occurs. Poverty alleviation efforts that can be done is to properly manage the funds that have been obtained from ZISWAF, with productive management. Even so, there must be some funds given to people who are consumptive.

If ZISWAF funds are managed properly and productively, the hope is that these funds will not run out at any time and will even be able to grow so that their use will be bigger and wider. ZISWAF funds that are consumptive in nature will increase the demand and purchasing power of the people, so that people will be more prosperous. While productive funds can increase investment activities and company productivity (business activities) so that this can increase the use of full employment (reducing unemployment) and ultimately improve people's welfare so that poverty .

decreases. this proves that Islamic philanthropy can be a solution to the problem of poverty.

آدم تري رزقي ، نيم 18240005 ، 2023. العمل الخيري الإسلامي: استراتيجيات التخفيف من حدة الفقر بعد كوفيد - 19 (دراسة مقارنة لبويا حمكا وقريش شهاب في سورة الجزاريات ، الآية 19) أطروحة. برنامج دراسة القرآن والتفسير ، كلية الشريعة ، جامعة الدولة الإسلامية مولانا مالك إبراهيم مالانج. المستشار: علي حمدان ماجستير ودكتوراه.

الكلمات المفتاحية: العمل الخيري ، الفقر ، التفسير

مستخلص البحث

الفقر هو أحد مشاكل الاقتصاد الكلي التي تشكل مصدر قلق كبير ، لا سيما أثناء الوباء. تهدف هذه الدراسة إلى تقديم الحلول المقدمة من قبل العمل الخيري الإسلامي (ZISWAF) نتيجة لتفسير بويا هامكا وقريش شهاب لمشكلة الفقر الناجمة عن وباء كوفيد -19. تستخدم هذه الدراسة منهج بحث نوعي وصفي مع تقنيات تحليل المحتوى (تحليل المحتوى) والبحث المكتبي (البحث في المكتبات). تظهر نتائج الدراسة أن ZISWAF قادر على أن يكون حلاً للمجتمع المحلي لمشكلة الفقر التي تحدث. جهود التخفيف من حدة الفقر التي يمكن القيام بها هي الإدارة السليمة للأموال التي تم الحصول عليها من ZISWAF ، مع الإدارة الإنتاجية. ومع ذلك ، يجب أن يكون هناك بعض الأموال الممنوحة للأشخاص الذين يستهلكون.

إذا تمت إدارة أموال ZISWAF بشكل صحيح ومنتج ، فإن الأمل هو ألا تنفذ هذه الأموال في أي وقت بل ستكون قادرة على النمو بحيث يكون استخدامها أكبر وأوسع. ستعمل أموال ZISWAF ذات الطبيعة الاستهلاكية على زيادة الطلب والقوة الشرائية للناس ، بحيث يكون الناس أكثر ازدهاراً ، في حين أن الصناديق الإنتاجية يمكن أن تزيد من أنشطة الاستثمار وإنتاجية الشركة (أنشطة الأعمال) بحيث يمكن أن يؤدي ذلك إلى زيادة استخدام العمالة الكاملة (الحد من البطالة) وتحسين رفاهية الناس في نهاية المطاف حتى الفقر. نقصان. وهنا يثبت أن العمل الخيري الإسلامي يمكن أن يكون حلاً لمشكلة الفقر.

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CHAPTER I

INTRODUCTION

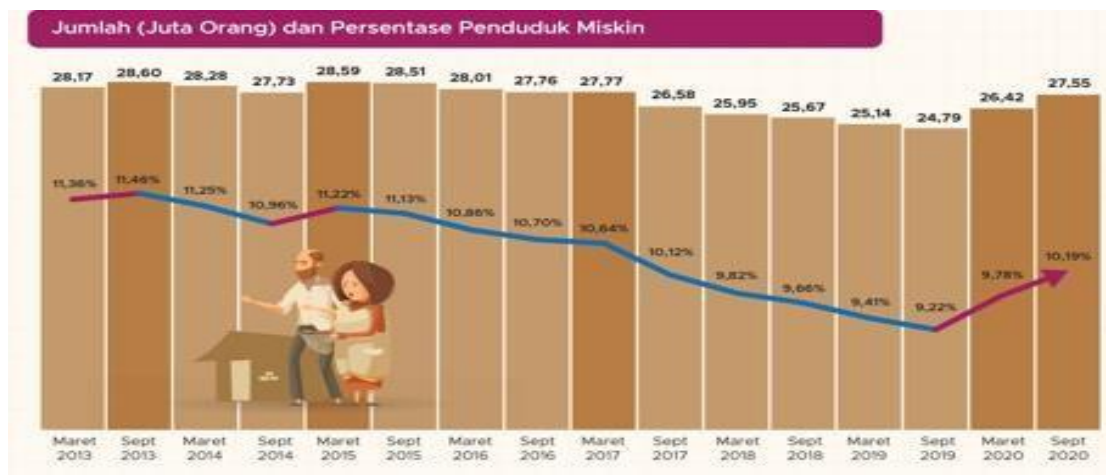
A. Academic Problem

The Corona Virus (Covid-19) pandemic is happening right now across the entire planet. The news of the appearance of a pneumonia outbreak with an unknown cause stunned the world at the tail end of 2019, specifically in December. The city of Wuhan, in the Chinese province of Hubei, was where this outbreak was originally identified. The majority of these pneumonia cases are vendors at the Huanan market in Wuhan, which sells live animals. On January 7, 2020, scientists were able to pinpoint a certain new coronavirus as the origin of acute pneumonia. The sickness is officially known as Covid-19 (Corona Virus sickness 2019), and the virus is known as SARS-CoV-2 (Severe Acute Respiratory Syndrome Coronavirus).¹ The ongoing global coronavirus illness 2019 (COVID-19) pandemic includes the Indonesian COVID-19 epidemic.

SARS-CoV-2, short for severe acute respiratory syndrome coronavirus, is the culprit behind this illness. On March 2, 2020, two people were confirmed to have contracted COVID-19 from a Japanese citizen, which led to the discovery of the first positive COVID-19 case in Indonesia. DKI Jakarta, West Java, and Central Java were the provinces in Indonesia that had the greatest exposure to the corona virus as of April 9 when the pandemic had reached 34 provinces. Due to this phenomenon, the Indonesian government adopted a position. Physical separation is one strategy used to stop this outbreak from spreading further. However, the total level of economic activity suffered as a result. Physical distance that restricts community activities will lead to a decline in the economy's total supply and total demand, which will have an effect on lowering the amount of supply and

¹ Yelvi Levani, "Coronavirus Disease 2019 (COVID-19): Patogenesis, Manifestasi Klinis dan Pilihan Terapi", *Jurnal Kedokteran dan Kesehatan*, Vol.17, No.1, Januari 2021: 4.

demand.² The situation of those who only stay at home (stay at home) will paralyze the production and consumption sectors of the community. If production declines, followed by a decline in consumption, the result will be a paralyzed economy, which would reduce people's welfare. This has an effect on labor utilization, which declines, and on people's purchasing power (consumption), which also declines, leading to an increase in poverty and unemployment. The lower middle class working in agriculture is the group most impacted by economic.³ The percentage of Indonesians living in poverty is depicted in the graph below.



Picture 1. Indonesia's percentage of the worldwide poor

Source: Badan Pusat Statistik (2021)

There were 27.55 million people living in poverty in Indonesia as of September 2020. There are 1.13 million more poor individuals now than there were in March 2020. Meanwhile, there are 2.76 million more impoverished individuals now than there were in September 2019. 10.19 percent of people worldwide were classified as poor in September 2020, up 0.41 percentage points

² Azwar, "Solusi Ekonomi dan Keuangan Islam Saat Pandemi COVID-19," *Kementerian Keuangan RI*, 2020, 8.

³ Achmad al-Nidzami Baridzi, "Solusi Ekonomi dan Keuangan Islam dalam Menghadapi Pandemi Covid-19," *Kompasiana*, 2020. 23

from March 2020 and 0.97 points from September 2019.⁴ It is clear from the figures above that the increase in poverty rates brought on by COVID-19 is quite concerning. In order to convey to the general public that the threat posed by the Covid-19 epidemic is real and not just a fiction of people's imagination, Indonesia's economic growth must surpass the government's prediction in the first quarter of 2020. Work from Home (WFH) and Physical Distancing have changed people's economic patterns, such as decreased production figures due to the significant number of workers forced to be laid off, the level of consumption, and public spending have started to wane because people's income levels have decreased during the pandemic, particularly those who work as daily or informal workers.⁵

In Indonesia, poverty is a terrifying macroeconomic issue. Political and societal anarchy will eventually result if the issue is not properly addressed. A government can fall because to the ire of the poor people who can no longer tolerate the conditions they suffer, as happened in 1998. Economic growth aims to enhance people's work possibilities, salaries, and reduce poverty in order to improve the lives of individuals and standard of living.⁶ Therefore, it may be concluded that lowering poverty will raise people's welfare.

The issue of poverty has been properly taken into account in the Indonesian state system. The principles of social justice for all Indonesians include the alleviation system. According to Pancasila, social justice must be ensured in all spheres of existence for people to be able to enjoy it. There is no justification for applying different treatment based on status, position, class, creed, race, and other factors, and there is no right to enjoy justice in the areas of law, politics, economy, socioculture, defense, and security. The ultimate goal of all

⁴ Berita Resmi Statistik, Profil Kemiskinan di Indonesia September 2020 No. 16/02/Th. XXIV, 15 Februari 2021.

⁵ Aziz firman, "Dampak Pandemi Covid 19 Bagi Masyarakat Desa" *Indonesian jurnal of nurshing Indonesian Journal of Nursing and Health Sciences*, Vol.1 No.1,2019, 37

⁶ Sadono Sukirno, *Makroekonomi: Teori Pengantar* (Jakarta: PT. Rajagrafindo Persada, 2011).6

other precepts is social justice.⁷ It is implied in this fifth precept that everyone must be given the chance to try and work in order to obtain a prosperous life in order to address the problems of the relationship between humans and objects, with each other, and at the same time the issue of material ownership and the overall welfare problem for the Indonesian people.⁸ The guiding idea is that, in accordance with the 1945 Constitution's principles, the state must provide social welfare through managing natural resources for the greatest possible prosperity of the people, providing for the needs of the underprivileged, and regulating the economy.⁹

In addition to the fifth precept, Islam makes it clear that it firmly opposes poverty and works hard to prevent it and track the factors that may contribute to it in order to preserve morality, faith, family life, social stability, and peace. furthermore to foster a spirit of solidarity in society. One part of Islamic teachings on the counsel of charity is this sense of brotherhood in society. The verse "And in their property there is a right for the poor who ask and the poor who do not ask" can be found in letter az-zariyat:19 of the Koran. Quraish Shihab reads this verse as expressing compassion for others in his commentary book. This is so that others who are hesitant to inquire still have access to the property that belongs to that person. Those who fail in business and are hesitant to ask for help, for instance.¹⁰

Buya Hamka, another Indonesian commentator, provided an interpretation of this verse. He claims that the determination of the property that must be distributed to those who are eligible for it has been made in great detail by

⁷ Hilmi Ridho, Baidlowi, "Membumikan Nilai-nilai Keadilan Dalam Al-Qur'an terhadap sila keadilan sosial", *Humanistika (Jurnal Keislaman)*: Vol.7 No.2 (2022):12

⁸ Mulyadi, "Internalisasi Nilai-Nilai Ideologi Pancasila Dalam Dinamika Demokrasi Dan Perkembangan Ketatanegaraan Indonesia", (Bandung: Refika Aditama, 2014), 35.

⁹ Roro Fatikhin, "Keadilan Sosial Dalam Perspektif Al-Qur'an Dan Pancasila", "Panangkaran, (*Jurnal Penelitian Agama dan Masyarakat*), Volume 1, Nomor 2, Juli-Desember (2017):4

¹⁰ Hamka, *Tafsir Al Azhar*, (Jakarta: Gema Insani, 2015) Jilid 9. 75

religion. Who, then, asked or declined to ask.¹¹ The writer believes that the two analysts' viewpoints accurately depict how Islam views the approach to reducing poverty. This also illustrates what generosity means. Islam defines charity as (ZISWAF), which is giving towards others. As a result, Islamic giving can help Indonesians meet all of their needs. A prosperous, peaceful, just, and prosperous society will be established by the application of Islamic charity, which is represented by the acronym Ziswaf, which stands for Zakat, Infaq, Shadaqoh, and Waqf.

It should be emphasized once more that in order to build an Indonesian society that is self-sufficient—that is, one that can be independent (stand on its own two feet), just, and prosperous based on Indonesian culture—we will be confronted with national values that also contain national development regulations.¹² Therefore, in the author's perspective, society must exercise caution while elaborating state laws on religious teachings' morals. because there has never been a separation between the State and religion in the history of Islam. Moreover, a power, whether it be a political group or a state, is required to protect justice and maintain peace and order. Thus, in the Covid -19 pandemic crisis that is currently affecting Indonesia, a poverty alleviation plan from an Islamic perspective is urgently required.

It is abundantly evident from the explanation above how the status of the Indonesian people and country as a whole is. Therefore, in the author's perspective, the title above might describe how the Koran contributes to addressing the difficulties of the community's economic problem. Verse 19 of Surah Ad-Dzariyat needs to be properly examined by the author. Therefore, the author decided to work with the perspectives of two Indonesian academics, Buya Hamka and Prof. Quraysh Shihab. First, there hasn't been any research that tries to combine the perspectives of the two commentators, which is one of the reasons

¹¹ M. Quraish Shihab, *Wawasan Al-Qur'an* (Bandung: PT. Mizan Pustaka, 2013) Cet. Kedua. 6905

¹² Tilaar, “Beberapa Agenda Refoermasi Pendidikan Nasional; Dalam Perspektif Abad 21.” (Magelang: Teras Indonesia. 1998) 13

the author chose these two characters. Second, both interpreters are island natives. In order for both interpretations to reflect the complexities of Indonesian society. In addition, the writer selected verse 19 of Surah Ad-Dzariat because it contains the meaning of Islamic Philanthropy, which is seen as compassion for one's fellow human beings. The two interpreters and the chosen verses are used to save the writer. Later, this study will be properly finished to address the issue of reducing poverty.

It is anticipated that this research will be able to significantly add to the body of Islamic scholarship, particularly in the creation of research methodologies for Koranic interpretation. The interaction between the two thinkers will be used by the author to demonstrate how the verses under study serve as the foundation for the creation of the thinking of the two interpreters. because no one has yet discussed how the two figures felt about the verse being studied. Additionally, the author will put the fifth precept into practice once the results are in. The fifth commandment implies social fairness for all Indonesians, so this is obviously very important. Therefore, this study has never been done before. Thus, it is anticipated that this research would close the gap. The main issue in this study is how the Qur'an views poverty and how it relates to Pancasila, which is concerned with improving the financial situation of underprivileged Muslim communities and promoting social justice for all Indonesians. Even if this study includes research on topics unrelated to those under study. This might be viewed as an extra reason due to the significance of studying.

B. Formulation Of Problem

In light of the aforementioned context, the issue that this study is trying to solve is:

1. How Buya Hamka and Quraish Shihab View Philanthropy, verse 19 of Surah Ad-Dariyat?
2. How well is the Vasca Covid 19 poverty alleviation policy being implemented according to the two figures' interpretation?

Therefore, it is anticipated that this research will be able to be structured and systematic given the two discussions above.

C. Research Of Purposes

Two researchers are reviewing the statement of the topic in this thesis as well as the discussion within, namely:

1. Forms of Philanthropy in the Review of Interpretation of the two figures on surah ad-Dariyat verse 19
2. Implementation of Philanthropic Forms in alleviating poverty in Indonesia

D. Research Benefits

Researchers anticipate that this work will have implications for both theory and practice.

