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The Contextualization of Philanthropic Hadiths at PKU Muhammadiyah Hospital, Yogyakarta

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Abstract

Philanthropic hadiths are very interesting for contextual understanding in order to respond to social problems that occur in the community such as poverty and health problems which unwittingly increase day to day. This paper aimed to present philanthropic traditions about PKU Muhammadiyah hospital. The method used by researcher was analytical descriptive by using the method of socio-historical approach and Max Weber's social theory framework. The findings in this study were: First, philanthropic traditions of the hospital was delivered by the Prophet from the Companions of the Prophet around one hadith assisted by other hadiths. Second, contextualization of hadith understanding resulted in the formulation of its name; previously named Polyclinic. Muhammad Sudja considered that Muhammadiyah has not had a hospital which handled needy people. Third, the roles of the PKU Muhammadiyah hospital are very large in the terms of public health services such as medical treatment, social services and in handling disasters. Fourth, the philanthropic movement conducted by the hospital are based on religious doctrines originating from Quran and al-Sunnah al-Maqbūlah so that it can realize the noble ideals of the Indonesians, namely the true Islamic community; the main, justice, safe and prosperous society, and hence blessed by Allah SWT.

Keywords: *Contextualization, Philanthropic Hadiths, PKU Muhammadiyah Hospital*

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INTRODUCTION

Philanthropy is a long process of humanity in developing a humanitarian mission involving various groups, both Muslim and non-Muslim. The term philanthropy comes from the Greek language, namely *philo* and *anthropos* which means human love. It is understood that philanthropy has the meaning of giving something to others on the basis of compassionate jihad at the expense of the property given to the person entitled to receive it. In Muhammadiyah generosity arises from Ahmad Dahlan's understanding of Surat al-Maun which was then practiced in the public sphere, where he first instructed his students to gather weak and poor people to be supported. The practice of this letter is called the theology term al-Maun. (Arifin 2016: 96–97).

The theology of Al-Ma'un resulted in the existence of three important pillars in Muhammadiyah, namely healing, schooling and feeding. These three pillars created several institutions namely education, orphanages and nursing houses. In addition, it gives awareness of the importance of generosity as a form of reflection in worship rituals by providing assistance to the needy and the poor. The manifestation of the ritual aspects of the worship becomes intangible and cannot prevent people from performing new rituals and salvation events. Ahmad Dahlan as a smart figure diverts the ritual aspects of the charity to the karitative social action and the aspect of the salvation program directed at aspects of providing assistance to those who need help (philanthropy) (Burhani 2016: 111).

The aspect of the practice of *Surat al-Maun* certainly cannot be separated from the understanding of the hadith theology of the Prophet which is a reference source of Muhammadiyah in the practice of the teachings of the Prophet. The teachings of the Prophet's hadith then transformed into a charitable endeavor that had circulated in various regions in Indonesia such as the *zakat* institution, Muhammadiyah (Lazismu) *shodaqah*, educational institutions, hospitals and orphanages. Establishment of PKU Muhammadiyah Hospital cannot be separated from the hadith of the Prophet delivered by KH. Sudja in Muhammadiyah believe:

"Love those on earth, surely the the heavens will love you". - Abu Dāwud (Sudja 1925: 88–90)

The hadith was used as a Muhammadiyah foundation in carrying out a philanthropic movement, inviting all humans to love and to do generosity to people who

need help on the basis of sincerity. The concept of generosity of Muhammadiyah is realized in the field of health. However, Muhammadiyah faced the problem of the quality of inadequate health services in the community which is the main issue of medical services. Various outbreaks of spread disease have become a challenge for Muhammadiyah in managing health services. The limited quality of human resources in the medical field became unfinished homework. (Baidhawiy and Khoirudin 2017: 279) Nevertheless, Muhammadiyah continuously provides the best service to the community by applying compassion (philanthropy).

Based on the historical aspect, the emergence of the philanthropic movement in the Muhammadiyah organization is very unique, full of various social problems that lead to internal conflict, which gives rise to a caricature of social action as a form of concern for fellow human beings. The existence of Muhammadiyah philanthropy, on the one hand, is understood from the verses of the Qur'an and on the other hand is also understood from the hadith of the Prophet. These two sources cannot be separated because both of them are linked together so that the mission of the PKU polyclinic from the beginning before becoming a hospital. PKU is caring for the sick according to the sources of the Quran and al-Sunnah al-Maqbulah (Muhammadiyah 2017: xxi).

There are not enough studies of philanthropic hadiths at PKU Muhammadiyah hospital, even though the understanding of the Prophet's hadith in the context of philanthropy is something that must get the attention of all parties because it concerns social problems such as poverty, ignorance and equality. The study of philanthropic hadith is important, as a result, there were several researcher did the research such as: Islamic Philanthropy History and Contestation of Civil Society and State in Indonesia written by Amelia Fauzia (Fauzia 2016: xxvi-xxvii), Hilman Latief examines Islamic Philanthropy and the Private Sector in Indonesia (Latief 2013: 175-201). Indah Filyanti conducts research on the 'Transformation of Islamic Philanthropy Traditions: a Model Study of the Use of Zakat, Infaq, Sadaqah Wakaf in Indonesia (Pilyanti 2016: 1). The same thing is Zakiyuddin Baydhawiy about Lazismu and Remaking the Muhammadiyah's New Way of Philanthropy (Baidhawiy 2015: 387-412). Tuti Alawiyah did a research on Religious Non-Governmental Organizations and Philanthropy in Indonesia (Alawiyah 2013: 203-221). These studies only examine philanthropy from the purely social aspects and were not based on the traditions

of the Prophet so that the authors assume that the contextualization of the traditions about the. PKU Muhammadiyah hospital has not been reviewed by previous researchers.

