

6-1-2023

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Ahmad Sobiyanto

Middle Eastern and Islamic Studies, School of Strategic and Global Studies, University of Indonesia,
ahmad.sobiyanto@ui.ac.id

Nurwahidin Nurwahidin

University of Indonesia, nurwahidin@ui.ac.id

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Recommended Citation

Sobiyanto, Ahmad and Nurwahidin, Nurwahidin (2023) "Philanthropic Traditions in Religions; A Comparative Study of Jews, Islam, and Christianity," *Journal Middle East and Islamic Studies*: Vol. 10: No. 1, Article 7.

DOI: 10.7454/meis.v10i1.161

Available at: <https://scholarhub.ui.ac.id/meis/vol10/iss1/7>

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PHILANTHROPIC TRADITIONS IN RELIGIONS; A COMPARATIVE STUDY OF JEWS, ISLAM, AND CHRISTIANITY

Ahmad Sobiyanto¹, Nurwahidin²

^{1,2}Middle Eastern and Islamic Studies, School of Strategic and Global Studies, University of Indonesia

E-mail: ahmad.sobiyanto@ui.ac.id

Abstract

The philanthropic tradition is one of the recommended acts of worship in Islam which is part of the pillar of Islam, zakat. However, it turns out that this tradition also developed in other religions and became interesting to learn. The purpose of this study is to describe qualitatively about philanthropic traditions in the teachings of major religions in the middle east, namely Judaism, Islam, and Christianity. Descriptive qualitative method (using content analysis techniques) is a type of literature research through books, journals and other relevant sources used in this research. That the religions of Judaism, Islam, and Christianity each have concepts and practices regarding philanthropy as a result of this research. Jews have a concept of charity that is practiced with Tzedakah activities for the poor. Islamic teachings have a philanthropic concept in the form of Islamic zakat pillars which are also practiced in the form of zakat, Infaq / alms, and Waqf. Christianity has a philanthropic concept in the form of compassion for the poor which is practiced by giving tithes and year-end offerings.

Keywords: Philanthropy, Judaism, Islam, Christianity, Tradition.

INTRODUCTION

Religious and philanthropic experts agree that philanthropic traditions have been inherent in most of the world's religions and cultures (Dauda Abubakar, 2017). Religious people have pioneered philanthropic activities whereby with religion philanthropy will gain approximate viability of the nature of those to whom it is efficiently helped, selfless and does not lose its momentum (Washburn, 2017). After the family, religion is the best incubator for values and behaviors related to philanthropy

where religion shapes stories of generosity, respecting others and recognizing stranger neighbors (Cascione, 2000). Philanthropy is a part of religion where it is an obligation that we cannot distinguish between religion and philanthropy. All philanthropy is religious when it is done with obedience to God (The Independent, 1896).

According to Wuthnow (1991) for Jews, the philanthropic drive is deeply ingrained as an emotional and psychological passion to help others. What distinguishes tzedekah is the absolute view of obligation,

regarding reality itself. It is a necessity, not a recommendation. Tzedekah is deeply embedded in Jewish thought and feeling, especially the command to provide basic human needs, such as food and shelter, and to protect children in need (Burlingame, 2004). Tzedekah is a commandment of God that Jews should do for their own sake in order to worship God through the fulfillment of the law and it is a special commandment whose fulfillment is necessary to preserve Jewish autonomy and solidarity (Ari Ackerman, 2000).

Abraham's beliefs were considered attributes of tzedekah or moral honesty. Only in one instance does the tzedekah pentateuchal reflect a distant relationship with good deeds for the poor. Evening clothes taken as collateral to be lent to the poor had to be returned to him at night. Such manifestations of mercy "shall be justice (tzedekah) for you before the Lord your God" (Deuteronomy 24:13).

"He hath scattered abroad, he hath given to the needy; his righteousness endureth for ever; {N} his horn shall be exalted in honour. (Mechon Mamre, n.d.)

