

# JURNAL SOSIOLOGI AGAMA

Jurnal Ilmiah Sosiologi Agama dan Perubahan Sosial



**RECONSTRUCTING URBAN MUSLIM ENTREPRENEUR PROGRAM  
ON VOLUNTARY ALMSGIVING: Deconstruction, Social Theology and Plurality**

Roma Ulinnuha

**GEN-Z MUSLIMS, SOCIAL MEDIA AND FORMLESS-SPIRITUAL:  
An Explorative Study of Mosque Youth in Medan City**

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**THE LIFE OF THE NIQAB AND SIRWAL;  
Phenomenological Study of Family Power Relations to Stigma**

Mohammad Maulana Iqbal

**PROGRAM STUDI SOSIOLOGI AGAMA  
FAKULTAS USHULUDDIN DAN PEMIKIRAN ISLAM, UIN SUNAN KALIJAGA**

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## **RECONSTRUING URBAN MUSLIM ENTREPRENEUR PROGRAM ON VOLUNTARY ALMSGIVING: Deconstruction, Social Theology and Plurality**

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### **Abstrak**

Pengalaman masyarakat beragama dalam menciptakan ruang ekspresi beragama dalam ranah sosial cukup beragam di tengah problem kemiskinan perkotaan yang cukup tinggi. Ekspresi religiositas dapat mengurangi masalah sosial kemiskinan. Berlatar respon terhadap kritik Weberian atas tantangan modernitas yang menyebut-nyebut sikap egosentrisme dan *selfish* individualisme, salah satu implementasi aktivitas beragama adalah *sedekah*. *Sedekah* sebagai konsep kerap kali beririsan dengan amal dan atau filantropi. Namun konsep amal dan filantropi dapat pula bersifat komplementer dengan visi yang menjanjikan sebagai inspirasi masyarakat beragama. Artikel ini bertujuan membahas aktivitas kaum pengusaha Muslim urban dalam program *sedekah*. Artikel ini memakai data kualitatif dengan pemerolehan, pembahasan dan pengolahan data berbasis observasi literatur dan netnografi. Argumen artikel ini adalah bahwa alternatif pembacaan terhadap konsep *sedekah* dapat menguatkan sikap pluralis kepada masyarakat beragama yang majemuk. Dengan memakai perspektif hibrida teologi dan sosiologi berupa teologi sosial, program *sedekah* inisiasi pengusaha Muslim urban, Jusuf Hamka, mengungkap visi teologi sosial yang berkesinambungan berupa siklus tindakan bersama-sama dalam program *sedekah*. Hasil riset menunjukkan bahwa praxis *sedekah* dapat berlangsung tanpa meninggalkan inspirasi sikap terbuka, aktif dan setara dalam konteks kelompok agama dan kelas sosial yang berbeda. Dekonstruksi *sedekah* dalam artikel ini menguatkan praktek sosial keagamaan yang menopang aspek perubahan sosial berupa inspirasi siklus sikap welas asih dan siklus kerjasama untuk masyarakat majemuk yang lebih baik.

Kata kunci: *alternatif; sedekah; pengusaha; Muslim urban; inspirasi*

### **Abstract**

In social realm, the experience of religious communities has created diverse pious space in response to the elevating number of the urban poverty. Religious expression reduces

the problem of poverty. The acts gave responses to modernity challenge, as pointed out in Weberian view, that characterized in selfish individualism and egocentrism. *Sedekah* as a concept of almsgiving sometimes correlated to the charity and philanthropy, but it also serves as complementary vision. This article seeks to employ the deconstruction of almsgiving program among the representative of Muslim urban entrepreneur. It aims at uncover the inspiration of voluntary almsgiving program in urban setting. Applying qualitative method, the article uses empirical secondary data found in both literature and netnography. *Applying* social theology approach that combined the hybrid theological and sociological ones, the argument exemplifies the alternative reading on *sedekah* program initiated by Jusuf Hamka, one of urban Muslim entrepreneurs. The article suggests the praxis of voluntary almsgiving program gave a way to inspiration that akin to active and equal traits amid diverse socio-religious practice and social classes. The deconstruction of *sedekah* program constitutes the pluralist view which is needed in a more democratic and diverse type of society in urban setting.

*Keyword: alternative; voluntary almsgiving; entrepreneurs; Urban Muslims; inspiration*



## INTRODUCTION

It is surprising that the number of the urban poverty, according to BPS, remains in elevation. BPS data shows the percentage of 7.60 % or 11,86 million people in 2021 (BPS 2022). This is to be expected as during and following the process of poverty reduction and before the formal intervention from the authority, with no exact data of informal community to contribute or support social initiatives coming from elsewhere, representations of social program were prominently based on the institutional basis. Much have been done by the social religious organization to carry out social program in form of charity or *infak*, *zakat* or mandatory almsgiving, *sedekah* or voluntary almsgiving and donation.

