

## The Understanding of Hadith Sadaqah and Its Implementation on Social Empowerment: A Research on Jum'ah Berkah Tradition in Wonogiri Society

*Pemahaman Hadits Sadaqah dan Implementasinya dalam Pemberdayaan Sosial: Kajian atas Tradisi Jum'ah Berkah pada Masyarakat di Wonogiri*

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### Abstract

Gerdu is one of the neighborhoods located in the middle of the Wonogiri sub-district, Wonogiri Regency. Wonogiri has the title as the city of 'abangan'. However, the Gerdu community is enthusiastic in carrying out almsgiving activities on Friday blessing. This raises the question of how the community's understanding is related to the alms hadith (Hadith Sadaqah) and the community's motivations in carrying out almsgiving activities on Friday blessing. This research is a qualitative research using a phenomenological approach. Data analysis technique went through three stages, namely orientation, reduction and selection. The result of this study is that the understanding and implementation of the Gerdu community in the Wonogiri sub-district is carried out correctly and is in accordance with the Hadith. The Gerdu community in Wonogiri sub-district interprets alms as an activity to share their assets with families and people in need. The Gerdu community of Wonogiri sub-district already knows that the law of alms is a sunnah to be implemented, but for the Gerdu community of Wonogiri sub-district who are already accustomed to giving alms, they feel themselves obliged to give alms. While the implementation of the sadaqah hadith in the form of food alms in almsgiving activities on Friday blessings. As for the motivation of the Gerdu community in Wonogiri sub-district, there are two motivations, namely internal motivation and external motivation. The internal motivation is that there is a feeling of happiness when giving alms, a feeling of being stuck when not giving alms, people's beliefs about alms bringing sustenance, giving charity for da'wah bil hal. External motivation includes the availability of property owned, motivated from others, wanting to achieve husnul khotimah, understanding the true nature of property, and making it easier in all affairs.

Keywords: Hadith Sadaqah; Jum'ah Berkah; Gardu Wonogiri; Social Empowerment

### Abstrak

Gerdu merupakan salah satu daerah di tengah wilayah Kecamatan Wonogiri, Kabupaten Wonogiri. Kabupaten Wonogiri memiliki predikat sebagai kota 'abangan'. Namun, masyarakat Gerdu antusias dalam melakukan kegiatan yang berorientasi terhadap pemberdayaan sosial berbasis agama yaitu Sadaqah pada Jumat berkah. Hal ini menimbulkan pertanyaan bagaimana pemahaman masyarakat terkait dengan hadis Sadaqah dan motivasi masyarakat dalam melaksanakan kegiatan Sedekah pada hari Jumat berkah. Penelitian ini adalah penelitian kualitatif menggunakan pendekatan fenomenologis. Teknik analisis Data melalui tiga tahap, yaitu orientasi, reduksi dan seleksi. Hasil penelitian menunjukkan bahwa pemahaman dan implementasi komunitas Gerdu di wilayah kecamatan Wonogiri pada tradisi Jum'ah Berkah memiliki relasi yang sesuai dengan isi kandungan. Komunitas Gerdu di kecamatan Wonogiri memaknai sedekah sebagai kegiatan berbagi aset dengan keluarga dan masyarakat yang membutuhkan. Masyarakat Gerdu sudah tahu bahwa hukum sedekah adalah



sunnah, namun bagi masyarakat Gerdu kecamatan Wonogiri yang memiliki kelebihan harta merasa dirinya wajib bersedekah. Sedangkan pelaksanaan Hadits sadaqah berupa sedekah makanan dalam kegiatan Jumat berkah. Adapun motivasi masyarakat Gerdu di kecamatan Wonogiri ada dua motivasi, yakni motivasi internal dan motivasi eksternal. Motivasi internal adalah ada perasaan bahagia saat bersedekah, perasaan terjebak ketika tidak bersedekah, kepercayaan masyarakat tentang sedekah membawa rezeki, bersedekah untuk dakwah bil hal. Motivasi eksternal meliputi ketersediaan properti yang dimiliki, termotivasi dari orang lain, ingin mencapai husnul khotimah, memahami hakikat barang kepemilikan, dan membuatnya lebih mudah dalam segala urusan.

Kata Kunci: Hadith Sadaqah; Jum'ah Berkah; Gardu Wonogiri; Pemberdayaan Sosial

## Introduction

The Islamic Scholars classify worship in two types; the worships of *Mahdhab* and *Gairu Mahdhab*<sup>1</sup>. The classification philosophically has an impact on the different ways of taking the law between the two. The worship of *Mahdhab* has the character of *taabudi*. These differences will in turn have an impact on the implementation between the two in the lives of Muslims. *Mahdhab* worship is often considered a sacred worship, while *ghairu mahdhab* one is a realm of human creation. However, this kind of division in practice is not always in accordance with the existing concept. Even in some community traditions, *ghairu mahdhab* worship also has a strong dimension of sacredness. One of the *gairu mahdhab* worships having this pattern is alms. Alms are interpreted as a gift from someone sincerely accompanied by the hope of God's reward to the person who is entitled to receive the alms.<sup>2</sup> Alms are not limited by a certain time and amount. They are not the worship determined in *taabudi* way, both in time and amount. In particular communities, they are the worship with *taabudi* value. This can be seen in the *Jum'ah Berkah* tradition in Wonogiri society.

The tradition of *Jum'ah Berkah* (*Jum'at Berkah*) for the people of Wonogiri is a sacred worship. The people of Wonogiri compete in fulfilling or carrying out alms on Friday. This tradition, of course, stems from their understanding on the traditions of almsgiving and the virtues of Friday. Friday is believed and considered a special day. In Komarudin Ibn Mikam's *Rahasia & Keutamaan Hari Jum'at* (Secrets & Virtue of Friday), Ibn Qayyim said "Friday is a *sunnah* day to spend time to worship".<sup>3</sup> On another occasion, he said: "Charity on Friday has a specificity compared to other days".<sup>4</sup> The public's understanding of the Alms *Hadith* affects the implementation of the *hadith* in the daily life of Wonogiri community. The helpful character of Wonogiri

1 Fathurrahman DJamil, *Filsafat Hukum Islam* (Philosophy of Islamic Law) (Jakarta: Logos Wacana Ilmu, 1999).

2 Bagenda Ali, *Jika Sedekah Menjadi Lifestyle* (If Alms Becomes a Lifestyle) (Yogyakarta: CV Budi Utama, 2020), 84..

3 Komarudin Ibnu Mikam, *Rahasia & Keutamaan Hari Jum'at* (Secrets & Virtue of Friday) (Jakarta: Qultum Media, 2007), 42.

