

Miss Implementation of Philanthropic Institutions by Reviewing The Prophet's Hadith

Ni'matuz Zuhrah,^{1✉} Muhammad Azwar²
IAIN Kendari

DOI: 10.31332/ijtk.v3i2.32

Corresponding author:
[nimatuzzuhrah@iainkendari.ac.id]

Article Info

Keywords:
Miss implementation;
Philanthropic institutions;
Hadith of the prophet.

Abstract

This study is crucial to see the reality of some philanthropic institutions that use religion to carry out their activities. There is many cases misused public funds, how the Prophet carried out philanthropic activities is important to review. This study uses a qualitative method, namely qualitative research using text as study material. The data source for this study is primary data from philanthropic institutions and hadith which discuss philanthropy and secondary the statements from scholars and experts on philanthropic activities. The data collection method was carried out by gathering information about philanthropic institutions in Indonesia and hadiths that relate to philanthropy. Data processing was carried out by elaborating with a multidisciplinary approach through linguistic, psychological, hadith science, and Syariah approaches. The findings of this study indicate that the collection and management of funds, philanthropic activities today are different from philanthropic activities during the Prophet's times and companions. Philanthropy is an activity that has a parallel goal with Islamic law. Then needs to be emphasized that many philanthropic institutions actively collect donations from society must have a legal basis and be supervised by a competent supervisory agency.

1. INTRODUCTION

Philanthropic activities were expected to be a breath of fresh air for people who need become something that donors are worried about and avoid it. The community's evaluation of philanthropic activities and institutions began to shift as their trust diminished. The friction of people's perceptions about philanthropic activities and institutions is not without reason. There are at least three basic reasons why some people are starting to show interest in philanthropic activities carried out by philanthropic institutions. First, there is no transparency about distribution of aid funds that collected from the community. Second, public possibility refers to use of philanthropic funds to finance acts of terrorism. Third, public disappointed with philanthropic institutions that used it for personal gain as revealed by the police (nasional.kompas.com accessed on December 10, 2022).

The disclosure of misuse cases public funds by philanthropic institutions has reduced public trust in the management of funds. In a news had submitted by the police, there are at least two cases involving philanthropic institutions in Indonesia. The first case is the misuse of public funds by philanthropic institutions to finance acts of terrorism (detik.com accessed on December 10, 2022) This case was strongest in the media after the siege of terrorism headquarters and it was found that aid funds from society in Indonesia reached them. The

second case is discovery misuse of public funds by a philanthropic institution which was charged with money laundering (nasional.kompas.com accessed on December 10, 2022) The findings of these two cases are very unfortunate for the community because philanthropic institutions often use assistance to the poor, orphans, and war victims as the reason for their activities to collect public funds.

2. METHODS

The object of study in this paper is the activities of philanthropic institutions and their comparison with the philanthropic activities carried out during the Prophet's times and companions. The determination of philanthropic activity as an object of study is based on the many forms of philanthropic activity, some of which have exploitative nuances and some that misuse funds have been collected from society to personal or group interests. This study is qualitative that uses text as its study material. Starting from a case of misuse public funds carried out by a philanthropic institution, the object of study is the activities of philanthropic institutions and their comparison with philanthropic activities during the Prophet's time Muhammad.

The data obtained in this study were from primary and secondary data. The primary data is profile of Indonesian philanthropic institutions which are displayed through the institution's official status on internet. Primary data also was from hadith which explained philanthropic activities during the Prophet's time Muhammad and Companions. Secondary data from quotes or statement of experts and society about philanthropic institutions that accessed through online news sites. The next source of secondary data was information from scholars regarding philanthropic activities during the Prophet's time Muhammad. The data collection process is carried out by collecting various sources and making quotations either directly or indirectly. The data that has been collected from group based on the discussion being studied.