The presence of socio-religious entities carrying out religious expression in the form of social action has been prominently paid attention to. Much research has focused on various ways of doing socio religious program. For instance, research on the various contributions of society can be seen in the development of educational opportunities for the marginalized and unemployed (Rahmat and Baihaqki 2018, 24). Based on both individual and institutional social capital, the previous research shows access to education as well as focus on outcome networks both before and after school graduation. The alternative school program is one of the models that sustains the expression of charity in urban Muslim communities. In addition to being school-based, the study of community as part of religious activities in an urban context allows further focus on the complex roles played by various social actors. Women's communities also provide insight into various socio-religious activities that demonstrate organizational attachment and social aspects (Hanum and Zulhazmi 2022, 110). The range of urban Muslim activities in Hanum and Zulhazmi's research covers the outward and inner aspects. The first aspect includes alms for Islamic boarding schools and worship equipment, while the second aspect is in the form of routine religious teaching for various age. It remains unclear the

particular strategy or distinctive alternative method of social program applied in the previous research in its locus context particularly in urban setting.

The context of urban Muslim-based social activities (Rahmat 2018; Hanum 2022) resembles basic idea of social theology, where the religious aspect is in contact with direct outcomes in the social realm of society. The old paradigm that placed religion less in touch with its social aspects could undergo a shift. Religious communities are quite enthusiastic in carrying out aspects of religion that are directly related to various problems of education, poverty and social care.

This article is interested in social activism in the context of urban society. In the implementation of its charity program, the representation of the urban Muslim entrepreneur community not only conveys social programs directly to community, but has a unique side. Unlike charitable programs that do not involve the community directly, the subject of the article found in the Warung Pojok Halal, shows the connectedness of community involvement in social programs.

The purpose of article is to discuss charitable programs in the representation of urban Muslim entrepreneurs that demonstrate pluralist aspects in religious and community studies. The pluralist notion, opposing the exclusive one, employs the open willingness to involve the social encounter amidst the diverse religious backgrounds. The uniqueness of the program and the non-static motivational reach are one of the reasons why this article discusses the initiation of the representation of urban Muslim entrepreneurs. The involvement of business actors in the realm of socio-religious expression indicates active religious participation. The argument of this article is that charitable activities manifest in the form of alternative *sedekah* programs involving the active participation both charitable givers and recipients which demonstrates a pluralist aspect.

Furthermore, charity and almsgiving are often intertwined with philanthropy. When philanthropy is on a broad and long-term scale, almsgiving is part of charity, characterized by a smaller scale and a shorter term. However, the two met on a vision of religious involvement in the socio-religious sphere. From the point of view of social theological narratives, religion is a pivotal aspect within the framework of humanity through various activities in social realm.

In the historical discourse of social theology, it was a response to the various activities of religious revivalism in the 1970s in seeking to translate the social dimension of faith in God. Part of social theology can be in the form of social messages based on religion as well as social responsibility towards fellow human beings (Ibrahim 2014, 2). In the context of social theology in Indonesia, religious activism and its social reach have been carried out both at the organizational, institutional, and individual levels.

Furthermore, the hallmark of social theology is to be open to the wider world for participation and engagement. In this open aspect, the position of social theology is a response to the danger of the exclusive attitude. In the perspective of socioreligious studies, people's attitudes are divided into several positions over the plurality of religions and their diverse adherents.

There are different societal attitudes towards the existence of a pluralistic religion including exclusive, inclusive, and pluralist. On the first two levels, both exclusive and inclusive are the most frequently encountered attitudes. The difference of the two levels is in the attitude of not being open

towards the religious choices of others. Inclusive attitudes are different from exclusive with passive characteristics in viewing the existence of religions and adherents of other religions. Inclusive attitudes are more open to the diverse existence of religions and religious believers, but the social involvement is absent. The last position is a pluralist attitude (Connolly 2006, 247). This attitude towards religion and adherents of plural religions is akin to social participation. At the social level, a pluralist attitude is an active involvement in the social sphere by engaging plural religious people for a vision of humanity. Various real social programs involving diverse religious background are characteristic of pluralist attitudes. The special characteristic of this pluralist view is that each religious believer rests on the corridors of their respective religions. Meanwhile, in the socio-religious aspect, the pluralist attitudes involve social praxis without discriminating against different belief backgrounds. Aspects of cooperation and understanding in the social sphere are at the core of pluralist attitudes that are important for explaining the perspective of social theology.