1. Theoreticcaly

The study's authors expect it will provide new information, insights, and perspectives on the study and interpretation of the Al-Quran in the archipelago. The reader will hopefully learn from this study that religion and the state can work together to solve societal issues.

2. Secara praktis

The practical benefit of this research is that it demonstrates the Qur'an's capacity to address contemporary issues. On the other hand, other parties claim that the Koran and Pancasila cannot be reconciled. It turns out that it actually has a lot of application. This study will advance theoretical understanding of the significance of conversing with several interpreters in order to capture the substance of their ideas, which will then be merged to address an issue.

E. Definisi Operasional

The authors develop a number of operational definitions to offer clarifications and descriptions connected to the research title in order to prevent

misunderstandings regarding the comprehension of some of the terminology used in this study. The operational definition given in the research paper "Philanthropy in the Qur'an: Vasca Covid-19 Poverty Alleviation Strategy (Comparative study of Buya Hamka and Quraish Shihab on surah ad-Dzariyat verse 19)". One of them is:

A. Philanthropy

In the early years of Islam, the term "philanthropy" (English: philanthropy) was unknown, while more recently, a number of Arabic names have been employed as synonyms. Al-'ata' al-ijtima'i (social giving), al-takaful al-insani (human solidarity), and 'ata khayri (giving for good) are some of the names for philanthropy. Additionally known as alsadah (alms) or al-birr (good deed).¹³ Islamic charity is a term that just recently (as a result of the word's acceptance) came into use. Philanthropy, which derives from the Greek terms philanthropia, philo (love), and anthrophos (man), often refers to love of, or for, other humans. Philanthropy is quite similar to charity (Latin: caritas), which also means unconditional love, in terms of meaning because of the vast definition of love contained in this phrase. In fact, generosity was a practice that predated Islam, especially in light of the discourse that had already emerged on social justice. Social generosity, which comprises zakat, infaq, alms, and endowments (ZISWAF), is the Indonesian word that most accurately describes philanthropy.¹⁴

B. Poverty Alleviation

Alleviation derives from the Greek word entas, which also meaning to lift or awaken, or to better one's destiny. A technique to enhance (create, elevate) bad luck or a condition to a better one is sometimes referred to as alleviation. Alleviation also refers to a process, method, act of relieving or

¹³ Ibrahim Barbara, *From Charity to Social Change: Trends in Arab Philanthropy* (Cairo: American University in Cairo Press, 2008), 24.

¹⁴ Abdiansyah Linge, "Filantropi Islam Sebagai Instrumen Keadilan Ekonomi," *Jurnal Perspektif Ekonomi Darussalam*, Vol.1, No.2 (2015): 5

alleviating.¹⁵

A Masdarism that derives from the word "poor" is "poor lafadz." This word's etymology suggests that it means to be fixed, quiet, or to subside. This term is defined as "a thing that remains after it moves" by Al-Isfahani and Ibn Manzur. Additionally, it can also signify "place to live". If the word's original meaning—"silent"—is taken into consideration, it can be understood to refer to those who are unable to satisfy their basic requirements and whose poverty is a result of their quiet. He is unable to obtain something since he is not moving and has neither the motivation nor the chance to do so.

In Qamus al-Muhit the word poor is defined as a person who does not have something, or has something but is not sufficient for it, or someone who is silenced by poverty. And it can also be interpreted by people who are despicable and weak (Majd). While the word poor in the Lisan al-'Arabic dictionary is defined as a person who does not have anything, and there are also those who say, poor is a person who does not have anything that can make ends meet.

According to etymology, poverty is derived from the word poor, which simply means to be without things. It has the same definition as the word "poverty" in the Big Indonesian Dictionary. These two terms—the poor, which refers to those who are extremely deprive—are frequently used together.¹⁶ The word "poor" and "faqir" have different meanings in the Verbalu al-'Arabi lexicon. In that passage, it is explained why being poor is still preferable to not being poor. Faqir signifies nothing when the destitute still possess some possessions.¹⁷ The Arabic term for impoverished is sakana, which is made up of the characters sin, kaf, and

¹⁵ Dendy Sugono dkk., *Kamus Besar Bahasa Indonesia*, (Jakarta: Pusat Bahasa, 2011) 725

¹⁶ Lukman Hakim, Ahmad Danu Syaputra, "Al-Qur'an dan Pengentasan Kemiskinan", *Jurnal Ilmiah Ekonomi Islam*, 6(03), 2020, 632.

¹⁷ Muhammad Iqbal, "Konsep Pengentasan Kemiskinan Dalam Ekonomoi Islam" (*Jurnal Ilmiah*, Universitas Brawijaya(2017): 60.

nun and means peaceful or silent as opposed to shaking or moving. The Qur'an uses the root term (sa-ka-na) 69 times in 66 verses, together with all of its derivative forms. There are 23 verses that deal specifically with the concept of poverty. Eight verses are devoted to the word "poor," three verses are devoted to the word "poor," and a total of twelve verses are devoted to the word "poor." It refers to those who lack something in the 23 verses. In addition, the Qur'an utilizes various words, such as faqir, poor, al-sa'il, and al-mahrum, to characterize poverty. However, the words "faqir" and "poor" appear in the Qur'an more frequently. Numerous terms in the Qur'an's lexicon that are typically translated as "poor" suggest that poverty is a state in which a person need assistance.

In a more definitive sense, Sheikh An-Nabhani categorizes those who have wealth (money), but do not fulfill their spending needs as poor people. Meanwhile, the poor are people who have no assets (money), as well as no income. This category distinction is appropriate for explaining the meaning of the two mustahiq zakat posts, namely al-fuqara (poor people) and almasakiin (poor people). as His word in QS at-Taubah [9]: 60

"Indeed, the zakat is only for the needy, the poor, administrators of zakat, converts whose hearts are persuaded, to (liberate) slaves, people who are in debt, for the way of Allah and people who are on their way , as something obligatory by Allah; and Allah is All-Knowing, All-Wise."

According to Soejono Soekanto, "a condition in which a person is unable to maintain himself according to the standard of living of the group and is also unable to utilize his mental and physical strength in the group" is what Soejono Soekanto refers to as poverty. ¹⁸ While poverty is defined by the Central Statistics Agency (BPS) as the inability to afford basic needs for food and non-food items as measured from the spending side.¹⁸

Anyone who cannot meet their basic (primary) requires such as

¹⁸ Diakses melalui situs : <https://www.bps.go.id/Subjek/view/id/23#subjekViewTab1|accordion-daftar-subjek1> pada tanggal 22 Maret 2022

clothing, food, and shelter, regardless of who they are or where they are, can be categorized as being poor or in need. Therefore, people who are a part of that category must be the focus of any recuperation program intended to help the poor. Poor people fall into one of two categories: those who have jobs but nevertheless struggle to meet their basic needs in a acceptable way, or those who are unemployed due to layoffs or other circumstances, also poor people.

So what is meant by poverty alleviation is a process to improve the fate of people who are in a cycle of poverty due to the inability to meet their basic needs.

F. Operational Definision

Anyone who cannot meet their basic (primary) requires such as clothing, food, and shelter, regardless of who they are or where they are, can be categorized as being poor or in need. Therefore, people who are a part of that category must be the focus of any recuperation program intended to help the poor. Poor people fall into one of two categories: those who have jobs but nevertheless struggle to meet their basic needs in a acceptable way, or those who are unemployed due to layoffs or other circumstances, also poor people.

The author of this study also brings up the issue of reducing poverty. The scholars here, however, employ a concept of generosity connected with the 5th precept, whereas M. Iqbal covers it with the Islamic economic system and combines it with a grounded theory method approach in his publications. According to the findings of this study, M. Iqbal believes that in order to turn the notion of Islamic economics' poverty alleviation into a practical solution, there must be:

1. Any effort to alleviate poverty must have a spiritual component.

2. Any efforts made to alleviate poverty must be of a ukhuwah Islamiyah kind.¹⁹

Poverty Alleviation Strategies in an Islamic Perspective is a later study that was published in 2013 by Sri Budi Cantika Yuli. This essay focuses on systematic approaches to reducing poverty. It starts off by describing the circumstances surrounding each incidence. The research's findings are as follows:

1. Encouraging economic expansion that benefits society overall (growth that benefits the poor);
2. Promoting the development of a state budget that favors the interests of the general populace (pro-poor budgeting);
3. Promoting the construction of infrastructure that benefits the community as a whole (pro-poor infrastructure);
4. Promoting the delivery of fundamental public services that benefit the larger population (pro-poor public services); And
5. Promoting an equitable income distribution policy that is in the best interests of the poor.).²⁰

This essay shares some similarities with the author's study. in the idea of solutions for reducing poverty. It is just that the author is more concerned with the commentators' interpretation, which will afterwards be integrated with the fifth precept.

The Qur'an and Poverty Alleviation, written by Lukman Hakim and Ahmad Danu Syaputra in 2020, is the following study. This study aims to address how Islam is frequently connected to unfavorable traits including poverty, ignorance, and poverty. Beginning with a study on the meaning of faqir and poverty in the Qur'an, the author moves on to the background of the problem of

¹⁹ Muhammad Iqbal,” Konsep Pengentasan Kemiskinan Dalam Ekonomoi Islam”, 5.

²⁰ Sri, Budi, Cantika, Yuli, “ Strategi Pengentasan kemiskinan dalam perspektif Islam”, *Jurnal Ekonomika-Bisnis*, Vol.4 No.2, Juli (2013):101.

poverty's emergence from the perspective of the Qur'an before concluding with the answers the Qur'an offers. The methodology used in this study employs a qualitative approach with an interpretive design, specifically the steps of thematic interpretation by 'Abd al-Hayy al-Farmawi on the verses of the Koran and Hadith that examine the problem of poverty while also enhancing the views of the commentators about these verses. The words of the Qur'an were employed as the primary source for this study, and the Prophet's hadith, commentaries, and the writings of other academics and scholars with an interest in the subject matter were used as secondary sources.

The Al-Qur'an's description of the circumstances surrounding the birth of the problem of poverty is one of the study's findings that is more focused on human error than anything else. Regarding the way that life is lived, including the attitudes that are ingrained in it, such as laziness and not taking work seriously, excessive waste, miserliness and reluctance to share, greed in seeking wealth that harms the environment, and the existence of systems and structures based on a society that is far from just values and is rife with discrimination and exploitation. While there are three ways to finish the Qur'an:

1. Aimed at giving advice to individual Muslims on the attitudes and behaviors that should be instilled.
2. Specifically directed at individual Muslims in order to instill a culture of sharing and giving to those in need.
3. Aimed at leaders or rulers who support justice and societal institutions devoid of tyranny, exploitation, and the concentration of riches in the hands of a small number of individuals.²¹

This study and previous ones share a common debate topic, namely general poverty alleviation. Although the author is more focused on specific circumstances and the views of specific interpreters, there is still a distinction.

²¹ Lukman Hakim, Ahmad Danu Syaputra, "Al-Qur'an dan Pengentasan Kemiskinan", *Jurnal Ilmiah Ekonomi Islam*, 6(03), (2020):632.

In 2017, Roro Fatikhin published a study titled "Social Justice in the Perspective of the Qur'an Al- and Pancasila." According to his research, social fairness has always been the primary factor in shaping the direction and objectives of social life. Social inequality issues are frequently the result of subsequent injustice, which in turn causes significant tensions between groups, particularly in the area of economic welfare. As a unitary state, Indonesia has great expectations to realize its Pancasila ideology-inspired life objectives. Pancasila serves as a means to an end rather than a goal as a philosophy. Such a reciprocal life perspective has as its main goal the development of

This study aims to shed light on important issues regarding the Qur'an's and Pancasila's interpretations of social justice, both of which are integral to Indonesian culture in general. The Koran and Pancasila are one as Muslims in Indonesia. They act as a cornerstone and manual for living a full and prosperous life. In order to establish similarities or harmony between the Qur'an and Pancasila, I am attempting to find a point of agreement on the idea of social justice between both. The goal of this research is to easily accomplish the objectives and desires of civil society by combining the strength of religion with the strength of state ideology. The discussion of the fifth precept, which is connected with Koranic texts, is where the research similarities are found. The focus on the situations being studied is where the difference lies. In this instance, the researcher places more emphasis on the COVID problem and only considers two critics' comments.

In 2021, Fitra Rizal and Haniatul published another study with the title "Islamic philanthropy as a solution to poverty due to Covid-19." The author attempts to clarify in his article the remedies provided by Islamic philanthropy (ZISWAF) to the issue of poverty brought on by the Covid-19 pandemic. This study employs a descriptive qualitative research methodology along with library research and content analysis techniques. The study's findings demonstrate that ZISWAF can provide the community with a remedy for the issue of persistent

poverty.²² This research is almost the same as the author's research. The difference is, the philanthropy that is discussed is still in general. While what the author offers is detailed. That is, based on the results of the interpretation of certain verses and related to the precepts of social justice

Picture 2. Prior Investigation

NO	TITLE	EQUALITY	DEFFERENCE
1	Sri, Budi, Cantika, Yuli, Poverty alleviation strategy in an Islamic perspective, written in 2013	Raising issues related to poverty alleviation	Does not concentrate on specific interpreters
2	Muhammad Iqbal, the concept of poverty alleviation in Islamic economics, Written in 2017	Raising issues related to poverty alleviation	M. Iqbal made it with an Islamic economic system and equipped it with a grounded theory approach, while this researcher used an understanding of philanthropy integrated with the 5th precept
3	Roro Fatikhin, social justice in the perspective of the Qur'an Al- and Pancasila, written in 2017	Discusses the issue of social justice integrated with verses of the Koran	Relevance to the current situation and condition
4	Lukman Hakim,	Raising issues	The method used in this study

²² Fitra Rizal, Haniatul Mukaromah, "Filantropi Islam solusi atas kemiskinan akibat covid-19", *Al-Manhaj (Jurnal Hukum dan Pranata Sosial Islam)*, Vol.3, No.1, Januari – Juni (2021):35

	Ahmad Danu Syaputra, The Koran and Poverty Alleviation written in 2020	related to poverty alleviation	uses a qualitative approach with interpretive design, namely the steps of thematic interpretation by 'Abd al-Hayy al-Farmawi. While the author uses a comparative approach
5	Fitra Rizal and Haniatul entitled "Islamic philanthropy is the solution to poverty due to Covid-19" written in 2021	Discusses Islamic philanthropy	Verses and mufassir are used as objects

According to some of the studies mentioned above, it appears that no one has specifically studied philanthropy-related poverty reduction tactics based on the interpretations of two Indonesian mufasir personalities who will be important to the principles of social justice. Therefore, it is possible to conduct this research and determine whether its findings will help to reduce poverty in the Covid 19 era.

G. Kerangka Teori

The theory of the muqoron technique serves as the theoretical framework and methodological tool for the research team in this investigation. According to Abd alHayy al Farmawi, the muqaran method entails gathering a number of verses from the Koran, studying, researching, and contrasting the interpretations of various interpreters regarding these verses, whether they be interpreters from the salaf and khalaf generation or using the interpretation of bi al-ra'yi and alma'tsur.

