

Jurisdiction Of Charity Tradition In Strengthening The Generous Character Of Students Of TPQ Daarul Hamdi Ulujami Jakarta Selatan

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ABSTRACT: As social beings, humans in living life will definitely depend on other humans. Therefore, religion provides teachings to spread love between people, one of which is by giving alms as a form of reflection to create love between people. And to make a person who likes to give or someone who has the character of a donor requires habituation from an early age, because in terms of the character of Helen G. D. it gives an understanding that character is not inherited, but something that is built continuously day by day through thoughts and actions, thoughts for the sake of thought, action after action. As was carried out by TPQ Daarul Hamdi Ulujami South Jakarta, namely Friday charity activities for students every Friday as a reflection of the teachings of the prophet's hadith. It is hoped that students will have high social sensitivity so as to produce philanthropic characters. This research uses descriptive qualitative method. The purpose of this research is to cultivate characters that are in accordance with the values of Islamic teachings.

Keywords: Compassion, character and charity, TPQ Darul Hamdi



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INTRODUCTION

Religion teaches two aspects that are always related, namely vertical and horizontal aspects which are manifested in the form of worship; such as "al-ladzina amanu wa 'amilu as-sholihah" (who believe and do good deeds) or "*aqimu as-shalah wa atu az-zakah*" (establish prayer and pay zakat), etc. The text indicates that a person who claims to believe in Allah and the Last Day will reflect his faith in the form of devotion in the form of worship related to the individual (vertical) or social (horizontal) (Auriol & Platteau, 2017; Hamjah et al., 2022; Hidayah, 2019; Pollack & Pickel, 2007; Said et al., 2014).

In the social aspect, Islam teaches to love one another and care for one another in order to realize quality social life, and this is also one of the goals of Islamic da'wah which has the following characteristics: having a strong faith. People who build peace, reject violence, like to help each other, like to give alms, like to establish friendship and like to learn. Recognition of equality, diversity of citizens, social sensitivity. Communities that have a positive contribution to other human beings have good qualities in the form of high-value civilization (Amal, 2020; Bellamy, 2021; Burde et al., 2015; Fuad et al., 2021; Kabir Hassan et al., 2018; Sitti Mania, 2018).

For this reason, religion introduces and teaches the concept of sharing among others. Many terms taught by religion about sharing include; gifts, grants, warits, zakat, infaq and shodaqoh. All of this will make a complete social human being as stated in the text "wa mimma razaqna hum yunfiqun" (.. and spend some of the sustenance that we bestow upon them).

Therefore, it is necessary to pay attention to humans who like to share with others from an early age. Children need examples and habituation to become human donors. Therefore education becomes a means to form students with character, one of which is a generous character. Quran Education Park is a form of education that takes part in strengthening charitable character education through Friday charity which is usually applied to students on Fridays. So with habituation education to do charity as a form of gratitude and concern among others, it will produce students with one of the characters is a charitable character.

A. Theory Study

The word 'amal is masdar (عمل) the root word of يعمل which means صنع or صنع. مهن means to do, while the word مهن means to serve. In Lisanu al-'arab the word "al-'amalu" is interpreted as "al-mihnatu wa al-fi'lu" which means work and deeds (Lisan al-'arab, 1997: 516). Meanwhile, in the Big Indonesian Dictionary, the word amal means 1. action (good or bad); 2. good deeds that bring rewards (according to Islamic teachings). 3. carried out with the aim of doing good to society or fellow human beings (giving donations, collecting funds to help victims of natural disasters, the disabled, the elderly, orphans, and so on).

The meaning of charity in the KBBI above can be understood that the charity in question is good deeds. Quraish (1997:753) defines good deeds as deeds that are accepted and praised by Allah SWT. Meanwhile, Muhammad al-Ghazali, in *AlMusykilat fi al-Thariq al Hayah al-Islamiyyah*, defines good deeds as "every hard effort sacrificed to serve religion". While al-fi'l is 'amalun mu'rafun muhaddadun, namely actions that are certain and certain. In the Koran, the term 'amal is used in two contexts: positive and negative.

With the meaning above, the charity referred to in Friday charity activities for Daarul Hamdi TPQ students is charity. This means that the charity referred to in this article is a donation given by students every Friday with an unspecified nominal amount of money. Usually what applies today is around two thousand rupiahs to ten thousand rupiahs. Most of the students are two thousand to five thousand rupiah.