Based on the problems explained before, the problem statements of this research can be formulated into three, namely: what is the general idea of philanthropy?. What are the implementation types of philanthropic hadiths in PKU Muhammadiyah hospital? How to contextualize philanthropic traditions in PKU Muhammadiyah hospital? Intend to answer these problem statements, the writer used research method of library research with historical sociology approach. This approach is expected to be able to get an understanding of hadith which is relatively more precise, appreciative and more accommodating for changes and developments so that the understanding of hadith is not fixed on its written text but takes into account the socio-cultural context at that time (Suryadilaga 2017: 60).

In order to enrich the review of the literature related to this research, the writer also carried out research related to field data collection (field research) obtained from informants or respondents by conducting interviews and observations (Nata 2014: 173). This study also used a qualitative approach method, which was a research method that used in a natural setting condition where the researcher was a key instrument that conducted observations, interviews and document studies (Moleong 2017: 9). The instrument of data collection was a tool that was selected and used by researchers in collecting data so that these activities become systematic (Arikunto 2000: 134).

The theoretical framework used in this research is Max Weber's theory of social action, he mentioned four theories of social action, namely: First, traditional action is an action that is repeated regularly to become a habit that does not become a problem about its truth and existence. Second, effectual action (action affection) is an action that is based on a person's emotions such as joy, anger and fear. This will affect the actions or responses of people in carrying out an action. Third, instrumentally action (instrumental rational action), which is an action taken by someone considering the existence of certain interests and goals. In other words, action taken by someone with full deliberation and conscious choice to achieve a goal. Fourth, value rational action, this action is related to the commitment of someone who does everything consciously which is inseparable from religious values, laws and various other forms of values. For example Weber's defended of the workers who were oppressed by the capitalists / bourgeoisie. Indirectly the actions taken by someone are to realize social justice (Adang 2013: 144-147) and (Ritzer 2012: 216).

As a reinforcer of the theory above, the researcher also uses the theory of Thomas H. Jeavons as quoted by Widyawati, he stated that there are four important elements in religion that encourage followers to implement philanthropy, namely: First, religion has a doctrine that encourages people to give something to the incapable people (*mustad'afin*). Second, religious institutions act as recipients and at the same time become a source of giving. Third, religion has a huge influence on philanthropic religious institutions. Fourth, religion acts as a force in creating social spaces for philanthropic activities and institutions (Widyawati 2011: 1)

DISCUSSION

1. Overview of Philanthropy Definition

Philanthropy is often interpreted as generosity which in English comes from the word *philos* which means love and *anthropos* means human. So philanthropy is love or generosity to fellow human beings which is manifested in the form of giving. Peter Salim mentions that philanthropy can be manifested in various good things such as helping imprisoned people, forming charities, humanitarian agencies and hospital bodies (Salim 1989: 1400).

In Islamic literature philanthropy is known as *jūdun*, which comes from the word Jada-Yajudu-Jaudun which means generosity and kind hearted or taken from jaudah, namely goodness, quality of skills (Ali and Mudlor 1996: 708). It is understood that generosity is proven in the form of kindness to others who are worthy of worship with full of sincerity to Allah SWT. The implementation of kindness such as hospitals, educations, mosques, social services, compensation, sacrificial animal slaughter and other social activities. In the implementation of philanthropy, it is known a *karikatif* or generosity found in various circles which is considered as good according to ethics and religion. Philanthropy is translated as the good done by certain individuals and groups which are generally a tradition of Indonesian society based on the religious teachings of both Islam and Christianity (Dkk 2006: 1-3)

On this basis, the concepts and teachings of philanthropy are not merely giving something based on clear religious teachings, but in the community giving something to others. It is a common thing because of their lack understanding of their religious

teachings so that their kindness to others is only a cursory tradition and culture that continues to go on for generations.

On the other side, a very Islamic society was found to influence the doctrines of Islamic teachings about doing so strong kindness that encouraged *aghniya* (rich people) to provide assistance and help to the poor and sought to institutionalize philanthropy, both scholars and social activists. Their role is very important in constructing and developing philanthropy. This philanthropic awareness is not only carried out by every individual but also socio-religious organizations mobilize and transform individual awareness into collective awareness and collective movement (Latief 2013: 11-12).

The modern era of philanthropy is understood in a flexible and varied manner in society, especially in countries where the majority of Muslim occupation is adopted and articulated in various forms of social and economic expression so that it is no wonder the emergence of various philanthropic institutions in Indonesia for humanity.

2. Contextualization of Hadith in the PKU Muhammadiyah Hospital

The term contextualization is used in the tradition of hadith understanding by looking at the situation and socio-historical conditions in which the hadith appears. It was stated by Muhammad Al-fatih that the importance of the contextualization of hadith was influenced by social, cultural, political and value systems (Suryadilaga 2017: 215-235). That is why the understanding of hadith can be dynamic in accordance with the development of time and place when the hadith was applied in the present life. The context of the understanding used in this paper is to contextualize hadith about philanthropy in the PKU Muhammadiyah Hospital.