In the data analysis, there are three stages carried out, such as data reduction, data verification, and data display. The first step is data reduction process intended to select the data to be used, simplify the data that has been found, and remove data that is not needed. This data reduction process is very much needed in data analysis. It is because the data collected is not always in accordance with the research conducted, so the data reduction process is something that must be done. In this paper, the data reduction process is carried out by selecting data related to philanthropic activities, both those originating from philanthropic institutions, the results of interviews with experts found on news portals, and hadiths that discuss philanthropic activities.

The second step of data analysis is verification process. This step is selecting data that has been collected from reduction process. The verification process becomes important to determine which data will be used as the basis for research. The verification process in this study was carried out by selecting data from reduction results, either in the form of interview results, data from philanthropic institutions, or data from hadiths about philanthropy that had been collected. The third step is data display which is the final step in the data analysis process. The data that has been collected and selected would presented in accordance with the discussion being studied. In this paper, data on selected philanthropy is presenting so that it becomes a strong foundation for the research.

3. RESULT AND DISCUSSION

Results

A. Studies on Philanthropic Institutions in Indonesia

1) Definition and Basis for the Establishment of Indonesian

Philanthropy in the Indonesian Dictionary comes from Greek, *Philos* which means to love, and *Anthropos* which means human (The Big Indonesian Dictionary Compilation Team, 2008). So, it can be understood that philanthropy is an activity of assisting others as a form of concern and love for fellow human beings.

In its development, philanthropic activities are not only focused on assisting the poor, orphans, and other disadvantaged people, but have reached a larger sector. Philanthropic activities also reach the areas of community economic empowerment, women empowerment, providing anti-corruption education, providing education and advocacy to workers, and others. The widening reach of this philanthropic institution differentiates it from charity activities which are usually only in the form of providing direct assistance to people in need. Philanthropic institutions in their activities prioritize structural, institutional, and settlement of welfare problems.

Philanthropic institutions in Indonesia were established based on three basic factors that cause the establishment of philanthropic institutions. First, appreciating, loving, and helping fellow human beings is the instinct and identity of every person as a social being. Second, the uneven development and social capabilities of society in Indonesia. This has made some people already have a very well-established life, but some others are still far from being established. Third, it is difficult to manage community assistance and distribute it even if it is only done by individuals (filantropi.or.id accessed on December 9, 2022). The fact that individuals can't improve the welfare of society and reduce the burden on their social life, the establishment of philanthropic institutions is a necessity that must be realized.

2) Philanthropic Institutions in Indonesia

The official data regarding the number of institutions that have joined Philanthropy Indonesia records that there are at least 127 institutions and organizations that have joined there. In addition to this data, it is believed that there are still many institutions engaged in philanthropy that do not register their institutions but operate independently. Philanthropic institutions in Indonesia also collaborate with various partners, such as offices, companies, etc.

It is recorded that more than 115 partners have joined in philanthropic activities at Indonesian Philanthropy. The large number of institutions joining in philanthropic activities shows that the public interest in helping others is still grow up and evenly distributed in all circles. On its official website, Indonesian Philanthropy records at least more than 1,200 participants who play an active role in philanthropic activities. This is a breath of fresh air for the sustainability of institutions engaged in philanthropy (filantropi.or.id accessed on December 9, 2022)

3) The Spread of Philanthropic Institutions in Indonesia

Organizations engaged in philanthropy are spread throughout Indonesia. Philanthropic institutions that raise funds for the community are easy to find in every region. Many factors support the rapid spread of philanthropic institutions in Indonesia. There are at least 3 main factors that support the spread of philanthropic institutions in Indonesia. First, the characteristics of Indonesian people have a culture of helping each other. This culture strongly supports the birth of philanthropic institutions in various regions.

