

ALTRUISM IN THE PERSPECTIVE OF THE AI-QUR'AN AND ITS RELEVANCE TO PHILANTHROPIC PRACTICES IN SATU AMAL INDONESIA ORGANIZATION



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Abstract

This study investigates the altruism found in the al-Qur'an and its relevance to philanthropic practices in the Satu Amal Indonesia (SAI) organization. This study uses the *maudhu'i* interpretation method of the al-Qur'an verses related to altruism. In addition to the relevant verses of the al-Qur'an, this study collected data from respondents who filled out several questions through the Google Form. The data is then analyzed in the context of altruistic values and their relevance to philanthropic practices in SAI. This study reinforces previous research that the millennial generation tends to have philanthropic behavior. The millennial generation of members of the SAI organization internalizes and applies the values of altruism contained in the al-Qur'an. In addition, this study reveals that SAI members tend to participate in philanthropic activities carried out online and use social media as a platform for promotion. Overall, this study shows that the millennial generation, particularly members of SAI, apply the value of altruism and show philanthropic behavior; the same values are taught in the Qur'an, to be precise in Q.s. al-Hasyr verse 9. The values of altruism are reflected in patterns of caring, collaborating, sustainable, and cooperative attitudes.

Abstrak

Penelitian ini menyelidiki altruisme yang terdapat dalam al-Qur'an dan relevansinya terhadap praktik filantropi di organisasi Satu Amal Indonesia (SAI). Penelitian ini memakai metode Tafsir Maudhu'i terhadap ayat-ayat al-Qur'an yang berkaitan dengan altruisme. Selain ayat-ayat al-Qur'an yang relevan, data penelitian ini juga dikumpulkan dari responden yang mengisi sejumlah pertanyaan melalui media google form. Data tersebut kemudian dianalisis dalam konteks nilai-nilai altruisme dan relevansinya terhadap praktik filantropi di SAI. Studi ini memperkuat riset-riset sebelumnya bahwa generasi milenial cenderung memiliki perilaku filantropis. Generasi milenial anggota organisasi SAI menginternalisasi dan menerapkan nilai-nilai altruisme yang terkandung di dalam al-Qur'an. Selain itu, studi ini mengungkap fakta bahwa anggota para SAI cenderung berpartisipasi dalam kegiatan filantropi yang dilakukan secara online dan menggunakan media sosial sebagai platform untuk promosi. Secara keseluruhan, studi ini menunjukkan bahwa generasi milenial khususnya, anggota SAI, menerapkan nilai altruisme dan menunjukkan perilaku filantropis—nilai yang sama yang diajarkan al-Qur'an, tepatnya pada Q.s. al-Hasyr ayat 9. Nilai-nilai altruisme ini tercermin dalam pola sikap yang berkepedulian, berkolaborasi, berkelanjutan, dan saling bekerja sama.

INTRODUCTION

Altruism is often associated with social activities, including philanthropy or kindness. In general, altruism is defined as a tendency to help or sacrifice oneself for the benefit of others without expecting anything in return (Avisena et al., 2021). From a religious perspective, this concept has become the focus of attention in various scientific studies



(Mulyadi et al., 2016). In this context, the al-Qur'an, as a source of Islamic teachings, provides a decisive view of altruism and how to apply it in everyday life.

Altruism is a familiar thing for Indonesian people. The 2022 World Giving Index (WGI) report says that Indonesia has again won the title of the most generous country. Indonesia has ranked as the most generous country for five consecutive years, with a final score of 68%. These results were obtained from three assessment indicators of the WGI measure: giving to strangers, giving money/properties, and participating in volunteer activities (Mahrofi, 2022).

One of the indicators above mentions community participation in volunteer activities, in which most of the participants as volunteers are millennials. The participation of the millennial generation as volunteers certainly comes from high social sensitivity. As a volunteer, that person will undoubtedly give their time, energy, thoughts, and even funds without expecting anything in return from the beneficiary. Millennial activity as a volunteer is shown by actively contributing to social activities. Young people package and communicate popular philanthropic activities to various groups through social media (*Indonesia Kembali Menjadi Negara Paling Dermawan Di Dunia*, 2021). Some factors that affect their generosity are awareness and understanding of the vitality of sharing per Islamic teachings and access openness about the subject who needs assistance. In addition, effective and transparent donation management is also an essential factor influencing the community's generosity to share.

