

Implementation of the Infaq Concept with the Donation System at Pondok Pesantren Tahfdzul Qur'an Zam-Zam Makassar

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Abstract

This article discusses the implementation of the infaq concept with a donation system. This research is qualitative field research. This research uses an interpretive approach, a sociological approach and a psychological approach. The data sources for this research consist of primary data and secondary data. Primary data is data obtained from observations and interviews. The results of the research show that, 1) infaq is donating or giving material, namely some property in the way of Allah swt to other people because they hope for a reward from Allah swt. The infaq verses in the Qur'an are spread across 25 surahs. 2) The Zam-Zam Makassar Tahfidzul Qur'an Islamic Boarding School is a boarding school with a single donor, namely H. Husain as the owner of the Makassar Zam-Zam Al-Ikhlas Foundation. The establishment of the Islamic boarding school, operational costs, student scholarships and various other accommodations are fully borne by the single donor. 3) The motivation for giving is based on QS al-Baqarah/2: 245 and 261 which talks about multiple rewards for people who give, hoping for rewards, good deeds and provisions in the Hereafter. 4) Implementation of the infaq concept with a single donation system at the Tahfidzul Qur'an Islamic Boarding School Zam-Zam Makassar is the development of the Islamic Boarding School both in terms of infrastructure, quality of Al-Qur'an education, and social services for the surrounding community. The research has implications for the importance of knowledge about charity so that it becomes motivation in carrying out



charity activities, especially for Islamic boarding school educational institutions.

Keywords: *Implementation, Infaq, Donations*

Introduction

Islam is a system of creed, sharia and morals that regulates relationships with other humans or ḥabl min al-nâs. One of the ḥabl min al-nâs relationships that can be applied in the world of education is by way of infaq and alms to schools or boarding schools so that they can help and ease the burden on others. In the world of education, infaq can be useful for shaping the character of social care. Islam teaches its followers to have a caring spirit for others, a caring attitude towards other people who need help, and realize a high spirit of sensitivity.

Infaq is highly emphasized in Islam because of its function related to the servant's relationship with his Lord, namely purifying himself and his property from sin and other functions related to social life. Infaq is issued solely because it expects the pleasure of Allah swt, whether in times of plenty or narrowness, as in QS Āli 'Imrân / 3: 134.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْعَظِيمَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ

Translation:

Those who give alms in plenty and in want, those who control their anger, and those who forgive others. Allah loves those who do good .

One of the important components in a social organization or foundation is the presence of donors. Donors are people who regularly contribute funds to an association and so on. People or parties who donate are called donors. The donation system or donations given to maintain the balance and stability of the Qur'anic educational institution will support all activities, facilities and infrastructure in order to achieve good quality and quality of Islamic education. Donations given on a regular basis and certain entities are called regular / single donors.

The infaq given by a regular/single donor will be dedicated to the interests and development of the quality of the educational institution or boarding school. Thus, it is in line with the term free boarding school, which is a boarding school that provides education free of charge. The free education policy in boarding schools is motivated by the uneven distribution of Islamic-based education so that it cannot be reached by people from various circles, especially the underprivileged. The inability of parents to provide financial support to their children who seek knowledge at boarding schools is also an impetus in implementing this free education policy. In addition, there is a strong desire in the students who are financially underprivileged to continue their studies at the boarding school.

Methodology

This research is a qualitative field research. Because the researcher as a human instrument functions to determine the focus of research, select information as data

sources, conduct data collection, assess data quality, analyze data, interpret and make conclusions on the findings. This research uses an interpretive approach, a sociological approach and a psychological approach. The data sources of this research consist of primary data and secondary data. Primary data is data obtained from observations and interviews. The primary data source is Pondok Pesantren Tahfidzul Qur'an Zam-Zam Makassar.

Discussion

The Concept of Infaq, Zakat and Sadaqah

Lexically, the word infaq is derived from the letters nūn, fā and qāf, which means the disconnection of something and the loss of something or exhaustion and death. This meaning is known in religious terminology as munāfiq. The legal basis for infaq has been widely explained in the Qur'an, such as in QS. Adz-Dzariyat/51:19

وَفِي ۤأَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

Translation:

And in their wealth there is a right for the poor who ask and the poor who have no share.