Second, economic growth has not been evenly distributed in almost all regions in Indonesia. The existence of social inequality and the unequal financial capacity of the community means that many citizens are still below the poverty line. This factor has led to many philanthropic institutions being established to help ease the burden on society. Third, the religious factor, which is religion in Indonesia contributes greatly to philanthropic activities. All religions spread across Indonesia recommend trying to earn sustenance and setting aside some of it to be given to society in need. In Islam, it is explained that in the assets owned, there are things for the poor that must be fulfilled (Departemen Agama, 2012). These three factors make philanthropic activities and institutions engaged in philanthropic activities spread and develop throughout Indonesia.

4) Field Activities of Philanthropic Institutions in Indonesia

Philanthropic institutions in Indonesia were established to reduce social inequality and help people's lives. Philanthropic institutions in Indonesia do not only provide direct assistance to the community. Assisting the community is also carried out through the activity of providing

entrepreneurial provisions to the community so that the community is not always positioned as a beneficiary of assistance. However, it is part of the community's social capacity-building activities (filantropi.or.id accessed on December 9, 2022).

B. Community Response to Philanthropic Activities.

Philanthropic activities that are carried out openly campaigned on social media and television certainly be easily accessed by the public. The development of philanthropic activities, whether it is success in distributing aid, establishing humanitarian institutions, and posts, or the misuse of public funds by irresponsible institutions, has certainly received various responses from society. Broadly speaking, community responses to philanthropic activities can be divided into three categories. Some people care about and support the activities of philanthropic institutions, some others are starting to doubt the activities of philanthropic institutions, and some of them do not care about the activities of philanthropic institutions.

The response about believing in philanthropic institutions was conveyed by a social observer from the University of Indonesia, Rissalwan Handy Lubis. He stated that the existence of misuse of public funds allegedly committed by a fund-raising institution whose case is currently being investigated by government will not greatly affect the public's interest in taking philanthropic actions. Based on his observations, society would continue to donate their assistance through other philanthropic institutions, or to the National Amil Zakat Agency (BazNas) (republika.co.id accessed on December 9, 2012).

A different assessment was conveyed by the Special Staff of the Minister Social Affairs Faozan Amar, according to him, cases of misuse of public assistance funds allegedly committed by a philanthropic institution would undermine public trust in philanthropic institutions. Fauzan also said that the community would prefer to distribute their assistance to those in need rather than giving it to philanthropic institutions, as reported by the national news portal (sindonews.com accessed on December 9, 2022).

According to Muhammadiyah University Yogyakarta Sociologist, Dr. Zuly Qodir, M.Ag, cases of misuse of public donations which were allegedly committed by a philanthropic institution would not have a major impact on society. According to him, character of Indonesian people is compassionate and generous, so sometimes they don't care whether the funds they donate will reach the recipient or not. (regional.kompas.com). Based on various kinds of responses regarding the alleged misuse of funds by philanthropic institutions, KH. Ma'ruf Amin also emphasized to all philanthropic institutions that manage public funds to prioritize transparency in budget management. He also advised that community fund managers be provided with training and certification, so that they are more professional in their work (nasional.kompas.com accessed on December 9, 2022).

C. Philanthropic Activities during the Prophet's time Muhammad

1. Supporting Factors for Philanthropic Activities during the Prophet's time

Philanthropic activities were known long before the Prophet Muhammad was sent. Arab society is familiar with philanthropic activities, and it has become entrenched in their lives. Let's viewed from a historical perspective, it can be concluded that there are at least two reasons why philanthropic activities are well-known among Arabs. First, the Arabs are known as a generous nation and love to entertain guests. In recorded history, Arab nobles often competed to entertain pilgrims who came to perform the pilgrimage. This is as stated in the Qur'an, Surah Al-Taubah verse 19 (Religion Department, 2012). Entertaining guests is not just a philanthropic activity for them, but also a place for competition between the heads of Arab tribes. Second, the Arab nation is known as Ahlu zimmah, that is, a nation that cares for its family. The economic burden of a family is an economic burden for their extended family, so philanthropic activities are very common, especially among large Arab families.