### **Pro-social Behaviors in the Urban Muslim Market**

Pro-social behaviors are a call for all people, especially the faithful ones. There is a widespread stereotype that religious pious people have more empathy than those who don't care much about religiosity. But there is also a debate about the relationship between empathy and religiosity. The most obvious idea in debate is that religion provides a number of tools that encourage the pious to pay more attention to entities outside of themselves. On the other hand, there are still a number of arguments that the similarity of group settings including religion and social class determines the individual's delivery of his or her charity (Aronson 2016). The tendency of individuals carried out charity include factors such as in-group proximity or groups that have the same social similarities. But this article employs social program justifying another tendency that agrees on the religious aspect of encouraging the motivation of social piety.

The pro-social aspect in religion reinforces the dimension of interconnectedness between individuals. In research related to religious and non-religious people, there is a tendency to make donations by religious people compared to non-religious people (Aronson 2016: 357). The results of this research show a positive attitude based on the delivery of kindness.

The impact of pro-social behaviors contributes to various social links in the form of a good mood. Carlson's research suggests that the goodness of the individual will affect the reality of the life (Aronson 2016). The awareness aspect of positive thinking always follows the journey of the individual's life. The next thing is to ensure the sustainability of the mood of kindness compared to the opposite attitude. In addition, the pro-social behavior actually increases the aspect of attention to oneself. This last aspect deals with the values and minds of the individual that form the basis of the belief for social access outside of himself.

It remains unclear why some individuals prefer to live in small towns rather than in large cities with social access in mind. Stanley Milgram's research reveals the possibility of internalizing values in cities with open social relations (Aronson 2016). Individuals with a smaller urban background will be trained to be social when they are in a big city environment. In other words, the environment also shapes values. The urban overload hypothesis insinuates an individual's willingness to share in the

social context in which he or she lives now, taking on many environmental factors such as the spaces of an individual was born and raised.

This pattern of pro-social behaviors is key to an individual's involvement in the residential mobility he or she experiences. In a number of large cities, 1 in 5 individuals are people who move from their place of origin (Aronson 2016). Thus, it is necessary to pay attention to this pro-social behavior in the setting of a pluralistic urban society. It is easier for individuals who stay longer in one region to carry out pro-social behaviors. This stable community is a phenomenon that occurs in a number of large cities that allows for wider social access.

The individual's need for the involvement of others can be seen in helpful behavior. The individual who provides help not only improves the mood but also determines the aspect of self-esteem. Hogg's research links pro-social behavior to self-satisfaction and happiness (Hogg, 2007). Another aspect is an active attitude to uncertain situations. It also found individual involvement in pro-social activities as the implementation of avoidance of self-and social punishment.

The reciprocity factor is further fragment of subsequent pro-social behaviors. Hogg attributes pro-social behaviors to universally accepted aspects of reciprocity (Hogg 2007). The norm of reciprocity becomes an indispensable part of the existence of the individual in society.

Humans in the stages of development require the foundation of internalization (Fathoni 2006, 24). The process of internalization as the basis of the pro-social process required long exposure. A personality in the form of the cultivation of feelings, desires and emotions is directly related to the environment since childhood. External stimulation in the family sphere creates a space of personality awareness. The social and cultural environment also encourages attitudes and behaviors that do not attach importance to the existence of individuals alone. One of the first personalities is a feeling of satisfaction and dissatisfaction. The urban environment demands the internalization of the various values that individuals have learned in the sphere of family and society.

Can then the pro-social attitude, as one of piety, be a talent or are there other factors that drive it? The development of the individual experiences various kinds of feelings such as sympathy, sin and concern. Internalization in individuals can also be in the form of social life, imitation, curiosity and concern. The factor of an individual's experience among other individuals then becomes an internal aspect in that individual. The process of internalization is important when it later becomes an individual need during the socialization process (Fathoni 2006). Besides the attitudes of individuals of different family backgrounds experience the regulation of actions, the norms of society became a subject of individual learning.

The attitude of prioritizing the non-existential of the individual self, refers also to Max Weber's assessment of the ethical significance of attention to the relaxation of ownership. Concerning for the rights of other individuals to ownership is a manifestation of a form of piety as a form of submission to religious teachings (Weber 1998, 157). Such piety requires both physical and mental forms of exercise. Recent studies on willingness to donate involve the value believed by donors to be an important aspect in generosity studies (Sneddon 2020). In subsequent scientific studies, the threat of the COVID-19 pandemic has an impact on donations (Fridman 2022).