To describe the contextual understanding of the hospital's traditions, the writer divided the two terms in order to lead to a more contextual and easily understood frame of mind, namely the contextualization of hadith understanding and the internalization of PKU philanthropic values in social services to the community.

a. Contextulation of Hadith Understanding

حَدَّثَنَا ابْنُ زِيَادٍ يَعْنِي الْمُطَّلِبَ بْنَ زِيَادٍ حَدَّثَنَا زِيَادُ بْنُ عِلَاقَةَ عَنْ أُسَامَةَ بْنِ شَرِيكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَدَاوَوْا عِبَادَ اللَّهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُنَزِّلْ دَاءً إِلَّا أَنْزَلَ مَعَهُ شِفَاءً إِلَّا الْمَوْتَ وَالْهَرَمَ (رواه أحمد)

"Ibn Ziyad narrated to us al-Mu'alib bin Ziyād, told us Ziyād bin Ilāqah of Usāmah bin Syarīk, verily, the Messenger of Allah (may peace be upon him) said: Be merciful, O Servant of Allah because verily Allah Azza wa Jalla did not bring down the cure death and old age." (PP Muhammadiyah 1925: 90) and (Hanbal 2001: 398).

This hadith is derived from Imam A'mad bin Ḥanbal in his book of Musnad which has two prophet named Usāmah bin Syarīk, and Abdullah bin Masūd, Ibn Ḥibbān in his book *Ṣaḥīḥ Ibn Ḥibbān* in two similar passages, al-Ḥakim in his book *al-Mustadrak* there are two lines of asceticism from Abu Sa'ūd al-Khudri, and one from Abdullah bin Masūd, one of the names discussed by amaiqahan scholars, Ṭāriq bin Shihāb. All of these hadiths were from two of the Prophet's companions, Usāmah bin Syarīk and Abdullah bin Mas'ūd. In the book of Ibn Ḥibbān there are two lines of Usāmah and Abdullah bin Mas'ūd so that this hadith includes the famous Aḥad hadith from the three companions of the Prophet.

According to Ibn Ḥajar al-Asqalāni in his book *Fath al-Bāri* explicitly states that the above hadith is also narrated by Ṭāriq bin Syihāb of Ibn Mas'ūd, "that Allah will not bring down disease unless He decreases his remedy, then treat it". This hadith was also issued by al-Nasā'i, narrated by Ibn Ḥibbān, al-Ṭaḥāwi, and Abi Nu'aim from Ibn Abbās hadith. Aḥmad also stated in another editorial of Anas, "that Allah created illness and medicine then cure". In other words, using the word al-Sām is death. In the book of Abu Dāwud it says, "Allah causes all diseases by lowering their medicine and then treating them but not treating them with illegal substances". The meaning of al-Inzālu is to convey knowledge of the disease through the al-Mulk (Allah) license to Prophet Muhammad (Al-Asqalāni t.t: 135).

The hadith above is the history of al-Ma'na's bill because it is narrated by historians with different but somewhat similar meanings that indicate the existence of several lines of pilgrimage narrated by the Prophet's companions as illustrated in the following table:

The prophet	Agent of prophet	<i>alFāz al-Ḥadīṡ</i>
Aḥmad bin Ḥanbal Al-Ṭabrāni	Abdullāh bin Mas'ūd	لَمْ يُنَزَّلْ دَاءٌ إِلَّا وَقَدْ أَنْزَلَ مَعَهُ دَوَاءً
	Usāmah bin Syarīk	لَمْ يُنَزَّلْ دَاءٌ إِلَّا أَنْزَلَ مَعَهُ شِفَاءً إِلَّا الْمَوْتَ وَالْهَرَمَ

Ibnu Hibbān Al-Tirmizī	Usāmah bin Syarīk	لَمْ يُنَزَّلْ دَاءٌ إِلَّا أَنْزَلَ مَعَهُ شِفَاءً إِلَّا الْمَوْتَ وَالْهَرَمَ لم يضع داء إلا وضع معه شفاء
Abu Dāwud Al-Nasā'i	Usāmah bin Syarīk	لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ دَوَاءً
Aḥmad Ḥanbal Al-Nasā'i	Ṭāriq bin Syihāb	لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً

Abu Dāwud explicitly explained that the treatment of the disease is a lawful remedy rather than an illegal drug according to religion, so it should be treated with the lawful thing. Al-Baihaqi tried to bring the ban to something bad that should not be taken as a drunken drink without a clear reason. According to Ibn Ruslan in the book of Syarḥ al-Sunan, the truth of al-Shāfi'i is that it can be treated with all kinds of impurities except those that are drunken because of the 'Uraniyin hadith found in kitāḥihain (Ṣaḥīḥ al-Bukhāri and Muslim) books. The Prophet ordered them to drink camel urine as medicine (Ābādī 1969: 251).

So the hadith above is seen from his *Asbāb Al-Wurūd*, the above hadith is related to *ruqyah* and is pierced with iron. Initially, Hasan bin Abi Wajirah was told to ask the Abu Shu'bah about these two things and then he replied: I have heard the Messenger of Allah (may peace be upon him) say: Allah is not dependent on those who love to be pious and stabbed with iron. Then Abdullah bin Amr recounted that he had heard the Messenger of Allah (may peace be upon him) say: I do not care what I do if I drink with ruqyah, or hang up my talisman or recite *sya'ir* of myself. Hasan asked Anas about Nusyrah, he then replied, that they had repeatedly quoted from the Prophet that Nusyrah was a demon, but it was a weak faith in which there was a doubt. In another history, Imran bin Husain told us that the Prophet did not forbid to be stabbed with iron. This is what most people do not like to do and to treat with iron. Adding Asram saying that he once asked Ahmad bin Hambal's priest about being stabbed with iron, he replied that he did not know that he did not like it because the hadith of Imran bin Husain forbade us to treat it with iron except in emergency situations (al-Qurṭub 1967: 273).