2. Philanthropy in Sharia Review

Philanthropy activities are much in line with the principles of any religion to help solve social welfare problems, especially Islam. In Islam, one of the most important principles is helping each other and lightening the burdens of others. The purpose of being religious is not only to know God and worship Him. There is also another purpose of the presence of religion, namely to improve human life, and build good relations among adherents of religions and also between adherents of religions. Philanthropic activities according to Syariah can be seen from two sources. The first source is the Qur'an and the second source is the hadith of the Prophet Muhammad.

a) Philanthropy by Reviewing of the Qur'an.

The primary source of Islamic teachings is the Qur'an, which one can understand religion and find answers of religious problems. Philanthropy is an activity that is in line with the guidance of the Qur'an. In the Qur'an, many verses suggest individuals or groups of people to help ease the burden on others.

In surah al-Maidah, the second verse, Allah swt. said which means: *And help each other in good and don't help each other in bad* (Religion Department, 2012). In another verse, in surah al-Hasyr, verse 9 is explained in more detail about philanthropic activities which were exemplified directly by the companions of prophet. Allah SWT said:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَخِّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (٩)

Translation: "And those who have occupied the city of Medina and have believed (Anshor) before (the arrival of) them (Emigrants), they (Anshor) 'love' those who emigrated to them (Emigrants). and they (Anshor) have no desire in their hearts for anything that is given to them (Muhajirin); and they prioritize (the emigrants), over themselves, even if they are in trouble. and those who are kept from self-pity, are the lucky people (Religion Department, 2012).

In the verse above it is explained that the people of Medina (Anshor) love, welcome, and offer various kinds of conveniences for their brothers (Emigrants) who come during the migration event. It was even stated that they (the people of Medina) prioritized the needs of their brothers (Muhajirin residents of Mecca) rather than their own needs.

b) Philanthropy in Reviewing the Hadith of the Prophet

Philanthropic practice, when viewed in a review of the Prophet's hadith, there will be many examples that can be found. This is not something strange, considering the prophet Muhammad saw. is a very generous person and always invites anyone to help ease the burden on others. The basic principles of philanthropic practice are also in line with the contents of the hadith of the Prophet Muhammad. If it is reviewed more deeply, it will be found that the principles of philanthropic activities are in line with the recommendations of the Prophet Muhammad. Among these principles are:

1) Generosity

Prophet Muhammad SAW. Is a prophet who is known generously. He felt very sad if any of his people were experiencing difficulties and wanted good for them. The nature of this prophet is enshrined in the Quran in surah al-Taubah verse 128 which means: indeed an apostle has come to you from your descendants, (his nature) feels very sad (severe) for the difficulties you are facing and want you to get good, really love people who (choose) believers (Religion Department, 2012).

In another hadith, there is a statement from a friend which shows how the Prophet was a very generous person. In the history of Imam Bukhari, it is stated that Rasulullah SAW never said 'no' when he was asked." (Muhammad bin Ismail Al-Bukhari, 2008)

2) Caring and Empathy

Caring and empathy are the basis for the birth of philanthropic activities. These two things are also very fundamental core things in Islamic teachings. In many hadiths, the Prophet Muhammad saw. criticizing anyone who does not have/shows empathy for others. Prophet peace be upon him. also makes concern for others a measure of one's faith. Prophet peace be upon him. said which means: By Allah, he does not believe, by Allah he does not believe, by Allah he does not believe, whoever sleeps in his house full and has a lot of food, while his neighbors sleep hungry (Muhammad bin Ismail Al Bukhari at Al Adab Al Mufrad, 2008).

3) The Principle of Benefit.

In the hadith of the Prophet Muhammad, there is an explanation regarding the relationship between generosity and one's chances of getting to heaven. On another occasion, the Prophet explains the miserly nature and the opportunity for the culprit to be put into hell. The Prophet Muhammad saw said in a hadith narrated by Imam al Baihaqi, which means: A generous person is close to Allah, close to heaven, close to fellow human beings, and far from the fires of hell. While people are stingy and miserly, he is far from God, far from heaven, far from humans, and close to the fires of hell. A fool, but generous, is more loved by Allah, than one who is diligent in worship, but is stingy and miserly." (Muhammad bin Salamah Al-Qadi, 1985).