In addition, muqaran interpretation is used to analyze a number of Qur'anic verses on a subject and to contrast verses from the Qur'an and Hadith of the Prophet that appear to be at odds with one another. Then he went on to say that some of them have interpretations that are influenced by certain. There are some who concentrate on nahwu, namely i'rab, like Imam az-Zarkasyi. They include 'Abd al-Qahhar al-Jurjaniy in his commentary book I'jâz al-Qurân and Abu Ubaidah Ma'mar Ibn al-Mustanna in his commentary book al-Majâz, where he focuses on the explanation of the science of ma'âniy, bayân, badî', haqîqah, and majâz. Accordingly, the muqâran interpretation approach entails analyzing a group of verses from the Koran by contrasting them with one another, with hadiths, with commentary, or with other verses while emphasizing particular unique characteristics of the thing being contrasted.²³

Other scholars, including Ali Hasan al-'Aridl, have proposed the definition of muqaran interpretation as "the interpretation adopted by an interpreter by taking a number of Qur'anic verses and then presenting the interpretation of these verses by the scholars of the salaf and khalaf who have a tendency toward different and express their opinions and compare aspects of each tendency. The study of muqaran interpretation additionally includes comparisons between Qur'anic verses that address the same issue, comparisons between Qur'anic verses that address the issue, comparisons between Qur'anic verses and the Hadith of the Prophet that appear to be dissimilar, and attempts to reach an agreement and disprove any claims of conflict between the two. Quraish Shihab provided a more thorough definition, which was cited by Nawir Yuslem. He said that the muqaran (comparative) technique compares verses of the Koran that have the same editorial in two separate issues or circumstances or that have various editorials for one. Identical or perceived to be identical issues or circumstances, as well as contrasting verses from the Koran with apparent contradictions in the Hadishadis

²³ Al-Munawar Said Agil Husin, *Al-Quran Membangun Tradisi Kesalehan Hakiki*, Jakarta: Ciputat Press, 2002, 56.

of the Prophet (SAW), as well as contrasting interpreters' interpretations of the Koran, are all problematic.²⁴

It may be stressed after reading some of the definitions above that the range of muqaran interpretation is as follows::

1. Comparing verses from the Koran that are similar to one another. Comparing verses from the Koran that are similar to one another. Editorial similarities in two or more situations, or in the same or suspected problem.
2. Contradictory-looking Hadiths of Rasulullah SAW and verses from the Qur'an are compared.
3. Comparing the interpretation experts' viewpoints on how to understand the Koran. Consider contrasting the Ahkam view, for instance. Using an interpretation that is consistent with the same verse's adab al-ijtima'i interpretation. Through the discussion of the aforementioned muqoranic theory, the researcher will contrast Buya Hamka's and Quraish Shihab's interpretations of verse 19 of surah ad-Dzariat and use it to help

H. Systematic Discussion

Researchers utilize the research method to gather several types of study data. Suharto's opinion stated that the research method is an overall strategy used to find various research data that needed for solving various problems and providing solutions to these problems, and this research method has a very significant role in finding and exploring information and data needed as material for doing so.²⁵

²⁴ Syahrin Pasaribu, "Metode Muqaran Dalam al-Quran", *jurnal Wahana Inovasi*, Vol.9, No.1, 2020, 44.

²⁵ Irawan Soeharto, *Metode Penelitian Sosial; Suatu Teknik Penelitian Bidang Kesejahteraan Sosial dan ilmu sosial lainnya*, (Bandung: Remaja Rosda Karya, 2002), 9.

a) Types of research

The data used in this study, which is categorized as normative research, was found through library research (library research), not field research, and came from both primary and secondary sources. As a result, the author will look for and compile information from a variety of sources for this study in order to understand how to interpret the Buya Hamka and Quraish Shihab.

b) Research approach

This study employs a qualitative approach, which is a way of doing inquiry and gaining comprehension based on methodologically looking into social phenomena and issues. Additionally, this study will employ a comparative-analysis methodology, attempting to describe the interpretation of the Quraish Shihab and Buya Hamka before examining their similarities and differences, benefits and drawbacks, and the relevance of their interpretations to the fifth precept pancasila. By using this strategy of comparison, the author will connect many minds. The writer won't stop there; in order to avoid falling into blind taklid, they will additionally conduct a rethinking process or evaluation of the concepts and developments.

c) Type Data

Basically, if it is supported by appropriate and correct data, every challenge in research can be solved. The objectives can then be accomplished in a fashion that follows the strategy. In general, primary data sources and secondary data sources are the two forms of data that are frequently employed in research. The Buya Hamka interpretation of al-Azhar and the interpretation of al-Misbah are the main data sources. While the literature relating to the interpretation of the two figures in this research's secondary data sources—which include numerous books, journals, articles, the internet, websites, and other data sources—is gathered from these sources.

d) Data Collection Method

The needed research data are collected via a systematic, standardized process known as data collection. Data collection methods for qualitative research include observation, in-depth interviews, documentation, and a mix of the three. The documentation/document gathering approach is the strategy used in this study to extract data from data sources. The documentation method is a technique for gathering data that involves paraphrasing, analyzing, and adapting a variety of literature in the form of notes, books, newspapers, magazines, agendas, and other materials that are relevant to research issues.²⁶ The commentary of al-Azhar and al-Misbah served as the key data sources for this study and will be thoroughly reviewed and analyzed. In the meantime, a variety of material that is still relevant to this research—including books, essays, journals, websites, the internet, and the like—was collected in order to find secondary data sources.

e) Metode Processing Data

Analysis is often the method of data processing that is used in research. A descriptive-analytical approach was employed by the author to process the data for this investigation. Before explaining the commentary on al-Azhar by Buya Hamka and al-Misbah by Quraish Shihab, the author first provides a brief overview of the biographies of both authors (life histories, educational backgrounds, works, etc.). The writer will then use the muqoran approach to compare the interpretations of the two and other figures in the book of interpretations to evaluate Buya Hamka and Quraish Shihab. From here, the author will acquire a type of charity that he or she will use in the future to combat poverty.

²⁶ Samsu, *Metode Penelitian (Teori dan Aplikasi Penelitian Kualitatif, Kuantitatif, Mixed methods, serta Research & Development)*, 99.

I. Writing Systematics

According to the 2019 thesis writing guidelines of the Syari'ah Faculty of UIN Maulana Malik Ibrahim Malang, the writers organized a systematic discussion in this study into four chapters, among them the following: The introduction section of the first chapter includes a variety of descriptions and explanations of the various key elements that form the basis of the research, including a description of the problem's history, problem formulation, research objectives, benefits, operational definitions, research methods, prior research, and discussion systematics.

In the second chapter, By describing the title variables in the research and the theories pertinent to the investigation, the writer will talk about the literature review and the theoretical underpinnings of the study. The author will begin by addressing a number of issues pertaining to philanthropy, poverty, and COVID 19. then elaborate on the muqoran approach.

The third chapter, which is the subject of this study, discusses how Buya Hamka and Quraish Shihab interpret Surah ad-Zdariyat verse 19 in relation to the fifth precept during pandemics. This chapter examines Buya Hamka and Quraish Shihab's biographies as well as evaluations and justifications for how the studied sections should be understood. The results of the two interpretations will then be compared by the author. Following that, the author will apply Buya Hamka and Quraish Shihab interpretations to fight poverty. Additionally, humanitarian initiatives that might alleviate poverty in Indonesia will be found.

The cover of the fourth chapter includes conclusions and a quick summary of the outcomes of the solutions to the study challenges. In this chapter, there are additional recommendations relating to this study.

CHAPTER II: LITERATURE REVIEW AND THEORITICAL

A. Philanthropy

Although the term "philanthropy" is new in Islam, several Arabic phrases have recently been employed as substitutes. Al-'ata' al-ijtima'i, which means social giving, al-takaful al-insani, which means human solidarity, 'ata' khayri, which means giving for the greater good, or sadaqah, which means alms are all terms that are frequently used to describe philanthropy. Islamic charity has replaced the term sadaqah, which is widely used in the religion. The Greek words philo, which means love, and anthrophos, which means human, are where the word philanthropy originates.²⁷

The word "philanthropy" is more closely related to the Latin word "caritas," which means "unconditional love." However, there are genuine distinctions between the two categories; philanthropy is more long-term whereas charity typically refers to giving in the near term. Numerous meanings have been created based on the definition of philanthropy given above. A personal voluntary action motivated by a propensity to uphold the public good, or a voluntary action for the public benefit, is referred to as philanthropy. Another definition of philanthropy is a financial or non-financial contribution made to help a charitable cause without expecting anything in return.²⁸

The description given above demonstrates that love, which takes the shape of human solidarity, is the fundamental objective that unites all definitions of philanthropy. Prior to the advent of Islam, social justice discourse had been developed as well as philanthropic actions. A person's care for one's fellow human beings can also be seen in ancient times, therefore

²⁷ Marty Sulek, "On the Classical Meaning of Philanthropia", *Nonprofit and Voluntary Sector Quarterly*, 39:3 (2010).

²⁸ Udin Saripudin, *Filantropi Islam Dan Pemberdayaan Ekonimi*, *Jurnal Bisnis dan Manajemen Islam Filantropi Islam dan Pemberdayaan Ekonomi BISNIS*, Vol. 4, No. 2, Desember (2016):166.

philanthropy is not merely a practice that has existed in current times. Christian early adherents were encouraged to practice philanthropy, and Zoroastrians have made philanthropy a significant part of their existence. In addition to Middle Eastern religious traditions, philanthropy can be found in other religions as well, including Buddhism and Hinduism in India, native American and African religions, Chinese and Japanese religions, and other world religions. Islam does not exist in a vacuum in history; rather, it deals with a number of earlier customs as well as the charitable customs of earlier religions. Islamic philanthropy is heavily influenced by the Zoroastrian philanthropic model, according to A. G. Perikhanian. According to W. Haffening, the philanthropic tradition in Islam is a legacy from Judaism and Christianity. Islamic philanthropy and economic empowerment are similar in that they both emphasize the waqf issue.²⁹

B. Methodolgy

a. Definition of Method and Metodology

The Greek word "methodos," which meaning "way" or "way," is where the term "method" originates. The term "methodos" is made up of two words: "meta," which means through, toward, after, and "hodos," which means road, way, direction, and voyage. The word "method" is known as "method" in English and "tariqah" or "manhaj" in Arabic. In contrast, it is described as a well-organized method of working in Indonesian as a means of facilitating the implementation of an activity in order to achieve the intended goals.

b. Muqaran Metodology

According to Abd alHayy al Farmawi, the muqaran method entails gathering a number of verses from the Koran, studying, researching, and

²⁹ Udin Saripudin, *Filantropi Islam Dan Pemberdayaan Ekonimi*, 166.

contrasting the interpretations of various interpreters regarding these verses, whether they be interpreters from the salaf and khalaf generation or using the interpretation of bi al-ra'yi and alma'tsur. In addition, muqaran interpretation is used to analyze a number of Qur'anic verses on a subject and to contrast verses from the Qur'an and Hadith of the Prophet that appear to be at odds with one another.

Then he went on to say that some of them have interpretation styles that are influenced by the disciplines they have mastered. There are some who concentrate on nahwu, namely i'rab, like Imam az-Zarkasyi. There are those whose style of interpretation is determined by a tendency towards the field of balâghah, such as 'Abd al-Qahhar al-Jurjaniy in his commentary book I'jâz al-Qurân and Abu Ubaidah Ma'mar Ibn al-Mustanna in his commentary book al-Majâz, where he pays attention to on the explanation of the science of ma'âniy, bayân, badî', haqîqah and majâz. In order to interpret a group of verses from the Koran, the muqâran approach compares them to one another, to hadiths, to human opinion, or to other verses.³⁰

Other scholars, including Ali Hasan al-'Aridl, have proposed the definition of muqaran interpretation as "the interpretation adopted by an interpreter by taking a number of Qur'anic verses and then presenting the interpretation of these verses by the scholars of the salaf and khalaf who have a tendency toward different and express their opinions and compare aspects of each tendency. The study of muqaran interpretation also includes comparisons between Qur'anic verses that discuss the same subject, between Qur'anic verses that discuss the subject, or between Qur'anic verses and the Hadith of the Prophet, which appear to be in

³⁰ Al-Munawar Said Agil Husin, *Al-Quran Membangun Tradisi Kesalehan Hakiki* Jakarta: Ciputat Press, 2002, 56.

conflict, in an effort to reach an agreement and disprove any inconsistency. Quraish Shihab, who was cited by Nawir Yuslem, provided a more thorough description, stating that the muqaran (comparative) technique involves comparing verses of the Koran that have the same editorial in two distinct concerns or circumstances or that have various editorials for one. Problems or incidents that are similar or that are suspected of being similar, contrasting verses from the Koran with apparent contradictions in the Hadishadis of the Prophet SAW, and contrasting interpreters' interpretations of the Koran are all examples of this.³¹

³¹ Syahrin Pasaribu, "Metode Muqaran Dalam al-Quran", *jurnal Wahana Inovasi*, Vol.9, No.1, (2020):44.

CHAPTER III: RESEARCH RESULT AND DISCUSSION

A. Biography Of Buya Hamka vis a vis Quraish Shihab

1. Biography Of Quraish Shihab

a) Curriculum Vitae

Muhammad Quraish Shihab is Quraish Shihab's full name. He was born on February 14, 1944 AD in the South Sulawesi region of Dendeng Rampang, which is about 190 kilometers from Ujung Padang City. He was born into a well-educated Arab family and is the fourth son of 12 children. His mother's name is Asma Aburisyi, and his father's name is Abdurrahman Shihab. KH. Abdurrahman Shihab is a religious leader who has a significant impact on Makassar residents and South Sulawesi residents in general. He is a professor who specializes in interpretation and who also has his own business. He has been preaching and teaching since he was a little child, especially in the sciences of interpretation. He participated in the establishment of the Indonesian Muslim University (UMI) at Ujung Pandang and served as its rector (1959–1955). He was the Chancellor of the Alauddin State Islamic Institute (IAIN) in Ujung Pandang, South Sulawesi province.

Shihab attended Darul Hadits al-Fiqhiyyah Islamic Boarding School while continuing his secondary studies after completing his elementary level coursework in Ujung Pandang. After that, he continued his studies in Cairo, Egypt, where he received his Lc (1967), which is the equivalent of a S.1 in the Ushuluddin Faculty's Department of Tafsir Hadith. He then completed his S.2 study there and, by submitting a thesis named "Al-I'jâz al-Tasyrî'iy li al-Qu'rân al-Karîm" (The Miracles of the Qur'an from a Legal Perspective), was able to receive an MA for a specialist in Al-Qur'an Interpretation. Following that, he returned to Indonesia (Ujung Pandang) right away because he wanted to help the locals, get married, and have kids. Shihab departed for Cairo, Egypt, in 1980 to

carry on his. In 1982, he was able to earn the degree of Doctor of Philosophy in Al-Qur'anic Sciences along with the highest grade (Summa cum Laude) and first rank award (Mumtaz ma'a Dignity Al-ATaraf Al-ula) with his thesis, "Nazham al-Durar li al-Baq'a'i: 'Tahqiq wa Dirasah.'" Shihab spent a total of 13 years at Al-Azhar University developing intellectually. Of course, the intellectual climate and traditions in the field of Islamic studies have greatly influenced the way people think and behave.³²

Shihab was noted as the first individual from Southeast Asia to acquire a Doctor of Philosophy degree in Al-Qur'an Sciences at Al-Azhar University, Egypt, as a result of his accomplishments. He started his career in 1984 after moving back to Indonesia, where he continued to teach Tafsir and Ulumul Qur'an at the Ushuluddin Faculty and then assumed the role of rector of IAIN Syarif Hidayatullah Jakarta. In this capacity, he is able to put his ideas into practice, especially by evaluating data using a multidisciplinary approach, that is, a strategy that involves a number of scientists with expertise in diverse domains. He claims that through doing this, the Al-Qur'anic directives will be fully revealed.³³

Shihab was then given the responsibility to become Religious Materials by President Suharto (1998), and in 1999 he was appointed the Indonesian Ambassador to Egypt. 18 In addition to fulfilling the mission he was given, he participated in numerous scientific endeavors both domestically and abroad and actively wrote for a variety of public media. He is also recognized as a member of the editorial board of the Jakarta-based *Mimbar Ulama* and the *Ulum Koran* magazine. He is currently working as the Director of the Center for Quran Studies (PSQ) Jakarta and a Postgraduate Professor at UIN Syarif Hidatatullah Jakarta.