Emphasizing its social realm, both Weber and Homans, argue the significance of social action and exchange. Weber pointed out the rational action that become dominant in modern society. The rational action serves as a part of social action that directed by meanings. In this vein, both motives and the meanings of social action must be emphasized. The rational action includes a clear basis of a goal applying means of attaining it through the selection of the means. The article uses the implementation of dominant rational action as part of the rationalization process (Haralambos 1982).

Besides rationalization, understanding social behavior in the social process involved George Homans' argument in that social exchanges are not limited to material thing such as money, but the issues also emphasized symbolic values such as respect or prestige. Homans' idea is beneficial explaining individual behavior in the context of socio-economic realm. The exchange of the activities involved at least two persons that showed diverse reward and cost, seen or unseen (Holthausen 2013).

The challenge of religious position is obvious portraying the individual in a pro-social attitude amid the dynamics of urban society. The 'Islamic market' setting is the linkage of modernity jargon in economic aspects such as expressions of obedience to religion and prosperity (Kailani 2021). As a continuation aspect, some Muslims show interest in the Islamic atmosphere in the workplace, the consumption of halal products and access to knowledge of successful management and ways to achieve it.

Related to business and religion, Nilufer Gole explains sociologically how Islamism is divided into two phases. First, the phase characterized by charismatic religious authority, mass mobilization, Islamic militancy and religious rule as a collective identity in the late 1970s. The next phase is characterized by plural religious authority and nuances of piety and ideas close to the market (Kailani 2021). Similar to Gole, Salwa Ismail depicts Islamic overtones in the social space, which is touted as re-islamization. Kailani further explained that reislamization related to the following characteristics. The actors are not actively involved in the Islamic movement, but they do use the articulation of religious symbols in the public sphere. Reislamization in this context is more about the influence of globalization and consumer culture (Kailani 2021,198). Symptoms of piety and articulation of religious symbolism are important markers in explaining the position of Muslim entrepreneurs in the era of globalization.

Kailani's research is quite important considering that religious and market aspects often coincide in practice. The concept of Muslimism is an individual piety construction that is openly characterized and positioned in parallel with modern life. Being Muslim does not mean rejecting Western modernity and markets, but rather an attitude that can work both. Muslimism in other words, is the path of becoming a Muslim in a global and secular world (Kailani 2021, 206). Urban Muslim identity is often seen in pious activities that reach the socioeconomic needs of urban communities.

### **Deconstruction as an alternative perspective**

The behavior of religious societies such as social almsgiving is a mirror of progress in the translation of normative religiosity aspects by considering empirical issues. Pertaining to community

activities that reach the socioeconomic needs of urban communities, various efforts are made to meet them through various programs. The alms network is generally through religious institutions, alms-receiving bodies, places of worship and other social institutions such as orphanages, the elderly and so on. In the context of academic studies of donation, charity and almsgiving institutions, a more universal term is generosity (Wiepking 2021).

Religious-based activity on the nature of generosity in the form of almsgiving for the aforementioned social purposes is certainly a valuable social fact. But the question of how to do almsgiving in a way that is more than the recipient-giver relationship is an aspect that has not been answered much. Almsgiving may be sustainable and evolving, but the subject of almsgiving seems to have no room for the same action. The limitation of alms recipients is a problem to answer for the possibility of almsgiving even though religious doctrine has taught that almsgiving is not only material but can also be immaterial.

Related to the perspective on voluntary almsgiving, a concept of deconstruction is profound in the form of an effort finding constructive alternatives to existing social problems. This deconstruction means transforming the concept into the realm of enlightening religious social practice. This deconstructive process involves seeing a man as a representation of God and carrying out His revelation in the world at His will. Citing the orientation of the reality of the new world by a liberating theological view, various social phenomena are the real responsibility of man (Amin 2009, 106). In addition, the social phenomena of diversity in the view of deconstruction are values that cross the boundaries of space and time.

### **Literature Review of Almsgiving**

The concept of almsgiving is one of the activities of expressing concern for others with various goals (Kartika 2021; Setiawati 2018; Kailani 2019; Maulana 2020 and Dewi 2022). Kartika, Maulana and Dewi's research focuses on empowering the development of small and medium enterprises and improving the economy, while Setiawati studied almsgiving functionalism on orphan foundations. The research that has been carried out approaches the aspect of almsgiving in the context of the recipient and giver in a one-way linear manner. The recipients of alms received donation from various actors indirectly through the institutions of the alms collection and distribution.

Somewhat different from other studies on almsgiving, Kailani article highlights the discourse of almsgiving applying the format of social media use in a middle-class context (Kailani 2019). The use of media accelerated almsgiving services that invited more donors. The hallmark of the nature of mediation is non-bureaucratic and tangible assistance that gives more confidence to the return of alms investments of donors.

