

## THE RELATIONSHIP BETWEEN LOVE FOR HUMANITY AND ECONOMIC JIHAD

(Hubangan Antara Cinta Kemanusiaan dan Jihad Ekonomi)

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### ABSTRACT

The love for humanity calls for all levels of society to be proactive entities in contributing to global peace and prosperity. Among the values embodied in the love for humanity are volunteerism and philanthropy. The deprivation of a love for humanity makes humans come into conflict with each other and often hurt one another and even to the point of killing and waging wars. This article is based on the questionnaire that surveyed the issue of “Economic Jihad Among Malaysian” and distributed to 500 respondents. This understanding should be disseminated nurtured by working on positive values from the point of Islam and the West. The data was analyzed and compiled based on SPSS analysis. The findings of this study reveal a positive relationship between love for humanity (philanthropy and volunteerism) and economic jihad. This study emphasized the economic jihad, volunteerism and philanthropy as a way of life and daily practice. It suggests that further research should be conducted in the area of humanitarian, Islamic economic and philanthropy.

**Keywords:** Love for humanity; Islamic philanthropy; volunteerism: economic jihad

## **ABSTRAK**

*Cinta kemanusiaan adalah satu seruan kepada semua peringkat masyarakat untuk menjadi entiti yang proaktif dalam menyumbang kepada keamanan dan kemakmuran global. Antara nilai yang perlu wujud dalam cinta kemanusiaan adalah sukarelawan dan dermawan. Cinta kemanusiaan yang gersang menjadikan manusia sentiasa berselisih sesama sendiri, sering menyakiti satu sama lain dan ada juga yang mencapai tahap sanggup membunuh dan mencetuskan peperangan. Artikel ini berdasarkan soal selidik tentang “Jihad Ekonomi dalam kalangan rakyat Malaysia” yang telah diedarkan kepada 500 orang responden. Kefahaman ini perlu dididik dan dipupuk melalui usaha nilai positif dari sudut pandangan Islam dan Barat. Hasil data kajian telah dianalisis dan disusun menggunakan perisian SPSS. Hasil kajian ini mendapati terdapat hubungan yang positif antara cinta kemanusiaan (keadermawanan dan sukarelawan) dan jihad ekonomi. Kajian ini menekankan jihad ekonomi, sukarelawan dan dermawan sebagai cara hidup yang seharusnya diamalkan setiap hari. Kajian ini mencadangkan agar lebih banyak kajian dijalankan dalam cinta kemanusiaan, ekonomi Islam dan kedermawanan.*

**Kata kunci:** *Kemanusiaan; dermawan Islam; sukarelawan: jihad ekonomi*

## **INTRODUCTION**

The concept of generosity refers to the nature of love to share and willingness to help those in need. Generosity is an internal feeling and relates to kindness, understanding and being unselfish to others. Generosity can be attributed to philanthropy or the characteristic of generousness that emanates from the feelings or hearts of man himself. Generosity is one form of human love. The word philanthropy is derived from the Greek *philos* meaning love or philanthropy. In Islam, it refers to humanitarian love because the religion teaches man to love one another and to love and care for his fellow human beings. The concept of philanthropy includes *infaq*, charity and *waqf* (Radin, Syaidatun & Mohamad 2017). Examples of philanthropy existed during the time of Prophet SAW where many companions were categorized as philanthropists as they were willing to donate or do jihad by using the wealth or property they possessed in order to uphold Islam. According to Abdul Halim Mahmud (1988), economic jihad was included in times of peace, i.e. efforts to develop themselves through faith and material preparations that touched all aspects of them. This jihad is a struggle using wealth, the time of the soul and the tongue (Yazilmiwati & Ilhamie 2015)

Philanthropy also seeks to train an individual to appreciate the meaning of giving to the needy, feeling their distress, and in satisfying the needs of the recipients. With such empathy, there will be a sense of awareness and moderation in everyday life.