³² Afrizal Nur, "M. Quraish Shihab dan Rasionalisasi Tafsir", *Jurnal Ushuluddin*, Vol. XVIII No. 1 (2012): 23.

³³ Atik Wartini, "Corak Penafsiran M. Quraish Shihab dalam Tafsir Al-Misbah", *Hunafa: Jurnal Studia Islamika*, Vol. 11 No. 1, (2014):115-116.

In Makassar, students follow a set curriculum from kindergarten to grade 2 of junior high school. He arrived in Malang in 1956 to "attend" the Darul Hadith Islamic Boarding School al-Faqihyah. He diligently studied in the Islamic boarding school, and two years later he had mastered Arabic. Quraish and his younger brother Alwi Shihab were sent by their father to al-Azhar Cairo through a scholarship from the South Sulawesi Proposal in 1958. They were accepted in second grade I 'ddiyah al-Azhar (junior high school / Tsanawiyah level in Indonesia) and remained there until 1967, when he completed tsanawiyah al-Azhar at the Faculty of Ushuluddin.³⁴

With a thesis named "Al-I'jaz At-Tasyri'Al-Qur'an Al-Karim (The Miracles of the Qur'an in terms of Law)", Quraish Shihab earned his M.A. in the same department two years later (1969). He was invited back to Makassar in 1973 by his father, who was the rector at the time, to assist in overseeing IAIN Alauddin's education. Up until 1980, he served as vice chancellor for academic and student affairs. In addition to holding that official role, he frequently performed simple activities for his aged father in place of him. Quraish Shihab subsequently held a number of jobs, including coordinator of private universities Region VII in eastern Indonesia, assistant to the East Indonesia police leader in the field of mental development, and a number of other roles.

Quraish Shihab returned to study at his alma mater, Azhar Cairo, in 1980, focusing in the study of Koranic interpretation, in order to fulfill his desire of studying interpretation studies. He completed his doctoral studies in this area in just two years. His dissertation, "Nazhm ad-Durar Al-Biaqa'i Tahqiq wa Dirasah," which was successfully defended under the title "Mumtaz Ma'a Martabah AsySyaraf Al-Ula" (summa cum laude), was a study and investigation of the veracity of Al-Biaqa'i's book ad-Durar.

³⁴ M.Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, 6.

As a rare individual for Indonesia at a period when the majority of schooling at that level was completed in the west, Howard M. Federspiel completed the majority of his tertiary education in the Middle East, namely at al-Azhar Cairo. In this regard, he says the following: "When looking up his biography, I discovered that he is from South Sulawesi, was educated in a pesantren, and earned his post-secondary education in Egypt at Al-Azhar University, where he received his M.A. and Ph. the D. In addition, his high degree of education in the Middle East makes him distinctive for Indonesia at a period when most of the authors of Popular Indonesian Literature of the Qur'an are less educated than him."³⁵

For Quraish Shihab, 1984 marked the beginning of a new chapter and the second phase of his career. He relocated from IAIN Makassar to the Ushuluddin Faculty at IAIN Jakarta for this reason. In the SI, S2 and S3 curricula, he continued to teach Tafsir and 'ulum al-qur'an until 1998. In addition to performing his primary duties as a lecturer, he was given the responsibility of serving as rector of IAIN Jakarta for two terms (1992–1996 and 1997)–1998. Beginning in early 1998, he was given the responsibility of serving as Minister of Religion for around two months before being named Ambassador Extraordinary and Plenipotentiary of the Republic of Djibouti with a residence in Cairo. The fact that Qirais Shihab is present in the nation's capital

The existence of numerous activities that take place in the middle of society serves as evidence for this. He is trusted with holding a number of responsibilities in addition to teaching. He is also a member of the Lajnah Pentashhih Al-Qur'an Ministry of Religion since 1989, as well as the Chairperson of the central Indonesian Ulema Council (MUI) since 1984. In addition, he participates in a number of professional associations, serving as the Association of Indonesian Muslim Scholars (ICMI)'s Assistant Chairperson at the time of its

³⁵ Dewan Redaksi, *Suplemen Enslikopedi Islam*, 2, PT. Ikhtiar Baru van Hoeve, 1994, 110-112

founding. Additionally, he was identified as the director of the Consortium of Religious Sciences and the Association of Syari'ah Sciences at the Ministry of Education and Culture.³⁶

In addition to the aforementioned pursuits, M. Quraish Shihab is a reputable author and speaker. He looks to be a speaker and writer who can be accepted by all tiers of society based on a strong scientific foundation he sought through formal education, supported by his ability to communicate opinions and ideas in plain, straightforward, sensible language and a moderate bent of thought. In Jakarta, he gives similar lectures at a number of prestigious mosques like the At-Tin and Fatullah Mosques, outside government buildings like the Istiqlal Test Building, and at various television and electronic media outlets, particularly during the holy month of Ramadan. Several television networks air special Ramadan programming, including RCTI and Metro TV.³⁷

Although Quraish Shihab is not the only Al-Qur'an expert in Indonesia, he stands out from the competition thanks to his aptitude for translating and explaining the text's messages in light of the modern and post-modern eras. He frequently emphasizes the value of applying the *maudhu'i* (thematic) interpretation method in this instance of interpretation. Specifically, interpretation that assembles several verses from the Qur'an that address the same issue but are dispersed over multiple surahs, clarifies their overall meaning, and then draws conclusions as a solution to the issue at hand. He claims that this approach can convey the Koranic viewpoints on numerous issues in life and provide evidence that.

To enable the messages contained in revelation to be applied in daily life, Quraish Shihab emphasizes the necessity to comprehend revelation in a

³⁶ Haward M. Federspiel, *kajian Al-Qur'an di Indonesia: Dari Mahmud Yunus hingga Quraish Shihab*, cet. I, Mizan, Bandung, 1996, 295-299

³⁷ Dewan Redaksi, *Suplemen Enslikopedi*. Op.Cit. 114-115

contextual manner and not only obsess on linguistic meaning. Additionally, he greatly inspires his pupils, especially those in postgraduate studies, to have the guts to interpret the eternal Koran. New interpretations occasionally surface in accordance with the advancement of science and the needs of progress. Even so, he emphasized the need for a rigorous and extra careful approach to Qur'anic interpretation so that one does not just assert an opinion as the opinion of the Koran. In fact, he considers it a grave sin when someone pushes his viewpoint on school. He deserves to be remembered forever for his skill in interpreting. His roles as the Chancellor's assistant, the Minister of Religion's chancellor, the MUI chairman, the Minister of Education and Culture's expert staff, a member of the Education Advisory Board, author of academic articles, and lecturer are all very closely tied to educational endeavors. In other terms, he is a scholar who instructs others using his knowledge. Additionally, he accomplishes this by displaying admirable features and dispositions in both his attitude and demeanor. He embodies the qualities of a model educator or teacher. His look is straightforward, and he embodies the traits of a good teacher in that he loves everyone and is trustworthy, honest, and principled.³⁸

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³⁸ Howard M. Federspiel, *Op.it*, 301

To enable the messages contained in revelation to be applied in daily life, Quraish Shihab emphasizes the necessity to comprehend revelation in a contextual manner and not only obsess on linguistic meaning. Additionally, he greatly inspires his pupils, especially those in postgraduate studies, to have the guts to interpret the eternal Koran. New interpretations occasionally surface in accordance with the advancement of science and the needs of progress. Even so, he emphasized the need for a rigorous and extremely cautious approach to Qur'anic interpretation so that no one could just assert an opinion as being the opinion of the Koran. He even asserted that it is a grave sin for someone to force their views on the Koran's name.

Quraish Shihab is an interpreter who also teaches. He deserves to be remembered forever for his skill in interpreting. His roles as the Chancellor's assistant, the Minister of Religion's chancellor, the MUI chairman, the Minister of Education and Culture's expert staff, a member of the Education Advisory Board, author of academic articles, and lecturer are all very closely tied to educational endeavors. In other terms, he is a scholar who instructs others using his knowledge. Additionally, he accomplishes this by displaying admirable features and dispositions in both his attitude and demeanor. He embodies the qualities of a model educator or teacher. His look is straightforward, and he embodies the traits of a good teacher in that he loves everyone and is trustworthy, honest, and principled.³⁹

M. Quraish Shihab is a prolific author. Among the books he has written are the following:

- a) The strengths and shortcomings of Tafsir Al-Manar (Ujung Padang: IAIN Alauddin, 1984).
- b) Grounding the Qur'an, 1992, Bandung: Mizan.

³⁹ Howard M. Federspiel, Op.it, 301

- c) (Bandung: Mizan, 2007) The Miracles of the Qur'an: In terms of Language, Science, and Preaching of the Unseen.
- d) Qur'anic insights: thematic analysis of diverse issues 2007 (Bandung:Mizan).
- e) Does the Shia Sunnah Encourage Cooperation? Can it be done? Java: Lentera Hati, 2007. Study on the Concept of Teachings and Thoughts.
- f) (Jakarta: LanternHati, 2002) Tafsir AL-Misbah, Tafsir Al-Qur'an complete 30 chapters.
- g) The Hijab: Muslim Women's Clothing, Views of Former Scholars And Present Scholars (Jakarta: Lentera Hati 2004, p.

b. Curriculum Vitae of Buya Hamka

Haji Abdul Malik Karim Amrullah, also referred to as Buya Hamka, was born while Minangkabau's young Minang population was constantly organizing reform activities. Hamka was born in Tanah Sirah, a village in Sungai Batang on the shores of Lake Maninjau (West Sumatra), on February 16, 1908 AD, or on Muharram 14, 1326 H. The nickname Buya, which means "my father" or "someone who is respected," is given to the Minangkabau people. It is derived from the Arabic term *abi, abuya*.⁴⁰ In contrast, Hamka is an acronym for his full name, Haji Abdul Malik Karim Abdullah. He is the son of Siti Shafiyah Tanjung bint Haji Zakaria and Sheikh Abdulkarim Amrullah, members of a spiritually pious family. In Minangkabau, Sheikh Abdulkarim Amrullah was a leading role in the "Young People" Islamic Movement. He had contributed money to the establishment of a regular Islamic school in Padang (1931) and served as an advisor to the Association of Islamic Religious Teachers (1920). Additionally, he was steadfast in his opposition to communism and his criticism of the 1932 teachers' law and wild school ordinance.⁴¹

⁴⁰ Avif Alviyah, "Metode Penafsiran Buya Hamka dalam Tafsir Al-Azhar", 26.

⁴¹ Ahmad Munif Setiawan Elha, : "Penafsiran Hamka Tentang Kepemimpinan dalam Tafsir Al-Azhar", (Undergraded thesis, UIN Walisongo, 2015),

The tale of "ten years" and his father's actions as a prominent scholar in his day have made their way into Hamka's subconscious. Hamka chose the clergy as the setting for a number of his endeavors, including writing, humanism, Islamic science, preaching, education, and even politics.⁴² His father eagerly anticipated the arrival of Hamka, knowing that one day this young child would be sent to study in Mecca and take up his fight as a scholar. Hamka departed for Java in 1924, specifically Togyakarta. Buya Hamka met H. Fachruddin, Syamsul Rijal, Ki Bagus Hadikusno, and HOS Cokroaminoto in this city. Humans possess the freedom of choice and action, claims Hamka. Human freedom of action and will is possible because Allah SWT has given humans reason, which they can use to judge right from wrong and establish mafsadah and maslahah. The decision to become a believer or a nonbeliever is based on human free will and is not predetermined by Allah SWT. Buya Hamka believes in Allah's creation. not capricious. According to Buya Hamka sunnatullah it is also known as destiny, namely reach and reach. The universe includes the journey of human life and cannot be separated from destiny and sunnatullah. Therefore, in facing various difficulties in life that run in sunnatullah, humans must try to find other sunnatullah so that difficulties can be overcome. According to Buya Hamka, humans cannot run away from destiny.

When he was still small, Hamka started his education at his parents' house by learning to read the Koran. After that, Hamka and his family moved to Padang Panjang and this was the basis for the movement of young Minangkabau people in 1914 AD. Likewise with children of Hamka's age, during the day he studied at the village school and in the afternoon he studied at the Diniyah school which was at the Outdated Market. In the evenings, he studied the Koran. Such was the routine activity carried out by Hamka in his childhood.⁴³ Hamka's father established and expanded an

⁴² M. Yunan Yusuf, *Corak Pemikiran Kalam Tafsir Al-Azhar Sebuah Telaah Atas Pemikiran Hamka Dalam Teologi Islam*, (Jakarta: Penamadani, 2003), 40.

⁴³ Avif Alviyah, "Metode Penafsiran Buya Hamka dalam Tafsir Al-Azhar", 26.

Islamic boarding school called "Sumatera Thawalib" in Padang Panjang when Hamka was ten years old.

Hamka's father enrolled him at the Diniyah school, which Zainuddin Labay El-Yunusia established in the evening at the Pasar Usang Padang Panjang, in 1916. Hamka attends the village school in the morning, the Diniyah school in the afternoon, and the surau with his friends in the evening.⁴⁴

In 1918, the iron bridge surau—where Sheikh Abdul Karim Amrullah had previously conducted his traditional religious instruction—was transformed into a madrasa and housed Buya Hamka while the Hamka village school was closed. This happened at the same time that Sheikh Abdul Karim Amrullah, his father, arrived home from his first trip to Java. In its early years, the Thawalib School was unable to stray from the traditional approaches to religious teaching. However, according to Mahmud Yunus, the Thawalib school, which had initially taught religious courses under the previous system, provided the first surau in Minangkabau across the iron bridge.⁴⁵

Malik saw his parents' divorce when he was 12 years old. His mother's family continued to engage in traditional activities that were contrary to Islamic teachings, despite the fact that his father was a devoted follower of the religion. Malik (Hamka) skipped school for the first few days following his parents' divorce. He took a long stroll through the Padang Panjang village. He noticed a blind man begging for alms while he was strolling through the market. Malik, who has compassion, helps the beggar during his journey, walks to busy areas to collect alms, and then brings him home. However, his stepmother was angry when she found Malik in the market the next day, "What you did is an embarrassment to your father." He skipped classes for

⁴⁴ Yunan Yusuf, *Corak Pemikiran Kalam Tafsir Al-Azhar Sebuah Telaah Atas Pemikiran Hamka Dalam Teologi Islam*, 40.