Among the research that bring to the fore the context of almsgiving which have been adapted within locality and ethnicity, rather than a general outreach of the social actors, are the articles written on charity using influencers among the Banjar tribal community that shows the democratization of philanthropic practices. Through charitable *saprah*, almsgiving is a form of charitable negotiation that confirms the aspect of togetherness. This aspect of almsgiving found in the Banjar tribe fills

the space for the state's response to development that cannot be predictable. Almsgiving is a fairly important form of social capital (Emzaed 2021).

In the following pages this article agrees on voluntary almsgiving research as a fulfillment of empty space that has not been fully carried out by the state and needs a response from various parties such as found in the charity argument in the Banjar tribe (Emzaed 2021), but it is dialogically focus on the space of urban society (Kailani 2019) in the practice of almsgiving. In the realm of vision, previous research has been concerned with the empowerment of marginalized communities in the economic aspect, but this article explores more on how the deconstruction of almsgiving occurs. This includes aspects on particular strategy that become the basis of almsgiving by the representation of urban entrepreneurs.

## **METHOD**

The data used for this study were collected by selecting secondary empirical data from the initiation social program of urban Muslim entrepreneurs. The article focuses on the Jusuf Hamka initiation charity program as one of the representations of urban Muslim activities. Through social observation in news reports and news posts in various online media as secondary data sources, religious social activities with pluralist characteristics can be observed.

The data of the social activity program then goes through a classification process into materials analysis. The analytical perspective of this article uses a social theological point of view that is characterized by being active and open to the existence of followers of other religions with humanitarian purposes.

This qualitative type of article discusses how pluralist attitudes can be a segment of inspiration. In the midst of religious exclusivity that often leads to conflict, the charitable program in this research shows an attitude of cooperation and mutual respect between diverse religious believers.

Analysis of data on voluntary almsgiving programs in urban communities uses the concept of deconstruction that offers an alternative reading. From a social theological point of view, pluralist attitudes that emphasizing the idea non-discriminating towards beliefs and social classes are explanatory tools. The article suggests the voluntary almsgiving program in the urban Muslim entrepreneurs emphasizing the concept of deconstruction and pluralist attitudes that open up a space of awareness of generosity.

## **DISCUSSION**

### **Muslim Entrepreneur and Socio-Religious Activism in Jusuf Hamka Social Program Indonesia**

The profile of the voluntary almsgiving program in this article is a representation of urban Muslim businessman, Jusuf Hamka. Hamka is a Muslim businessman. Started a business in various service fields, then established a company with a majority stake in toll road construction and management in several locations in Indonesia. Born in Jakarta in 1957, Hamka chose to convert to Islam at the age of 23. With early guidance as a Muslim by Buya Hamka, the last name was added and

inaugurated as Muslim at Jakarta's Al-Azhar Mosque.

Jusuf Hamka experienced a unique family support experience. Both of Hamka's parents, as non-Muslim believers, supported Hamka's decision as a Muslim. During the implementation of worship services such as fasting and hajj, both parents conveyed a message of sincerity of being Muslim to Hamka. The background of Hamka's parents, who worked in the field of education, gives space for freedom over their son's decisions.

During his nuclear family education, Hamka has experienced tolerance. The different religions of both parent and child do not hinder the aspects of affection and care. It is this open attitude towards differences that later equipped Hamka in the social life and humanity.

The experience of urban Muslim entrepreneurs in social activities is quite diverse. Likewise, Hamka opened a space of voluntary almsgiving for the community by considering the aspects of the beneficiary subjects. The uniqueness of the Hamka alms program, both in providing community needs for food consumption and free funeral services, is one of the pious instances of inspiration, as Homans noted on symbolic values, in a dynamic urban society.

In the aspect of distributing the alms program, Hamka prioritizes the most urgent needs such as the need for lunch and burial of the COVID-19 patients and other causes. The selection of almsgiving through programs that touch on primary needs is the next characteristic. Internalization of values in Hamka's small family, has trained the plan, implementation and focus of Jusuf Hamka's alms program. The problem of the marginalization of some working-class urban people to daily needs such as food consumption and the global excesses of the pandemic has caused social concern.

The religious social activities of Hamka's voluntary almsgiving program do not emphasize other issues that can still be addressed by the initiation of alms of other programs. The needs of working-class and non-skilled urban communities, as a clear meaning and motive in Weber's view, are the main targets. This section of the article explains how Muslim entrepreneurs carry out strategies of religious social activism such as found in Jusuf Hamka's alms program. In discussing the rampant Islamic experience in Indonesia, the alms program for halal corner stalls and burial grounds is an effort to create entrepreneurs' subjectivity as Muslims in Indonesia (Kailani 2021) which combined religious nuances and entrepreneurial role in the midst of the globalization scene.