Some scholars allow the prayer and treatment of the cause, including a prayer for Muslims who are obliged to perform the Prophet's fear of Allah from all evils and

recitations by reciting the Quran, meditating and praying. They concluded it by saying that Prophet Muhammad SAW:

"O Allah's servant do not treat with an illegal act because Allah does not cure the disease except by lowering its cure." While healthy people should not be treated because they are painless they are harmful to themselves (Al-Manāwi 1972: 273)

Based on this expression, historically, the emergence of these traditions tells a long story that explains the treatment with *ruqyah* and pierced with iron. This creates a difference of opinion. Some allow and some forbid. Some of them allow *ruqyah* and seek treatment without being accompanied by iron puncture. This opinion in the writer's opinion is more acceptable because the Prophet (PBUH) treated medicine with *ruqyah* by reading Surat al-Mu'awwidat (al-Nās and al-Falaq) and Surat al-Ikhlāṣ.

"From Ayesha, the Prophet (SAS) was when he went to his bed (going to bed) every night, then he clenched his hands together and then blew and read Qul Huwallahu Sunday and Qul A'udzu bi Rabb al-Falaq and Qul Audzu bi Rabb al-Nas, then he rubbed his body with his palms as best he could by starting from the head and face and the front of his body. He did this three times "(al-Sijistānī t.t .: 473)

According to Muhammadiyah's value, it is permissible to carry out alternative medicine in Islam as long as it does not conflict with the principles of Islamic teachings and practices carried out by the Prophet; written in the hadith provided that people have knowledge and expertise; have noble character, do not damage and endanger the Islamic creeds and not with illicit treatment and does not contain *kesyirikan*, *bid'ah* and *khurafat* (Muhammadiyah 2018: 39)

The context of the hadith is understood by Muhammadiyah as an order to establish a hospital. Hospitals are understood as a place to cope with all physical ailments that people experience using medical treatment. Medical treatment is only done by people who are experts in the field of medicine who have scientific specialists in dealing with various diseases such as internal medicine, cancer and others. Treating physical or non-physical ailments is not always understood by using prayers or reading the Qur'an but can be done with medical science.

In fact, this hadith is the basis for Muhammadiyah in conducting the socio-religious field As well as carrying out real actions that can be felt to benefit the community by building hospitals in every city, region, region and district to deal with residents who

experience both mild and badly sick. In the past, the Prophet also used medication by recording and placing the affected part of his hand while reciting prayers, but at this time not only using spiritual treatment but also by looking at physical aspects in accordance with the current scientific knowledge of doctors. Muhammadiyah in responding to this set up a hospital as an initial diversion when sickness went to a traditional healer and people who were considered to be able to treat the disease, so that the people did not do the shirk treatment which was forbidden by Allah and His Prophet.

The effort of Muhammadiyah in establishing a Health Center was delivered by the Muhammadiyah PKO Muhammadiyah Central Leadership Council in 1938 known as the Community Welfare Development Program (PKU) and now under the Muhammadiyah Central Board of Public Health (MPKU). Previously, (PKO) General Helper was first established by K.H. Syudja in 1921 which served to alleviate the burden of difficulties experienced by mankind.

So historically the existence of the PKU hospital was because of Syudja's envy towards various social actions carried out by the Dutch Colonial in attracting the sympathy of the Indonesian people. Syudja was convinced that the PKO was able to prove that the Indonesian people could establish hospitals, poor homes, orphanages and others. His conviction was conveyed as part of the work program when he was appointed as the PKO chief (Muhammadiyah 2010: 17-18). The spirit of the health movement was certainly not only a problem of the Indonesian nation's conflict with the Dutch colonizers but it started from a previous understanding of a Sudja on the hadith that helping those who experience pain was an obligation that came from the commands of Allah and His Messenger. Giving ease and liberation from the burden of other people's difficulties is part of philanthropy; this is understood from the hadith of the Prophet as follows:

عن أبي هريرة قال قال رسول الله ﷺ من نفس عن مؤمن كربة من كرب الدنيا نفس الله عنه كربة من كرب يوم القيامة ومن يسر على معسر يسر الله عليه في الدنيا والآخرة ومن ستر مسلما ستره الله في الدنيا والآخرة والله في عون العبد ما كان العبد في عون أخيه (رواه مسلم)

According to Abu Hurairah, Rasulullah SAW said: Whoever lightens the burden of a believer from the burdens of the world, Allah will relieve him of the burden of the burdens on the Day of Resurrection and those who provide ease for the difficulties of others, God will make it easy for him in the world and the hereafter.

Whoever covers the shame of Muslim brothers and sisters, Allah will close his shame in the world and the hereafter because Allah helps His servants as long as His servants help his brother." (Al-ainusain 1998: 2074) and (Saurah t.t : 39).

The hadith provides valuable lessons about the urgency of generosity that have a positive impact on philanthropic activists. The positive values referred to as mentioned by al-'an'ani contains three important points, namely: First, the primacy to ease the burden of his brother such as giving something in the form of money or other, paying off his debt, and curing diseases with drugs (health services). Second, freeing up debts or providing opportunities for those who owe and, Third, cover up their brother's mistakes and forgive (Al-'an'ani 2004: 168).