⁴⁵ Yunan Yusuf, *Corak Pemikiran Kalam Tafsir Al-Azhar Sebuah Telaah Atas Pemikiran Hamka Dalam Teologi Islam*, 41.

fifteen days straight until a teacher at Thawalib came to the house to find out how Malik was. Knowing that Malik had skipped classes, his father got angry and slapped him.⁴⁶

Since then, Hamka has often seen his father's activities in spreading religion. It was there that Hamka studied religion and studied Arabic. Bilau also often studied at several suraus and mosques under the care of a number of well-known scholars, such as Ki Bagus Hadikusumo, Sheikh Ibrahim Musa, and Sheikh Ahmad Rasyid.⁴⁷ In addition, Hamka is also an autodidact in various scientific fields, such as literature, philosophy, sociology, history, and politics, both Islamic and Western. With his high proficiency in Arabic, he is able to research various works of great scholars and poets in the Middle East, France, England and Germany.⁴⁸

In Parabek, young Malik/Hamka students learn to fulfill their daily needs as santri. Despite learning to adapt, Malik still carries his mischief. Malik once tried to scare the residents around the dormitory by linking the fever outbreak in Parabek to the existence of a ghost that looked like a tiger. Because he didn't believe it and wanted to prove that it was just superstition, he disguised himself as a ghost at night. Wearing a turban and scrawling on his face with chalk, Malik walked out of the dormitory. The onlookers are terrified, the next day planning to set a trap, but Malik immediately alerts his housemates of his annoyance, assuring him that the ghost isn't there. While boarding, Malik took advantage of the free Saturday to go out by going around the villages around Parabek. Interested in hearing traditional speeches, Malik often attended the inauguration of the headman, when the traditional elders gathered. He took notes while memorizing passages from pantun and diction in the traditional speeches he heard. In order to deepen his interest, he visited several princes to study.

⁴⁶ Yunan Yusuf, *Corak Pemikiran Kalam Tafsir Al-Azhar Sebuah Telaah Atas Pemikiran Hamka Dalam Teologi Islam*, 44.

⁴⁷ Akhmad Fauzi, "Hakikat Bahagia dalam Perspektif Al-Qur'an (Studi Tafsir Al-Azhar Karya Buya Hamka)", (Undergraded thesis, STAIN Ponorogo, 2016), 42.

⁴⁸ Ahmad Munif Setiawan Elha, "Penafsiran Hamka Tentang Kepemimpina dalam Tafsir Al-Azhar", (Undergraded thesis, UIN Walisongo, 2015), 16.

Buya Hamka's personality is interesting and can be emulated by the Indonesian people. He did not go to high school (formal), but he studied with figures. The most important thing from school is learning, not just a diploma. Buya Hamka proved that without a high degree he could become a scholar and even a professor.⁴⁹

Learning conditions do not grow from within but are forced from the outside, this condition brings Hamka to the public library owned by Zainuddin Labai El-Yunusia and Bagindo Sinaro. Hamka became engrossed in the library reading story and history books. The library was named Zainaro, giving Buya Hamka a special form of excitement. The learning conditions so far seem to have escaped in Zainaro's library. Imagination as a child can grow, but also gets a taunt from his father "are you going to be a pious person, replace me or will you become a storyteller?" his father sprayed when he caught his father engrossed in reading a martial arts story book.

At this time, Hamka experienced an event that shook his soul, namely the divorce of his father and mother, because he had to according to custom. This event formed the attitude of buya Hamka who saw that some customary practices were not in accordance with Islamic law, especially divorce and marriage, the customary provisions permissible for polygamy in Islam had been eliminated in the minds of Minangkabau, the possibility of giving broad possibilities for the clergy, as people who were respected in society. , to get justification to do divorce marriage alternately. This fact was found in his father as a result of which the life of Abdul Malik the little Hamka became neglected and in turn Hamka's "mischief" turned into a kind of "rebellion". This fact made Hamka want to distance himself from his father. His great desire to go to the land of Java, as a result of the contact of information about this land in Zainaro's library, made him go far to realize his rebellion. He made a desperate decision to go to the land of Java alone. But unfortunately the escapee was stuck in "Bengkulu" because he was hit by a smallpox epidemic, for two months

⁴⁹ Yanuardi Syukur, *Buya Hamka Memaour Perjalanan Hidup Sang Ulama*, (Solo: Tinta Medina, 2017), 199.

Hamka lived in bed, after recovering he returned home to Padang Panjang with his face full of smallpox scars. This failure did not make Hamka give up. A year later, without being hindered by his father, Hamka left for Java for the second time in 1924.⁵⁰

Buya Hamka studied self-taught in various fields of science such as philosophy, literature, history, sociology and politics, both Islamic and Western. With his proficiency in Arabic and the ability to master other foreign languages, he can study the works of great scholars and poets in the Middle East such as Zaki Mubarak, Jurji Zaidan, Abbas al-Aqqad, Mustafa al-Manfaluti and Hussain Haikal as well as study and research the works of French, English and German scholars. such as Albert Camus, William James, Sigmund Freud, Arnold Toynbee, Jean Paul Sartre, Karl Marx and Pierre Loti. Buya Hamka's work shows that even Indonesians from the village can contribute to the nation's culture. Buya Hamka made a comprehensive contribution in various ways, especially in the Islamic field. Buya Hamka is totally typical and contributes wholeheartedly to whatever he is interested in.⁵¹

Hamka's relatively short visit to Java, for about one year according to Hamka, was able to give him new enthusiasm in studying Islam, his wanderings in Java started from the city of Yogyakarta where Muhammadiyah as an Islamic reforming organization was born. Through his uncle Ja'far Amrullah, Hamka then had the opportunity to attend courses organized by Muhammadiyah and the Islamic Union. On this occasion Hamka met with Ki Bagus Hadikusno, Hamka received lessons on

⁵⁰ According to Minang Kabau custom, marriage can increase the dignity of relatives or people, this is achieved by means of arranged marriages among those who are more noble than them. This type of noble person usually has many wives, such as princes, scholars, traders, and civil servants. In each village for practical purposes, getting a boarding house, and a spouse to prepare food and drink, wash clothes and other needs. See A.A. Navis quoted by Yunan Yusuf, *Corak Pemikiran Kalam Dalam Tafsir Al-Azhar*, 42, 66.

⁵¹ That is what causes his scientific insights to be so broad and deep. Then Buya Hamka also diligently read and exchanged ideas with famous Jakarta figures such as HOS Tjokroaminoto, Raden Mas Surjoparonto, Haji Fachrudin, Ar Sutan Mansur and Ki Bagus Hadikusumo while honing his talents so that he became a skilled orator. Thus his association and friendship are very extensive which makes him a respected figure. Yanuardi Gratitute, *Buya Hamka*, 192-193

Qur'an Interpretation, also met Hos Cokroaminoto and heard his lectures on Islam and socialism, and also had the opportunity to exchange ideas with several other important figures, such as Haji Fahcruddin, Syamsul Rijal, the figure of Jong Islamieten Bond.

Buya Hamka's return was welcomed by his colleagues. The Minangkabau people at that time really needed his service, so Hamka left the village where he was born, such as to the city of Padang Panjang.⁵² The privileges found in Hamka and made him famous include a lot of association with members of society, not only from the upper class and the lower class. It has become a habit when someone is famous, they will definitely become the pedestal of the crowd. Hamka is not only popular with the elderly but also the foundation of young people, his work which summarizes youth novels, religion and philosophy is sure to be of interest to both groups.

Hamka is known as the great scholar of the archipelago, his personality is strong and his life is simple, he does not like to accumulate wealth, even though the opportunities are wide open for him. Hamka was educated through a good understanding of religion by his father since childhood. When he was 10 years old, Hamka studied religion and studied Arabic. Surjopranoto and Ki Bagus Hadikusumo. Since young, known as a traveler. Even his father, gave him the title Si Bujang Jauh. At the age of 16 he migrated to Java to gain more in-depth religious knowledge. Established relationships and studied with HOS Tjokroaminoto, Ki Bagus Hadikusumo, RM Soerjopranoto, and KH Fakhruddin.

After a year in Java, in July 1925 Hamka returned to Padang Panjang. In Padang Panjang, he wrote his first magazine entitled Chatibul Ummah, which contained a collection of speeches he heard at the Jembatan Besi surau, and the Muhammadiyah Tabligh Magazine. He also had lectured several times, but his speech was sharply criticized by his father, "Speeches alone are useless, fill them with

⁵² Hamka, *Ayahku*, (Jakarta: Um-Minda, 1982), cet, ke 4. 361.

knowledge first, then your speeches will be meaningful and useful". In February 1927, he decided to go to Mecca to deepen his religious knowledge. He left without saying goodbye to his father and departed at his own expense. While in Mecca, he concurrently became a correspondent for the *Pelita Andalas Daily* and also worked at a printing company. Where he works, he diligently reads Islamic classics, books, and bulletins in Arabic, the only foreign language he speaks.

After performing the Hajj and living in the Holy Land for some time, he met Agus Salim and had conveyed his wish to settle in Mecca, but Agus Salim instead advised him to return home immediately. "There is much more important work of movement, study and struggle that you can undertake. Therefore, it would be better to develop yourself in your own homeland," said Agus Salim. He immediately returned to his homeland after seven months of living in Makkah. The experience of performing the pilgrimage apparently gave Hamka a very strong inspiration and all of this was set forth in his first novel entitled "Under the Protection of the Kaaba". Then in 1928 he published his novel in the Minangkabau language, called "Si Sabariyah". In 1929 his books came out, including: *Religion and Women*; *Islamic Defenders*; *Minangkabau Customary and Islamic Religion*; *Tabligh Interests*; and *Mi'raj Verses*.⁵³

Upon returning from Makkah, Hamka was married by his father to a girl named Siti Raham. In Padang Panjang, together with the Muhammadiyah board, he founded a school called "Kuliyatul Muballighin". Hamka as a leader and one of his teachers. His name began to be known, so PP Muhammadiyah was asked to become a preacher in Makassar. After three years, his friends asked him to stay in Medan. In this city he led the *People's Guide* magazine. This Islamic magazine under his leadership advanced rapidly. Through this magazine, great works such as *Modern Sufism*, *Philosophy of Life*, *Living Institutions* and *Spiritual Institutions* were born. Also his literary works are *Under the Protection of the Kaaba*, *the Sinking of the Van*

⁵³ Yunus Amir Hamzah, *Hamka Sebagai Pengarang Roman*, (Jakarta: Puspita Sari Indah, 1993), 3-4.

Der Wijck Ship and In the Valley of Life. In 1952 Hamka had the opportunity to pay a visit to the United States at the invitation of the United States Department of Foreign Affairs. Since then he has frequently visited several countries, both at the invitation of the country concerned and as a delegation from Indonesia.

In the political field, Hamka served as a member of the Constituent Assembly as a result of the 1955 election. He was nominated by Muhammadiyah to represent the Masjumi constituency in Central Java. Muhammadiyah at that time was a special member of Masjumi. In a constituent assembly in Bandung he made a speech against President Soekarno's idea of implementing Guided Democracy. After the Konstituante was dissolved in July 1959 and Masyumi was also dissolved in 1960, he focused his activities on Islamic da'wah and became the Imam of the Al-Azhar Kebayoran Grand Mosque, Jakarta. Together with K.H. Faqih Usman (Minister of Religion in the Wilopo Cabinet 1952), died in 1968 while serving as Chairman of Muhammadiyah). In 1959 he published the semi-monthly magazine *Panji Masyarakat* which focused on Islamic culture and knowledge. This magazine was then banned on August 17, 1960 with the excuse that it contained Dr. Mohammad Hatta entitled "Our Democracy" which launched a sharp criticism of the conception of Guided Democracy. This magazine was just re-published after the old ORDE collapsed in 1967, and Hamka became general leader until the end of his life.⁵⁴

The name Al Azhar was given by Sheikh Mahmud Syaltut when visiting the mosque. Because Hamka in the previous year, 1958 had received an *Honoris Causa* Doctorate from Al Azhar University, Cairo. His reputation as a Ulama and writer has been recognized both nationally and internationally. This is evidenced by the receipt of various awards, both domestic and foreign institutions. The domestic institution that has bestowed the title "Professor" on him is Mustofa Religion University in Jakarta. Yogyakarta Islamic University of Indonesia. Hamka returned to the world of education in 1957 after being officially appointed as a lecturer at the Jakarta Islamic

⁵⁴ Yunus Amir Hamzah, *Hamka Sebagai Pengarang*, 6.

University and Padang Panjang Muhammadiyah University. His career continued to climb after being elected as chancellor at the Jakarta Islamic College, then being confirmed as a Professor at Mustopo University in Jakarta.⁵⁵

Seeing the crowds of people who were interested in the Banner of Society and the Al Azhar Mosque, the communist newspapers were hot. People's Daily and Bintang Timur and nationalist newspapers supporting Sukarno criticized him every day. Neo Masyumi appears at the Al Azhar Mosque in Kebayoran Baru, Jakarta. On January 27, 1964, Hamka was arrested by President Soekarno's apparatus and put in prison. More than two years he languished in prison until Soekarno finally fell and the communists were disbanded. Hamka as a major scholar was accused of holding secret meetings to kill Soekarno and receiving money from Tuanku Abdul Rahman, the Prime Minister of Malaysia at that time. Political developments in Indonesia are getting worse. Hamka as a member of the public and clerics was not spared from various incitement and accusations until Hamka was arrested and thrown into prison.⁵⁶

In 1958 became a member of the Indonesian delegation to the Islamic symposium in Lahore. From Lahore he continued his journey to Egypt. On that occasion, Hamka delivered a promotional speech for the title of Doctor Honoris Causa at Al-Azhar University, Cairo. His speech entitled "The Influence of Muhhammad Abduh in Indonesia" outlined the rise of Islamic movements in Indonesia: Sumatran Tahawalib, Muhammadiyah, al-Irsyad and Islamic Unity. He also obtained an Honoris Causa Doctorate degree from the National University of Malaysia in 1974. On that occasion Tun Abdul Razak, the prime minister of Malaysia said, Hamka does not only belong to the Indonesian people, but also the pride of the nations of Southeast Asia.⁵⁷

⁵⁵ Hamka, *Kesepaduan Iman dan Amal Saleh* (Jakarta: Gema Insani, 2016), 189

⁵⁶ Yunan Yusuf, *Corak Pemikiran Kalam Tafsir Al-Azhar*, (Jakarta: Panjimas, 1990), 45

⁵⁷ Ensiklopedi Islam, PT.Ikhtiar Baru Van Hoeve, 2005, 294.

While in prison, Hamka completed Tafsir Al-Azhar 30 Juz, released from detention after the old Order collapsed. In 1975 when the Indonesian Ulema Council (MUI) was established, Hamka was elected as the first chairman and was re-elected for a second term in 1980. Hamka left many works, including 118 books, not including long and short essays which were published in various mass media and presented in several opportunities for lectures or scientific lectures. The position only lasted five years. In 1978, Hamka strongly criticized the government's decision to abolish the Ramadhan holiday. The trigger was the decision of the Minister of Education and Culture Daoed Joesoef to revoke the provision for holidays during the fasting month of Ramadan, which had previously become the custom. In 1980, again conflict with the government. This time Hamka couldn't stand it and chose to resign after issuing a fatwa against Christmas Together. The fatwa was issued because at that time the MUI received many reports from the regions suggesting or half coercing Islamic leaders to celebrate holidays together. For example, Eid al-Fitr is held with Muslims and Christians, as well as Christmas. Hamka then conducted an in-depth study and issued a fatwa against Christmas Together. The government was shocked then. Minister of Religion Alamsyah Ratu Prawiranegara summoned Hamka and the MUI leadership to withdraw the fatwa. Hamka refused and then he submitted a letter of resignation to Alamsyah. Several months later, after no longer serving as MUI, and suffering from various diseases such as diabetes and heart disease, Hamka died at exactly 10.41 minutes Friday, July 24 1981 (22 Ramadhan 1401 H) at the age of 73 years and 5 months, died peacefully at Pertamina Jakarta Hospital. And until the end of his life he was still in his position as Advisor to the Central Leadership of Muhammadiyah. Even though the great scholar had died, his words were still memorable and his work Thus Hamka until the end of his life remained strong as a scholar as well as a writer who had a big share in the world of science and religion on Indonesian soil in particular and the international world in general.⁵⁸

⁵⁸ In his book, *From Heart to Heart*, Hamka advised: "According to our belief, progress, development,

Buya Hamka received his education from various places, he spent more than seven years, from 1916 to 1924. At the age of 29, Hamka worked as a religion teacher at the Tebing Tinggi plantation and continued his career as a teacher at several universities. After that, he was entrusted with becoming a chancellor of the Jakarta Islamic College and a professor at Mustopo University in Jakarta. He is a very active figure in the mass media and has been a journalist and editor at various well-known magazines. ²⁷ In addition, his work in the scientific field has resulted in various national and international awards such as the honorary Ustadziyyah Fakhriyyah (Doctor Honoris Causa) award from al-Azhar University (1958). Hamka is also known as a multidimensional figure because he has mastered almost all fields of knowledge. Among the various scientific statuses attached to him, namely preachers, writers, academics, humanists, mufassir, historians and a politician. These various statuses have given their own color to his famous commentary, "Tafsir Al-Azhar". According to James Rush, Buya Hamka's writings have reached 115 titles in various scientific disciplines.⁵⁹

During his lifetime, Hamka created many works that can be read by many people, and the following is a collection of works he created during his life's journey, namely:

1. History of Islam in Sumatra. Muhammadiyah in Minangkabau (1975)
2. Returning Sufism to its Base (1973)
3. Welcoming the Muhammadiyah congress in Padang, Tafsir Al-Azhar Juz 1-30, written while in prison
4. Islamic Studies (1973) published by Panji Masyarakat

elevation and noble dignity among nations, for us Muslims, cannot be achieved if it is not based on Islamic beliefs and morals! Westerners can fight to defend their homeland, appear on the battlefield, fight against enemies while drinking vodka and whiskey, while singing and dancing and while taking a break go to the place of prostitutes who have been provided to quench their thirst. Yunus, Hamka as Roman Author, 6.