4) Principle of Togetherness and Equality.

Empathy, good relationships, and being able to understand other people's difficulties were used by Rasulullah SAW as a measure of one's faith. In one of his hadiths, the Prophet even likened social life among Muslims to a body, if one part of the body is sick, the others also feel it (Muhammad bin Ismail al Bukhari, 2008).

5) Spread the Benefits to Others

In hadith, the Prophet SAW. again emphasizing that the measure of a person's good and bad does not only depend on the quantity of his worship. The goodness of a person does not only depend on his ritual worship of Allah but the measure of a person's goodness or badness can be judged by how much the person benefits others. In his hadith, the Prophet SAW said: a friend asked Rasulullah SAW "who is the best human being? So the prophet replied: people who benefit others " (Muhammad bin Ismail Al-Bukhari, 2008).

6) Make Other People Happy

Philanthropic principles that are in line with the hadith of the prophet saw. Next is about putting happiness into one's heart. The Prophet made the effort to put happiness into one's heart a part of the best practice. In his hadith, the Prophet SAW. said, which means: the Messenger of Allah was once asked "what practice is the most important"? So he replied: put happiness into the hearts of believers (Sulaiman bin Ahmad Al-Thabrani, 1995).

3. Philanthropy Forms at the Prophet's time Muhammad.

Philanthropic activities have been going on for a long time and are known in all civilizations. In the early days of Islam, philanthropic activities also supported the spread of Islam and became a crucial factor in the establishment of a strong brotherhood among Muslims. The

study on the hadith of the prophet shows that philanthropic activities during the prophet's time were carried out in various ways:

a) Philanthropy from Individuals to Others

Philanthropy done by someone to another person is something that has been commonly witnessed during the Prophet's time Muhammad. Before the arrival of Islam, the people of Mecca were used to entertaining pilgrims who came to the city of Mecca or just serving drinking water for pedestrians.

Their habit of providing assistance to others and providing banquets to visiting guests is a practice of the hadith of the Prophet Muhammad. mentioned in the hadith narrated by Abu Hurairah that the prophet saw. said:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ». رواه البخاري

Translation: From Abu Hurairah said: Rasulullah SAW said: whoever claims to believe in Allah and the Last Day, do not disturb or hurt his neighbors, whoever claims to give Allah and the Last Day, let him glorify his guests, and whoever claims to believe in Allah and the last day, let him say good things or keep silent (Muhammad bin Ismail Al-Bukhari, 2008).

There are many stories about the life of Prophet's companions and their efforts to help ease the burden on other Muslims. One of the stories that can be used as a lesson is the story of Abu Talhah al-Ansari in his attempt to entertain the Messenger of Allah's guests. Imam al-Bukhari narrated from Abu Hurairah, that a man came to the Messenger of Allah and then said: "O Messenger of Allah, we are in trouble." Rasulullah then went to his wives but there he did not find anything. Then he said: "supposedly, a man to entertain this person tonight". Stand up and attack the men from Ansar's friends then say, "I am O Messenger of Allah". The Ansar man then went to his wife and said: "There is a guest of the Messenger of Allah, don't keep anything from him." His wife said: "by Allah, I have no food except for our children". The Ansar man said: "When our children want to eat, then put them to sleep, then you come here and turn off the lights, we will fold our stomachs tonight."

Hearing her husband's order, the wife then did what her husband ordered. The next day, the Ansar man met Rasulullah SAW, he said: "Really Allah was amazed or Allah smiled at the actions of Fulan and Fulanah". So Allah sent down verses: *and they gave priority to (the Muhajirin) over themselves* (HAMKA, 1989). Clerics then stated that it was the story of Abu Talhah in serving his guests that underlies the revelation of the Qur'anic Verse Surah Al-Hashr Verse: 9.

b) Philanthropy from Personal to Community or Institution.