Humanity and philanthropy are associated with such Islamic Philanthropy because both aspects include human love involving the helping of those in distress. However, what we see today is that volunteerism has not yet been raised as a fundamental and important trait that is practiced earnestly, systematically and consistently. Despite the volunteering practiced by organization, youth development agendas, and various programs related to the public interest, the significance of volunteerism or its meaning and implications is still little known or understood. While Humanity has been a long way in humanity, especially in multi-racial Malaysian society, however, due to the distinctive factors, this issue is still spread because not all societies have human attitude. Hence, the development of Islamic philanthropy in the two aspects of love of humanity and volunteerism aimed at encouraging society or human beings to have greater affection for human beings. The main purpose of this study is to identify the relationship between love for humanity and economic jihad based on attitudes, demographics, and educational backgrounds.

### **WHY PHILANTHROPY ARE IMPORTANT**

Philanthropy is still not well understood by the Malaysian society because there is rarely the use of the word philanthropy to symbolize the characteristic of giving donations (*sadaqah*). Educationists should endeavor to explain and promote the importance of having such a philanthropic nature so that donors feel and appreciate the benefits of helping others. How does Islam view the matter of property? Will the property be put into one of the living or da'wah orientations? In Islam, philanthropy is the middle path for the development of the Ummah. According to Muhammad Yasir (2010), to promote generosity and virtue, Islam strongly advocates social charity to the needy and poor through obligatory almsgiving (*zakah*) and donations (social contribution), and loans (*qard hasan*) namely non-interest loans in which the amount of the loan repayment is equal to the amount lent.

Malaysians are indeed philanthropic and this is evident from the many who come forward to make contributions in the form of *wakaf*, *sadaqah* and *zakah* aimed at strengthening the nation's financial position and to reduce the national debt. No matter whether individuals or companies, the people from across the various strata of society make contributions for the benefit of the nation.

The philanthropic concept or love of this wealth should be examined in order to ensure a better life and further cultivate a philanthropic culture within Malaysia. Malaysians who are full of humanitarian attitudes should be good at assessing in terms of assistance given and in not seeking material return for their philanthropy. In regards to the aspect of generosity, it should distinguish between giving sincerely or in showing sympathy to fellow human beings. Therefore, the features or aspects related

to human love need to be present in every human being and should be internalized by all students at home or abroad.

## **PREVIOUS STUDIES**

The concept of jihad includes striving to avoid lust, wars, possessions, hypocrites, idolaters, demons and others. Economic jihad involves striving from the material and spiritual point of views and encompasses business, social and educational aspects (Muhammad Ali 2015). The concept of jihad also implies an economic policy that rejects capitalism, socialism and communism as ideologies and practices that can destroy the economy of a country. In conclusion, the economic jihad is aimed at seeking the pleasure of Allah's SWT, defending self-esteem/honor and possessions from the His enemies, eradicating tyranny towards Muslims, helping the weak, upholding justice, and bridging the gulf between the rich and the poor.

The potential and suitability of community approaches and methods is used or adapted by governments, youth movements, voluntary organizations, media, religious institutions and local communities to help society address social issues involving youth (Syaidatun et al. 2017). A National Youth Agency (2006) study notes that, voluntary work clearly supports evidence in the literature that youths can inculcate positive values through such work. These values include increased confidence levels and self-esteem, sense of responsibility, greater involvement in the communities, the development of various communication skills, leadership attitudes, co-operation, problem/conflict resolution, and better confidence in learning and life. This is because voluntary work processes require intense planning in terms of time and relationships with people around them as well as in enhancing their ability and potential to continue working with the community.

Volunteerism that underlies the work and movement of youth is also no exception. In accordance with a study by Khoo and Engelhorn (2011) found that when volunteers develop an interest, they will give their full commitment to their roles. The findings of this study can be used to assist management, especially in organizing sports events to implement volunteer development programmes and to understand the motivational aspects affecting their involvement. According to a study by Sharififar et al. (2011) assessing the motivational level of volunteer's will help organizations in the recruitment of volunteers and improve the quality of existing volunteers.