4 Ibid., 43.

community supported by the legitimacy of the *Sadaqah Hadith* has resulted in the existing *Jum'ah Berkah* tradition.

The research related to the tradition of alms was conducted by many researcher. However, this research was only limited to the impact and condition of the community without involving religious understanding as the basis for implementing alms. Based on this, the research related to the tradition of alms and understanding the Hadith of alms can be mapped into three tendencies; first, a study that discusses the impact and implications of the alms tradition<sup>5</sup>, *second*, a study that discusses the condition of the society structure in the alms tradition<sup>6</sup>, third, a study that discusses the concept of alms in Islam, both sourced from the Qur'an and Hadith<sup>7</sup>. This research provided

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- 5 Dewi Mariyana, Naan Naan, and Tamami Tamami, "Sedekah Sebagai Kekuatan Spiritual (Studi Kasus Pada Komunitas Yuk Sedekah Bandung) (Alms as Spiritual Strength (Case Study in the Community of Yuk Sedekah Bandung))," *Syifa al-Qulub* 4, no. 1 (July 9, 2019): 9–19, accessed on March 17, 2022, <https://journal.uinsgd.ac.id/index.php/syifa-al-qulub/article/view/5241>; Amira Mittermaier, "Islamic Charity as (Non)Political in Contemporary Egypt," *Islamic Law and Society*, 2020; Mohd Nasir Masroom, Wan Mohd Azam Wan Mohd Yunus, and Miftachul Huda, "Understanding of Significance of Zakat (Islamic Charity) for Psychological Well-Being," *Journal of Critical Reviews*, 2020; Marta Bivand Erdal and Kaja Borchgrevink, "Transnational Islamic Charity as Everyday Rituals," *Global Networks* 17, no. 1 (2017); Kaja Borchgrevink and Marta Bivand Erdal, "With Faith in Development: Organizing Transnational Islamic Charity," *Progress in Development Studies* 17, no. 3 (2017); Amira Mittermaier, "Non-Compassionate Care: A View from an Islamic Charity Organization," *Contemporary Islam* 15, no. 2 (2021).but some of them don't want to give alms. Their reason don't give alms because they wait for rich. Actually the alms doesn't have to wait for to be rich, but is difficult condition also Allah suggests to give the alms. This research is done to know the alms existential in Yuk Sedekah Bandung community. And, to know spiritual value which form giving alms in teh Yuk Sedekah Bandung community. The method is used in this observation is descriptive qualitative, it's the method which describes of gives imagination about event which is observed completely (not only something is looked and suppressed
- 6 Muhammad Rafi, "Living Hadis : Studi Atas Tradisi Sedekah Nasi Bungkus Hari Jumat Oleh Komunitas Sijum Amuntai (Living Hadith: A Study on Friday's Rice Wrapping Alms Tradition by the Sijum Amuntai Community)," *Jurnal Living Hadis* 4, no. 1 (September 2, 2019): 133–158, accessed on March 17, 2022, <http://ejournal.uin-suka.ac.id/ushuluddin/Living/article/view/1647>; Idrus Ruslan, "Religiositas Masyarakat Pesisir: (Studi Atas Tradisi 'Sedekah Laut' Masyarakat Kelurahan Kangkung Kecamatan Bumi Waras Kota Bandar Lampung) (Study of the 'Sedekah Laut' Tradition of the Kangkung Village Community, Bumi Waras Subdistrict, Bandar Lampung City)," *Al-AdYaN* 9, no. 2 (2014); Najib Kailani and Martin Slama, "Accelerating Islamic Charities in Indonesia: Zakat, Sedekah and the Immediacy of Social Media," *South East Asia Research* 28, no. 1 (2020); Borchgrevink and Erdal, "With Faith in Development: Organizing Transnational Islamic Charity"; Kaja Borchgrevink, "NGOization of Islamic Charity: Claiming Legitimacy in Changing Institutional Contexts," *Voluntas* 31, no. 5 (2020).
- 7 Mohammad Zulfakhairi Mokthar, "The Islamic-Based Cash Waqf Behavioural Intention Concept," 2019; "Islamic Perspective of Leadership in Management; Foundation, Traits, and Principles," *International Journal of Management and Accounting* (2020); Saadiyah Binti Syekh Bahmid, "Sedekah Dalam Pandangan Al-Quran (Alms in the View of the Quran)," *Rausyan Fikr* 10, no. 2 (2014); Arzam Arzam, "Membangun Peradaban Zakat Studi Terhadap Ayat, Hadis Dan Regulasi Negara Tentang Zakat, Infaq Dan Sedekah (Building a Zakat Civilization Study of Verses, Hadiths and State Regulations Regarding Zakat, Infaq and Alms)," *Al-Qisthu: Jurnal Kajian Ilmu-ilmu Hukum* 13, no. 2 (2015); Abdul Hakim Bin and Baharudin @ Ismail, "Zakat Dan Sedekah Kepada Bukan Islam: Keharusan Interaksi Menurut Islam (Zakat And Alms To Non-Islamic: An Obligation Of Interaction According To Islam)," in *SEMINAR*, 2016.

a new contribution in the study of the alms tradition related to the understanding of the alms *hadith* and its implementation in the tradition of *jum'ah Berkah*.