### **Deconstruction of Voluntary Almsgiving: Jusuf Hamka's Social Program**

The findings of this study show that markers of urban Muslims who practice religion in conjunction with aspects of piety and the market in the form of social activities (Kailani 2021; Grace 2018; Hanum 2022) can be observed in Jusuf Hamka's initiation charity program. The following description exemplifies the background and uniqueness of the voluntary almsgiving program as the subject of this article.

The halal corner stall (Warung Pojok Halal, WPH) program is in the urban context of the city of Jakarta (Safitri 2018). The choice of naming this stall with a halal label is a character trait of Islamic nuances in today's urban Muslim context. Since the initiation of WPH on February 6, 2018, anyone can buy food for 3000 rupiah. This voluntary almsgiving program provides a lunch menu from 11:00

a.m. to 12:30 p.m. from Monday to Friday. The preparation of the menu was purchased from the restaurant nearby (Arbi 2021). Thus, WPH alms is not a threat to other business, but rather the empowerment of small and medium-sized entrepreneurs.

The management of WPH emphasized the idea that although it is necessary to pay an amount of 3000 rupiah, but it is free for they do not have money or the Dhuafa. (Puteri 2021). At this stage WPH type of voluntary almsgiving looks like any other alms but with paying a small amount of money. However, the deconstruction of voluntary almsgiving appears in Hamka's narrative reveals the fact that the program is not intended for a monopoly on almsgiving. For example, the staff of office who bought food for 3000 rupiah then delivered his alms to the needy around the office.

The distribution of righteousness thus does not only center on individual initiation, but can be between individuals. The process of uniqueness of WPH alms becomes an affordable alms cycle for the needy. The case serves as the implementation of both Weber and Homans' ideas that the social action involves rationalization process using non material aspects such as an intangible trust and meaning. The WPH concept offers an alternative re-enactment of the practice of piety in urban Muslim communities. This form of almsgiving deconstruction shows an inspiring aspect for all involved in the program. On the other hand, the vendors who provide lunch also feel enthusiastic because of food purchases from the WPH program.

In addition to the WPH program, another program is graveyard service. In the context of the COVID-19 pandemic, Jusuf Hamka's initiation of voluntary almsgiving program targets funerals (Arbi 2021). In the midst of various locations with fairly high funeral selling prices, the land alms program emphasizes the aspect of piety in the form of caring for others. Despite diverse religious backgrounds, the burial grounds program exhibits a pluralist dimension of attitude. Muslimism, as Kailani points out, is the access of urban Muslim entrepreneurs to religious aspects as well as solutions to the challenges of urban capitalism. The religious attitude of this Muslim businessman is active in the realm of socio-religious practice. Deconstruction of almsgiving such as the halal corner stall program and the provision of interfaith burial grounds in the context of COVID-19 are clearly illustrated by marrying religious aspects with the realm of social.

One explanation of this article shows that social theology such as the case of Jusuf Hamka's voluntary almsgiving program exemplifies to the critique of charity for the elite. In the case of such food and burial ground alms programs, positive accentuation for givers and recipients as social agents is a valuable inspiration. Urban Muslim entrepreneurs can thus practice religious piety together with the main business practices of urban entrepreneurs. In the Weberian argument, the willingness to share ownership became an important form of exercise of piety. The collectivity aspect became an important marker in response to individualism and excessive attention to the profit-loss aspect of pure capitalism.

The voluntary almsgiving program in this research also explains the hybrid concept between charity and philanthropy. The practice of the social program is central to meet the needs of urban communities for consumption and affordable funeral needs, but it has a wide range. The target users of alms program services do not target specific religious segments that characterize the reach

of charity. On the other hand, the continuity of the alms program, which has lasted several years, explains the characteristics of the broad-scale aspects of philanthropy. Thus, piety in the form of an almsgiving program is hybrid. The Muslimism context of urban society can be clearly embodied by the vision of humanity.

In various cases almsgiving programs usually target specific religious segments. It may be that the alms format becomes exclusive only to people who believe the same background of faith. The wider reach of almsgiving can fill the tendency of exclusivity to pluralist's view. In addition to the response to exclusive attitudes, inclusive attitudes require praxis vehicles in the social sphere. In the context of this research, an inclusive view becomes apparent on the corridors of empathic ideas considering the real problems that are being needed by religious communities. As an alternative to voluntary almsgiving programs among urban Muslim communities, active and open almsgiving deconstruction delineates at the same time a pluralist attitude towards the complex existence of urban communities. Religious differences and social classes do not create barriers to community activity in the social sphere of humanity.