Many millennials participate in volunteer activities such as the philanthropic organization Satu Amal Indonesia (One Indonesian Charity, hereafter referred to as SAI), which is located in Palembang. They are not only active in social activities in the real world but also active on social media. The aim is to disseminate information on activities, transparency in the use of donor funds, as well as open doors for collaboration with other communities. Activities carried out are distributing clean water to places where people still depend on rainwater, groundwater, and river water. In addition, this community also has an educational empowerment program for children who live in the final waste disposal area. The teaching is carried out routinely twice a week.

These activities reflect an attitude known as altruism. Altruism is interpreted as prioritizing the interests of others voluntarily to help solve their problems. Altruism is also one of the values in the al-Qur'an, especially al-Hashr verse 9, which is implied by the word *ithār* (Hidayati, 2016). This principle was seen in the early days of Islam, described in the al-Qur'an by prioritizing the interests of others rather than one's interests. Therefore, this study discusses the value of altruism in the al-Qur'an and its relevance to philanthropic practices in SAI. The problem in this study is how altruism is in the al-Qur'an, and how is its relevance to the philanthropic practices of the SAI.

Although there have been many studies on altruism, gaps still need to be improved in previous research—for example, Rina Darojatun's research on millennial generation philanthropic activities in the city of Serang. In general, Darojatun discusses the philanthropic culture of the millennial Muslim generation in Serang City, including the process of forming a philanthropic culture, self-concept in philanthropy, and their interaction with the philanthropic, cultural movement. Overall, this practice is carried out through the ZIS platform (Zakat, Infaq, and Alms) and taught from an early age (Darojatun & Alawiyah, 2020).

Through their research publications, Firdan Thoriq Faza and Astiwi Indriani concluded that blood donation activities are driven by altruism and spirituality. The altruism shown by the donor is not expecting anything in return from the recipient. From a religious view, donating is a form of obedience to Allah, applying the commanded

teachings, and only hoping for a reward from Allah (Faza & Indriani, 2022). In addition, research was conducted by Zakiyatul Fuadah, which focused on researching the "Mobile Kitchen" program initiated by students. Fuadah revealed that the values of altruism in society in Indonesia are still well maintained, as evidenced by the existence of several philanthropic programs and activities. This program is expected to help answer community problems, as well as help government programs with short and temporary terms (Fuadah, 2021).

Other research on altruism conducted by Rahmat revealed that altruism is an essential attitude for natural disaster management volunteers to provide maximum benefit to those around them (Rahmat et al., 2021). According to Annabela Assyfa Wibowo's research, empathy, self-satisfaction, and beliefs about justice influence a person's altruism and volunteer motivation. Prosocial behavior motivation is divided into pleasure and pressure. Altruism builds social solidarity and the contribution of volunteers in the community (Wibowo, 2023). The similarity between this study and previous research is the discussion of altruism. However, the difference between this study and the mentioned research lies in the altruism shown by blood donors who do not expect anything in return from the recipient. In addition, this research explores verses of altruism in the Koran and their relevance to philanthropic practices in SAI.

This study will use the *maudhu'i*/thematic interpretation method to explore the values of altruism in the al-Qur'an. One of the essential roles of this method is to expound and discuss topics from the perspective of the al-Qur'an, including topics of intellectual, social, and cosmic life (Muslim, 2000). This study uses the steps of *maudhu'i* interpretation formulated by Abdul Hay Al-Farmawi as follows: (1) determine the theme; (2) collect verses related to the theme; (3) arrange the verses in their historical context; (4) understand the munasabah of verses related to other verses; (5) develop a systematic discussion framework; (6) equipped with several related arguments; (7) studying these verses comprehensively to get a concept studied (Al-Farmawi, 1996). Documentation and interviews with activists in SAI were also conducted to analyze the application of altruism in the al-Qur'an.