This verse explains that in addition to performing the obligatory and supererogatory prayers, they also always give infaq fi sabilillah by giving the obligatory zakat or charitable donations or voluntary support because they see that in their possessions there are rights for the poor. These pious people are always obedient in carrying out the teachings of Allah, and they also realize that in the property they own there are actually rights that must be issued, either in the form of zakat or alms,

In terminology, infaq has several limitations. First, infaq is to spend part of the property or income or income for an interest that is ordered by Islamic teachings. Second, infaq means spending part of the property for the benefit of humanity in accordance with Islamic teachings. Third, Mohammad Daud Ali states that infaq is a voluntary expenditure made by each person, every time he gets sustenance, as much as he wants.

From the above limitations, it is known that the substance of infaq lies in the matter of property or material. Based on the explanation of some of the opinions above, it can be understood that infaq is to donate or give a material, namely part of the property in the way of Allah swt. to others in accordance with the wishes when giving it, and solely expecting retribution or reward from Allah swt.

Infaq is a voluntary expenditure made by every person, whenever he gets sustenance, as much as he himself wants, such as QS al-Baqarah/2: 261

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْ تَبْتَسُ سَبْعَ سَنَابِلَ فِي كُلِّ سُورَةٍ مِائَةَ حَبَّةٍ ۗ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Translation:

The example of those who spend their wealth in the way of Allah is like that of a



seed that grows seven stalks, on each stalk a hundred seeds. Allah multiplies the reward for whom He wills. Allah is All-Wide and All-Knowing .

The meaning of the verse is that the knowledge of trading with Allah will never lose, if we trade with Allah 1 to 700 times. It gives an analogy of those who give wealth because of the urge to get the pleasure of Allah and a good reward from Him, like a person who plants one seed in a very fertile soil. Then, the seed will produce seven spikelets (stalks), each of which will grow one grain. This is as we can see in plants that have seeds, such as corn, wheat, rice, and so on.

Quraish Shihab explained that there are several things that need to be underlined, namely 1) what is given in charity must be good, 2) not all must be given in charity, just a portion of it with a dose determined by Islam, 3) Some are mandatory and some are recommended, 4) What is given in charity is from the results of efforts and from what Allah brings out from the earth.

The urgency of infaq for a Muslim is: First, the main characteristics of people with true faith. "Those who establish prayer and spend some of the sustenance We give them. Those are the true believers. They will attain some degree of elevation on the side of their Lord and forgiveness and a noble sustenance (favor) as stated in the Qur'an (QS. Al-Anfal/8: 3-4).

Second, the Main Characteristics of the pious. "Those who believe in the unseen, establish prayer, and spend some of the sustenance we bestow upon them." (QS. Al-Baqarah/2: 3). Third, the Ciri believer who expects eternal rewards from Allah SWT. "Indeed, those who recite the Book of Allah, establish prayer, and spend some of the sustenance We bestow upon them secretly or openly, they are hoping for a trade that will not lose money" (QS. Fathir/35: 29).

In terms of language, the word zakat has several meanings, namely Albakaratu 'blessing' Al-Namaa 'development', Ath-thaharatu 'purity' and Ashshalatu 'order'. Whereas in terms of zakat is part of the property with certain requirements, which Allah SWT requires the owner, to be handed over to those entitled to receive it, with certain requirements Zakat is also highly emphasized in QS. At-Taubah/10:103

حُدِّ مِنْ أَمْوَالِهِمْ صَدَقَةٌ تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلَّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ

سَمِيعٌ عَلِيمٌ

Translation

Take zakat from some of their wealth, with which you cleanse and purify them, and pray for them. Indeed, your prayers will give them peace of mind, and Allah hears and knows.

The above verse explains that Allah swt commanded His Messenger to take zakat from their property in order to clean and purify them through zakat. Zakat is an obligation for those who have reached the nisāb. According to the Mālikī school of thought, zakat is the payment of a specific portion of a specific asset to a specific person (the one who is

entitled to receive it). In addition, zakat also has specific provisions so that it becomes an obligation for people who are included in the provisions.