The inspiration for this voluntary almsgiving program in its urban context links the concept of Muslimism which does not only revolve around the problem of internal piety. Urban Muslim literacy as seen in previous research (Kailani, 2021) has been well above average in religious and business knowledge. Social outreach in working-class and marginalized communities in urban areas marks a real social theology. Jusuf Hamka's initiation on almsgiving program is one of the praxis forms of Muslimism. The program characterized a pluralist attitude without discriminating religious background as a beneficiary of almsgiving. The Muslim position in modernity was carried out in response to the critique of Capitalism excesses and exclusive religious attitudes.

With the intermediate nature that accompanies the position of religion and business activities on the other, the almsgiving program in this research reveals non-static generosity. It can target the target group of the alms program by including the direct inspirational aspect. With the affordability of fairly low consumption prices, the beneficiaries became new subjects who actively and voluntarily passed on the alms program to the disadvantaged. The nature of almsgiving thus becomes open and forms a cycle of inspiration in the midst of the economic situation of working-class beneficiaries. This behavior of deconstruction of almsgiving marks a targeted segment based on the situation that urban communities need.

The complex situation of urban communities does not discourage active pro-social efforts in the form of alms programs that prioritize mutual help. In the midst of a crisis of modernity that leads to a tendency to attach importance to individual interests, the almsgiving program in this research proves religious spaces at the level of praxis. Thus, pro-social action can actually find the meetings between individuals. Individuals who have the opportunity to carry out the religious social activities do not rely on self-centered interest.

The emphasis on the aspect of reciprocity in the voluntary almsgiving program can further open up a new space of consciousness. The individual becomes an active social agent who bridges those at a complex social level and class. The pro-social aspect perceived directly by the beneficiaries

is reminiscent of the principle of interdependence in the social sphere. Religion with pro-social activities becomes a vehicle for humanizing people.

Religion in the pro-social context of urban society can take place by bringing up aspects of respect for social norms. The beneficiary provides sufficient space for the reproduction of righteousness. Meanwhile, the cyclical process that accompanies the alms program in this research indicates mutual well-being. Togetherness in good works is one of the cores of social theology. Modern society can carry out economic activities in sharing professions without leaving the main message of religion.

With the active involvement of both recipients and beneficiaries of alms, an equal community standpoint can be realized. This dimension of equality marks a response to criticism of one-sided pro-social activity. On the one hand, the beneficiaries of almsgiving in the one-sided are more passive. They leave no room for the same pro-social expression as the benefactor. Humanity and equality are religious values that are quite vital in supporting the equilibrium of urban communities.

The religious community in the representation of Muslim entrepreneurs in this research is a praxis of attitudes that value plurality in both religious differences and social classes. The pluralistic attitude in the almsgiving program shows active characteristics, open to differences and upholds aspects of equality. Amid the rise of religious attitudes that tend to be exclusive, targeting only certain religious segments and social classes, pro-social efforts in the form of deconstruction of almsgiving programs in this research is an initiative of people who are aware of humanity and differences in a pluralistic society.

The alms program in the context of this research reveals the involvement of civil society in filling the space of the role of the state that cannot always be present in various segment of life including in urban areas. But it is present not in a limited way at any given range, instead this almsgiving program offers an alternative accentuation of religious expression of urban Muslim communities. Religious community participation is not an imposed obligation but a flexible behavior in religious accentuation.

The nature of the alms program is a marker of a fast-paced and concise but purposeful urban society. Almsgiving programs with limited space and time can provide hope for those who are deserved to receive various necessities of life such as access to consumption.

Urban society is quite complex of diverse economic and professional activities that it seems to deny the socio-religious action felt directly by the beneficiaries. With limited time and space, the open-minded and active alms program, which affirms a pluralistic attitude in looking at people and beliefs outside of oneself, provides inspirational charity presenting a religious segment that underpins the construction of social change.

The alms program in this research provides responses to religious inclusiveness. The inclusive aspect recognizes the existence of pluralistic religious people. However, the inclusive is passive, so the involvement of religious social actions with different religious backgrounds is minimal. In this regard, the urgency of pluralistic attitudes in religiosity are needed that becomes model and example within the framework of a dynamic society.

The significant lessons of active, open and equal voluntary almsgiving program in this study suggest the non-discriminatory segment as a marker of pluralistic attitudes. There have been too many examples of portraits of societal marginalization due to social class and faith differences. People, especially those living in urban areas, need a new consciousness space that sustains the existence of social life.