This study used library data and field data in the form of observations and interviews with five SAI activists. This article seeks to broaden insights regarding applying altruistic values in the al-Qur'an to millennial philanthropic activities. The aim is to provide an understanding of how these values can be applied effectively and consistently in millennial generation philanthropic activities and strengthen Islamic social and cultural practices rooted in these values. Thus, this research is relevant in facing the challenges of philanthropy and social and economic development, which are increasingly dynamic in today's digital era. This research also examines social practices, culture, and other factors influencing interpreting al-Qur'anic values as Abdullah Saeed argues that we must consider these aspects to contextualize the al-Qur'an (Saeed, 2008, 2014).

THE CONCEPT OF ALTRUISM (*ITHĀR*) IN THE QUR'AN

Altruism is a term adopted from the Spanish, '*autrui*', which means other people. In Latin, altruism comes from the word '*alter*', which means another or another. In English, altruism is concerned with the interests of others. More specifically, altruism is an attitude of prioritizing the needs and interests of others. Altruism is also interpreted as an understanding or trait that likes to pay attention to and prioritize the interests of others; unconditional love for fellow human beings. This trait is the opposite of egoism. The nature of altruism is also based on encouraging human instincts to help others (Jannah, 2016). In

conclusion, altruism is giving help without expecting anything except for the welfare and goodness of the person being helped (Rizky, 2021).

Since the Companions' (*Aṣḥāb al-Nabī*) era, practices that lead to altruism have been carried out by those who imitate the Prophet Muhammad. Such practices are well documented in Islamic literature. For example, when Abu Bakr was caliph, he cared for the daily needs of an old and blind woman living on Medina's outskirts (Al–Thahthawi, 2016a). So did Umar bin Khattab, who visited the house of an old blind woman every night to take care of her and bring her the things she needed (Al–Thahthawi, 2016b). This condition reflects the concept of altruism stated by the Prophet Muhammad, "None of you will believe (with perfect faith) until you love your brothers/sisters as you love yourselves." (Al–Bukhari, 1994). In the Qur'an, altruism is termed the word *ithār*, which is addressed to several things such as *ithār* of Allah towards His creatures, *ithār* of creatures towards Allah, *ithār* of world affairs, and *ithār* of fellow human beings (Jordy, 2019).

Here are five verses of the Qur'an that use the word *ithar* in it:

1. Surah an–Nazia'at Verse 38 about people who prioritize world affairs

وَأَثَرِ الْحَيَاةِ الدُّنْيَا

Meaning: "...and preferred the 'fleeting' life of this world."

2. Surah Yusuf Verse 91 about Allah's *ithār* towards His creatures

قَالُوا تَاللَّهِ لَقَدْ آتَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخٰطِئِينَ

Meaning: "They admitted, 'By Allah! Allah has truly preferred you over us, and we have surely been sinful.'"

3. Surah al–A'la Verse 16 about unbelievers who prioritize the life of the world.

بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا

Meaning: "But you 'deniers only' prefer the life of this world."

4. Surah Thaha Verse 72 about believers who prioritize Allah.

قَالُوا لَنْ نُؤْتِرِكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا

Meaning: "They responded, 'By the One Who created us! We will never prefer you over the clear proofs that have come to us. So do whatever you want! Your authority only covers the 'fleeting' life of this world.'"

5. SuraH al–Hasyr Verse 9 about believers who put their brothers first.

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

Meaning: "As for those who had settled in the city and 'embraced' the faith before 'the arrival of' the emigrants, they love whoever immigrates to them, never having a desire in their hearts for whatever 'of the gains' is given to the emigrants. They give 'the emigrants' preference over themselves even though they may be in need. And whoever is saved from the selfishness of their own souls, it is they who are 'truly' successful."

THE HISTORICAL CONTEXT OF THE VERSES ABOUT *ITHĀR*

After collecting the verses related to the theme of the study, the next step is to analyze the historical context of the verses. The historical context examines the *makkiyyah*, *madaniyyah*, and *asbabun nuzul* verses (Ali & Rusmana, 2021). The division between *makkiyyah* verses and *madaniyyah* verses from the five verses above are as follows:

Table. 1 *Makkiyyah dan Madaniyyah*

No	<i>Makkiyyah</i>	<i>Madaniyyah</i>	Word Usage
1	An – Nazi'at: 38 وَأْتِرَاحِيَوَةَ الدُّنْيَا		<i>Fi'il Maḍi</i>
2	Yusuf: 91 قَالُوا تَاللَّهِ لَعَدَا أَنْتَ رَبُّكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخٰطِئِينَ		<i>Fi'il Maḍi</i>
3	Al – A'la: 16 بَلْ تُؤْثِرُونَ الْحَيٰوةَ الدُّنْيَا		<i>Fi'il Muḍori'</i>
4	Thaha: 72 قَالُوا لَنْ نُؤْتِرَكَ...		<i>Fi'il Muḍori'</i>
5		Al – Hasyr: 9 ...وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ...	<i>Fi'il Muḍori'</i>

From the grouping of verses of the Qur'an above regarding *ithār*, two verses use the form *fi'il maḍi* and three verses use *fi'il muḍori'*. Of the five verses, four were revealed in the Makkah period, and one was revealed in the Medina period. It shows that the discussion of *ithār* is very relevant to one's belief and faith, and the verses above mean prioritization. As for the reason for the revelation of Surah al – Hashr Verse 9, it is narrated by Bukhari and Muslim as follows (Az – Zuhaili, 2016b):

Abu Hurairah r.a. said, 'A man came to the Prophet and said, "O Rasulullah, I am experiencing economic difficulties and hunger." Then the Prophet sent someone to meet his wives and ask if they had anything that could be used to help that person. However, it turned out that the wives of the Prophet did not have anything that could be used to help this person. Then the Prophet said, "Is anyone willing to entertain this man tonight? May Allah have mercy on him." Then a man from Ansar stood up and said, "I am, ya Rasulullah." So he went home and said to his wife, "He is a guest of the Prophet; use whatever you have to treat him." Then his wife said, "I have nothing but food for our children." Then the Ansar man said, "If the children ask for dinner, put them to sleep. Come and turn off the lights; we are not eating tonight." Then his wife did too. Then the next day, the man met the Prophet and said, "Indeed Allah is amazed or smiles at fulan and fulanah." Then Allah sent down the Verses *...وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ...*

In this verse, Allah commands the Ansar to have the trait of putting others first. All Muslims are brothers; it is necessary to assist one another in the path of truth and goodness, prioritize others (*ithār*) in times of joy and sorrow, respect and appreciate one another, and do good solely out of love for Allah (Az – Zuhaili, 2016b). This verse is one of several *Madaniyyah* verses that discuss the brotherhood and sisterhood of fellow Muslims that strengthen one another (Rahman, 2017).

MUNASABAH VERSES ABOUT *ITHĀR*

Ithār in Surah An-Nazi'at Verse 38

Those who believe will give priority to the rights of Allah and for them will be rewarded. Believers also know God's threats to people who put the world first; they will be put into the hell of ignorance, as explained in Surah an – Nazi'at Verse 37 – 39 below:

فَأَمَّا مَنْ طَغَى طَغَى ٣٧ وَأَتَرَ الْحَيَاةَ الدُّنْيَا ٣٨ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ٣٩

"Then as for those who transgressed and preferred the 'fleeting' life of this world, the Hellfire will certainly be 'their' home."

The discussion of Surah an – Nazi'at verse 38 is related to the verses before and after it. This verse explains disbelievers who prioritize the life of the world. The connection with Verses 34 – 37 is that Allah explains His greatness in resurrecting humans from the grave, creating the heavens and the earth, and determining the possibility of the Day of Judgment. Then Allah explained the tense situation and explained that humans would be divided into two groups on that day; those who prioritize worldly life (وَأَتَرَ الْحَيَاةَ الدُّنْيَا) will be located in hell. Then this verse also relates to the following verses 40 – 41:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَهَى النَّفْسَ عَنِ الْهَوَىٰ (40) فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ (41)

This verse describes people who are afraid of Allah's reward; they know the greatness of Allah, so they do not follow their desires, then the place for them is heaven (Az – Zuhaili, 2016b).

Ithār in Surah Yusuf Verse 91

In Surah Yusuf verse 91, Allah narrates the attitude of the Prophet Yusuf, whom his brothers banished at that time. But once upon a time, his brothers met the Prophet Yusuf in a state of hunger. At that time, his brothers did not recognize Prophet Yusuf, but instead, Prophet Yusuf could recognize his brothers. Then the Prophet Yusuf said that he was the Prophet Yusuf, this surprised his brothers, and they said:

قَالُوا تَاللَّهِ لَقَدْ أَتَرَكْنَا اللَّهَ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِبِينَ

"They admitted, "By Allah! Allah has truly preferred you over us, and we have surely been sinful."