Almsgiving is derived from the word *ṣadaqa-yaṣduqu* which means to be strong towards something. Almsgiving is derived from the word *sidqun*, which means righteousness in relation to words, beliefs and deeds. In terms of charity, it is spending money in the way of Allah as a justification of Allah's teachings. *Sadaqah* is a donation that is motivated entirely from personal desire. Charity is recommended for anyone who has property even if it is not one *nisab*, and charity is issued according to ability.

The Qur'anic evidence that shows the recommendation of alms as stated in QS. Baqarah/2: 254

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا أَنْفَقْنَا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

Translation:

O you who believe, spend some of the sustenance We have bestowed upon you before the Day comes on which there will be no buying and selling, no close friendship, and no intercession. The disbelievers are the wrongdoers.

In this verse, we are commanded to give alms often before the Day of Judgment when there will be no buying and selling. Almsgiving can provide and bring intercession when in the end for people who often give alms. Both physical and material alms will get the same reward. There are no more close friends who will provide help, and there are no more people who can save and provide assistance. Even possessions and children and grandchildren cannot provide any help. Except for the one who comes before God with a pure heart and many deeds.

The existence of *infaq*, zakat and alms have differences. Zakat by definition carries the meaning of Allah's right in the form of property given by a person to the poor. The essence of zakat is the purification of the soul, its development with goodness, and the hope of getting blessings. Zakat has a *nisab* (measure), while *infaq* does not recognize the *nisab*. As for *sadaqah*, it means a gift from a Muslim to someone spontaneously and voluntarily without being limited by time and a certain amount, as well as a gift that aims as a virtue that expects the pleasure of Allah swt. and reward alone. From the three terms above, the goal is oriented as an effort to increase devotion or aim to gain the pleasure of Allah because it is an act of worship that is ordered to get rewards from Allah SWT in return and has a positive value for both the perpetrator and the recipient.

The function of infaq in the Qur'an

Every command and prohibition of Allah has consequences, the command to give in the Qur'an has two dimensional functions, namely the worship dimension and the social dimension. *infaq* contains a high social aspect. In this case, the expenditure of *infaq* is a reflection of one's social concern and aims to save or prevent humanity from destruction.

a. Sociological Function of Infaq



Infaq plays an important role in realizing social welfare. The functions of infaq sociologically include.

- 1) Is a source of funds for the construction of facilities and infrastructure needed by Muslims, such as educational, health, social and economic facilities, as well as facilities for developing Muslim human resources
- 2) Helping, assisting, and fostering dhuafa' (economically weak people) and other mustahiq towards a better and prosperous life.
- 3) Realizing a balance in the ownership and distribution of wealth with the principle of ukhuwah Islamiyah.
- 4) Fostering noble morals by having a high sense of humanity, eliminating miserliness and greed, fostering inner tension and life while developing the property owned.
- 5) Spreading good and right business ethics.
- 6) Solving the problem of poverty

b. Theological Functions of Infaq

The theological functions of infaq mentioned in the Qur'an and hadith include.

1) Getting multiple rewards

Someone who does infaq will get goodness in the form of rewards and rewards that are multiplied in the side of Allah swt. As Allah says in QS al-Baqarah/2: 261

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْ بَتَّتْ سَبْعَ سَنَابِلَ فِي كُلِّ
سُنْبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Translation:

The example of those who spend their wealth in the way of Allah is like that of a seed that grows seven stalks, on each stalk a hundred seeds. Allah multiplies the reward for whom He wills. Allah is All-Knowing.

This verse means to always spend wealth, because what is donated will grow manifold. The example of the marvelous state of those who spend their wealth sincerely in the cause of Allah is similar to the marvelous state of a farmer who sows a grain of seed. One grain of seed that he sows grows seven grains, and in each grain there are a hundred seeds." [26]

2) Gaining the Reward of Paradise in the Hereafter

Someone who spends some of his sustenance will get benefits from Allah swt in the form of heavenly rewards in the hereafter. This is as in QS al-Ra'd/13: 22-23.