The religious segment in the context of this research does not marginalize the accentuation of economic life. The representation of Muslim entrepreneurs in voluntary almsgiving programs is part of the point of view of modernity that combines economic activity and non-economic segments. The two aspects of religion and economy do not negate each other and face each other negatively, but instead support the social life in a more promising and democratic urban society.

The contribution of individuals with pluralistic attitudes will sustain a healthy religious society. Social change requires alternative problem solving not only in ivory tower segments such as modern urban area planning, the use of advanced and current technologies and the digital world, but also in active, open and dynamic segments of religious expression.

With the nature of the individual initiatives in the voluntary almsgiving program, on the one hand it provides an alternative space of religious expression. But on the other, voluntary almsgiving, charity and philanthropic programs found in various institutions and organizations remain valuable assets. The initiation of a deconstructive voluntary almsgiving program in this research is a support for the continuity of social program that has been running within the scope of the institutional ones. The portrait of social theology in the voluntary almsgiving program in this study provides more model of non-static religious expression strategies. Charity and other religious expressions can look for alternative forms according to the setting of society and urgent needs. The marker of social theology is considerate to the need of marginalized communities. Humanity is the main message of social theology that touches on the problems of poverty, limited resources and the fulfillment of basic needs. Other humanitarian issues such as access to education and decent work can certainly be part of the attention that continues to be pursued.

Furthermore, the Weberian view exemplifies segments of economics and piety. The voluntary almsgiving program in this research provides evidence of a willingness to share and be sincere. From a Weberian point of view, serious efforts in work and economic activity do not merely concentrate on the profanity. This voluntary almsgiving program in representation of urban Muslim entrepreneurs reaffirms the qualities of divinity in the form of pro-social action. Social piety turns out to be able to go hand in hand with segments of the life of urban society. Religiosity is not marginal in urban life, but it can strengthen the economic dimension. Social change can thus occur with the convergence of religion and profane life with diverse meaning and aim.

The sociology of urban society continues to hold a variety of issues related to religion and religious expression. The fulfillment of primary and secondary needs, in the form of consumption of food, clothing, education and health can be sustainable with attention to nutritional needs, access to healthy water and fresh air. Every problem in urban society is certainly diverse, such as social pathologies, family problems, diseases and natural disasters, but the point of view of religious

communities is undoubtedly seeking to create prosperity for all. Religion is thus the solution to life and humanity.

## CONCLUSION

The above discussions provide us with strong evidence that the implementation of the voluntary almsgiving program initiated by Jusuf Hamka, contribute to the study of the urban Muslim entrepreneur segment on socio-religious issues that marks the concept of social theology. The article reveals active and open type of social program. The outcome of social change in pluralistic society, gains the praxis of social activities through the deconstruction of alms programs.

Both a clear goal and inspiration as social action found in the article emphasize the social exchange between individuals as social actor that transcend the piety and religiosity in the economic activities. The WPH program provides inspiration and motivation of doing social outreach regardless of the economic and socio-religious backgrounds.

This study has a limitation by the portrayal of the social program in particular urban setting, but voluntary almsgiving in this article seeks an alternative reading in the form of the reproduction of voluntary almsgiving made possible by the recipients. This cycle aspect becomes an important marker of social piety that rejects exclusive attitudes. On the one hand, the voluntary almsgiving program reaches a wider circle without differentiating religious background and social class. On the other, the opportunity to do voluntary almsgiving simultaneously can be obtained by the beneficiaries such as in the halal corner stall program. Thus, the position of the beneficiary serves as an active pious subject not as a mere beneficiary object. Positive cycles of social program as found in Homans' symbolic values, are formed in urban setting with strong dynamics of capitalism. In addition, the process of continuity of voluntary almsgiving also does not close the opportunity for the expression of piety, as Weber argued, through its symbolic expression in a form of a pluralist attitude.

The context of voluntary almsgiving generally targets specific religious and ethnic groups as beneficiaries. This article reveals the deconstruction of voluntary almsgiving with a non-exclusive attitude that crosses the barriers of socio-religious markers, such as found in the WPH and free funeral sites. The characteristic of social theology that is actively involved in social issues becomes a continuous and inspirational praxis.

The halal context, which is a marker of one form of voluntary almsgivings in this social program, can be the next aspect of research. The choice of consumption of halal products that have become a trend among the middle class' piety is also pivotal aspect of the upcoming research. The issue of halalness and its identity transformation serve as one of the academic concepts of being Muslim in the midst of urban context. Another concept that has not been discussed in depth is the projection of almsgiving in various aspects of cultural, religious and social activism programs with the emphasis on locality and global context.



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# **JURNAL SOSIOLOGI AGAMA**

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