The merits of charity are highly praised in their scriptures. A righteous king is defined

as one who "shall have mercy on the poor and needy" (Ps. 27:13). A strong and courageous woman among other virtues "stretched out her hand to the poor" (Proverbs 31:20). The righteous who "give to the needy, the truth remains forever" (Ps. 112:9). In that verse, the term tzidkato ("its truth") is associated with the description of almsgiving. In early Hebrew agricultural societies, food donations became the primary form of charity. Financial assistance in the form of loans is considered charity. Interests loading is strictly prohibited. (Bloch, 1980)

Related to almsgiving, in Islam, there are several verses of the Qur'an that mean (Saabin, 2021):

"It is not your duty (Prophet Muhammad) to make them instructed, but it is Allah who instructs whom He wills (based on his readiness to receive guidance). Whatever good you infuse, (benefit) for yourself (yourself). You (believers) do not infak, except because you seek the pleasure of Allah. Whatever good you do, you will undoubtedly be fully rewarded and you will not be wronged. (Whatever you do) is for the poor who are hindered (their efforts because of jihad) in the way of Allah and they cannot work on earth. People who don't know it

think that they are rich people because they keep themselves from begging. You (Prophet Muhammad) knew them by their characteristics (because) they did not ask forcibly from others. Whatever good you infuse, Allah knows about it. Those who infest their wealth by night and by day, either secretly or overtly, they are rewarded by their Lord. There is no fear of them and no sadness. Those who eat (transact with) usury cannot stand, except like those who stagger because of Satan's possession. So it happens because they say that buying and selling is the same as usury. In fact, Allah has legalized buying and selling and forbade usury. Whoever has come to him a warning from his Lord (concerning usury), then he stops so that what he has obtained first belongs to him and his business (is up) to Allah. Who repeats (usury transactions), they are the inhabitants of hell. They remain in it. Allah removes (blessings from) usury and nourishes alms. God does not like everyone who is very unhappy with sin." (Ministry of Religious Affairs, n.d.)

The teaching of philanthropy in Christianity is found in Matthew 6:3-4 which reads (Brooky Stockton, 2020):

"But when you give to the needy, do not let your left hand know

what your right hand is doing, so that your giving may be in secret. Then your father, who sees what is done in secret, will reward you." Matt 6:3-4

In the Christian world, philanthropy is also known by one of its types, charity. This charity is not meant to be the same as almsgiving. It is said in the affirmation of the Apostle that "though I give all my things to feed the poor, and have no alms, it does not benefit me anything". The meaning of the term is called love as mentioned in the New Testament such as: "love does not harm one's neighbor". "the fruit of the Spirit is love". "Love is the fulfillment of the law". "Faith that works by love". While another type of philanthropy is alms which in Christianity can be interpreted that "the purpose of the commandment is alms". Alms seals many sins" (James, 1829).

In Matthew 25 it says, "Come, you who are blessed by my Father, inherit the kingdom prepared for the foundation of the world, because I am hungry and you give me food. I was thirsty and you gave me a drink. I am a stranger and you are welcome. I was naked and you gave me clothes, I was sick and you took care of me, were in prison and you visited me." People who are truly surprised and cannot imagine when they have noticed

Christ in this way. Christ explained, "I really say as you do it for me." The message of the verse is first that charity to the poor has the power to deliver a person from eternal damnation. Second, charity gains such strength because it meets Christ through actual works of showing mercy. For early Christians, the church stated that one actually

encountered God in the poor (Anderson, 2013).