The approach in this study used phenomenology. Phenomenology is a systematic discussion of what appears in a phenomenon;<sup>8</sup> in this case, the phenomenon of the Jum'ah Berkah tradition. The procedure for conducting research with a phenomenological approach has six steps that must be taken as follows; *first*, understanding the value of each occurring phenomenon by classifying religious phenomena according to their respective categories; *second*, the researcher conducted interpolation in his personal life, which means that the researcher was asked to participate and mingle in a diversity phenomenon examined to gain experience and a separate understanding of what was being studied; *third*, implementing “*epoche*” which is a term used by Husserl which means delaying judgment and using a neutral point of view; *fourth*, finding schematic relationships from the information collected in order to get a comprehensive understanding of the deepest aspects of religion; *fifth*, carrying out the four stages. Van der Leeuw stated that naturally it would produce a real understanding in accordance with reality and the manifestation of a revelation. *Sixth*, the research using a phenomenological approach could not stand alone but was also related to other approaches in order to maintain the objectivity of the research results.<sup>9</sup> This study used the type of field research with descriptive qualitative method. The data collected by the researcher were in the form of the data from interviews using field notes, personal documents and deepening of research on understanding and implementation of the Alms *Hadith* on *Jum'ah Berkah* at the Environmental Mosque of Gerdu, Giripurwo Village, Wonogiri Sub-District, Wonogiri Regency.

The results of the research data collection were then discussed and analyzed in qualitative-descriptive method. Eko Sugiarto cites the book ‘*Memahami Penelitian Kualitatif*’ (Understanding Qualitative Research) written by Sugiyono who wrote that the qualitative research process can be divided into three stages; *first*, the orientation stage or research description; *second*, the reduction stage or research focus; *third*, the selection stage.<sup>10</sup> At the orientation or description stage, the researcher describes what is seen, heard, felt and asked; in this case, the *Jum'ah Berkah* Alms activity. In the reduction or focus phase, the researcher focused all the information obtained on the problem of understanding and implementing the alms *hadith* in the *Gerdu* community who carried out almsgiving activities on *Jum'ah Berkah*. At the selection stage, the researcher described the focus that had been set into more detail to find

8 Ibid., 18.

9 Ibid., 21.

10 Eko Sugiarto, *Menyusun Proposal Penelitian Kualitatif Skripsi Dan Tesis (Preparing Qualitative Research Proposals for Mini-Thesis and Thesis)* (Yogyakarta: Suaka Media, 2015), 14..

out the motivation of the community to carry out *Jum'ah Berkah* activities by sharing food for the Friday prayer congregation. Then, the data obtained were analyzed using a phenomenological approach. The phenomenological approach was used to reveal what was experienced by the religious adherents, what was felt, said and done and how the experiences were meaningful to them. Therefore, in this case, it was intended that researcher could find out the motivation of the *Gerdu* community who carried out alms activities on *Jum'ah Berkah*.

### The virtue of Alms and Friday in *Hadith* literatures

According to the literal meaning of alms, it is derived from the word *sha-da-qa* which means honest, true, giving sincerely. This illustrates that people who give charity are honest with themselves regarding the advantages given to them. Hence, they give their alms sincerely because they hope for the pleasure from *Allah SWT*. Meanwhile, according to etymology, alms can be interpreted as something issued or carried out by a Muslim from his property or others which aims to get closer to *Allah*. In addition, alms can also be interpreted as a gift from someone sincerely to the other one who is entitled to receive it accompanied by reward and pleasure from *Allah*.<sup>11</sup>

The definition of alms as explained in the *hadith* of the Prophet *Muhammad SAW* fulfills the quality of *Hadith Marfu'*

“ Qutaibah bin Sa'id has told us; Abu 'Awanah has told us; Abu Bakrin bin Abi Syaibah has told us; 'Abbad bin al awwam kilamuha has told us from Abi Malik al 'Asyja'iyy, from Rib'iyyi bin Hirasyin, from Hudaifah, in Hadith Qutaibah from the Prophet SAW said: “all goodness is alms”<sup>12</sup>.

The law of charity is *sunnah*; when it is applied, a reward will be gained; and when it is not applied, it will not be a sin. However, concerning the situation and conditions that resulted in the emergence of several laws of alms, first, alms is obligatory when a person encounters another person who is experiencing hunger that can threaten the safety of his life, while he has wealth or food that is more than what he needs at that time. The law of alms can also become mandatory when someone makes a vow to give alms to a certain person or institution.<sup>13</sup> Second, alms is a *sunnah*, which is *mustahab* (recommended) to submit it in a secret manner. It may be announced with a note that it is not *riya'* or the like which damages the value of

11 Rafi, “Tradisi Sedekah Nasi Bungkus Hari Jum'at Oleh Komunitas Sijum Amuntai (The Tradition of Wrapped Rice on Alms Fridays by the Sijum Amuntai Community),” 144.

12 Muslim bin al-Hajjaj, *Shahih Muslim*, 90, hadis number 1005.

13 Candra Himawan and Neti Suriana, *Sedekah Hidup Berkah Rezeki Melimpah (Alms Blesses Life with Abundant Fortune)* (Yogyakarta: Pustaka Albana, 2013), 26.

the alms. The only reason to be permissible to announce alms is to motivate or inspire others. Third, alms is illegal in a case of someone who gives alms, and it is for sure that the person who will receive the alms will use the alms assets for immoral matters.<sup>14</sup>

One of the types of *Hadith Sadaqah* based on the material is the *hadith* related to giving alms, i.e.:

“Zakariya bin ‘Adiyy has told us; ‘Ubaidullah bin ‘Amru has told us from ‘Abdullah bin Muhammad bin ‘Aqil, from Hamzah bin Shuhaib, from his father said, then he said to ‘Umar: Regarding your saying that I was given a gift even though you have no youth, it is because the Messenger of Allah sallallahu ‘alayhi wa sallam gave me a gift from Abu Yahya, while your saying that I am excessive in giving food is because Rosilullah Shallallahu ‘alaihi wa sallam said: “The best among you are those who feed or the people who feed.”<sup>15</sup>

In addition to material alms, there are also non-material alms, namely giving charity with the things that are easy to do,

“Abbas bin Abdil Azhim Al ‘told us Anbariyy, Nadlr bin Muhammad Al Jurasyi Al Yamamiy told us An, Ikrimah bin Ammar told us, Abu Zuamail has told us from Malik bin Martsad from his father from Abu Dharr, he said; The Prophet sallallaahu ‘alaihi wasallam said: “Your smile at your brother is charity, you do good and forbid evil and charity, you show the way to people who go astray as well as charity, you guide those who have blurred vision as well as charity, remove stones, thorns and other thing,. bones from the road are charity, and you pouring water from your bucket into your brother’s bucket is also charity”<sup>16</sup>.