Contextually the Prophet taught his people to get out of the deterioration of the burden of life that is generally experienced by the poor who experience inability to do the same thing with rich people so that they, for example in health, they cannot pay substantial hospital fees. Therefore we need a hospital that can accommodate their burden so that what was considered appropriate in overcoming this problem is the establishment of the Muhammadiyah Health Institution Center or now the PKU Hospital which is a part of humanitarian services. In various regions in Indonesia, emerging health institutions have at least been able to reduce the rate of disability due to malnutrition and others.

Health services with medication to patients are very important to do, but need to pay attention to the message of the Prophet that forbids his people to seek treatment with something that is forbidden. The prohibition is mentioned in a hadith narrated by Abu Dāwud, Ibn Mājah, al-Tirmizi and Aḥmad:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ نَهَى رَسُولُ اللَّهِ ﷺ - عَنِ الدَّوَاءِ الْخَبِيثِ (رواه ابن ماجه)

“From Abī Hurairah said that the Messenger of Allah (may peace be upon him) prohibited the treatment of something unclean (illegal).” (Al-Qazwīni t.t: 1144).

The word (عَنِ الدَّوَاءِ الْخَبِيثِ) in the above hadith means something unclean, something illegal and something containing poison. Al-Khaṭṭābi translates the word (عَنِ الدَّوَاءِ الْخَبِيثِ) into two parts, that is, the first one, which contains impurities that belong to the illicit categories such as *khamr*, animal meat that cannot be eaten. Medical experts say that urine and some animal poisons with the disease are categorized as unclean and can be

illegal except camel urine which is used by the Messenger of Allah to drink it. Second, eat delicious food (al-Mubārakfūrī t.t: 167).

According to the writer, when the Prophet forbade such a thing, he forbade it to eat and drink it because basically in the rule of Uṣūl al-Fiḥ it was stated that the prohibition was essentially a prohibition. It provides information that various types of medical treatment are allowed except for something forbidden by either God or His Messenger.

Based on the above description there are differences regarding the meningitis vaccine. According to Muhammadiyah it is allowed if under compulsory conditions and no remedy to overcome it with consideration of the side effects caused by the disease is greater and taking a lesser extent. It is concluded that polio vaccination that utilizes the enzyme from the legal pig is modified or allowed, as long as no other vaccine has been found to be independent of the enzyme. In this regard, we encourage the competent authorities to conduct research on the use of enzymes from animals other than pigs that are not allowed to eat them. As a result, one day a vaccine can be found that is completely free of the things that the law is originally illegal.

b. Internalization of Philanthropic Hadith Values

According to KBBI, internalization means appreciation of a teaching with full confidence and awareness as evidenced by attitudes and behavior. For example Muhammadiyah internalized or applied the hadith of the Prophet which taught attitudes for social spirit towards human beings in the health field of the establishment of PKU Muhammadiyah hospitals.

According to Nakamura, PKU hospital is a direct challenge to traditional Javanese medicine practices. Patients who visited PKU expressly refused to ask for help from a traditional healer. Therefore, PKU Muhammadiyah hospitals or clinics not only work as an intermediary for pure medicine but also as the spread of the idea of Islamic reform. In the following period. PKU hospital developed in three major problems: First, giving help to the poor who were displaced in their lives by establishing houses. Second, establish the homes of abandoned orphans by providing food, clothing, and teaching which includes general knowledge, religion and manners. Third, provide assistance to sick people who are displaced by setting up hospitals or treatment centers (Arifin 2016: 100-101).

Based on these ideas, it is interesting to study in the context of health services. PKU Hospital is moving forward in the field of health services having a very significant influence from time to time. This movement caused significant changes in the form of hospital development from conventional hospitals turned into e-hospital, then changed to u-hospital and later became intelligence hospital. In the development of services in the direction of travel medicine or health tourism, the demand for health services is increasing, causing a decline in the economy of health services (Arifin 2016: 289).

Health services are part of social movements which are the spirit of the practice of the *sunnah* of the Prophet Muhammad, where he taught to provide convenience to people who are experiencing difficulties both physically and non-physically. As a result, PKU hospital developed its field in establishing good relations with others on the basis of the teachings of generosity even though, PKU Muhammadiyah must focus on the issue of operational needs in particular, and Muhammadiyah organizations in general, by implementing new traditions. At present PKU Muhammadiyah Yogyakarta is one of B accredited hospital. It also has received full accreditation for several service fields and has serious cooperation with Muhammadiyah educational institutions in the health sector, both medicine, nursing and pharmacy. This is done by PKU not separated from a clear religious mission that continues to a prophetic hadith that is Realizing Islamic *da'wah*, *amar ma'ruf nahi mungkar* in the field of health by always maintaining friendship, as part of the mission of Muhammadiyah.

Muhammadiyah internalized the application of hadith to generosity in social life as a form of concern for them through the hospital. PKU Muhammadiyah. Substantially, PKU Muhammadiyah Hospital internalized philanthropic teachings even though the hospital itself is part of philanthropy. The philanthropy practiced in PKU Muhammadiyah in addition to do health services to patients and hospitals. PKU is trying to do kindness to the surrounding community. Based on the data obtained that the PKU hospital has never refused poor patients, they were seeking funds for hospital fees taken from special philanthropic institutions namely Bazis (*Amil zakat, infaq and sadaqoh*) which has now changed its name to Lazismu (*Amil zakat* institution, Muhammadiyah *sadaqah*). This institution was formed by PKU which serves to accommodate funds from donors who deliberately contribute to people who are not able to, and routine recitation held by the

PKU hospital on every Wednesday. The money is then managed by Lazismu to help patients who not are able to pay for hospital treatment.