Previous research related to the theme of Philanthropy in Religions has also been carried out by previous researchers which the author will describe in the table as follows:

Table 1. Previous Research

No.	Author Name/ Affiliation/Year	Research Title	Research Results
1.	Mohammad Rifky Nuris/UIN Hidayatullah/2020	Philanthropy in Islam and the Roman Catholic Church: A Case Study of Jami' Bintaro Jaya Mosque and St. Joannes Baptista Parung Catholic Church	Philanthropy in Islam as in Masjid Jami' Bintaro Jaya is called zakat, infak / alms, and waqf. Alms becomes one of the manifestations of one's faith. The channeling of Islamic philanthropy is for the needy and underprivileged. Philanthropy in Catholicism is of undetermined measure and measure and voluntary. The use of the philanthropic funds is used for church purposes and for assistance to the needy. (Nuris, 2020)
2.	Muhamad Fauzi/ Ahmad Dahlan Jakarta and Agus	Global Philanthropy Shapes the Welfare	The accumulation of global philanthropy can be an alternative solution in achieving a welfare state

No.	Author Name/ Affiliation/Year	Research Title	Research Results
	Gunawan/ UIN SMH Banten/2022	State: Islamic and Jewish Perspectives	<p>based on solidarity and generosity. This has an impact on 23 million beneficiaries of zakat philanthropy in Indonesia.</p> <p>There are \$1.4 billion worth of benefits from Jewish philanthropy. The goal of the welfare state is not only dominated by the role of the state but also the involvement of civil society. (Gunawan & Agus, 2022)</p>
3.	Gde Ngurah Reza Rizaldy; Kayla Nathania Thayeb; Davin G. Sitompul/STT Ekumene Jakarta/2021	Christian Philanthropy: The Body of Christ's Response to Overcoming Poverty During the Covid-19 Pandemic Based on Acts 2:44- 45	The research findings are that there is a concept of philanthropy in Christianity that encourages the Church to respond to economic problems that are being experienced. Carrying out comprehensive and equitable service both in inner and external services, especially to the marginalized, is an implementation of this. (Rizaldy, Thayeb, & Sitompul, 2021)
4.	Hilman Latief/University of	Religion and Social Services: Philanthropic	There are several verses in the Qur'an and the Bible that inspire Muslims and

No.	Author Name/ Affiliation/Year	Research Title	Research Results
	Muhammadiyah Yogyakarta/2013	Interpretation and Action in Muslim and Christian Traditions in Indonesia	Christians to provide assistance to the poor and underprivileged. To transform and support collective change in the community, Muslims try to reformulate the practice of zakat and almsgiving, while Christians try to sharpen the meaning and scope of the Christian diakonia. (Latief, 2013)
5.	Christanto Sema Rappan Paledung/Indonesian Christian University Toraja/2021	Philanthropic Theology as the Basis of Friendship Between Religious Believers: A Biblical Analysis of Acts 28:1-2, 7-10, and Titus 3:1-10	The author's main argument in the study is that philanthropic theology which is an act of friendship between God and man and man and man is a basis and character of the church in its encounters and relationships with followers of other religions. (Paledung, 2021)

Source: data processed in 2022

Based on the introduction and previous research, the research questions asked include:

What is the definition of the concept and practice of philanthropy in Judaism, Islam, and Christianity?

Are there similarities regarding the concept and practice of philanthropy in Judaism, Islam and Christianity?

What are the points of difference of philanthropic concepts and practices in Judaism, Islam and Christianity?

What is the relationship between religious traditions, concepts and practices of philanthropy in Judaism, Islam and Christianity?

METHODS

The research method used by researchers is a descriptive qualitative research method with content analysis techniques. Qualitative methods refer to the broadest look at research that produces descriptive data (Steven J. Taylor, 2015). Krippendorff (2013, p. 24) defines content analysis as a research technique for making valid and replicable inferences from texts (or other important material) in the context in which they are used. Berelson (1952) argues that researchers can use content analysis to identify and document the behaviors, views, and interests of a person, small group, or large and diverse cultural group (James W. Drisko, 2016).

This research classification is a type of *library research* in which sources or references are cited from books, journals or other relevant sources. A literature review can be done if the answer to a research question can be found or available in the library (Calmorin, 2007). Successful literature research is a formulation of a focused perspective of a topic or

problem (Kuhlthau, 2002). The analysis carried out is a comparative study between various views and traditions both theory and practice between cultures. The presentation of the comparison is written descriptively in accordance with the material and reference sources of the research.