The quality of the *Hadith* according to Shaykh al Bani is *Sahib. Amar ma’ruf nahi munkar* also includes alms because in realizing *amar ma’ruf nahi munkar* one needs to spend energy, thoughts, time and feelings.<sup>17</sup>

It is recommended to make Friday a day for many worships and congregations. This is in accordance with the meaning of Friday, namely in congregation (gathering). The mention of the word “Friday” specifically shows the privilege and majesty. This can be strengthened by the statement of the Prophet SAW, as follows:<sup>18</sup>

14 Reza Pahlevi Dalimuthe, 100 Kesalahan Dalam Sedekah (100 Mistakes in Alms ) (Jakarta: Agromedia Pustaka, 2010), 5.

15 Ahmad bin Ahmad bin Muhammad bin Hanbal Syaibani, *Musnad Imam Ahmad Bin Hanbal* (Beirut: Al Maktab al Islami, nd), 16.

16 Muhammad bin ‘Isa Tirmidzi, *Jami’ al-Tirmidzi* (Beirut: Dar Ihya al-Turots al-’Arobiy, nd).

17 Himawan and Suriana, *Sedekah Hidup Berkah Rezeki Melimpah (Alms Blesses Life with Abundant Fortune)*, 31.

18 Siti Sopuroh, “Pemahaman Dan Implementasi Hadis-Hadis Keutamaan Hari Jum’at Pada Masyarakat Desa Keraton Suranenggala Cirebon (Understanding and Implementing the Hadiths on the Priority of Friday in the Village Community of Keraton Suranenggala, Cirebon)” (Bachelor Thesis, Semarang, Universitas Islam Negeri Walisongo, 2017), 28

“ Abu Bakr bin Abi Syaibah has told us, Yahya bin Abi Bukair has told us, Zuhair bin Muhammad has told us, from Abdullah bin Muhammad bin Aqil, from ‘ Abdurrahman bin Yazid Al Ansari, from Abi Lubabah bin Abdul Mundzir, said; The Prophet sallallaahu ‘alaihi wassalam said; ‘Friday is the best and the greatest day. In the sight of Allah, it is more important than Eidhul Adha and Eidhul Fitri. On that day there will be five (great) things; on that day Adam was created, on that day he (Adam) was sent down to earth, on that day he (Adam) died, on that day the End of the Day will come. And on that day there will be no angels, sky, earth, wind, mountains and sea except fear because of the majesty of Friday.’<sup>19</sup>

#### Hadith Quality by the status of *rawi* (narrator)

Status of <i>Rawi</i>	Name of <i>Rawi</i>
ثقة حافظ صاحب تصانيف	عبد الله بن محمد بن إبراهيم بن عثمان بن خواستي
ثقة	يحيى بن أبي بكير بن نسر بن أسيد
صدوق حسن الحديث	زهير بن محمد
مقبول	عبد الله بن محمد بن عقيل بن أبي طالب
صحابي صغير	عبد الرحمن بن يزيد بن جارية بن العطف بن ضبيعة بن زيد بن مالك
صحابي	بشير بن عبد المنذر بن الزبير بن زيد بن أمية

From the above *rawis* (narrators), the *hadith* is a *hadith* with the degree that does not reach the *hadith shahih* (authentic) because there are more narrators who are صدوق or trusted. The *hadith* above shows major events in human civilization from the beginning of creation to the end of world life which takes place on Friday. This shows that Friday is a chosen and special day.<sup>20</sup>

## Overview of *Jum'at Berkah* activities

### *History of Jum'at Berkah activities*

From the information that researcher searched, each mosque's *Jum'at Berkah*

19 Ibnu Majah, *Sunan Ibni Majah* (Beirut: Dar al-Fikr, nd), 343, hadis number 1084.

20 Sopuroh, “Pemahaman Dan Implementasi Hadis-Hadis Keutamaan Hari Jum'at Pada Masyarakat Desa Keraton Suranenggala Cirebon (Understanding and Implementing the Hadiths on the Priority of Friday in the Village Community of Keraton Suranenggala, Cirebon),” 33..

activities are different. *First*, at the *As Salam Gerdu* mosque, the *Jum'at Berkah* will be held starting in March 2021. At first, the *Jum'at Berkah* activity was carried out by one of the residents around the *As Salam* mosque, and then over time it was followed by other residents who also lived around the *As Salam* mosque.<sup>21</sup> *Second*, at the *Al Furqon Gerdu* mosque, a *Jum'at Berkah* was held in 2020. It started with the desire of one of the residents who wanted to distribute alms through a *Jum'at Berkah* activity and is still running until now.<sup>22</sup> *Third*, at the *At Taqwa* Mosque, *Gerdu* has held a *Jum'at Berkah* since 2016. At first, the *Jum'at Berkah* activity at the *At Taqwa* mosque was managed by a group of people who accommodated the alms of the local community. Due to the outbreak of the Corona Virus, which was rife and resulted in the Friday prayer being canceled, the Friday almsgiving stopped. That is why now *Jum'at Berkah* alms are no longer well organized. Even so, there are still people who continue to participate in the *Jum'at Berkah* alms activities even though they are not as busy as they used to be. At the *At Taqwa* mosque, there is also a refrigerator that is used to put alms in the form of drinking water.<sup>23</sup> *Fourth*, at the *Al Huda* mosque, *Jum'at Berkah* have been held since 2018 starting from the desire of the people who want to give alms through *Jum'at Berkah* activities from simple alms by giving mineral drinking water to the congregation for Friday prayers.