1. Definition of Alms

لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

It means :

"There is no good in most of their whispers, except for the whispers of people who order (humans) to give alms, or do ma'ruf, or make peace between people. And whoever does this seeking the pleasure of Allah, then We will give him a great reward." (Qs. an-Nisa : : 114).

The above verse briefly explains the meaning of alms. It can be interpreted that alms means taking some part of the sustenance that is obtained to be given to those who are entitled to receive it, based on sincerity to earn the pleasure of Allah SWT. (Retnowati, 2009:5). In the Big Indonesian Dictionary, the word alms means "donation". The word alms is an absorption word taken from the Arabic "shadaqah" which means true (Yunus, 1990:214)

Alms is a gift that is made spontaneously and voluntarily from a Muslim to another, without any time or amount limits. It can also be interpreted as a gift given by someone as a kindness that only hopes for the pleasure of Allah SWT. Understanding alms in the sense above by the fuqaha (fiqh experts) is called sadaqah at-tatawun (spontaneous and voluntary alms). Scholars also argue that charity can be interpreted as infaq, zakat, and non-material kindness. (Susetya, 2014: 23.)

Some figures argue about the meaning of alms. Muhammad Yunus and Wahbah Zuhaili argue that alms is the giving of wealth to people in need, needy people or parties entitled to receive alms, without compensation and only hoping for the blessing of Allah SWT. Al Juraij said that alms are all gifts, whether in the form of wealth, in the form of attitudes, or in the form of good deeds, in which the gift only hopes for the blessing of Allah SWT. (Isnawati, 2016)

From the above understanding it can be concluded that alms is an activity to give something from a Muslim that is material or non-material in nature to other people (such as: the poor, family relatives, to the mosque, or for jihad fi sabilillah) with a sincere heart and aims only to get the pleasure of Allah SWT.

2. Alms Command Proposal

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفْعَةَ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

It means :

"O you who believe, spend (in the way of Allah) some of the sustenance that We have given you before the day comes when there is no more buying and selling and no more intercession. And those who disbelieve are the wrongdoers." (Qs. al-Baqarah: 254).

The arguments above are an order for every Muslim to give alms, and also an affirmation of the importance of alms in Islam. The command to give alms is not only for wealth, but also for joints too. Rich people with their advantages are required to give alms in two ways, material and non-material. As for people who are less fortunate, they can give alms with the alternatives that have been taught by Rasulullah SAW. Thus every Muslim under any circumstances can give alms, rich people do not have to wait for their wealth to multiply and people who are less able do not need to become rich first to give alms.

3. Definition of Character

Ministry of Education (2010: 12), in "Character Education Guide in Junior High Schools". The definition of character according to the Language Center is "innate, heart, soul, personality, character, behavior, personality, nature, character, temperament, character". The character is personality, behavior, nature, character, and character. An individual with good or superior character is someone who tries to do the best for God Almighty, himself, others, the environment,

the nation and the state and the international world in general by optimizing his own potential (knowledge) and accompanied by his awareness, emotions and motivation (his feelings).

Tadkiroatun Musfiroh in Kemendinas (2010: 12), in "Character Education Guide in Junior High Schools", defines character by referring to a series of attitudes (attitudes), behaviors (behaviors), motivations (motivations), and skills (skills). Character comes from the Greek language which means "to mark" or mark and focus on how to apply good values in the form of action or behavior. Tradition in Latin (tradition) means to be passed on, in language it is a habit that develops in society either, which becomes customary, or which is assimilated by traditional or religious rituals. Or in another sense, something that has been done for a long time and is part of the life of a group of people, usually from the same country, culture, time, or religion. Usually this tradition applies from generation to generation either through oral information in the form of stories, or written information in the form of ancient books or also contained in inscriptions. (Muhaimin, 2001:11).

METHOD

This type of research is descriptive qualitative research, namely data collected in the form of words, pictures, not numbers (Danaim. 2002:51). According to Bogdan and Taylor, as cited by Lexy J. Moleong, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior (Moleong. 2000:3). Meanwhile, descriptive research is a form of research aimed at describing or describing existing phenomena, both natural phenomena and human engineering (Moleong. 2000:17).