وَالَّذِينَ صَبَرُوا ابْتِعَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرءُونَ

بِالْحَسَنَةِ السَّيِّئَةِ أُولَئِكَ هُمْ عُمَّي الدَّارِ ۖ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ
وَدُرَّتِيهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ۖ

Translation:

(22) Those who are patient for the sake of seeking the pleasure of their Lord, establish prayer, spend some of the sustenance We give them secretly or openly, and repay evil with good, those are the ones who have a (good) end. (23) (That is) the paradise of 'Adn. They enter it with the righteous of their fathers, spouses, and descendants, while angels enter them from all the doors.

This verse narrates the specifications and praiseworthy qualities for the person mentioned in the previous verse. Whoever possesses these specifications and traits, they attain happiness in this world and the Hereafter. One of these specifications is giving charity. They spend part of the sustenance that we give them secretly and openly according to the situation and conditions. They spend secretly and confidentially between them and their Lord alone so that they have no intention of *riya'* and *sum'ah*. Occasionally they give openly and publicly with the aim of motivating others, teaching and providing examples and role models. Whether it is obligatory giving such as maintenance to wives, children, and poor relatives, or *sunnah* giving such as charity to the poor and needy non-relatives.

3) Getting a Better Return

Infaq will bring a better reward than what was previously owned. Of course, someone who does infaq must be sincere with the intention of achieving the pleasure of Allah SWT. As Allah SWT says in QS-Taubah/9: 121.

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا
كَانُوا يَعْمَلُونَ

Translation:

Neither do they give any charity, small or great, nor do they cross a valley (in jihad), except that it will be written down for them (as good deeds) to be rewarded by Allah (with) better than what they have been doing.

Allah does not waste the reward of the one who does good, meaning that Allah does not leave him without reward or goodness, but Allah will definitely give him a reward, as stated in His words. "We will indeed not waste the reward of those who do good deeds." (QS al-Kahf/18: 30) There is nothing that is donated or participated in the war in the way of Allah, whether the donation is small or large, little or much, unless Allah has determined the reward for them.

4) Getting Luck and Success

Someone who does infaq will get benefits and rewards from Allah swt in the form of luck and success. Allah says in QS Fāṭir/35: 29-30.



إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ
تَبُورًا لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ

Translation:

Indeed, those who recite the Book of Allah (the Qur'an), establish prayer, and spend secretly and openly some of the sustenance We bestow upon them, they are hoping for a trade in which there will be no loss. (30) (Thus) that Allah may complete their reward and increase His bounty. Verily, Allah is Oft-Forgiving, Most Grateful.

Indeed, those who recite the Qur'an diligently and diligently, practicing what is prescribed and required in it, such as establishing the obligatory prayers at the appointed time by paying attention to the perfection of the conditions of the pillars and the specifics, and spending some of what Allah swt. has given them, both at night and during the day, whether secretly or openly, they are seeking and wanting the reward and appreciation from Allah swt. for their obedience that they will definitely get and will definitely be theirs. Therefore, in the next verse, Allah swt gives them the full and complete reward and appreciation of the deeds they have done, even multiplying and multiplying them by providing various additions and bonuses that are far more than they could ever think of. Indeed, Allah swt is forgiving of their sins, and appreciates their obedience and their deeds, no matter how small they are.

5) Getting the Protection of Allah swt on the Day of Judgment

People who are fond of doing infaq and alms will get the protection of Allah swt from the heat of the sun in the mahsyar field on the Day of Judgment. As in the hadith narrated by Abu Hurairah.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ بُنْدَارٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي خُبَيْبُ بْنُ
عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: سَبْعَةٌ
يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: الْإِمَامُ الْعَادِلُ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّهِ، وَرَجُلٌ قَلْبُهُ
مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّتَا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ طَلَبْتُهُ امْرَأَةٌ ذَاتَ مَنْصِبٍ
وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ، أَخْفَى حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ
اللَّهَ خَالِيًا فَغَاصَتْ عَيْنَاهُ¹ (رواه البخاري)

Meaning:

Muhammad ibn Basisyār Bundār reported: Yahyā reported: 'Ubaidillāh reported:
Hubaib ibn 'Abd al-Raḥman reported: Hafṣ ibn 'Āṣim reported: Abu Hurayrah