The term *Jum'at Berkah* is widely used by the people who carry out alms on Friday. Before there was the term *Jum'at Berkah*, one of the *Gerdu* neighborhood mosques (*Al Huda*) had carried out a charity activity called "*Jum'at Berbagi* (Sharing Friday)". Because it was more popular with the term "*Jum'at Berkah*", the term "*Jum'at Berbagi* (Sharing Friday)" is now using the term "*Jum'at Berkah*". According to the information given by *Ta'mir* of the mosque in *Gerdu*, the activity of "*Jum'at Berkah*" was initiated by the wishes of the people, so there is no special program, especially alms on Friday from the mosque.<sup>24</sup>

### ***Forms of Activities***

The most or more *Jum'at Berkah* activities are carried out by the community

21 Mardjono, *Jum'at Berkah dan Pemahaman Sedekah Perspektif Hadis di masjid Lingkungan Gerdu (Jum'at Berkah and Understanding of Alms from a Hadith Perspective at the Gerdu neighborhood mosque)*.

22 Sugiyem, *Jum'at Berkah dan Pemahaman Sedekah Perspektif Hadis di masjid Lingkungan Gerdu (Jum'at Berkah and Understanding of Alms from a Hadith Perspective at the Gerdu neighborhood mosque)*.

23 Silvia, *Jum'at Berkah dan Pemahaman Sedekah Perspektif Hadis di masjid Lingkungan Gerdu (Jum'at Berkah and Understanding of Alms from a Hadith Perspective at the Gerdu neighborhood mosque)*.

24 Raudhatul Jannah, *Jum'at Berkah dan Pemahaman Sedekah Perspektif Hadis di masjid Lingkungan Gerdu (Jum'at Berkah and Understanding of Alms from a Hadith Perspective at the Gerdu neighborhood mosque)*, April 29, 2021.



around the *Gerdu* neighborhood mosque starting from simple things such as giving alms to drink to giving alms in the form of food to the congregation of Friday prayers.<sup>25</sup> Because the houses of the donors are close to the mosque, it is easy to find out the activities of the *Jum'at Berkah*. The alms for drinking and eating are only placed on *overhang* of the mosque so that after performing Friday prayers the congregation can take the alms. Anyone is allowed to donate food or drink to the mosque in the *Gerdu* neighborhood. There is no limit on the amount in *Jum'at Berkah* Alms.

The selection of a mosque as a means of giving alms by the *Gerdu* community has several reasons, the researcher summarized it by choosing a mosque because it is more practical and does not have to go around giving alms in the form of food or drink and can include more people to give alms. By placing it on *overhang* of the mosque, the food alms from the community can be consumed directly by the congregation of Friday prayers.

Four out of the five mosques in *Gerdu* carry out almsgiving activities on *Jum'at Berkah*. From the information that the researcher searched, the *Jum'at Berkah* activities of each mosque are different. *First*, at the *As Salam Gerdu* mosque, a *Jum'at Berkah* was held starting in March 2021. At first, the *Jum'at Berkah* activity was carried out by one of the residents around the *As Salam* mosque, and then over time it was followed by other residents who also lived around the *As Salam* mosque.<sup>26</sup> *Second*, at the *Al Furqon Gerdu* mosque, a *Jum'at Berkah* was held in 2020. It started with the desire of one of the residents who wanted to distribute alms through a *Jum'at Berkah* activity and is still running until now.<sup>27</sup> *Third*, the *At Taqwa Gerdu* mosque has held a *Jum'at Berkah* since 2016.<sup>28</sup>

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25 Aisyah, *Jum'at Berkah dan Pemahaman Sedekah Perspektif Hadis di masjid Lingkungan Gerdu (Jum'at Berkah and Understanding of Alms from a Hadith Perspective at the Gerdu neighborhood mosque)*.

26 Sarjo Mardjono, *Jum'at Berkah dan Pemahaman Sedekah Perspektif Hadis di masjid Lingkungan Gerdu (Jum'at Berkah and Understanding of Alms from a Hadith Perspective at the Gerdu neighborhood mosque)*, April 29, 2021.

27 Sugiyem, *Jum'at Berkah dan Pemahaman Sedekah Perspektif Hadis di masjid Lingkungan Gerdu (Jum'at Berkah and Understanding of Alms from a Hadith Perspective at the Gerdu neighborhood mosque)*, April 29, 2021.

28 Anis Silvia, *Jum'at Berkah dan Pemahaman Sedekah Perspektif Hadis di masjid Lingkungan Gerdu (Jum'at Berkah and Understanding of Alms from a Hadith Perspective at the Gerdu neighborhood mosque)*, April 30, 2021.

the mosque, the food alms from the community can be consumed directly by the congregation of Friday prayers.

There are several reasons why the respondents practiced alms giving food at the mosque. First, it was to attract the congregation to regularly pray in congregation in the mosque and the spirit of worship in the mosque. Second, therefore, the food alms can be useful and beneficial for the health of the community in general. Third, because some of the respondents happened to work as food sellers, they also gave food alms.

According to the respondent's information, giving alms makes one useful for others and is able to make oneself humble in life. In addition, giving charity can make the hearts of those who give charity happy.<sup>29</sup> One's happiness can be achieved through continuous efforts in practicing commendable deeds based on awareness and will. Because whoever desires happiness, he must try to continuously cultivate the good qualities that exist in one's soul potentially. Thus, those good qualities will grow and take root actually in the soul.<sup>30</sup>

## **Wonogiri Community's Understanding of the *Hadith* of Alms**

### ***The Law of Alms***

The law of alms is a *sunnah*. For Wonogiri people, because they often carry out alms in their lives, both material and non-material, they oblige themselves to always give alms. Then, in a field or in a narrow situation, they are still *istiqomah* in giving charity.<sup>31</sup> The people of Wonogiri understand that alms is a prioritized *sunnah*. The legal quality of alms is considered the same as other obligatory worships. This is what makes the people of Wonogiri happy to give alms.