RESULT AND ANALYSES

The concept and practice of Philanthropy in Judaism

Concept

Charity law

"Abaraham gave him (Melchizedek) a tenth of everything" (Heb. 7:2). A tenth in the sentence is one-tenth of whatever is in hand or owned (Peart, 2008). Tzedakah undergoes a shift in meaning from truth to charity. Charity in the Hebrew Bible is also called tzedakah or charity (Gardner, *The Origins of Organized Charity in Rabbinic Judaism*, 2015).

Charity is God's command

In Judaism, philanthropy is a command that comes from God. Philanthropy can also serve as a means to realize social justice. (Hidayatullah, 2003)

Practice

Giving Mammon (wealth)

Early Jewish Rabbis defined charity as the supply of wealth (mammon) or wealth for

the poor. Tannaim understands wealth as a transferable property, a material asset (Gardner, 2022).

Tamhui and Quppa

Tamhui, at first there was no relationship with charity and the poor because it was a household vessel (Gardner, *The Origins of Organized Charity in Rabbinic Judaism*, 2015). Just like Tamhui, Quppa is also a name related to the preparation of food on the Sabbath, quppa later became the name of an institution (Gardner, *The Origins of Organized Charity in Rabbinic Judaism*, 2015).

Tzedakah

Tzedakah is a term derived from the word tzedek which means pious or honest. For Jews, the law is mandatory (Prabowo, 2021). Tzedakah in Judaism can also be interpreted as justice (Audrey R. Chapman, 2008). Of all forms of worship, tzedakah is the holiest thing in Judaism (Barclay, 2008).

Concept and practice of Philanthropy in Islam

Concept

Zakat as a pillar of Islam

Zakat is the third pillar of Islam required of Muslims. Zakat is given to certain

groups that have been regulated by the Shari'a. The commandment regarding zakat is contained in Q.S. Al-Anbiyaa' verse 73 which means "We have made them leaders who give guidance with our commands and we have revealed to, they do the virtues of establishing prayers, performing zakat, and only to us do they worship" (Prabowo, 2021).

Loving the poor

Islamic teachings on philanthropy can be found in the Qur'an which means as follows: "Do you know (people) who deny religion? That is the one who rebukes orphans, and discourages feeding the poor, (that is) those who neglect to pray, those who do riya, and are reluctant (to help with useful goods)". (Al-Ma'un [107]: 1-7). (Hidayatullah, 2003)

Alms of orphans

Although it is not mandatory, alms but alms are highly recommended because the priority is very large. Unlike zakat whose amount and distribution are regulated by the Shari'a, alms are not regulated in such a way.

Amal jariyah (endowment)

Types of this charity include money endowments, land endowments, gold and others used for roads, mosques, public,

pesantren and other facilities. Even though the person is gone, the rewards for the endowment will continue to flow. (Bunyamin, 2015)

Practice Zakat

According to the language, zakat has the meaning of holy, good, growing, and developing. According to Ash-Syaukani and Ash-Shiddiqy (2009), zakat is a gift of a number of assets according to nisab to the poor and so on.

Infak

Infak, linguistically, means giving treasure. Infak is also defined as the activity of giving wealth to meet the needs of the recipient based on faith in Allah (Glory to Him, the Exalted).

Alms

Linguistically, alms has the right meaning. While according to the term, with the aim of getting closer to Allah (Glory to Him, the Exalted), alms is a worship that is recommended in the form of giving wealth to those in need. It is stated that assets or non-assets issued by people or business entities outside zakat for public interest are the meaning of alms as stated in Law No. 23 of 2011.

Endowments

Waqf, which means to stop, hold or stand, is a word of Arabic origin. In terms of waqf is the detention of objects and utilizing their usefulness to seek the pleasure of Allah, Glory to Him, the Exalted (Mujahidin, 2021). According to the Indonesian Law on waqf, it is explained that waqf is valid if it is carried out in accordance with sharia principles and cannot be canceled the waqf that has been pledged.