¹ Abū 'Abdillāh Muḥammad bin Ismā'īl Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, Juz I, Cet. I (Dār Tawq al-Najāh, 1422). h. 133.

reported: The Prophet said: There are seven groups that Allah will shade on the Day of Resurrection, when there will be no shade but His: (1) a just ruler, (2) a young man who grows up to worship Allah, (3) a man whose heart is attached to the mosque, (4) two people who love each other in the way of Allah, both of them coming together for His sake and separating for His sake, (5) a man who is asked to commit adultery by a woman of position and beauty, and he says: "I fear Allah." And (6) a man who commits adultery in the way of Allah. "And (6) a man who gives a single charity and hides it so that his left hand does not know what his right hand has given, and (7) a man who remembers Allah in a quiet state and sheds tears. (HR al-Bukhārī).

In the hadith above, it is explained that there are seven groups of believers who are promised to get Allah's protection on the Day of Judgment. The shade is an extraordinary award, because at that time there is no shade except from Allah SWT. The groups are; first, *الإمام العادل*: a just leader with high integrity and prioritizes the public interest. Second, *وَشَابُّ نَشَأً فِي عِبَادَةِ رَبِّهِ* a young man who spends his time in worship of Allah, strengthening his spiritual bonds, devoting himself in teaching the religion. Third, *وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ* men who are attached to the mosque to worship and conduct recitation activities in the mosque. Fourth, *وَرَجُلَانِ تَحَابَّتَا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ*, two men who love each other and have a bond of brotherhood because of Allah, and are not swayed by the interests of the world. Fifth *وَرَجُلٌ طَلَبَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ*, a man who is able to withstand the temptation of sin from a beautiful and rich woman and prefers obedience to Allah even when faced with worldly pleasures and then answers fearing Allah *إِنِّي أَخَافُ اللَّهَ*. Sixth *وَرَجُلٌ تَصَدَّقَ*, the one who gives charity by hiding it. It is humble and sincere not because of *رِيَاءٌ*. Lastly *وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ*, a man who dwells in seclusion to worship Allah until his eyes are puffy.

Thus, the benefits or wisdom of infaq consist of several dimensions of value; First, the spiritual dimension, which is the increase of faith in Allah SWT. Second, the social dimension, namely the creation of a society that has high solidarity, so that it creates love and concern for others and kinship between people will be increasingly visible. Third, the economic dimension, namely the creation of a prosperous society.

Donation System

According to the Big Indonesian Dictionary (KBBI) donation is a voluntary gift (donation) in the form of money or goods for the public or humanitarian interests. And Hamka Hasan argues that donation is a voluntary transfer of wealth and without direct reward to the recipient.



Meanwhile, donors, according to the Big Indonesian Dictionary (KBBI) are people who give donations (donations). Experts explain that donors are individuals or entities that make donations voluntarily.] Donations are very important in supporting various social and educational activities in pesantren. Many pesantren rely on donations from the community and donors to continue operating and improving the quality of their education. Donations also help provide better access to education for santri, including through scholarship programs and the provision of books and other supporting facilities.

Thus, both global and local contexts show that the role of donations is very important in supporting various social, humanitarian, educational, and pesantren development activities. Donations not only provide material assistance, but also create a significant positive impact on the people and communities that receive them.

The phenomenon of a single donor in Pondok Pesantren Tahfidzul Qur'an usually reflects the significant contribution made by one individual or one entity to the pesantren. Here are some things that can characterize or impact the phenomenon of a single donor in Pondok Pesantren Tahfidzul Qur'an:

First, a single donor usually contributes a large amount, which can cover various needs of the pesantren such as infrastructure development, facility improvement, or procurement of educational equipment. Second, single donor contributions have a significant influence on the development of pesantren, both in terms of the quality of education, the welfare of students, and the ability of pesantren to provide adequate facilities. Third, single donor contributions can help pesantren in maintaining the sustainability of their programs, such as Al-Qur'an memorization programs, religious teaching, or character development programs. Fourth, single donors often receive special recognition and appreciation from the pesantren, either in the form of a name on the building or facility that is funded, or an award for the donor.

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