### ***The practices that fall into the category of alms***

According to the knowledge of the respondents, giving charity is not only material but also non-material. There are several practices of non-material alms including;

- a) Smiling to others is alms

Smile is one of the deeds of alms. This makes respondents practice smiling as

29 Siti Aisyah, *Jum'at Berkah dan Pemahaman Sedekah Perspektif Hadis di masjid Lingkungan Gerdu (Jum'at Berkah and Understanding of Alms from a Hadith Perspective at the Gerdu neighborhood mosque)*, April 28, 2021.

30 Munir and Wahyu Ilaihi, *Manajemen Dakwah (Da'wah Management)* (Jakarta: Kencana Prenada Media Group, 2006), 29.

31 Silvia, *Jum'at Berkah dan Pemahaman Sedekah Perspektif Hadis di masjid Lingkungan Gerdu (Jum'at Berkah and Understanding of Alms from a Hadith Perspective at the Gerdu neighborhood mosque)*.

alms, for example, saying hello to neighbors.<sup>32</sup> The answers from these respondents are in accordance with the *hadith* of the Prophet SAW related to a person's smile for his brother or other person as alms.

Abbas bin Abdul Azhim Al Anbari has told us, An Nadlr bin Muhammad Al Jurasyi Al Yamami has told us, Ikrimah bin Ammar has told us, Abu Zuamail has told us from Malik bin Martsad from his father from Abu Dharr he said; The Prophet sallallaahu 'alaihi wasallam said: "Your smile at your brother is charity, you do good and forbid evil and charity, you show the way to people who are lost as well as charity, you guide people who have blurred vision as well as charity, get rid of stones, thorns and other things. Bones from the road are charity, and you pour water from your bucket into your brother's bucket as well."<sup>33</sup>

b) Removing stones from the road is charity

.<sup>34</sup> Besides saving other road users, we also get the reward of alms, so in this case it is in accordance with the *hadith* of the Prophet SAW,

Abbas bin Abdul Azhim Al Anbari has told us, An Nadlr bin Muhammad Al Jurasyi Al Yamami has told us, Ikrimah bin Ammar has told us, Abu Zuamail has told us from Malik bin Martsad from his father from Abu Dharr he said; The Prophet sallallaahu 'alaihi wasallam said: "Your smile at your brother is charity, you do good and forbid evil and charity, you show the way to people who are lost as well as charity, you guide people who have blurred vision as well as charity, get rid of stones, thorns and other things. Bones from the road are charity, and you pour water from your bucket into your brother's bucket as well."<sup>35</sup>

### *Adab in Alms*

From the interviews conducted by the researcher, all respondents gave the same answer that alms begins with a sincere intention to get the pleasure of Allah SWT so that alms are not only the shares with others but followed by hoping for the pleasure of Allah SWT. According to the understanding of the language, 'sincere' means clean from the mix. In general, sincerity is the loss of self-worth for everything that is done. A sincere person is a person who does not expect anything more after doing something. Sincerity is a clean motive in doing, just hoping for the pleasure

32 Sugiyem, Jum'at Berkah dan Pemahaman Sedekah Perspektif Hadis di masjid Lingkungan Gerdu (Jum'at Berkah and Understanding of Alms from a Hadith Perspective at the Gerdu neighborhood mosque).

33 Tirmidzi, *Jami' al-Tirmidzi*.

34 Sariani, Jum'at Berkah dan Pemahaman Sedekah Perspektif Hadis di masjid Lingkungan Gerdu (Jum'at Berkah and Understanding of Alms from a Hadith Perspective at the Gerdu neighborhood mosque), April 29, 2021.

35 Tirmidzi, *Jami' al-Tirmidzi*.

of Allah SWT without paying attention to rewards from other than Him.<sup>36</sup>

In the context of alms, sincerity has several meanings; first, sincere in the sense of giving alms in the context of worshiping Allah SWT and not expecting anything in return from Him. Doers of alms never expect a reward from humans, moreover just to get praise or a title as a benefactor. Second, sincerity gives birth to gratitude which is born from understanding and belief that the sustenance and property owned is none other than Allah SWT so that they do not hesitate to donate their assets.<sup>37</sup>

### ***Implementation of the Hadith of Alms***

#### ***1. Hadith of Giving Feeding to others***

From the respondent's information, they have heard the *hadith* related to the recommendation to give alms in the form of food, so they practice this *hadith* by participating in the *Jum'at Berkah* Alms activities at the *Gerdu* neighborhood mosque. This is in line with the *hadith* of the Prophet SAW, which means

Zakariya bin 'Adi has told us, 'Ubaidullah bin 'Amru has told us from 'Abdullah bin Muhammad bin 'Aqil, from Hamzah bin Shuhaib from his father who said then he said to 'Umar: Regarding with your saying that I was given a kuniah even though you have no youth is because the Messenger of Allah sallallahu 'alayhi wa sallam gave me the kuniah of Abu Yahya, while your saying that I am excessive in giving food is because the Messenger of Allah sallallahu 'alayhi wa sallam said: "The best among you is the one who feeds or the people who feed."<sup>38</sup>

#### ***2. Background of carrying out alms by giving food***

There are several reasons why the respondents practiced alms by giving food at the mosque. First, it was to attract the congregation to regularly pray in congregation in the mosque and the spirit of worship in the mosque. Second, consequently, the food alms can be useful and beneficial for the health of the community in general. Third, because some the respondents happened to work as food sellers, they also gave food alms.

#### ***3. Changes in Social Life***

According to the respondent's information, giving alms makes oneself useful for others and is able to make oneself humble in living life. In addition, giving charity can make the hearts of those who give charity happy.<sup>39</sup> One's happiness can

36 Muhammad Fathurrohman, *Prinsip Dan Tahapan Pendidikan Islam Kajian Telaah Tafsir Alquran (Principles and Stages of Islamic Education Study of Tafsir Al-Quran)* (Yogyakarta: Garudhawaca, 2017), 4.