⁵⁹ Abdul Wahid, "Sosial Politik dalam Tafsir Hamka", Conference Proceeding - ARICIS 1, (Aceh: Universitas Islam Negeri Ar-Raniry Aceh), 330.

5. Collection of sermons, and prayers of the Prophet s.a.w. (1974)
6. Guidelines for Missionaries of Islam (1937)
7. Living Institute (1940) 8. Philosophy of Life (1939)
8. In the Valley of Life (1939)
9. Migrating to Deli (1940) 11. Modern Tashawuf (1939)
10. Outcast, Margareta Gauthier (1940)
11. Mr. Director, Picked up by his mother (1939)
12. Modern Sufism (1939)
13. Religion and women (1939) 16. Social Justice in Islam (1950)
14. Wisdom Society (1953)
15. Memories of Life [4 volumes], autobiography from birth 1908 to 1950,
History of the Muslim Ummah [4 volumes] written in (1938-1950)
16. Lies in the World (1952)
17. 1001 Questions of Life (1950)
18. 1001 Questions of Life A collection of essays from community guidelines
(1950)
19. 19. The Veins of Pancasila (1952)
20. Philosophy of Islamic Ideology (1950)
21. Four Months in America [2 vols.] (1953)
22. Development of Sufism from Century to Century (1952)
23. Laila Majnun (1932)
24. The importance of doing tabligh (1929)
25. Summary of dates of the Islamic Ummah (1929)
26. Minangkabau customs and Islam (1929)
27. Under the Protection of the Kaaba (1936)
28. Hikmat Isra' and Miraj, Arkanul Islam (1932) in Makassar
29. Defender of Islam "Tarikh Saidina Abu Bakar Shiddiq" (1929)
30. Khatibul Ummah, Volumes 1-3. Written in Arabic Si Sabariah. (1928)

31. To die with shame (Copy of Al-Manfaluthi) (1934)
32. The Sinking of the Van Der Wijck Ship (1937)
33. Islamic Studies (1956)
34. From the old treasury (1963)
35. Facts and Delusions of Tuanku Rao (1970)
36. The Position of Women in Islam (1970)
37. Expansion of Ideology [Al-Ghazwul Fikri] (1963)
38. Islam and Kebatinan (1972) published by Bulan Bintang Jakarta
39. State ideals in Islamic teachings (Public lecture) at the Christian University (1970) published by Bulan Bintang Jakarta
40. Sayid Jamaluddin Al-Afghany (1965) published by Bulan Bintang Jakarta
41. Human Rights from an Islamic perspective (1968)
42. Questions and answers (1960) copied from the essays of the Magazine "Gema Islam", Muslim Life Viewpoint (1960)
43. The influence of the teachings of Muhammad Abduh in Indonesia (Speech in Cairo 1958, for the title of Doctor Honoris Causa)
44. Islamic State (1946) 48. Merdeka (1946)
45. Religious Revolution (1946) 50. Mind Revolution (1946)
46. Islam and Democracy (1946)
47. Tower Magazine (1946)
48. In the Valley of Ideals (1946)
49. Slammed by the Waves of Society (1946)
50. Minangkabau Custom Facing Revolution (1946)
51. Jealous (1949) 57. My Father (1950) 58. Private (1950)
52. Bathing in Light in the Holy Land (1950)
53. Wandering the Nile Valley (1950)
54. On the Edge of the Dajlah River (1950)
55. Muhammadiyah Through Three Ages (1946)

56. Speeches in Defense of the March Three Events (1947)

57. Waiting for the Beduk to Sound (1947) 65. After the Renville Manuscript (1947) 66. In the Valley of Ideals (1946)⁶⁰

2. Biography of Book of Tafsir Quraish Shihab and Buya Hamka

1. Misbah Tafsir Book

The message, impression and harmony of the Koran is one of the masterpieces of Quraish Shihab which made his name soar as one of the Indonesian mufasssir. The interpretation of the Qur'an contains 30 complete chapters, covered in 15 volumes or volumes, the interpretation uses Indonesian writing, and has been published by "Litera Hati". As for the naming of Al-Misbah, in language it means lamp, lamp, or lantern. This shows that the meaning of life and the various problems faced by humans are all illuminated by the light of the Qur'an. Quraish Shihab aspires for the Al-Qur'an to be more down-to-earth and more able to understand its contents. The writing began on Friday, 04 Rabi'ul Awwal 1420 H or to coincide with June 18, 1999 AD in Cairo, Egypt. Tafsir Al-Misbah was completed in a period of approximately four years, namely on Friday, 05 Rajab Rajab 1423 H or coinciding on 05 September 2003. He wrote Tafsir Al-Misbah when commissioned by President BJ. Habibie became an ambassador and plenipotentiary to Egypt, Somalia and Djibouti. This job provides a lot of free time, so he has plenty of time to write.⁶¹

In this interpretation of al-Misbah, the method used by Quraish Shihab is the method used by tahlili (analytic), which is a method that explains the content of the verses of the Qur'an from various aspects, in accordance with the views, tendencies and desires of the interpreters which he presents in an open way. coherently

⁶⁰ Badiatul Roziqin, 101 Jejak Tokoh Islam Indonesia, (Yogyakarta: e-Nusantara, 2009), Cet. II, h. 191

⁶¹ Mohammad Iqbal, "Metode Penafsiran M. Quraish Shihab, 258.

according to the order of the verses in the Mushaf. The choice of the tahlili method used in the interpretation of al-Misbah is based on the awareness of Quraish Shihab that the maudu'i method is often used in his works entitled "Grounding the Qur'an" and "Insight of the Qur'an", besides having advantages in Introducing the concept of the Qur'an on certain themes as a whole, is also not free from shortcomings.⁶²

According to Quraish Shihab, the Qur'an contains unlimited themes, that the Qur'an is like a jewel in which every corner reflects light. So by setting the title of the discussion, it means that only one angle of the problem will be studied. Thus the obstacles to understanding the Qur'an comprehensively still exist. However, in this interpretation of al-Misbah, M. Quraish Shihab also uses the Maudlu'i method, namely, the method of collecting Al-Qur'an verses that discuss a separate theme, interpreting them globally with certain principles and finding hidden secrets in the Al-Misbah. Qur'an. Furthermore, in using the interpretation of al-Maudhu'i requires the first steps, Collecting verses that discuss the same topic, secondly Studying Asbab al-Nuzul and vocabulary thoroughly and in detail, thirdly looking for good supporting arguments from Al- Qur'an, hadith and ijtihad.⁶³

Whereas in terms of style, this interpretation of al-Misbah is more inclined to the style of cultural and social literature (al-adabi al-ijtimā'i), namely the style of interpretation that seeks to understand the texts of the Koran by first and foremost expressing the expression -explanation of the Koran carefully, then explaining the meanings intended by the Koran in beautiful and interesting language, then a commentator tries to connect the texts of the Koran studied with reality and the system existing culture.⁶⁴

The reasons behind Quraish Shihab writing Tafsir Al-Qur'an, including namely:

⁶² M. Quraish Shihab, *Kaidah Tafsir*, (Tangerang: Lentera Hati, 2013), cet II, 378.

⁶³ Nashruddin Baidan, *Metodologi Penafsiran Al-Qur'an*, (Yogyakarta: Pustaka Pelajar, 2005), 151

⁶⁴ Mahfudz Masduki, *Tafsir al-Misbah*, (Yogyakarta: Pustaka Pelajar, 2012,) 31.

1. Providing easy steps for Muslims in understanding the Qur'an, because according to him, although many intend to understand the Qur'an, there are constraints both in time, scholarship and references;
2. Mistakes by Muslims in interpreting the Qur'an;
3. Mistakes by academics in understanding scientific matters surrounding the science of the Qur'an, and
4. There is encouragement from Muslims in Indonesia who have stirred and convinced Quraish Shihab's intention to write his commentary.⁶⁵

In writing his commentary, Quraish Shihab uses the method of analytical interpretation (*tahlili*), namely by interpreting verse by verse, letter by letter, according to the order of the Uthmani Manuscripts. This method is clearly seen in *Tafsir Al-Misbah*, because Quraish Shihab started interpreting verses from Surah Al-Fatihah to Surah An-Nas. While the style of *Tafsir Al-Mishbah*, tends to have a pattern of cultural and social literature (*adabi al-ijtima'i*), namely a style of interpretation that seeks to understand the texts of the Qur'an by expressing the Qur'anic phrases carefully. Then explain its meaning in beautiful and attractive language and emphasize the main purpose of the Qur'an. After that, the mufassir tries to link the Qur'anic texts that have been studied with the social context of society. The direction of interpretation of this pattern is emphasized on the needs of the community to grow a sense of love for the Al-Qur'an and motivate them to explore the meanings and secrets of the Al-Qur'an.⁶⁶

To compile his book of interpretations, Quraish Shihab put forward several books of interpretation which are used as references. The book which is the reference or source of the taking has been mentioned in general in the "Sekapur Sirih" and "Introduction" to its interpretation. These reference books include: *Sahih al-Bukhari*

⁶⁵ Lufaei, "Tafsir Al-Misbah: Tekstualitas, Rasonalitas, dan Lokalitas Tafsir Nusantara", *Jurnal Subtansia*, Vol. 21 No. 1, (2019), 31.

⁶⁶ Taufikurrahman, "Pendekatan Quraish Shihab dalam Tafsir Al-Misbah", *Jurnal Al-Makrifat*, Vol. 4 No. 1, (2019): 62.

by Muhammad bin Ismail al-Bukhari; Tafsir al-Mizan by Muhammad Husain al-Thabathaba'i; Sahih Muslim by Muslim bin Hajjaj; Fi Zhlal al-Qur'an by Sayyid Qutub; Nazm al-Durar by Ibrahim bin Umar al-Biqai; Interpretation of Asma' al-Husna by al-Zajjaj; Tafsir al-Qur'an al-Azhim by Ibn Kasir; Tafsir al-Kabir by Fakhruddin ar-Razi; al-Kasyaf by azZamakhshari; Tafsir Jalalain by jalaluddin al-Mahali and Jalaluddin al Suyuthi; and others. As for the figures who influenced the thought of Quraish Shihab, namely: Al-Biqai (author of the book Nadhm al-Durar li al-Biqai Tahqiq wa Dirasah); Al-Farmawi (author of the book al-Bidayah fi al-Tafsir al-Mawdu'i); and Muhammad Abduh (author of the book Tafsir Al-Manar).⁶⁷

2. Al-Azhar Tafsir Book

The various styles and backgrounds of the students and members of the congregation who become Hamka's makmum when the priest prays, also become Hamka's considerations in thinking and working so as to create Tafsir Al-Azhar. Among them are students who are diligent and educated in Islamic families, there are also high-ranking officers who hold the rank of general and admiral and there are also their subordinates who still hold the rank of lieutenant, captain, major and their subordinates, merchants, auto agents with extensive relations, , seasoned importers and exporters as well as intermediary traders, waiters and gardeners, civil servants, and their wives. All of them unite to form a community of faith, united in congregational prayers, in regular rows, facing the face solemnly to God.

Tafsir al-Azhar is the result of a collection of commentary material delivered by Hamka. Interpretation lessons held after the morning prayer at the Al-Azhar Grand Mosque have been heard everywhere in all corners of Indonesia. Since 1959 when this mosque had not been named al-azhar, at the same time Hamka together with KH Fakhri Usman and H.M Yusuf Ahmad, published the Panji Masyarakat magazine. Not long after the functioning of the Al-Azhar Mosque, the political atmosphere that was

⁶⁷ Taufikurrahman, "Pendekatan Quraish Shihab dalam Tafsir Al-Misbah", 83-84

described earlier began to emerge. The PKI's agitation in discriminating against people who were not in line with their policies increased, and the Al-Azhar Mosque was not spared from this condition. This mosque was accused of being a nest of "Neo Masjumi" and "Hamkaism".⁶⁸

The situation got worse when the issuance of No. 22 of 1960, Panji Masyarakat published an article by Mohammad Hatta, "Our Democracy". However, in Hamka's view, this was a struggle to hold onto the mandate entrusted by Mohammad Hatta to his shoulders. "Our Democracy" must be loaded. Thus the Panji Masyarakat permit was revoked. The insults and slander of the communists against Hamka's activities at the Al-Azhar Mosque increased. The insults and slander of the communists against Hamka's activities at the Al-Azhar Mosque increased. With the assistance of General Sudirman and Colonel Muchlas Rowi, an effort was made to publish the Gema Islam magazine. Although formally the Gema Islam magazine is led by General Sudirman and Colonel Muchlas Rowi, the active leader is Hamka. Hamka's lecture after the morning prayer at the al-Azhar mosque which discusses the commentaries of al-Azhar regularly in this magazine.

And it lasted until January 1964. On the basis of a suggestion from an administrative employee of the Gema Islam magazine at that time, namely Haji Yusuf Ahmad's brother, all the interpretation lessons which were held after the Fajr prayer, were then published in the GemaIslam magazine. On this initiative, Hamka then gave the name of his lesson "Tafsir Al-Azhar", taking the name from the mosque used to deliver his commentary material, namely the Great Al Azhar Mosque, namely the mosque whose name was given by Sheikh Jami' Al-Azhar when visiting Jakarta. Unexpectedly, on Monday 12 Ramadhan 1383, coinciding with 27 January 1964 shortly after Hamka gave a recitation in front of about 100 worshipers at the Al-Azhar Mosque, he was arrested by the old order authorities and then thrown into

⁶⁸ M. Yunan yusuf, *Corak Pemikiran Kalam Tafsir al-Azhar: Sebuah Telah Atas Pemikiran Hamka Dalam Teologi Islam*. (Jakarta: Panjimas, 1990). Cet. Pertama, 55.

custody. As a political prisoner, Hamka was placed in several rest houses in the Puncak area, namely the Herlina Bungalow, Harjuna Bungalow Brimob Megamendung, and the Cimacan police detention room. It was in this house that Hamka had the opportunity to write Tafsir al-Azhar. Because his health began to decline. Hamka was then transferred to the Friendship Hospital, Rawamangun Jakarta. During his treatment at the hospital, Hamka continued to write his commentary on al-Azhar.