This verse is a form of acknowledgment of the Prophet Yusuf's brothers for their mistakes and respect for God's grace that glorified Yusuf over his brothers. Allah gave a high position, generosity, and faith, so the Prophet Yusuf forgave his brothers. Allah prioritizes Prophet Yusuf for piety and good morals, so Allah chooses Yusuf as His Prophet, a form of Allah's *ithār* towards His servants rather than others (Shihab, 2002). This verse is related to the previous verse, when the Prophet Ya'qub said to his children, اذْهَبُوا فَتَحَسَّسُوا, "Go, seek news about Yusuf and his brother." This advice was well carried out, and the children returned to Egypt a third time. After trying tirelessly, Yusuf's brothers were able to find him and get back together (Az – Zuhaili, 2016a).

Ithār in Surah Al-A'la Verse 16-17

Surah al – A'la verse 16 – 17 mentions how disbelievers prioritize worldly life.

بَلْ تُوذُّونَ الْحَيَاةَ الدُّنْيَا 16 وَالْآخِرَةَ خَيْرٌ وَأَبْقَىٰ 17

"But you 'deniers only' prefer the life of this world, even though the Hereafter is far better and more lasting."

This verse poses a threat to humans in general and to disbelievers in particular; such as often doing deeds that do not bring good luck, and prioritizing worldly life, even though the hereafter is better with various pleasures and eternity compared to this world (Jordy, 2019).

The word (تُؤْتِرُونَ) *tu'thirūna* comes from the word (اثر) *atsara*, which means to take something without taking anything else; the privilege to something because another does not have it. In Arabic, it is known as (استأثر الله بفلان), which means Allah has passed away someone because there is a privilege in that person that is not available to other people.

The meaning of Surah al-A'la Verse 16 explains life that is close and fast, which is currently being faced. In contrast, the afterlife is a life that is far away and will come. When the al-Qur'an explains the nature of the world's impermanence, it does not aim to belittle or set aside worldly life; however, as a reminder of impermanence. Thus, humans do not fully enjoy worldly life but prioritize the eternal life hereafter.

Then on Surah al-A'la Verse 17, there is the word (خير) *khair*/better, and (ابقى) *abqa*/more lasting. In terms of language, these two words use superlative forms of comparison, thus giving the impression that life in the afterlife is better and more eternal than the pleasures of this world. It also explains that worldly life has its bright side, but life in the afterlife is much better and everlasting (Shihab, 2002).

***Ithār* in Surah Thaha Verse 72**

In this verse, Allah explains about believers who prioritize Allah, as in the following Surah Thaha Verse 72:

قَالُوا لَنْ نُؤْتِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا

"They responded, "By the One Who created us! We will never prefer you over the clear proofs that have come to us. So do whatever you want! Your authority only covers the 'fleeting' life of this world."

This verse tells about the match between Prophet Musa and the magicians. After the competition of throwing sticks that turned into snakes, the magicians finally followed Islamic teachings through the miracles of Prophet Musa. They told Firaun: "We will not submit to you on the clear evidence of the miracles that have come to us, and on Allah who has created us." This verse shows the determination and conviction of the magicians not to elect Firaun.

The match had started on the magicians' feast day; the magicians had come in marching form. Before the match started, the magicians invited Prophet Musa first, but he returned to invite the magicians first. It reflects the modesty and humility of Prophet Musa. After the match, they believed in Prophet Musa because they knew that what he did was not magic but miracles. The magicians were firm in their faith and ignored the threat of Firaun, who said he would mutilate and crucify the magicians' limbs (Az – Zuhaili, 2016c).

***Ithār* in Surah Al-Hasyr Verse 9**

In this verse, the form of *ithār* shown is someone who prioritizes his brother. Allah says in Surah al-Hashr Verse 9 as follows:

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

As for those who had settled in the city and 'embraced' the faith before 'the arrival of' the emigrants, they love whoever immigrates to them, never having a desire in their hearts for whatever 'of the gains' is given to the emigrants. They give 'the emigrants' preference over themselves even though they may be in need. And whoever is saved from the selfishness of their own souls, it is they who are 'truly' successful.