Philanthropy in the form of giving someone to institutions or community groups occurred a lot during the Prophet's time Muhammad. The character to help each other has been attached to friends, both personally and to society or certain institutions. Abu Bakr as-Siddiq is a friend who is known for his piety and generosity. In history, it is stated that Abu Bakr freed many Muslim slaves who were tortured by the Quraysh infidels. One of the slaves freed by Abu Bakr was Bilal bin Rabah. Because of his generosity and sincerity in donating his wealth, Abu Bakr was sheltered by Allah in the Qur'an, namely in surah al-Lail verses 17-21. Allah SWT says:

وَسَيُجَنَّبُهَا الْأَتْقَى الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى
وَلَسَوْفَ يَرْضَى

Translation: (17). *The most pious people (18) will be kept away from it (hell). who spends his wealth (in the way of Allah) to cleanse (himself of miserliness and greed). (19). There is no favor that someone gives him that must be reciprocated, (20). unless (he gives it solely) for seeking the pleasure of his Highest Lord. (21). Indeed, one day he will get satisfaction (receive the reward of his charity)* (Religion Department, 2012).

Ibn Abu Khatim mentioned from Uruwah that Abu Bakr as Siddiq freed seven slaves who were tortured by infidels for defending Allah's religion. Concerning his actions, verse 17 of surah al-Lail was revealed. Not only assisting individuals, Abu Bakr was also recorded as always assisting for jihad purposes, even by giving all of his wealth. Apart from Abu Bakr, the companions of the prophet Ustman bin Affan and Umar bin Khattab always assisted in very large numbers to meet the needs of troops who would wage jihad in the way of Allah.

c) Philanthropy from Institutions to Individuals.

The Prophet Muhammad had taught Islam thoroughly to his companions. They are not only educated as Muslim individuals but also as Muslim community groups. Their concern is not only between individuals but as the Muslim community.

The philanthropic activities that took place during the Prophet's time that are most in line with present-day philanthropic activities are in the form of assistance from institutions or community groups to individuals who are experiencing difficulties. At the Prophet's time, assistance to someone who was experiencing difficulties was not only done by individuals, but also by community groups. In the hadith, it is stated that the Prophet SAW. once told his friends to prepare food to be given to Ja'far's family, because they were getting in a deadly accident. When news of Jafar's death had spread, Rasulullah ﷺ said:

اصْنَعُوا لِآلِ جَعْفَرٍ طَعَامًا فَقَدْ أَتَاهُمْ أَمْرٌ يُشْغِلُهُمْ أَوْ أَتَاهُمْ مَا يُشْغِلُهُمْ

Translation: "Make food for Ja'far family a matter has come to them that preoccupies them." (Abu Isa Al-Tirmidzi, 2000) This hadith shows that a culture of mutual assistance does not only occur on an individual scale but also on an institutional or community scale.

Assisting the Amil zakat institution is also proof that professionally managed philanthropy has been running during the Prophet's time Muhammad. When the Prophet Muhammad died, the leadership of Muslims rested on the shoulders of Abu Bakr, and afterward to Umar bin Khattab, Baitul Mal was managed optimally. Baitul Mal during the Prophet's time and Companions became a very well-managed philanthropic institution.

d) Philanthropy from Community Groups to Other Community Groups.

The last form of philanthropic activity that was practiced during the Prophet's time and companions was the provision of assistance from one institution or community group to another. Islam is a religion that improves everyone, both as individuals and as a community group. Islamic teachings place great emphasis on the importance of maintaining unity and helping each other. Prophet peace be upon him, has shown the formation of identity of Muslims as a community group when he arrived in Medina on his migration journey. The first step that the Prophet saw in his efforts to unite the Muslim community was to make the tribes in Medina who had been at war for hundreds of years united. After uniting as one resident of Medina city, the Prophet saw brought the Ansar group together, namely the natives of Medina city, with the Muhajirin group, namely the residents Mecca city.