Finally, after the fall of the old order, then the new order rose under Soekarno's leadership, then the power of the PKI was crushed. Hamka was acquitted of charges. On January 21, 1966, Hamka regained his freedom after languishing in detention for about two years with two months house arrest and two months city detention. Even this opportunity was used by Hamka to improve and perfect the al-Azhar commentary that had been written in several prisons before. The publication of the first interpretation of al-Azhar's interpretation was carried out by the publishers of the Masa's Leaders, the First Prints of Haji Mahmud Leaders by the period's supervisor, completing the publication of the first to fourth chapters. Then chapters 30 and chapters 15 to chapter 29 were also published by the Surabaya Islamic Library. And finally chapters 5 to 14 were published by the Jakarta Nurul Islam Foundation.⁶⁹

Tafsir Al-Azhar by Sheikh Haji Abdul Malik Karim Amirullah (Hamka) is one of the best-selling and much-loved commentary books in Indonesian, both lay and educated people in Indonesia. Apart from its easy-to-understand language, Al-Azhar's Tafsir is full of meaning. For those who have read it, they will surely know how broad and deep the knowledge possessed by the interpreter. Hamka does not only study auxiliary sciences for the interpretation of the Qur'an, but also masters the hazanah of literary sciences as well as other modern sciences. Hamka's scientific level is not only recognized in Indonesia, it has been proven that he has earned

⁶⁹ M. Yunan Yusuf, *Corak Pemikiran Kalam Dalam tafsir Al-Azhar*, 56-57.

honorary degrees in other countries, namely with honorary degrees as Doctor Honoris Causa in Cairo, Egypt and in Malaysia. Interpretation of Hamka which is a work that can still be enjoyed today and hopes that it will be a contribution to the treasury of knowledge, especially the Indonesian people who want to study the science of the Qur'an and its contents. Hamka hopes that the Indonesian people will become a society that is safe, peaceful and modern under the protection of Allah SWT. Tafsir is written to bring the style of view of life of the interpreter, his direction and school of thought. In this interpretation, Hamka refers to the school of the Salaf, namely the school of the Prophet Muhammad, friends and scholars who followed in his footsteps regarding faith and worship. Hamka follows those who approach the truth and leave those who deviate. Regarding general knowledge, Hamka often asks for help from experts.⁷⁰

In his commentary, Hamka does not highlight any of the schools and schools that are developing. He presents the various opinions of the scholars and jurists with their arguments, then he analyzes according to him the strongest argument. Knowing the secret, the disputes of schools of thought are not brought up in this interpretation, and the author is not ta'ashub to an understanding, but tries his best to approach the meaning of the verse, deciphering the meaning of the Arabic pronunciation into Indonesian and giving people the opportunity to think. In the Qur'an the problem of atoms is repeatedly mentioned, while the author of the commentary is not an expert on atoms. If the conditions are to be met, of course this interpretation will not be carried out. However, the writing work is urgent to arouse the interest of the younger generation of Muslims in the homeland of Indonesia and in Malay-speaking areas to know the contents of the Koran today, even though they do not have the ability to speak Arabic. The majority of the younger generation is now devoting interest in their religion because they face stimuli and challenges from outside and within. their

⁷⁰ Hamka, *Tafsiral-Azhar* Jilid I, (Jakarta: Gema Insasni, 2015), ix.

enthusiasm for religion has grown but "home" has been seen, the way to it is unknown. It is for them that this interpretation is primarily composed.⁷¹

The second is a group of Islamic enthusiasts who are called mubaligh or da'wah experts. Among them there are many and some who know little Arabic, preachers face a nation that has started to be smart with complete illiteracy. Statements based on religion, even though they don't make sense, have the courage to refute them. In fact, if they are given information from the Koran directly, they will be released from the thirst of the soul. So this interpretation is a tool to help them convey da'wah.⁷²

The well-known Arabic interpretations as the guide of the scholars are also known in the direction of the author. Like ar-Razi's interpretation, there is a tendency for his interpretation to defend his school, namely the Shafi'i school. If one reads Zamakhsyari's interpretation of al-Kasyaaf, people will recognize his defense of the school he adheres to, namely the Mu'tazilah. And if one reads the commentary written at the end of the thirteenth century Hijriyah (nineteenth century Miladiyah), namely ruhul ma'ani, written by al-allusi, it will be clear that his defense of the school he adheres to, namely the Hanafi school of thought, and that he criticizes the school he left behind gently or harshly. namely the Shafi'i school of thought.⁷³

Tafsir al-Azhar is a masterpiece by Buya Hamka, written by a Malay scholar with a distinctive and easy-to-digest language style. Among the hundreds of book titles on religion, literature, philosophy, Sufism, politics, history and culture that are legendary today, you could say that the interpretation of al-Azhar is Hamka's most

⁷¹ Al-Qur'an contains all kinds of knowledge; monotheism, morals, tasawuf, fiqh, history, and science with all its branches. Each Vak of knowledge is different. Look. Hamka, *Tafsir al-Azhar* Jilid I, 4.

⁷² If there are people who are interested in investigating the contents of the verse more deeply, it is added with investigations into the books written by scholars who are outside the commentary so that this book of commentaries serves as a helper to understand more deeply the meaning of the verse. Ibid., 4-5.

⁷³ Hamka, *Tafsir al-Azhar* Jilid I, 4.

phenomenal work. Apart from being an influential scholar and politician, history also records Hamka as an intelligent writer.⁷⁴

Meanwhile, Tafsir Al-Azhar is the work of Buya Hamka, which was compiled from a study at dawn lectures held since 1959 at the Al-Azhar mosque, in Kebayoran Baru to be precise. The mosque was named by Sheikh Mahmud Shaltut, Chancellor of Al-Azhar University in 1960. The naming of this interpretation by Buya Hamka is very closely related to the birthplace of the interpretation itself, namely at the Al-Azhar Grand Mosque. This interpretation study was also published in the *Panji Masyarakat* magazine and continued until there was political turmoil where the mosque was slandered as a nest of “Neo Masyumi” and “Hamkaism”, to be exact on 12 Rabi' al-Awwal 1383 AD or 27 January 1964 AD. With that incident, Buya Hamka was accused of betraying the country and he was arrested by the old order rulers. For about two years, he was detained and this detention brought blessings to him because he had succeeded in completing his tafsir writing.

The background factor for Buya Hamka to write his work is as stated in the muqaddimah of his own interpretation. One of them was his desire to instill the spirit and belief in Islam in the souls of the younger generation of Indonesia who were very interested in understanding the Qur'an but were hindered due to the weak mastery of Arabic at that time.³⁷ The sources of interpretation can be divided into two categories, namely primary and secondary. . The purpose of the primary is that in interpreting it, it cannot be separated from the *bi al-ma'tsur* rule. While the secondary is the source of reference used by him when explaining the meaning of verses, both from *qaul tabi'in*, conventional exegesis books, and several works of Indonesian exegesis that have not been spared from comparative studies.⁷⁵

⁷⁴ Hamka, *Dari Lembah Cita-Cita*, (Jakarta: Gema Insani, 2016), Cet. Pertama, 101.

⁷⁵ Husnul Hayati, “Metodologi Tafsir Kontekstual Al-Azhar Karya Buya Hamka”, *El-Umdah Jurnal Ilmu Al-Qur'an dan Tafsir*, Vol. 1 No. 1 (2018), 32.

The method used by Buya Hamka is analytical (tahlili), namely interpreting coherently, letter by letter in accordance with the Uthmani manuscripts, describing vocabulary and pronunciation, explaining the desired meaning, elements of i'jaz and balaghah, and explaining the contents of various aspects of law and knowledge . As for the steps of interpretation he did, namely: translating the verse as a whole and its discussion; explain the name of the letter comprehensively; provide a major theme for the verses that have been grouped; explain the munasabah (correlation) between verses; explain the asbab al-Nuzul (history of the reason for the revelation of verses) if any; strengthen the explanation with other verses or hadiths of the Prophet which have the same content; provide details of wisdom on an issue he considers crucial; to correlate the meaning of understanding verses with the social problems of society; and provide khulasah (conclusion) at the end of each discussion of interpretation.⁷⁶ Everything that Buya Hamka has done in interpreting the Koran has shown his sincerity in bringing the Koran to life for the lives of Muslims in Indonesia.

B. Interpretation Quraish Shihab and Buya Hamka of Surah al-Hujurat Verses 19

a) Interpretation of Quraish Shihab

This verse is a verse that is related to the previous verses. This verse describes the characteristics of pious people, namely people who are sensitive to other people in need. Because, in their assets there is a right that they oblige themselves - in addition to the obligation of zakat - for the poor who ask and those who do not ask but are in need. The word “S” in this verse shows many meanings. In fact, asy-Sya'bi, one of those who lived at the time of the Prophet saw, once said: "It has passed my age as much as 70 years since I grew up. But I still do not understand who is meant by al mahrum ". There are even scholars who state that what is meant by a mahrum is a dog.

⁷⁶ Husnul Hayati, “Metodologi Tafsir Kontekstual Al-Azhar Karya Buya Hamka”,36-37.

In another verse. Allah swt explained that what is meant by those who ask or do not ask, but need as explained in His word,

(What you spend) is for the needy people whose efforts are hindered (because of jihad) in the way of Allah, so he who cannot work on earth; (other people) who don't know, think that they are rich people because they keep themselves (from begging). You (Muhammad) know them from their characteristics, they do not ask others by force. Whatever good treasure you spend, indeed, Allah is All-Knowing." (QS. Al-Baqarah: 273)

Namely a person who is in need, but people think that he doesn't need it or even they think that he is a rich man; for never begging when in a state of shortage.

b) Interpretation of Buya Hamka

Religion determines the property that must be given to those who are entitled to receive it. That is called zakat. The property for which zakat is issued is when the conditions are sufficient to issue it. For example, the year has arrived and the nishab for trading goods is sufficient, or the harvest season has come and the nishab has arrived, or the livestock of cows, buffaloes, goats and camels have also reached the nishab. Everything is given to those who ask. Because there are people who dare to ask for it, because they see that they have the right to receive zakat. But there are also people who don't want to ask, so those who want to issue zakat don't know that they must or want to receive it:

"Thought people who didn't know that he was rich, because he was very clever in dealing with his iffah." (al-Baqarah: 273)

He didn't want to ask. He kept his pride, even though he was poor. People like this must be cared for very much by people who have been obliged to issue zakat. In fact, they are the ones who are more deserving of receiving because of the nature of 'Iffah, which means the ability to endure suffering because of maintaining self-

respect. So people who are like this, are strong in worship so that they wake up in the middle of the night more than they sleep, two-thirds of the night they sit begging God's forgiveness and kumia, and their hearts are open to issue their zakat. Even if tithe is not possible, he is still willing to give Tothawwu alms. People like this will get a good record. on God's side. Because you don't have to worry about torment and punishment on the Day of Judgment in the hereafter, as long as you do all your efforts with sincerity. Therefore, no matter what the threat of God's punishment is for those who transgress and are disobedient, for those who believe and do good deeds, who cannot separate themselves from worshiping Allah, they should not worry and worry about the punishment of this torment. They need not be afraid and need not grieve. Because of his good deeds that will deliver him from disaster on the day of the hereafter.

Through the two interpretations above, it can be concluded that one of the characteristics of a believer who fears Allah SWT is that he always spends his wealth on those who need him, both those who always ask and do not ask. This will always be a characteristic of people who fear Allah SWT.

C. Forms of Philanthropy in the Interpretation of Quraish Shihab and Buya Hamka

In the interpretation of M. Quraish Shihab and Buya Hamka regarding Islamic philanthropy in surah adz-Zariyat verse 19, the author does not find details about this concept. So that in the end the writer made a concept based on previous research or individually with reference to the interpretation of the two figures.

1. Mandatory philanthropy

Mandatory philanthropy can be assumed as zakat. This is because zakat has a meaning. In terms of language, the word zakat is taken from the Arabic zakā (زكى) which means holy, good, growing and developing. It is so named because zakat is a process of repairing and cleaning oneself from what

is obtained. Meanwhile, in terms of zakat, it is the management of a certain amount of assets obtained from people who are obliged to pay it, which is called muzakki, which is then given to people who are entitled to receive it, or mustahiq. This is in accordance with the interpretation of Buya Hamka and Quraish Shihab which interpret in Q.S al-Hujurat verse 19 it means the existence of other people's rights in the property owned.

Zakāt is the third pillar of Islam as quoted by Dr. Abdunahman Qadir in his book *Zakat (in Mahdhah and Social Dimensions)* in a hadith Rasulullah SAW which means: "Islam is built on five pillars, namely the creed that there is no god but Allah and the prophet Muhammad is his messenger, establishing prayers, performing zakāt, fasting in Ramadan and perform pilgrimage to Baitullah for those who can afford it."⁷⁷

The five pillars of Islam are of equal status to one another and can easily be understood, because all of them have ritual values and mahdhah worship to Allah which are accepted in a ta'abbudi manner (obedience to Allah, to the legal provisions stipulated in the Alqur'ān and sunnah which are not can reason rationally and accept what is without human intervention), except zakāt which is rather difficult to understand and believe in because it involves the most cherished material.

Theoretically, the difficulty of understanding and practicing the obligation of zakat can be understood because it is something that is contrary to human instincts, which generally love property very much. The purpose of zakāt can only be understood and believed if a number of values grow in a person's soul, such as faith, humanity and justice. Therefore, the Qur'an uses the word sadaqah as the equivalent of the word zakāt, because eating sadaqah itself is a manifestation of acknowledgment and justification that gives birth

⁷⁷ Abdurrahman, *Zakat dalam Dimensi Mahdhah dan Sosial*, (Jakarta: PT RajaGrafindo Persada, 2001), Cet. Ke-2, 61

to belief, so that awareness arises to give some of the treasured treasure in the form of zakat.

Zakāt is the name or designation of a right of Allah Ta'ala issued by a person to the poor. It is called zakāt, because it contains the hope of obtaining blessings, cleansing the soul and nourishing it with various virtues. the word zakāt (زكاة) is the mashdar form which comes from the word zakā - yazkū - zakā'an, which means growing, fertile, holy, good, and blessing. In the Alqur'ān, the word zakāt and its derivations are mentioned 32 times, with the following seven meanings, according to their usage in the verse, namely::

1. Zakāt means At-Thahūru (cleansing or purifying), as quoted by Nasrun Haroen the meaning of this means that a person who always pays zakat for Allah and not because he wants to be praised by humans, Allah will cleanse and purify both his wealth and his soul.⁷⁸
2. 2. purity and piety as mentioned in QS al-Kahf: 81 which explains the prophet Khidir, why kill a small child, namely so that both parents are replaced by God with a more holy and pious and closer affection.⁷⁹
3. The size of certain assets to be given to certain people with several conditions. This meaning is popular as a term when the word zakāh/zakāt is mentioned. It is so named, because by fulfilling it, the assets are expected to grow and increase; or is a form of one purification. In the Alqur'ān, zakat with this meaning is 29 times including QS al-Baqarah: 110 which contains orders to establish prayers and pay zakat.⁸⁰

⁷⁸ Nasrun Haroen, *Tanya Jawab Zakat* (Direktorat Pemberdayaan Zakat: Jakarta, 2007), 2.

⁷⁹ M. Quraish Shihab, *Ensiklopedia al-Qur'an* (Lentera Hati: Jakarta, 2007), 1124

⁸⁰ M. Quraish Shihab, *Ensiklopedia al-Qur'an*, 1126.