The faith of the people living in Daarul Hijrah Medina is deep and strong. The Ansar loved the Muhajirin by assisting in the form of possessions. In addition, the Ansar did not have any envy, disappointment, or hatred towards the Muhajirin for what was given from the *fa'i* treasure even though the Ansar did not receive it. On the other hand, the Ansars felt happy and sincere and accepted them graciously, even though the Muhajirin lived in the Ansars' homes. The Ansar prioritized the Muhajirin over themselves (Az – Zuhaili, 2016b).

The sentence **وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ**, means that prioritizing the needs of others rather than one's own needs is the pinnacle of glory, and this action was exemplified by the Ansar, not from another (Qutb, 2012).

Tafsir al – Azhar, written by Buya Hamka, stated that there were five advantages and praise for the attitude of the Ansar towards the Muhajirin, including (1) the Ansar who waited for the Muhajirin in the city of Medina with a state of faith; (2) the Ansar who love their brothers and sisters (the Muhajirin) who came to Medina; (3) the Ansar who have no jealousy or objections if the Muhajirin are given a larger share or portion; (4) the Ansar prioritized their brothers and sisters who had just emigrated, more than prioritizing themselves; (5) the Ansar have been able to overcome their stinginess so that the Ansar have won (Hamka, 1999). Allah praised the attitude of the Ansar towards the Muhajirin so that the verse was revealed.

After deciphering some of the verses above, it can be seen that Ithar is an attitude of prioritizing one thing over another. Ithar originates from the word *atsara-yu'tsiru itsaran fahuwa mu'tsirun*, which means prioritizing the needs of others above one's interests (Mujieb et al., 2009). *Ithār* is the highest attitude one needs when becoming a leader, servant, servant, group, organization and others.

Millennial Generation Philanthropy in Satu Amal Indonesia

Philanthropy is a word from the Greek words *philos* which means love, and *anthropos* which means human. Conceptually, philanthropy is voluntary giving, service, and association to help others. Besides that, philanthropy can also be interpreted as voluntary action for the public good. (Efendi, 2021) Thus, philanthropy is love and affection for fellow human beings, shown by assisting in various ways, such as giving property, facilities, labor and others to anyone who needs it and doing it voluntarily. (Fuadah, 2021) At the beginning of its development, philanthropy moved from the concept of civil society, namely efforts to achieve it. Therefore, it is necessary to empower the community to achieve this goal (Huda, 2020).

Philanthropy is an activity of giving to others. Philanthropy is a new term, but Muslims have practiced philanthropy since the time of the Prophet Muhammad (Fuadah, 2021). Philanthropic activity is a form of social generosity currently structured and used to alleviate social problems, one of which is the problem of poverty (Mislikhah & Kurniawan, 2023). Currently, the philanthropic community is in great demand by the younger generation, one of which is the Satu Amal Indonesia (SAI) philanthropic organization.

Satu Amal Indonesia, which Bahrul Arkani Arifin initiated, was founded in 2020. This organization is located in Palembang, South Sumatra. One of its mottos is its existence and consistency in guiding the millennial generation to become useful human beings. Until now, SAI has three hundred active volunteers who participate and contribute to humanitarian actions. SAI is focused on charity activities, educational development, and enrichment.

SAI is famous for its tagline: hope, idea/dream, and love for Indonesia. This tagline arises from the motivation to solve educational problems in Indonesia. It is especially for children who live in suburban or slum areas, who, on average, cannot continue their education due to economic factors or the unavailability of access to education. In response, SAI opened non – formal classes/schools for underprivileged children. It spread over three points, namely the Sekolah Pinggiran Sriwijaya (SPS), which is located at the final waste disposal site; the Ruang Belajar Ceria (RBC), which is located in the river area; and the Ruang Yatim Cerdas (RYC) which is located at an orphanage (Anwar, 2023).