The recitation was carried out as part of the hospital's community activities. PKU hospital which was attended by 300 participants from various regions of Yogyakarta. They gathered to listen to a lecture delivered by local *ulama* whose contents invited and motivated the pilgrims to love giving *bersodaqah* to people who could not afford it. The recitation continues until now. The effort was carried out by the PKU hospital is close to the community as the movement was first built by its founders.

Based on these implementation of hadist, it is clear that the institution internalizes the application of the Prophet's hadith about the urgency of philanthropy in the social field and the service of patients who cannot afford it. Indirectly, PKU hospital helped the government in nourishing and healing its citizen from physical ailments. As a result, they have good quality body that is prime and fresh to rise from powerlessness to become skilled and capable in logical and critical thinking.

PKU hospital also cooperates well with the community, by having two assisted villages in the Kulonprogo and Cangkringan areas. In the two villages, PKU hospital held mass treatment, social service and basic food distribution for poor people (*mustad'afin*). In the Hajj season ahead of Eid al-Adha, In addition, PKU hospital sent cows to be sacrificed on the 10th of Zulhijjah as a form of concern for the community (Interview March 15, 2018). Philanthropy that was built and developed by Muhammadiyah is part of theological doctrine which is not only giving something but based on solid faith and *jihad* with soul and wealth.

PKU Muhammadiyah Hospital also provides free corpse care for patients who die in the PKU Hospital, from bathing, decorating, obeying and delivering the bodies to the cemetery delivered by hospital's ambulance for free of charge. Contextualization and internalization of the value of philanthropy in community life is an obligation that must be carried out by the institution with no commercial and sum element in doing so. This is a humanitarian effort that does not produce the world in a real way, but has a noble value. The glory of the institution depends on how it becomes a hero who helps its people who are experiencing deterioration both in terms of economy, education and health.

In health aspect, PKU hospital provides medical expenses by implimenting a Muhammadiyah Dana Sehat (DSM) card specifically for Muhammadiyah citizens who are

able or even materially inadequate for both inpatient and outpatient care (Interview March 15, 2018). All were given assistance with medical expenses to ease the patient's burden. Patient is likened to a guest who must be given a free banquet service by other humans because the patient's position is the same as the hospital institution. PKU. Islamic philosophy mentions human obligations with other human beings who have the same position in the eyes of Allah, weak but have advantages and disadvantages.

Philanthropy activities continue to be carried out starting from patient guidance to employees. Patient guidance is carried out by spiritual workers who specifically provide religious guidance and prayer. As a result, patients are given advice that is guidance and prayer so that Allah SWT provides healing by the spiritual workers. While guidance to employees, they were given AIK material (al-Islam and Kemuhammadiyah) and enthusiasm to keep practicing the morality of the Prophet Muhammad in the hospital environment by cultivating 5 S namely smile, greetings and courtesy.

PKU Hospital also conducted social services by providing compensation every three months to parking attendants, *beca* associations, street vendors, household colleague and cleaning services, including providing educational assistance to their children in the form of scholarships that are currently at the school level, middle and upper level. In addition, special guidance on AIK was also delivered to the Abang Beca community in front of the PKU hospital by doing monthly visiting their homes every on 20th.

The philanthropic movement is carried out by the PKU Hospital in order to practice the hadith of the Prophet and create a harmonious, healthy and peaceful life. It is because "the best of men is that which is beneficial for others" (Interview March 5, 2018). This has a very positive impact on patients, they feel comfortable and helped by the hospital. The two patients were named Rusmini and Rohmadi, they gave positive information when the writer asked about the hospital. They felt the comfort and tranquility of the services performed by the PKU Hospital while in hospital (Interview February 28, 2018).

The parking guards of PKU Hospital also felt its benefits. They felt comfortable as parking guards; they had never been disappointed. PKU Hospital continues to establish good relations with the surrounding community such as providing services, providing free education, basic necessities and mass treatment activities (Interview February 28, 2018). Philanthropy concept conducted by the Hospital. PKU illustrates that the backwardness of

an institution is largely determined by community support for the institution, especially private hospitals that cannot stand alone without the support of the community.

PKU Muhammadiyah Hospital is the spearhead of the social movement from the humanitarian task in saving human lives even though the human life is theologically in the hands of Allah SWT. Treatment of patients who are unable to pay is not only done in PKU hospitals, but also carried out in every village, especially PKU assisted villages which became the land of Muhammadiyah propaganda. This was done to ease the burden on those who were going to seek treatment due to the distance they traveled from the hospital.

PKU Muhammadiyah Hospital, Yogyakarta also helped the needy people. PKU also provided social services in the form of free mass circumcisions for the poor. Usually attended by at least 500 children once a year; to facilitate the dissemination and implementation of these activities, the PKU Hospital collaborated with branch leaders, branches and surrounding areas for the success of the event which is only conducted once a year.

Mass circumcision makes a valuable contribution to parents who are unable to circumcise their children. This was done by PKU in order to assist the government in resolving the social problems faced by the people in the social field. Because it is not uncommon for parents who want to circumcise their children but are unable because of economic disadvantages that have not been profitable. Then PKU Muhammadiyah hospital as an agent of change can spread its wings not only in hospitals by continuing to serve its patients but also to take part in the community by picking up still-silent balls and left without a movement (Interview, March 15, 2018).