This philanthropic attitude is closely related to human love because volunteerism is a generally regarded as an altruistic activity that seeks to promote good or improve the quality of human life (Siran et al. 2017). In return, this activity can result in feelings

of self-respect. According to Pryce, Hall and Gooberman-Hill (2015), volunteerism is generally understood to be an unpaid activity in which volunteers spending their time freely to assist organizations or individuals who are not their relatives. In addition to volunteering, they also have a strong, generous and open-minded nature and in general, are more diligent in customer service work (Tapp & Spanier 1973; Zain et al. 2014). Volunteer work to help make changes to the environment and the well-being of human life (Kelinger & Lee 2000).

Humanity describes the good values that come from the heart of a human being and is manifested in everyday conversations and deeds. These values are what makes values human beings noble, faithful and virtuous person and provide for their peace and contentment in the world and the hereafter. In his book, “The Characteristics of the Islamic Community We Have” (2000), Yusuf al-Qardhawi, states that human values must be guided by knowledge, charity and faith. In addition, humans need to live in love and brotherhood with others. He further points out that humanitarian values are also guided by unity which is a requirement for brotherhood, mutual assistance, help and affection for one another in the life of a society.

In addition, humanitarian values can be shown through material and moral cooperation in life and in practicing a brotherhood that ignores position and status in the society. Therefore, human beings, especially Muslims, have to revert to these principles to acquire humanitarian values in their hearts and souls, that is, to prioritize affection and intimate fraternity in the communities. These values should also be part of the culture and attitudes of society to help shape human beings practice the principles of Islam in line with absolute human values.

## **METHODOLOGY**

A total of 500 valid survey forms were collected from students and Malaysian workers around the Klang Valley, Selangor. The questionnaire used in this study consists of three instruments i.e., aspects of understanding the concept of economic jihad, philanthropic attitudes towards economic and philanthropic jihad, and jihad economic empowerment strategy. In this study, the Cronbach alpha for the three instruments ranged from 0.724 to 0.924. All the items:

1. Aspects of understanding the concept of economic jihad:

This comprised 13-items on understanding the concept of a jihad economy among respondents. It was rated on a five point Likert scale with 1 representing “not agree at all” to 5 for “totally agree”.

2. Philanthropic attitudes towards economic and philanthropic jihad:

The 12 items in this category measure the attitude of respondents towards economic and philanthropic jihad and based on a five-point Likert scale with 1 for “not agree at all” to 5 for “totally agree”.

3. Jihad economic empowerment strategy:

This section measured the strategy to empower the jihad economic and was rated on a five-point Likert scale ranging from 1 for “not agree at all” to 5 for “totally agree”. It comprised 5 items on strategy and 7 items on applications practiced in economic jihad.

**RESULTS**

Of the 500 participants, 284 (56.8%) were females and 216 (43.2%) males. The ethnic composition of respondents was 488 (97.6%) Malay, 4 (0.8%) Chinese and 8 (1.6%) others. The majority of respondents were aged around 25-60 years. Of the respondents 72.6% were married couples and 33.6% had children. Most of the respondents were degree holder (43.6%) while the minimum education level was SRP/PMR (0.4%). The three-section analysis of the data is based on inferential analysis using correlations, while descriptive analysis was used for demographic and educational aspects.

TABLE 1 Independent Test

		Levene’s Test for Equality of Variances		t-test for Equality of Means		
		F	Sig.	T	Df.	Sig. (2-tailed)
Philantropy	Equal variances assumed	.084	.772	.889	498.000	.364
	Equal variances not assumed			.888	460.367	.375

From Table 1, the result shows that there is no significant difference between male and female respondents on philanthropic attitudes towards economic jihad and philanthropy. The statistical formula is  $t(498) = 0.889, p > 0.05$ . The significant value is 2-tailed (0.374) which is far greater than the prescribed value of 0.05. There is no significant difference between male and female respondents towards philanthropic attitudes on economic jihad and philanthropy.