It is mentioned in history that the Prophet saw made brothers from Muhajirin and Ansar, so that everyone from Muhajirin group had brothers from Ansar group. In social life, they live by helping each other in world affairs and religion. In the Qur'an Allah SWT. Says about their brotherhood and commendable character. In surah Al-Hasyr verse: 9.

Anas bin Malik radhiyallahu 'anhu stated that 'Abdurrahman bin 'Auf was brother with Prophet Muhammad. with Sa'ad bin Ar-Rabi' Al-Ansari. At that time Sa'ad Al-Ansari had two wives and was known wealthy. Sa'ad bin Ar-Rabi' Al-Ansari then offered 'Abdurrahman bin 'Auf to share in his wife and wealth. Sa'ad offered to divorce the wife that 'Abdurrahman liked so that he could marry after his 'iddah period was over. 'Abdurrahman then replied,

May Allah bless you in your family and wealth. Just show me where the market is. (Muhammad bin Ismail Al-Bukhari, 2008).

This hadith shows that the Prophet SAW. not only brotherhood between two Muslims, even the Prophet saw brotherhood of two groups of Muslims. The brotherhood makes them help each other, not infrequently they even put the interests of their brothers above their interests.

e) The practice of distributing public funds during the Prophet's time.

During the Prophet's time, Philanthropic practices were not only carried out by individuals but also by community groups and distributed by a certain institution called the Baitul Mal. Baitul Mal is a place as well as an institution that serves the primary needs of the community in an area. Abdul Qadim Zalum in his book *Al-Amwal Fi Daulah Khilafah* states that: Baitul Mal is a special institution that handles property received by the state and distributes it to Muslims in need (Abdul Qadim Zallum, 2009).

In the same book, Abdul Qadim states that apart from being a place for collecting and distributing assets, the baitul mal also has an office that is used by workers to record the income and distribution of assets from baitul mal to people in need. In the management and distribution of funds from Baitul Mal, there is a special agency called *al-Muhasabah al-Ammah*. This agency is tasked with overseeing all income, management, and distribution of assets in Baitul Mal, starting from the source to the destination of distribution (Abdul Qadim Zallum, 2009).

Through this description, it is understood that during the Prophet's time and his companions, the practice of philanthropy was well-known and professionally managed, because this was under the guidance of the prophet. The thing that distinguished philanthropic activities at the Prophet's time from today is institutions that manage public funds. During the Prophet's time and his companions, state income and donations from society were managed and accommodated in the Baitul Mal institution. The distribution of funds from society is also carried out and supervised by government. Baitul Mal is a government establishment, run and directly supervised by people who are considered to have the ability to collect and distribute wealth to people in need. At present, most philanthropic institutions are managed by community groups and are not formed by government. The management of philanthropic institutions is regulated independently by the managers of these philanthropic institutions, as well as their distribution so the state's authority in monitoring and distributing them is limited.

4. CONCLUSION

After a description of philanthropic institutions and community fund distribution activities, several conclusions are drawn: Today's philanthropic institutions collect, manage, and distribute public funds independently and are not formed by government. Independent management of public funds increases the possibility misuse of public funds. This is different from philanthropic activities during the Prophet's time Muhammad. The collection, management, and distribution of public funds are carried out by Baitul Mal institution established by government so that public funds can be controlled directly. This study presents an explanation of philanthropic activities forms that occurred at the Prophet's time and a comparison with philanthropic institutions today. This paper is expected to contribute thoughts and insights regarding philanthropic activities. This research only examines philanthropic activities during the Prophet's time and his companions, so it is still possible to study philanthropy from another perspective.

5. ACKNOWLEDGMENTS

The completion of this paper would not have been possible without the support of many people. To my family, wife, and children, as well as friends who always support me, thank you very much.