37 Himawan and Suriana, *Sedekah Hidup Berkah Rezeki Melimpah (Alms Blessing Life with Abundant Fortune)*, 28.

38 Syaibani, *Musnad Imam Ahmad Bin Hanbal*, 16.

39 Aisyah, *Jum'at Berkah dan Pemahaman Sedekah Perspektif Hadis di masjid Lingkungan Gerdu (Jum'at Berkah and Understanding of Alms from a Hadith Perspective at the Gerdu*

be achieved through continuous efforts in practicing commendable deeds based on awareness and will. Because whoever desires happiness, he must try to continuously cultivate the good qualities that exist in one's soul potentially. Thus, those good qualities will grow and take root actually in the soul.<sup>40</sup>

From the experience felt by the respondents, alms did not reduce wealth. They did not experience a significant deficiency in meeting the necessities of life. They even got sustenance from Allah from unexpected directions.<sup>41</sup> This is in accordance with the *hadith* of the Prophet SAW, which means:

“Yahya bin Ayyub and Qutaibah and Ibn H told me ujr said that Ismail and Ibn Ja'far had told us, from 'Alai from his father from Abi Hurairah ra, from the Messenger of Allah. said; ‘There will not be a decrease in wealth because of alms. Allah does not add to a servant because of his forgiveness except glory and no one is humble to Allah that He will raise him (degrees).”<sup>42</sup>

## **The Privilege of Friday according to the Gerdu Community**

### ***Friday is a Good day***

The answers from the respondents related to Friday implied that Friday is a good day among other days, but that does not mean that days other than Friday are not good. Therefore, based on this belief, the respondents were competing to do good on Friday by giving charity. Then, in this case, it is in accordance with the *hadith* of the Prophet SAW, which means:

“ Abu Bakr bin Abi Syaibah has told us, Yahya bin Abi Bukair told us, Zuhair bin Muhammad told us, from Abdullah bin Muhammad bin Aqil, from ‘ Abdurrahman bin Yazid Al Ansari, from Abi Lubabah bin Abdul Mundzir, said; The Prophet sallallaahu ‘alaihi wassalam said; ‘Friday is the best and the greatest day. In the sight of Allah it is more important than Eidhul Adha and Eidhul Fitri. On that day, there will be five (great) things; on that day Adam was created, on that day he (Adam) was sent down to earth, on that day he (Adam) died, on that day the End of the Day will come. And on that day, the angels, the sky, the earth, the wind, the mountains and the sea are afraid because of the majesty of Friday.”<sup>43</sup>

### ***Mustajab day to pray***

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neighborhood mosque).

40 Munir and Ilaihi, Manajemen Dakwah (Da'wah Management), 29..

41 Sukeni, Jum'at Berkah dan Pemahaman Sedekah Perspektif Hadis di masjid Lingkungan Gerdu (Jum'at Berkah and Understanding of Alms from a Hadith Perspective at the Gerdu neighborhood mosque), n.d.

42 Muslim bin al-Hajjaj, *Shabih Muslim*, 181, hadis number 2588.

43 *Sunan Ibni Majah*, 343, hadis number 1084.

In addition, according to respondents, Friday is an efficacious day to pray, so the hope of the respondents to carry out almsgiving activities on *Jum'at Berkah* is that their prayers can be answered. This is in accordance with the *hadith* of the Prophet SAW, which means:

“Yahya bin Yahya has told us and said that he had heard from Malik and Qutaibah bin Sa'id had told from Malik bin Anas from Abi Ziyad from al A'raji from Abu Hurairah ra, the Messenger of Allah (PBUH) actually mentioned Friday, so he said; 'In it there is a time, when a Muslim finds that time and then prays for goodness to Allah, Allah will grant his request.’”<sup>44</sup>

### ***Sin Forgiveness***

From the respondent's statement, the other virtue of Friday is the forgiveness of sins from one Friday to next Friday. The respondents hoped that by giving alms on Friday they can get forgiveness from Allah SWT from Friday to the next Friday. This is in line with the *hadith* of the Prophet SAW, which means:

“Yahya bin Ayyu and Qutaibah bin Sa'id and Ali bin Hujr had told us all from Ismail, Ibn Ayyub said, Ismail bin Ja'far had told us, al-Ala' bin Abdurrahman bin Ya'qub, former slave of al-Huraqah, had told me, from his father from Abu Hurairah that Rasulullah shallallahu 'alaihi wasallam said: “The five daily prayers and the Friday prayers to the next Friday are an expiation for sins between them as long as they do not commit major sins.”<sup>45</sup>

## **Internal and External Motivation of the Wonogiri Community in carrying out the tradition of *Jum'at Berkah*.**

In this study, the researcher found several people's motivations in the implementation of the *Jum'at Berkah*. These motivations were based on two motivations; internal and external motivations.

### ***Internal Motivation***

#### **1. Feelings of Happiness when Giving Alms**

Internal motivation is an impulse that arises from within the human being. According to Raudhatul Jannah, the experience experienced by the respondent is that when giving alms a feeling of happiness arises so that the respondents always carried out alms through *Jum'at Berkah* activities in the *Gerdu* mosque.<sup>46</sup>

#### **2. The unpleasant feeling when not giving alms**

<sup>44</sup> Muslim bin al-Hajjaj, *Shahih Muslim*, 6, hadis number 802.

<sup>45</sup> Ibid., 175, hadis number 233.

<sup>46</sup> Jannah, *Jum'at Berkah dan Pemahaman Sedekah Perspektif Hadis di masjid Lingkungan Gerdu (Jum'at Berkah and Understanding of Alms from a Hadith Perspective at the Gerdu neighborhood mosque)*.