This study aims to get a clearer, complete, and easier description and information for researchers to conduct observational research. Therefore, the authors determine the research location is the place where the research will be conducted. In this case, the research location is located in the Ulujami village, Pesanggrahan sub-district, South Jakarta.

According to Lofland and Lofland as quoted by Lexy. J. Moleong in his book entitled *Qualitative Research Methodology*, argues that the main data sources in qualitative research are words and actions, the rest is in the form of additional data such as documents and others. In this regard, in this section it is clear that the data is divided into words and actions, written data sources, photographs and statistics (Moleong. 2000: 112). In this study, the primary data sources were articles related to charity, alms and infaq as well as articles related to strengthening character and observations at TPQ Daarul Hamdi Ulujami Pengagrahan, South Jakarta

RESULT AND DISCUSSION

Charity is one of the important teachings in Islam. In Islam, charity has various forms, one of which is infaq and alms. Although these two forms of charity are often used interchangeably, there are actually differences in concept and meaning between the two. Fundamentally, infaq does not have a nisab or measurement for its expenditure, unlike zakat which has a nisab (measurement or provisions for the value of assets to be issued, as well as to whom it must be issued/given). Infak

in Islam is defined as the act of giving property or objects owned as part of worship activities to Allah SWT.

In terms of etymology, infak comes from the word anfaqa which means to spend or spend wealth. According to Shari'a terminology, infaq means spending part of one's assets or income for an interest ordered by Islam (such as: providing for a family, helping funds for orphans, the poor, donating to mosque operations, or helping people affected by disasters).

The legal nature of infaq, according to some opinions, is: First, Fardlu 'Ain, which applies in terms of providing for children, wives and people in their dependents (family); Second, Fardlu Kifayah, which is an obligation for a group of people to carry out the orders of Allah SWT according to the provisions of the Shari'a, but if it has been carried out by someone or several people, this obligation is null and void. For example: filling money into a charity box for the operation and maintenance of a mosque is infaq, not alms. This practice is considered fardlu kifayah, because if no one contributes then the mosque's activities will not work, and this is the responsibility of the community around the mosque, all of them are sinful; Third, Sunnah, namely giving something (material) to anyone without any mandatory provisions or special conditions governing it.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۗ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ
بِأَخْذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۗ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

It means

“O you who believe, spend part of the results of your good efforts and part of what We remove from the earth for you. Do not choose what is bad for you to spend, even though you don't want to take it, except by narrowing your eyes (reluctantly) towards it. Know that Allah is Rich, Most Praised.” (QS. Al-Baqorob: 267).

Meanwhile, charity in Islam is a form of charity aimed at providing benefits or assistance to people in need, either in the form of property, labor or knowledge. Alms is a very familiar word among Muslims. Alms is taken from the Arabic word "shadaqah", derived from the word sidq (sidiq) which means "truth". According to BAZNAS regulation No. 2 of 2016, alms are property or non-equity issued by a person or business entity outside of zakat for the public benefit. Infak is related to material things while alms is not only related to material things but also non-material things. Some scholars argue that obligatory alms is zakat and sunnah alms is infak. (Roman, 2013)

Alms is a practice that is loved by Allah SWT. This is evidenced by the many verses of the Qur'an which mention charity, one of which is in Al-Baqarah verse 271,

“If you show (your) alms, then that is very good. And if you hide it and you give it to poor people, then hiding it is better for you. And Allah will erase from you some of your mistakes, and Allah knows what you do” (Surah Al-Baqarah: 271)

The following are the differences in concepts and meanings between infaq and alms in Islam:

1. Goals and Objectives

Infak is more oriented towards development activities and the development of Muslims. Infak is expected to help build mosques, Islamic schools, Islamic hospitals, and other projects related to the interests of Muslims. While charity is more focused on providing assistance to people in need, such as the poor, orphans and widows.

2. Form of Charity

Infaq refers more to a form of charity in the form of giving possessions or possessions. Infaq can be in the form of zakat, infaq, or sadaqah. While alms can be in the form of assistance in the form of property, labor, or knowledge. Alms can also be in the form of good deeds done to others without cost, such as giving smiles, greetings, and moral support.

3. Interests

Infaq aims to build and develop the interests of Muslims in the social, economic and religious fields. Infaq is also expected to help strengthen solidarity and unity among Muslims. While alms aims to help ease the burden and suffering of people in need, and help meet basic needs such as food, clothing and shelter.