PKU Hospital philanthropy movement was carried out in response to natural disasters, he prepared a special team for disaster preparedness and sent envoys to each affected area under the Muhammadiyah Central Management disaster management agency called MDMC (Muhammadiyah Disaster Management Center) chaired by Budi Setiawan. The institute was pioneered in 2007 as the Center for Disaster Management, and was confirmed as an institution tasked with coordinating Muhammadiyah's resources in disaster management by the Muhammadiyah Central Leadership after the Congress in 2010. MDMC is engaged in disaster management activities in accordance with conducting mitigation and preparedness activities, emergency response and also rehabilitation. MDMC adopted an internationally accepted humanitarian and humanitarian ethics code, developed

disaster risk reduction missions in harmony with the Hygo Framework for Action and develops a base of preparedness at the community, school and hospital level as the basis of the Muhammadiyah movement 100 years ago. MDMC is engaged in disaster activities throughout the territory of the Republic of Indonesia in accordance with the legal entity that in its operational form develops MDMC at the Muhammadiyah Regional Leadership (Province) and MDMC at the Muhammadiyah Regional Leadership (Regency) level. The vision is the development of superior and helper-based functions and disaster management systems.

The vision is the development of superior disaster management functions and systems based on the Public Welfare Helper (PKU) so that they can improve the quality and progress of people's lives that are aware and resilient to natural disasters and able to recover disaster victims quickly and with dignity. Its mission, first, improving and optimizing the disaster management system in Muhammadiyah. Second, developing disaster awareness in Muhammadiyah. Fourth, strengthening networks and community participation in disaster management (Interview March 15, 2018).

The mandate for the establishment of MDMC is to carry out disaster emergency response activities with operating areas in Indonesia. MDMC is obliged to mobilize various resources such as functional resources (network of cadres, hospitals, colleges and schools) and network resources spread across 33 provinces, 429 districts, 3,366 sub-districts, 12,783 communities/ villages throughout Indonesia. In addition, there are Muhammadiyah volunteer resources for disaster emergency response management consisting of Search And Rescue volunteers (SAR), Disaster Medic Committees (DMC), Psychosocial and Community Development (community development).

Based on the contextualization of philanthropic hadith in the PKU Muhammadiyah hospital gave the impression that Hospital generosity. PKU departs from the thought and understanding of the hadith that people who love will surely be loved by people. But on the contrary people who do not help will not be helped. This expression is like the understanding of Christians on Max Weber's assumption that the obligation to help fellow human beings comes from the doctrine of primordial groups. A close person helped his neighbor because he believed that his neighbor needed his help (Weber 2008: 308). It also was done by the PKU hospital; there is a symbiotic relationship of mutual love and love in order to strengthen the rope of good social adhesion among fellow human beings with a

foundation of compassion and sincerity. This is a sign of people believing in Allah, he was very caring for others and loves his brother as he loves himself (Al-Bukhari 1422: 12). Referring to the theory developed by Max Weber and Thomas Jeavon, what was done by the PKU Hospital certainly cannot be separated from the influence of what has been done by its predecessors, K.H. Ahmad as the main actor in carrying out social movements which at first he sought out people who desperately needed help and a helping hand from the rich to be given compensation in the form of money and clothing. K.H. Ahmad Dahlan as a tireless, generous personal figure struggled to uphold the commands of the Qur'an and the Prophet's Hadith which encouraged him to do good to others.

The religious doctrine that continues to take root until now has never disappeared from a Muhammad who supports establishing a PKU hospital was formed as a charity for empowering and defending the poor people who suffer from illness which was previously inaugurated by K.H. Ahmad Dahlan in February 1923 before his death (Mulkhan 2003: 173-175). Therefore, as mentioned earlier, PKU hospital is used as a charity field as well as a solution to the problem of this nation in alleviating poverty, ignorance and equality. The effort was carried out by Muhammadiyah as a form of concern for the nation by providing assistance to economically poor people who have an influence on the health sector.

PKU Muhammadiyah Hospital as a social movement was inseparable from the dynamics of Islam arising from the insistence of continuous social transformation that is deeply rooted in an ideological mission, namely the ideals to uphold *amar ma'ruf* and *nahi munkar* within the framework of faith in Allah SWT. Amr ma'ruf meant humanization and emancipation, while *nahi munkar* is an attempt to liberate. Both are two things that cannot be separated from their transcendence. These ideals gave birth to a social transformation that had a profound effect on the pattern of life in civilization and sovereignty that gave birth to generous human beings to a sense of sympathy in the form of transfer of wealthy material to poor people (Kuntowijoyo 1998: 338).

The philanthropy of PKU Hospital as a man of action is very responsive to the challenges of change in its time. So that good deeds and charity are social philosophical meanings of the commandments of faith which from the beginning have become a trade mark that has been recognized by all circles. Therefore, Islam is understood by Muhammadiyah as a driving force and liberator to carry out reforms or social changes in realizing a just and prosperous society based on the Qur'an and hadith (Maarif 2000: 109).

The philanthropy movement of PKU Muhammadiyah Hospital seems to have been rooted and cannot be separated from the theological basis for mutual help to fellow human beings without distinguishing the social status of both rich and poor. Those who received assistance in the form of material from the hospital felt comfortable and calm, because their lives have been helped by the *zakat*, *infaq* and *sodaqah* given to them. They get the benefits tremendously when they need something.