TABLE 2 Attitudes on Jihad Economics in Relation to Philanthropy (Generosity)

No.	Items	Min
1	Volunteering is one of the philanthropic aspects	4.36
2	Asking family members to engage in volunteer activities is a philanthropic aspect	4.18
3	Generosity is defined as kind-hearted behaviour, usually a contribution in the form of energy and property to others in society	4.39
4	If I found a mosque, an orphanage, a welfare home, or a school that needed help, I would allocate property to help, according to my ability	4.36
5	If I find that the mosque needing help, I will allocate property to help based on my ability	4.35
6	If I find an orphanage needing help, I will allocate property to help based on my ability	4.33
7	If I find a welfare house needing help, I will allocate property to help based on my ability	4.31
8	I like to give something to anyone I know, even though its price is not expensive	3.95
9	I am always involved in gotong royong activities if held in my residential or village park area	3.84
Overall		4.18

Based on Table 2, the findings show that the overall item “Generosity is defined as kind-hearted behavior, usually a contribution in the form of energy and property to others in society” has the highest (mean = 4.39), while “I am always involved in *gotong royong* activities if held in my residential or village park area” has the lowest mean (3.84). The findings show that such charity is less done by the Islamic community. This is because of the lack of understanding of the advantages of charity among Muslims, who believe that charity is only performed during the congregational Friday prayer for men, even if *fadhilat* charity is seen as a very great reward from Allah SWT to those who do good without seeking mere reward.

TABLE 3 The Relationship Between Aspects of Understanding and Philanthropic Attitude

Factor	Aspects of Understanding	Philanthropic Attitude
Aspects of understanding		0.607**
Philanthropic attitude	0.607**	

\*\*p<0.01

The result in Table 3 shows that there is a significant relationship between aspects of understanding the concept of economic jihad and philanthropic attitude towards economic jihad and philanthropy. The correlation analysis showed a positive association with  $r=0.607$ ,  $p<0.01$ . Based on the findings, philanthropy has been linked with volunteerism as it is in the aspect of love for humanity. Volunteerism is a feature or trait that exists within most individuals since the existence of human civilization and community development. It can be a measure or a reflection of the human attributes inherent in a person or a human group. Volunteerism is not a new phenomenon in society because it has become part of the community life since time immemorial. It is driven by cultural values, ideology, principles and traditions and has a significant impact on societal life. Also, volunteerism has important implications for the development of a strong and advanced nation.

Meanwhile, there is also a positive relationship between the aspects of understanding the concept of economic jihad and jihad economic empowerment strategy with a correlation of  $r=0.623$ ,  $p<0.01$  (Table 4).

TABLE 4 The Relationship Between Aspects of Understanding and Philanthropic Attitude

Factor	Aspects of Understanding	Economic Jihad Strategy
Aspects of understanding		0.623**
Economic jihad strategy	0.623**	

\*\* $p<0.01$

TABLE 5 Group Statistics

A10 Secondary school		N	Mean	Std. Deviation	Std. Error Mean
Philanthropy	Religious schools	222	50.4685	5.87397	.39424
	Non-religious schools	278	49.9568	5.38667	.32307

Based on the data, 222 persons or 44.4% involved in this study were from secondary religious education schools and 278 or 55.6% from non-religious schools. This shows that not a religious stream is higher than the religious stream.



TABLE 6. Independent Test

		Levene's Test for Equality of Variances		t-test for Equality of Means		
		F	Sig.	T	Df.	Sig. (2-tailed)
Philanthropy	Equal variances assumed	.777	.378	1.014	498.000	.311
	Equal variances not assumed			1.014	454.104	.316

The results show that there is no significant difference between religious and non-religious schools on philanthropic attitudes towards economic jihad and philanthropy. The statistical formula is  $t(498) = 1.014, p > 0.05$ . The significant value shown is 2-tailed (0.311) which is much greater than the prescribed value of 0.05. There is no significant difference between the understanding of public from the religious and non-religious schools on the relationship of philanthropy and economic jihad.

## DISCUSSION

The fact is that philanthropists and volunteers are sincere people. Some are unrecognized and do not seek publicity, offering services that leave a lasting impression on others. Islamic voluntary work is not limited to what some members of the community often associate with cleaning mosques and helping the poor. In addition to educating groups to become self-sufficient and earn their own living, societies should be unified to close the economic, knowledge, and other gaps based on faith in Allah SWT.