Concept and practice of Philanthropy in Christianity

Concept Compassion for others

To exercise charity, one must become rich. By becoming rich, one can exercise charity and sharing to fulfill the teaching of love to others. "He who is gracious towards his neighbor will be loved and loved by the Lord." So in Protestantism it is known as unitary where if someone wants to do justice then he must work hard (Hidayatullah, 2003).

Putting the Poor First

Prioritizing the poor is a major action that comes out of a person because of faith (Thompson, 2009).

Practice Help for the Poor

Assistance for the poor is carried out in the fields of health, social, and education. This activity was carried out by the Church in Europe in the 15th to 18th centuries. Such charities can be carried out by autonomous institutions as well as by Church employees. The foundation that handles these health problems as an example is the Christian Foundation for Public Welfare (YAKKUM) to strengthen fellowship among existing health institutions initiated by GKJ and GKI in 1950 (Latief, *Serving the Ummah; Islamic philanthropy and modernist welfare ideology*, 2010).

Tithing Donations

Tithing in Christian tradition means donating 10 percent of income to a Church or charity. People who do this donation will get greater rewards than given (Sasmito, 2011).

Year-End Offerings

In addition to tithing donations, Christians practice year-end offerings (Zaim Saidi, 2004). For Christians, the final service consists of two specific types of offerings. First, the service closes the year on December 31 and the second is the worship

or service at the beginning of the year, which is exactly January 1 (Pranata, 2010).

DISCUSSIONS

The concept and practice of Philanthropy in Judaism

Concept

Charity law

If a person or family has sufficient income, but the property owned is not enough to meet all the needs of the poor, then it is advisable for the poor to divide it equally among them. This can be a condition for the fulfillment of orders that are also to avoid jealousy over excessive treatment among them over others (Gardner, 2022).

"Abraham gave him (Melchizedek) a tenth of everything" (Heb. 7:2). A tenth in the sentence is one-tenth of whatever is in hand or owned (Peart, 2008). Tzedakah undergoes a shift in meaning from truth to charity. Charity in the Hebrew Bible is also called tzedakah or charity (Gardner, *The Origins of Organized Charity in Rabbinic Judaism*, 2015).

Charity is God's command

In Judaism, philanthropy is a command that comes from God. Philanthropy can also serve as a means to realize social justice. (Hidayatullah, 2003).

Practice

Giving Mammon (*wealth*)

Early Jewish Rabbis defined charity as the supply of wealth (mammon) or wealth for the poor. Tannaim understands wealth as a transferable property, a material asset (Gardner, 2022).

Tamhui and Quppa

Tamhui, at first there was no connection with caritas and the poor because these were household vessels. This shift in meaning comes when there is a command to prepare food on the Sabbath. This shift in meaning comes when there is a command to prepare food on the Sabbath. Over time the name was transformed into the name of a social institution that provides ready-to-eat food and urgent needs (Gardner, *The Origins of Organized Charity in Rabbinic Judaism*, 2015). Just like Tamhui, Quppa is also a name related to the preparation of food on the Sabbath, quppa later became the name of an institution (Gardner, *The Origins of Organized Charity in Rabbinic Judaism*, 2015).

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Tzedakah is a term derived from the word tzedek which means pious or honest. For Jews, the law is mandatory

(Prabowo, 2021). Tzedakah in Judaism can also be interpreted as justice (Audrey R. Chapman, 2008). Of all forms of worship, tzedakah is the holiest thing in Judaism (Barclay, 2008). The purpose of alms is for righteousness to gain God's approval and wash away past sins. "Giving alms is better than keeping gold, alms will spare people from death and wash away all sins" (Torbit 12:8).

Tzedakah in Judaism must be performed by persons who have reached twenty years of age. While the amount of alms determined is worth one-tenth of the total income received and paid to the Rabbi (Saleh, 2018). Alms giving is also prohibited from being done in an open or show-off way and encouraged in a hidden way (Barclay, 2008).