To make the above SAI activities relevant to the altruism in the Koran described above, I gathered five respondents who are active volunteer members of the SAI organization. They admit that the reason for joining SAI is to spread and expand kindness. One of their activities is the Free Food Car, which distributes meals to breadwinners, not beggars. The breadwinners will take the meals and sit with the volunteers to share stories and experiences. Volunteers work together with donors who want to channel goodness through the distribution of these meals. This activity also bridges the community to be able to spread kindness together. Other activities include distributing rice to the elderly, educational activities, water distribution, and cleaning the mosque on Fridays.

Furthermore, there are also teaching activities in the final waste disposal area. Even though the place is rundown and tends to smell bad, the volunteers continue to teach sincerely, are happy to see the children happy, and are responsible for continuing to teach. In addition, it is not uncommon for volunteers to leave their personal needs behind to continue these social activities. They feel they need to get something from the people they help. These volunteers agreed that sharing goodness through groups or organizations is more effective and organized than sharing kindness individually.¹ What these volunteers apply is altruism or *ithār*. They prioritize the community's interests over their interests, helping people without feeling that they are receiving anything in return.

IMPLEMENTATION OF ALTRUISM IN MILLENNIAL GENERATION PHILANTHROPIC PRACTICES OF SATU AMAL INDONESIA

From the explanation above, it can be seen that the millennial generation of philanthropic members of the SAI organization implements the value of altruism through philanthropic activities with 4 patterns described below:

1. Concern: the millennial generation pays attention to current issues, especially the problem of poverty, to present a sense of empathy for others.
2. Complications: not just concerned, the millennial generation is directly involved by becoming volunteers or influencers for philanthropic activities.
3. Sustainable: the involvement of the millennial generation in philanthropic activities often makes this generation continue to contribute indefinitely. It can be seen in programs with a sustainable period.

¹ Anggota Relawan SAI, (*Online Interview*), Friday, 21 Juli 2023

4. Cooperate: with the involvement of the millennial generation in philanthropic activities, philanthropists will build networks and collaborate with other communities, the government, and people who want to become donors. Thus, more donated funds can be distributed properly and objectively.

Through the four points above, it is hoped that the role of the millennial generation in implementing the values of altruism through philanthropic activities can be a way to overcome problems in Indonesia. Of course, with the Indonesian people's support and the Indonesian government's ranks. The above patterns applied by the millennial generation, such as concern, complexity, sustainability, and cooperation, can help the millennial generation build social skills, work experience, and organizational skills. In addition, philanthropic activities can also build positive social networks and human relations with beneficiaries, partners, and the wider community.

The millennial generation can help improve people's welfare and reduce social inequality through philanthropic activities to help build a more just and equitable society. In the long term, the implementation of altruistic values through philanthropic activities can assist in forming a caring and helpful society and encourage the creation of a better and more meaningful life for all people.

CONCLUSION

In the al-Qur'an, five verses use the word *ithār* or also known as the word altruism, namely in Surah an-Nazi'at Verse 38, Surah Yusuf Verse 91, Surah al-A'la Verse 16, Surah Taha Verse 72, and Surah al-Hasyr Verse 9. *Ithār* in these five letters means prioritizing in their respective contexts. The closest to this discussion is Surah al-Hasyr Verse 9; prioritizing the interests of others over one's interests. Altruism is one of the values taught by Islam. High social sensitivity will give birth to an attitude of prioritizing the interests of others and helping others. The millennial generation plays an important role in implementing the values of altruism through philanthropic activities. This generation has a deep concern for social and environmental issues, as well as strong empathy and concern for others. In carrying out philanthropic activities, the millennial generation can take several implementation steps, such as caring for social and environmental issues, being directly involved as volunteers in philanthropic activities, maintaining the continuity of philanthropic activities sustainably, and collaborating with various parties to achieve bigger goals.

The relevance between altruism in the Qur'an and SAI's philanthropic practices is that volunteers use time, sometimes even setting aside personal matters, to participate in SAI's social activities. Several activities are carried out, such as distributing rice to the elderly, teaching at orphanages and landfills, distributing water, and cleaning mosques on Fridays. These activities are carried out sincerely and sincerely without expecting a reward. Volunteers are also committed to continuing to help under any circumstances. It is done solely to spread goodness. From several statements and facts in the field, it can be seen that members of the SAI philanthropic organization apply the value of altruism with 4 patterns: concern, collaboration (complicity), sustainability, and cooperation.

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