Philanthropy conducted by the PKU Hospital merely helped with general misery with the basis of the Prophet's hadith which teaches good deeds (Fauzia 2016: 162). The movement gave birth to a philanthropic institution tasked with accommodating *zakat*, *infaq* and alms funds called *lazismu* (Institute for Amil Zakat, Infaq and Sedekah Muhammadiyah) which was under the Council of Waqf and the Office of Muhammadiyah Central Leadership.

Generosity or philanthropic action by the PKU Hospital is rationally inseparable from spiritual changes that encourage social action. For example in European history, what happened was the emergence of Protestantism culminating in puritanical Calvinism in the 16th and 17th centuries. Puritans like Weber's analysis, that doctrinally the hospital philanthropy movement. PKU is carried out methodically directed at the glory and majesty of God to continue to worship and carry out charitable deeds (Mas 2005: xiii). Explicitly there is a correlation between hadith texts and facts in the field as well as PKU hospitals. As a result, the higher the commitment to God, the stronger the belief of someone to establish a relationship with humans. One of them is the PKU hospital which has a philanthropic movement as one of the modern movements that is far more noble than entering into a political movement and purification movement.

The hadith that teaches generosity is a religious doctrine that directs a hospital institution to carry out benefit gait in the midst of society in addition to encouragement from the main actors to do good as expressed by K.H. Ahmad Dahlan did. Who lived and did voluntary action. This is almost the same as what was expressed by Max Weber when examining Protestant Catholics, many Calvinists did good deeds based on a doctrine of their religion, Protestant.

This theory provides an understanding that religious doctrine is an essential thing in the life of religious people which will have implications for the order of life in the field where a Muslim has a social spirit towards others. This was built from a deep

understanding of the teachings of the religion which was then implemented in real actions, then transformed into an institution such as a social institution, one of them was the PKU Hospita is very much beneficial for humanitarian safety such as social assistance, health services and earthquake and tsunami disaster management.

What was done by the. PKU Muhammadiyah hospital is inseparable from the four important theories offered by Max Weber, namely traditional action, affectual action, instrumentally rational action and value rational action. Based on these four points, PKU hospital carried out all social activities related to the behavior of health services and social assistance to the people from the beginning carried out repeatedly from the founders until later it was handed down from generation to generation by followers who later developed to this day.

This act is called traditional action that is continuous and repetitive (tradional action). The philanthropic movement creates positive social geodes felt by patients and society such as feeling happy, comfortable and so on. The community that the writer met all conveyed positive feelings for health and social services or called effectual action. Hence, this action has an ideological vision and mission, namely the Islamic movement, the mission of *amr ma'ruf nahi munkar* for the realization of the true Islamic community and the just and prosperous main society that is blessed by Allah SWT or instrumentally ration action. This goal was carried out by Muhammadiyah especially the PKU Hospital, by carrying out revitalization and evaluations that encourage hospitals. PKU Muhammadiyah is the best hospital both at national and international levels.

Three actions, namely traditional action, effectual action and instrumentally ration action, have considerable value for the effect of public health if supported by the fourth element of action values, namely an action in practicing Islam such as health service actions that are not separated from religious teachings originating from the Qur'an 's and Sunnah al-Maqbulah as formulated in the Matan Beliefs and Ideals of Life of Muhammadiyah (MKCHM) (PP Muhammadiyah 2010: 55-56). All actions taken by Muhammadiyah were charitable endeavors refers to sources that are the subject of Islamic teachings namely the Quran and Sunnah al-Maqbulah and added jihad as a way of understanding both sources if there is no clear information from both of them so Muhammadiyah uses jihad. The charity of the effort carried out by the Muhammadiyah served as a means of preaching. Therefore, the spiritual foundation built which is called intention of sincerity must underlie all business

charitable activities. If the spiritual foundation is not solid then a building from a business charity becomes a source of slander and source of contention (Maarif 2000: 134).

The Muhammadiyah movement above was called a multi-faceted modernism movement. It is seen as doctrinal when viewed from afar, but looks systematically theological when viewed closely. The ideas taken from the Qur'an and hadith so that they appear to be exclusive when viewed from the outside but appear to be inclusive if viewed from within. According to Haedar Nashir, the Muhammadiyah modernism movement is not only fixated on actions that are ad hoc (special or temporary), but need to be developed in a more comprehensive *tajdid* domain in enriching religious thinking in facing more complex challenges of the times. Even though it is undeniable that at that time ad hoc matters were very important to deal with such as health services (Nasir 2010: 16-17). The review was interesting to take the middle way, that both are something very important to do because in the view of Muhammadiyah all charitable movements have philosophical meanings that adhere to the Muhammadiyah mission of upholding and the religion of Islam so that the true Islamic community is realized (Nashir 2016: 396).

CONCLUSION

Philanthropic hadiths are understood contextually by looking at the history and social phenomena that occurred during the hadith that appeared to give rise to various paradigms rationally to bring up the facts in the form of business charity in the health sector, namely the PKU Muhammadiyah Hospital. The hospital was the real part of philanthropic or generosity movements that are continuously carried out from time to time. Now, hospital. PKU has developed in its movement in the form of health and social services based on the doctrine of religious teachings contained in the sources of the Qur'an and al-Sunnah al-Maqbūlah. All that is done in order to realize the health and well-being of Muslims both physically and spiritually and for the sake of materializing the main community, just and prosperous, safe, prosperous, full of calm, and comfort and get the pleasure of Allah.

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