6. REFERENCES

- Al-Azizi, Abdul Syukur (2021). Abu Bakar as-shiddiq. Yogyakarta: Diva Press.
- Al-Baihaqi, Ahmad bin Husain, (1989). AL-Sunan Al-Shagir. Karaci: Silsilah Mansyurah Lidirasatil Islam.
- Al-Bani, Muhammad Nasiruddin, (1996). Silsilah Ahadis Sahihah, translated by Qodirun Nur. Solo: Pustaka Mantiq.
- Al-Bukhari, Muhammad bin Ismail, Sahih Bukhari (2008). Kahirah: Dar al-Hadis.
- Al-Bukhary, Muhammad bin Ismail (2008). *Al-Adabu AL- Mufrad*, Kahirah: Dar al-Hadis.
- Al-Buty, Muhammad Said Ramadhan (2012). Fiqhus Sîrah an-Nabawiyah. Beirut: Darul Fikr.
- Al-Mubarakfuri, Shafiurrahman Sheikh, (2014). Al_rahîq Al-Makhtum Bahtsun fi Sirati Al-Nabawiyah Ala Shahabiha Afdalu Al-Shalati wa Al- Salam, translated by Agus Suwandi by title Ar-Rahiq Al-Makhtum. Jakarta Timur: Ummul Qura.
- Al-Naisaburi, Muslim bin Hajjaj, (2006). Sahih Muslim. Riyadh: Dar Tiba Linasyri wa Tauzi'.
- Al-Naisabury, al-Hakim, (1998). Mustadrak Ala Shahihain. Kahirah: Darul Haramain.
- Al-Qadi, Muhammad bin Salamah (1985). Musnad Asy-Syihab. Beirut: Muassassah al-Risalah.
- Al-Thabrani, Sulaiman bin Ahmad, (1983). Al-Mu'jam Al-Shagir. Beirut: Dar Kutub al-Ilmiyah.
- Al-Thabrani, Sulaiman bin Ahmad, (1995). Mu'jam Al-Ausath. Kahirah: Dar AL-Haramain.
- Al-Tirmizi, Abu Isa (2000). Sunan Al-Tirmizi. Riyadh: Maktabah Ma'arif.
- Departemen Agama (2012). AL-Qur'an dan Terjemahnya. Jakarta: Kementrian Agama
- Hekal, Muhammad Husain (2008). Abu Bakar as-Siddiq, Jakarta: Pustaka Litera AntarNusa
- Imam As Suyuti (2014) *Asbabun Nuzul*: translated by Andi Muhammad Syahrir Jakarta:Pustaka al-Kautsar.
- Malik bin Anas, (2004). Muwatta'. Abu Dhabi: Muassasah Zaid bin Sultan Ali Nahyan.
- Tim Penyusun (2008). Kamus Besar Bahasa Indonesia. Jakarta: Pusat Bahasa Departemen Pendidikan Nasional.
- Zallum, Abdul Qadim Zallum (2009). *al-Amwal fii Daulah al-Khilafah*, translated by Ahmad S by tittle *Sistem Keuangan di Negara Khilafah*. Bogor: Pustaka Thariqul Izzah.

Other Sources

- <https://filantropi.or.id> accessed on december 9. 2022
- <https://www.republika.co.id/berita/regdyl428/kasus-act-pengamat-masyarakat-tetap-percaya-menyumbang-melalui-lembaga-lain>
- <https://nasional.sindonews.com/read/827585/15/stafsus-mensos-kasus-act-berdampak-pada-kepercayaan-masyarakat-terhadap-lembaga-filantropi-1657883249>
- <https://regional.kompas.com/read/2022/07/07/051500078/act-diduga-selewengkan-dana-sosial-sosiolog--menyumbang-oke-kritis-juga?page=all>
- <https://nasional.kompas.com/read/2022/07/28/15030031/kasus-act-dan-wejangan-wapres-hingga-jk-soal-transparansi>