According to Anis Silvia, the internal urge that makes us always give alms is the feeling “like something is missing” when we do not give alms. The meaning of “like something is missing” is a feeling of restlessness or an inner urge to do something so that feelings can calm down.<sup>47</sup>

### 3. The Respondents’ belief that alms may bring fortune

According to Siti Aisyah, due to the habit of giving alms in our, giving alms becomes obligatory to do, in both narrow and spacious circumstances. The respondents believed that giving charity will bring fortune from unexpected directions.<sup>48</sup> In this case, it is in accordance with the *hadith* of the Prophet SAW, which means:

“Ubaidullah bin Abdi Karim has told us, Hisham bin Kholid has told us, Khalid bin Yazid has told us, Abu Hatim has told us, Hisham bin Kholid has told us, Khalid bin Yazid bin Abi Malik has told us, from his father, from Anas bin Malik, said; said Rasulullah SAW; ‘A man enters Paradise, he sees on his door that is written, Charity is repaid ten times and debt is eighteen.’<sup>49</sup>

### 4. Alms as a Means of *Da’wah bil hal*

According to Sukeni, the motivation for giving charity on *Jum’at Berkah* is to make neighbors or the wider community motivated to take part in alms activities. There were those who made food individually, and some others in groups. It means that they contributed money to cook food is *Jum’at Berkah* charity. From this information, it can be said that the motivation has the value of Islamic *da’wah*.<sup>50</sup>

#### ***External Motivation***

External motivation is an impulse that arises from out of the human being. The external impulses that make people carry out alms through *Jum’at Berkah* activities include: ***First***, Property Availability. The answers from the respondents: “if we have more money or assets, we will spend more alms than usual. But if the finances do not allow for more charity, we adjust to existing finances<sup>51</sup>. Because the most important charity is for the family, it is ensured that the family’s needs have been met first before

47 Silvia, *Jum’at Berkah dan Pemahaman Sedekah Perspektif Hadis di masjid Lingkungan Gerdu (Jum’at Berkah and Understanding of Alms from a Hadith Perspective at the Gerdu neighborhood mosque)*.

48 Aisyah, *Jum’at Berkah dan Pemahaman Sedekah Perspektif Hadis di masjid Lingkungan Gerdu (Jum’at Berkah and Understanding of Alms from a Hadith Perspective at the Gerdu neighborhood mosque)*.

49 *Sunan Ibnu Majah*, 812, hadis number 2431.

50 Jannah, *Jum’at Berkah dan Pemahaman Sedekah Perspektif Hadis di masjid Lingkungan Gerdu (Jum’at Berkah and Understanding of Alms from a Hadith Perspective at the Gerdu neighborhood mosque)*.

51 Silvia, *Jum’at Berkah dan Pemahaman Sedekah Perspektif Hadis di masjid Lingkungan Gerdu (Jum’at Berkah and Understanding of Alms from a Hadith Perspective at the Gerdu neighborhood mosque)*

given to others. **Second**, Motivated by others, From the mosques in *Gerdu*, Wonogiri Sub-District, all of them had carried out alms activities on *Jum'at Berkah*. *The Gerdu community always gave alms in almsgiving activities on Jum'at Berkah* by giving food alms. From this phenomenon, Sugiyem was motivated to start almsgiving activities on *Jum'at Berkah*. **Third**, The Desire to reach *Husnul Khotimah*, From the results of the interview, by giving charity, the hope was that one day when they died, they can be in a state of *husnul khotimah* (a good ending).<sup>52</sup> **Fourth**, Understanding the Real Essence of Treasures. According to Siti Aisyah, our real wealth is the treasure that we give to others. All property owned later in the hereafter will be held accountable so that it makes us always give alms wherever and whenever.<sup>53</sup> **Fifth**, Ease in all matters. With *istiqomah* in giving alms, the respondents hoped that the alms will become *wasilah* in the hereafter, and Allah will make things easier for us in this world and in the hereafter.

## Conclusion

From the description above, it can be concluded that the understanding and implementation of the Hadith of Alms among the Gerdu neighborhood residents, Giripurwo Village, Wonogiri Sub-District, Wonogiri Regency, show that Alms is an activity of sharing assets that have been owned by someone where the property is given by the family, which is more important, then given to people in need. Alms is one of the practices in Islam that is recommended by the Prophet SAW which is *sunnah* to do. However, for the people who are used to giving charity, it makes themselves obliged to give charity. Gerdu society of Wonogiri Sub-District believed that Friday is a good day, an efficacious day for prayer, and a day for forgiveness of sins.

The reason of the Gerdu people carrying out alms by giving food on *Jum'at Berkah* activities was because food alms may benefit the human body and it can include more people to be given. In addition, giving alms at the mosque could save time and energy. There were two motivations of the Gerdu community in carrying out *Jum'at Berkah* activities in the Gerdu Environment, Giripurwo Village, Wonogiri Sub-District, Wonogiri Regency, in the implementation of alms that influence people to always give alms. They were internal and external motivations. The internal motivation was influenced by, first, the feeling of happiness when they had given alms, and the second one was the feeling of being stuck when they did not give alms. The third influence was the belief in the community that giving charity can bring sustenance from unexpected directions, and the fourth one was that by carrying out

52 Ibid.

53 Aisyah, *Jum'at Berkah dan Pemahaman Sedekah Perspektif Hadis di masjid Lingkungan Gerdu (Jum'at Berkah and Understanding of Alms from a Hadith Perspective at the Gerdu neighborhood mosque)*.



alms in alms activities on *Jum'at Berkah* may motivate other people to participate in the alms activities of *Jum'at Berkah*. The external motivation was influenced by, firstly, the financial situation of the respondents. Second, they were motivated by other people who had performed alms in the previous Friday. Third, by giving charity, the people hoped that one day they can be *husnul khotimah*. Fourth, the people's understanding of the real property owned is the property that is donated in the way of Allah SWT. Fifth, with alms, it was expected to facilitate or help others so that their affairs were also facilitated by Allah in the world and in the afterlife.

### **Supplementary Materials**

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analysed from library research can be found in the whole data references )

### **Acknowledgements**

#### **Authors' contributions**

All listed authors contributed to this article. G.K wrote the original draft, reviewed and edited it, wrote the formal analysis, compiled the resources, conceptualised the study, and managed the project administration. I.H was responsible for the methodology and validation and also supervised the project

### **Data availability statement**

Data sharing is not applicable to this article as no new data were created or analysed in this study.

### **Conflict of interests**

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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