4. Charity as mentioned in QS ar-Rūm: 39 which confirms that gifts made with the aim of obtaining greater material benefits will not receive rewards from Allah SWT. Conversely, zakāh (alms) given with the aim of gaining the pleasure of Allah, the doer has multiplied his reward;
5. Zakāt means Al-Barakatu (blessing) meaning the group that will receive blessings and be filled with a sense of mercy from Allah, is a group that believes in Allah, and gives guidance to one another with the help of affection, which invites to good and prevents evil, connects the ropes of faith them with Allah, through the intermediary of prayer, and strengthening human relationships by paying zakat.
6. Zakāt means An-Numuw, which means to grow and develop, according to Abu Muhammad Ibnu Qutaibah. This meaning emphasizes that, people who always pay zakat, their wealth (with Allah's permission) will always continue to grow and develop. This is due to the sanctity and blessing of the property for which the zakat obligation has been fulfilled. Of course we have never heard of people who always pay alms sincerely for the sake of Allah, then experience many problems in their wealth and business, be it bankruptcy, destruction, business losses and so on. But on the contrary, they look calm, peaceful, avoid calamity and increase their fortune.⁸¹

"And something usury that you give so that it increases to human property, then usury does not add to human property, then usury does not add to the side of Allah SWT. And what you give is in the

⁸¹ Nasrun Haroen, Tanya Jawab Zakat, 3

form of zakāt which you intend to achieve Allah's pleasure, then that is multiplied people." (Qs. Ar-Rum: 39)

In this verse Allah says about zakāt which was previously preceded by words about usury. With this verse, Allah, the Giver of Rizki, emphasizes that usury will never multiply human wealth, what can actually be multiplied is by paying zakāt.

Zakāt means As-Shalahu (right or good). That is, people who always pay zakāt, their wealth will always be good in the sense that they are not problematic and avoid problems. People who are always struck by misfortune or problems, for example bankruptcy, theft, robbery, disappearance, and so on, may be because they always neglect the zakat which is their obligation and the rights of the poor and other groups that Allah has mentioned in the Qur'an.⁸²

Then zakāt itself means: Some (certain) assets that have been obligated by Allah SWT to be given to people who are entitled to receive them with certain levels, assets and pronunciations, and fulfill the conditions and pillars. So the property or wealth issued by a person is called zakāt. Because the treasure or wealth will clean, purify, tidy up, increase and bring blessings to the owner

2. Philanthropy is not mandatory

Philanthropy is not obligatory to be interpreted as infaq, alms and endowments. Infaq has the meaning Infaq comes from Arabic, namely (anfaqa-yanfiqu-infaaqan) which means issuing or spending wealth. So that infaq can be defined as giving something to another person for an interest ordered by the teachings of Islam. Infaq is a gift in which the amount spent is not determined by Allah and depends on one's level of ability. In the view of Islam, infaq is a sunnah worship. Spending and practicing some of the assets is a very noble thing. Infaq is one of the

⁸² Nasrun Haroen, Tanya Jawab Zakat, 4

most memorable deeds in human life in achieving happiness in life, both in this world and in the hereafter.

Infaq in Islamic teachings is something that has the value of worship for the benefit of the people. The meaning of infaq in its general form is to sacrifice wealth in the way of Allah which can guarantee all human needs according to procedures regulated by law. The obligation to spend is not separated from zakat which is a pillar of Islam, but besides that it contains a necessity to spend in caring for himself and his family. In the care of the people in guaranteeing and helping towards goodness and piety.

In Arabic sadaqah means truth. Someone who does alms is a person who is true to his faith. Alms can also be interpreted as one of the characteristics of the prophets, namely sidiq, which means honest or true. In the context of nature, sidiq means being honest in conveying a matter to the people. Whereas in fiqh muamalah alms is giving part of the property to others voluntarily. Alms can be done materially or non-materially. Materially, charity can be done by giving compensation to orphans, for example with a certain amount of money. Meanwhile, non-materially, it can be in the form of giving a smile to other people we meet. In everyday life, charity is considered to have the same meaning as infaq. However, charity has a broader meaning than infaq. As Muslims, we should do the worship recommended by Allah. All the good that is done sincerely will surely get a reward one day. Worship by way of alms is highly recommended, because by giving alms you can The virtues of giving alms according to BAZNAS are:

1. Alms does not reduce wealth Issuing alms physically will reduce wealth. But Allah will replace it with a reward. It has even been explained in several verses of the Qur'an that every property used for charity will be replaced by Allah.

2. Alms erase human sins is the place to be wrong and forget. This is a word that is spoken when a human makes a mistake. Every human being must have made mistakes, either intentionally or unintentionally. But humans are always reminded to continue to repent and erase their sins. One of the behaviors that can erase sins is alms. Giving alms in broad and narrow times and done sincerely can erase sins.

3. Alms multiply rewards It has been explained that alms do not reduce wealth, instead get rewards. No matter how much alms are issued, Allah will multiply the reward for those who give alms. The last of the non-obligatory forms of philanthropy is waqf. The meaning of waqaf itself means that waqf is a kind of gift whose implementation is carried out by retaining (ownership) of origin (tahbisul ashli), then making the benefits generally accepted. What is meant by tahbisul ashli is to hold the object being donated so that it is not inherited, sold, donated, pawned, rented and the like. Meanwhile, the way to use it is to use it according to the will of the waqf giver (wakif) without reward.⁸³

Through the exposure above. So the form of Islamic philanthropy contained in the interpretation of Buya Hamka and Quraish Shihab in this study includes two forms.

1. Mandatory philanthropy (zakat)
2. Philanthropy is not obligatory (Infaq, Shodaqoh and Waqf)

D. Implementation of Interpretation of Buya Hamka and Quraish Shihab in Eradicating poverty post-covid 19

⁸³ Depertemen Agama RI, *Paradigma Baru Wakaf Di Indonesia*, (Jakarta : Direktorat Pemberdayaan Wakaf, 2007), 1

Before talking about how to put Islamic philanthropy, as described in Buya Hamka and Quraish Shihab's Tafsir of Q.S. al-Hujurat verse 19, into practice to combat post-covid 19 poverty. The author will discuss how the Qur'anic causes of poverty. :

1. Unwilling To Work Hard

The word lazy (kaf-sin-lam) only appears in two verses in the Qur'an (QS. al-Nisa: 142 and al-Taubah: 45), and all of them discuss the nature of the hypocrites who, when they encourage prayer, carry it out in a heavy-handed and lazy manner. In fact, the Qur'an never specifically mentions laziness as a cause of poverty. Allah, however, gives Muslims several instructions in other verses to work and attempt to the best of their abilities in all situations in order to bring about positive improvements. When telling Maryam to give birth to Prophet Isa, this allusion is obvious. Even though Maryam was in a fragile state, she was told to shake the date palm tree so that the ripe fruit could fall. The moral of Maryam's narrative is that even in a poor state, a person should still maximize his or her potential and not lose hope in God's love. In addition, the Koran contains numerous directives that encourage Muslims to work and look for food all over the planet (QS. al-Taubah: 105; QS. al-Mulk: 15).

2. Extravagant and extravagant attitudes

Extravagant and extravagant attitudes can cause the perpetrators to fall into the problem of poverty, therefore in the Qur'an Allah forbids Muslims to be extravagant, squandering wealth, and excessive as the word of Allah in surah al-Isra: 26- 27, and al-'Araf: 31 miserly and reluctant to share

The passages of the Qur'an forbid being stingy and command many people to share and offer alms, such as in al-Isra verse 29 and al-Nahl verse

27. But the Al-Qur'an also contains guidelines for almsgiving, ensuring that it is done fairly and without being excessive or stingy.

وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يَسْرِغُوا بِهَا عَيْنَ غِلٍّ وَلَا ضَلُّوا بِهَا وَلَا يَتَلَوَّاهَا وَلَا يَتَمَنَّوْنَهَا وَلَا يَخْتَفُونَهَا إِلَّا بِمَا هُمْ كَائِمُونَ
وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يَسْرِغُوا بِهَا عَيْنَ غِلٍّ وَلَا ضَلُّوا بِهَا وَلَا يَتَلَوَّاهَا وَلَا يَتَمَنَّوْنَهَا وَلَا يَخْتَفُونَهَا إِلَّا بِمَا هُمْ كَائِمُونَ

And those who, when spending (their wealth), are not wasteful nor (also) frugal, naturally, (even the servants of the Most Compassionate God), (QS. al-Furqan: 67).

3. Greedy In Search of Treasure

Land and the sea are heavily exploited, upsetting the delicate balance in nature that must be preserved. Many people who depend on nature may suffer direct suffering as a result of this environmental devastation, which will also immediately affect their ability to earn as much money. Because of this, the Qur'an forbids extensive exploitation of the environment, which would upset the natural order. The Qur'an explains how human hands have caused harm to the land and the waters.

ظَهَرَ رُسُودُ الْأَرْضِ وَالْبَحْرِ بِمَا كَفَرُوا فِيهَا وَهُمْ يُعْتَدُونَ
ظَهَرَ رُسُودُ الْأَرْضِ وَالْبَحْرِ بِمَا كَفَرُوا فِيهَا وَهُمْ يُعْتَدُونَ
ظَهَرَ رُسُودُ الْأَرْضِ وَالْبَحْرِ بِمَا كَفَرُوا فِيهَا وَهُمْ يُعْتَدُونَ

It has been seen that damage on land and at sea is caused by the actions of human hands, so that Allah may feel for them some of (the results of) their actions, so that they return (to the right path). (QS. al-Rum: 41).

4. Systems and structures that are built in a society that is far from the values of justice and full of discrimination and exploitation.

According to the Qur'an, one of the reasons why poverty has become

such a significant issue for humanity is because people treat one another unfairly and with tyranny. In other words, the system that governs a society that renders an individual or group of individuals incapable of breaking free

from the bonds of poverty is what ultimately causes poverty to emerge. This is seen in various verses of the Qur'an that describe the tales of prior people, particularly the Prophets' struggle against oppressive rulers in every generation.

According to some of the aforementioned explanations, the Qur'an mentions external conditions like natural catastrophes and other calamities as a sort of poverty. It will be simpler for us to comprehend the phenomenon of poverty that is becoming more commonplace around us if we can identify the source of the issue. The cause of Covid 19, which is a part of the external factor shutter, is the source of poverty in this nation.

As explained by previous researchers. during the covid 19 period, the data showed a very significant increase in the poverty rate in Indonesia. So, it really needs to be questioned whether the state's duties have been going well in relation to this situation and condition. In fact, due to Covid 19, many civilians have decided to commit suicide because they cannot live life. For this reason, Indonesia, which is predominantly Muslim, must be capable of taking action. To build or repair and alleviate poverty in Indonesia due to covid -19, the researcher advocates the implementation of Islamic philanthropy as contained in the Interpretations of Buya Hamka and Quraish Shibab related to letter al-Hujurat 19. As in the previous article. There are two forms of philanthropy that can be used as reference material to alleviate poverty in Indonesia. The forms of the two philanthropies are obligatory philanthropy and non-compulsory philanthropy.

By understanding the root of the problem, it will be easier for us to understand the phenomenon of poverty that is increasingly prevalent around us. The roots of poverty in this country are. The root of poverty in this country is due to external turmoil due to Covid 19 which has caused many people to fall into poverty. overall

decline in economic activity. Physical distancing which has an impact on limiting community activities will result in a decrease in aggregate supply and aggregate demand in the economy which has an impact on decreasing the amount of supply and demand. The condition of people who only stay at home (stay at home) will paralyze the production and consumption sectors of society, if production decreases and is followed by a decrease in consumption then what will happen is the economy is paralyzed so that people's welfare decreases. This has an impact on the use of labor which decreases and the purchasing power (consumption) of the people also decreases so that poverty and unemployment increase. The most economically affected group is the lower middle class who work informally.⁸⁴

After knowing with certainty the consequences of poverty that occurs. So the author contributes his thoughts on alleviating poverty through understanding or interpreting Buya Hamka and Quraish Shihab in surah Al Hujurat verse 19 which has been explained in detail in the previous discussion. The conclusion from the interpretation of Buya Hamka and Quraish Shihab is the distribution of assistance to all people who suffer from poverty. Either they ask for it or they don't ask for it. In a situation of increasing poverty that has hit this country due to Covid 19. So you have to take the right steps. The right step that can be given in this research is to maximize the form of philanthropy as a result of the interpretation of Buya Hamka and Quraish Shihab by using a pro-poor income distribution system, encouraging policies on equity and distribution of income that favors the poor.⁸⁵

In implementing this, there are three main instruments that are used as income distribution, namely the rules for applying zakat, infaq and waqf which are included in direct and indirect philanthropy according to the results of the interpretation of Buya Hamka and Quraish Shihab. With the application of zakat, there will be no

⁸⁴ Achmad al-Nidzami Baridzi, "Solusi Ekonomi dan Keuangan Islam dalam Menghadapi Pandemi Covid-19, 23

⁸⁵ Juli Panglima Saragih, "Kebijakan Pengentasan Kemiskinan Di Daerah Istimewah Yogyakarta", 52.

concentration of wealth in a group of people. Zakat also ensures that everyone will receive a minimum life guarantee so that they have the opportunity to get out of poverty. Furthermore, to ensure that wealth does not only circulate among the rich,

The basic concept of philanthropy as a mechanism for redistribution of wealth is the transfer of some of the material assets owned by the rich to be distributed to people who can't afford it and for the common good. This concept shows that zakat, infak, shadaqah and endowments are the main components in the system of alleviating poverty. Furthermore, as in Indonesia, philanthropy itself has been regulated in the Philanthropy Institute or BAZNAZ. So the step that must be taken by philanthropic institutions is to allocate existing funds not only to help the poor in the form of material assistance or clothing. More than that, this philanthropic institution must build a business that is funded using community funds and managed by those affected by Covid 19 to continue their long-term life. consumption, what happens is that the economy is paralyzed so that people's welfare decreases. This has an impact on the use of labor which decreases and the purchasing power (consumption) of the people also decreases so that poverty and unemployment increase. The most economically affected group is the lower middle class who work informally. formal poverty.⁸⁶

⁸⁶ Achmad al-Nidzami Baridzi, "Solusi Ekonomi dan Keuangan Islam dalam Menghadapi Pandemi Covid-19, 23

CHAPTER IV

CONCLUSION AND SUGGESTION

A. Conclusion

The conclusions reached to address the formulation of the issues raised in this study are as follows, based on the findings of the research in the preceding chapters:

1. The views of Buya Hamka and Qurash Shihab distinguish between two types of philanthropy: obligatory and non-obligatory. As for ZISWAF (Zakat, Infaq, Sadaqah, and Waqaf), both are collected there. Distribution is done in an equitable manner. Those who inquire as well as those who do
2. The way Buya Hamka and Quraish Shihab implement the reduction of post-covid 19 poverty is by giving capital to those who cannot afford it, allowing them to participate in economic activity and function as producers in raising revenue. not merely as a present to enhance the capacity to consume daily essentials. Furthermore, Ziswaf can be donated to the community in the form of financial support, which will ultimately give layoff victims jobs in addition to a bite of rice.

B. Sugestion

The author has undertaken a series of presentations on research titled "Islamic Philanthropy: Post-Covid-19 Poverty Alleviation Strategies (Comparative Study of Buya Hamka and Quraish Shihab on sura ad-Dzariyat verse 19)" by using sources from various pieces of already published reference material. The authors believe that there are still numerous flaws and gaps that can be filled by additional research. Particularly when performing methodological research on interpretation, as methodology is the key to understanding the most recent innovations in the interpretation of the Qur'an, particularly works produced in Indonesia

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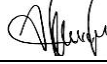

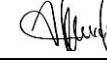

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