4. The Value of Sincerity

Infaq and alms are both expected to be carried out with full sincerity and without expecting anything in return. However, infaq tends to place more emphasis on the concept of sincerity in charity to obtain blessings and the pleasure of Allah SWT, while alms places more emphasis on the concept of caring and empathy for fellow human beings. (<https://kotayogya.baznas.go.id/payzakat>)

In Islam, doing charity with full sincerity and without expecting anything in return is an action that is highly recommended and has the potential to provide great rewards from Allah SWT. Therefore, both infaq and alms have the same important value and meaning in religious life. In order to become a human being who has the character of a benefactor, whether in the form of giving or giving alms, habituations are needed, as stated by Thomas Lickona in the sense of character: "Character is composed of three interrelated parts, namely: moral knowing (knowledge about morals), moral feeling (feelings/feelings about morals), and moral behavior (moral behavior).

Good character consists of knowledge about goodness (knowing the good), desire for goodness (desiring the good), and doing good (doing the good). In this case, habituation is needed in thought (habits of the mind), and habituation in the heart (habits of the heart), and habituation in action (habits of the action) (Zubaedi, 2011: 13). Likewise with the opinion of Helen G. Douglas, he argued that character is not inherited, but something that is built continuously day by day through thoughts and deeds, thought by thought, action by action (Muhlas Samani, 2011: 8).

Another opinion related to behavior and habits is Zakiah Daradjat, who says that "morals themselves are behaviors that arise from the result of a combination of conscience, thoughts, innate feelings, and habits that unite to form a unitary act of morality that is internalized in the reality of life." daily. From this behavior, moral feelings are born which are contained in humans as nature, so that they are able to distinguish between what is good and what is evil, what is useful and what is useless, what is beautiful and what is bad (Zakiah Daradjat, 1995: 10).

So to instill good behavior in children is to provide good activities as well. Both activities framed in formal education (school), informal (home) or non-formal (outside school and home/community).

Analysis of TPQ Daarul Hamdi's Friday Charitable Activities

The Friday charity practice carried out by TPQ Daarul Hamdi for its students gives a lot of influence in social care, so that the students have a high social sense. By providing material that is light and easy to memorize and becomes part of the curriculum for students that must be memorized. Like the hadith "من لا يرحم لا يرحم" (whoever doesn't love, he won't be loved. (HR. Bukhari-Muslim)), it is hoped that students will have high social sensitivity so as to produce philanthropic characters.

The hadith above is mandatory material for students who must be memorized by using the method of looking at the writing, listening to the teacher's reading, then repeating the reading together and after that they are ordered to repeat the reading one by one. Then the teacher explains to the students the importance of loving each other's creatures of Allah SWT. especially to fellow human beings, to the father and mother parents who have given birth, raised and educated. Another example given to the santri is giving alms is a form of human affection for others. Like; Friday charity activities, giving money to beggars, buskers with parental permission etc.

The teacher explains to the students about the benefits of alms that alms will benefit us not only in this world but also have beneficial values in the afterlife (Heaven). By giving charity we will be close to others, have many friends and will certainly bring ease in living life. In this case the teacher more often uses the *targhib* (exciting) approach. The *targhib* approach is to encourage or motivate oneself to love goodness. (Muhammad Talib, 1996: 96) The word *targhib* comes from *kara raghbah*, which follows the pattern of the word *ta'fil*. The word *raghbah* means love, love for the good, while the word *taghrib* means to encourage or motivate oneself to love goodness. (Muhammad Azmi, 2006: 19)

As stated by Aisyah (4th grade elementary school), one of the TPQ Daarul Hamdi students, that Friday charity activities have an impact on social care, one example is that she always sets aside coins which are used when beggars or buskers come to the house. The understanding shared by Aisyah is that Marwah, a class 1 MI student, "Friday charity activities have become a habit, even when she is not given money for Friday charity activities, she still does them with her own allowance".

CONCLUSION

The teachings of goodness that are poured in the form of activities that are repeated continuously will take root in the soul of the santri, thereby producing students with character. Friday charity activities carried out by TPQ Daarul Hamdi Ulujami Pesanggrahan South Jakarta, in this case, are in the form of alms in the form of money encouraging students to have a sense of social concern, which in this case is framed in the form of Friday charity in the form of alms for students for social purposes, this is also teaches the students that humans are social beings who cannot live except with the help of others.

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