Tzedakah can take the form of contributions through teachers' salaries, gifts to synagogues, caring for orphans, burying the dead, dowries for poor women, visiting and caring for the sick and elderly, and redeeming captives. For Tannaim, charity means only to the poor (Gardner, *The Origins of Organized Charity in Rabbinic Judaism*, 2015).

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Loving the poor

Islam's teaching on philanthropy can be found in the Qur'an which means the following: "Do you know (people) who deny religion? That is the one who rebukes orphans, and discourages feeding the poor, (that is) those who neglect to pray, those who do riya, and are reluctant (to help with useful goods)". (Al-Ma'un [107]: 1-7). (Hidayatullah, 2003)

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amount and distribution are regulated by the Shari'a, alms are not regulated in such a way.

Jariyah charity (wakaf)

Types of this charity include money endowments, land endowments, gold and others used for roads, mosques, public, pesantren and other facilities. Even though the person is gone, the rewards for the endowment will continue to flow. (Bunyamin, 2015)

Practice Zakat

According to the language, zakat has the meaning of holy, good, growing, and developing. According to Ash-Syaukani and Ash-Shiddiqy (2009), zakat is a gift of a number of assets according to nisab to the poor and so on.

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Waqf, which means to stop, hold or stand, is a word of Arabic origin. In terms of waqf is the detention of objects and utilizing their usefulness to seek the pleasure of Allah, Glory to Him, the Exalted (Mujahidin, 2021). According to the Indonesian Law on waqf, it is explained that waqf is valid if it is carried out in accordance with sharia principles and cannot be canceled the waqf that has been pledged.

The concept and practice of Philanthropy in Christianity

Concept

Compassion for others

To exercise charity, one must become rich. By becoming rich, one can exercise charity and sharing to fulfill the teaching of love to others. "He who is gracious towards his neighbor will be loved and loved by the Lord." So in protestantism it is known as unitary where if someone wants to do justice then he must work hard (Hidayatullah, 2003).

Putting the Poor First

Prioritizing the poor is a major action that comes out of a person because of faith (Thompson, 2009).

Practice

Relief for the Poor

Assistance for the poor is carried out in the fields of health, social, and education. This activity was carried out by the church in Europe in the 15th to 18th centuries. Such charities can be carried out by autonomous institutions as well as by church employees. The foundation that handles these health problems as an example is the Christian Foundation for Public Welfare (YAKKUM) to strengthen fellowship among existing health institutions initiated by GKJ and GKI in 1950 (Latief, Serving the Ummah; Islamic philanthropy and modernist welfare ideology, 2010).

Tithing Donation

Tithing in Christian tradition means donating 10 percent of income to a church or charity. People who do this donation will get greater rewards than given (Sasmito, 2011).

Year-End Offerings

In addition to tithing donations, Christians practice year-end offerings (Zaim

Saidi, 2004). For Christians, the final service consists of two specific types of offerings. First, the service closes the year on December 31 and the second is the worship or service at the beginning of the year, which is right on January 1 (Pranata, 2010).

CONCLUSION

Jews, Muslims, and Christians each have their own concepts and practices regarding philanthropic teachings. Jews have a teaching of charity contained in the practice of *Tzedakah*, which is a good activity for the needy. Islam has the concept of Islamic pillars of zakat and philanthropic practices in the form of zakat, alms infak, and waqf for those in need. Christianity is likewise, the concept and practice of philanthropy is reflected in the teaching of love to others in the practice of tenth alms and annual offerings.

Jews hold the view that charity is a command from God. This can be realized by setting aside property for the poor. Philanthropy in Judaism aims for the realization of social justice.

Islam obliges its people to pay zakat as part of the pillars of Islam. Apart from compulsory worship, alms / infak and waqf are also practices that are recommended as

humanitarian social activities. Zakat, infak/alms and waqf are means of distribution of wealth aimed at justice.

Christians have the teaching of love for others as part of God's love. Acts of love must be manifested in concrete actions to those in need. The practice is reflected in the church's poor health social assistance, tithing donations, and year-end offerings.

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