The following are among factors that need to be taken into consideration by the Islamic community:

1. Providing understanding and awareness of Islam to the community through, guidance, and noble moral character so that the community can understand and practice the true teachings of Islam.
2. Providing economic support to those in need especially in fulfilling their basic requirement.
3. Helping and defending marginalized groups such as the elderly, poor widows, the disabled, the poor, and orphans.

4. Provide defense and assistance to victims of disasters such as floods, earthquakes and tsunamis.
5. Become the link and facilitator for generous groups and donors.

In this context volunteers can establish a centre for financial donations and various aid items for, and delivery to those in need. Allah SWT says in the Quran:

*“O you who believe, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of ihram, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah SWT; indeed, Allah is severe in penalty”.*

(Surah al-Maidah 5: 2)

Love for humanity can also be seen through activities performed either at school or at the university. This will create appreciation of the concept of human love in producing civilized individuals in multiracial countries like Malaysia and in creating harmony and prosperity where citizens respect each other (Ibn Kathir 2011). Furthermore, the humanitarian programmes can be promoted by disseminating information on activities such as cleaning orphanage, building rest areas at the mosque or surau, and so on.

To nurture humanity, the government should take the initiative to create a common ground through seminars and conferences on love of humanity. Among the best tools are social and electronic media and other areas such as advertising or social programming. Furthermore, humanitarian issues are increasingly being used as example to create conflict and cause unity among Muslims to be shattered. This remoteness of conflict areas makes us not feel obliged to provide humanitarian aid and the erosion of noble values are extremely worrying.

In interpreting the above verse, Saifuddin Abdullah (2001) explains that Allah SWT instructs believers to always help in enjoining good (*al-Birru*) and abstain from all forms of evil, and forbid them to abet in falsehood, sin and work on the haram. Volunteerism is meant to be done by a person as a matter of selflessness and not forced or directed, with a sincere intention or sincerity and without expecting any return to himself (Syaidatun et al. 2017).

In Islam, doing charity work and welfare sincerely is an admirable trait. The prophets and apostles in history preached that their followers should do charitable deeds sincerely in expectation only of rewards from Allah SWT. In addition to special

devotions such as prayers, paying zakat, fasting during Ramadhan and performing the hajj, general worship is also essential for Muslims as it can contribute to mental health. Islam teaches its adherents to practice good relationships with each other regardless of religion or race.

The Quran (49: 10) mentions that believers are brothers and reconciliation between those who are in hostility is a highly demanded form of worship. If the nature of sincerity is a prime value in misery, then Islam has laid a very strong foundation on misery. Al-Qardhawi (1995: 68) states that every beneficial social charity is included in the main categories of worship. Those who perform such worship have the intention to do good and not seek praise or praise in the eyes of others. In other words, people who need to include the public worship sincerely for Allah SWT alone.

Al-Qardhawi provides several examples of practices that fall into this category. It include eliminating the burden of others, easing the burden of those who are suffering, overcoming disasters, saving the lives of those who are neglected, and benefitting the same peoples. All this will be considered as worship that can attach itself to Allah SWT if done with sincerity and true intentions. Hence, this philanthropic attitude is related to economic jihad, especially for Muslims, and must be nurtured in every human being. When this attitude is instilled from childhood it creates positive values and will allow every human being to be blessed from doing generous work for the needy.

Furthermore, negative self-centred attitude are addressed by Islam which assures the Muslims that if they share their wealth with others, they will be rewarded in the hereafter. Although the reward for the act of sharing the property with others is not rewarded in terms of physical consideration but Muslim individuals will do it because they expect a reward for themselves in the hereafter. This means that if they do not share their wealth with others but focus only on their own needs and needs in this world, then in the hereafter their interests will not be defended.

## **CONCLUSION**

Islamic economists believe that economic development requires a balance in material and non-material elements and that one should take into account aspects of achieving worldly development and engagement. As such, Islam does not forbid human beings from seeking economic development in the form of material wealth but that they should also take account of development to achieve *Maqasid al-Syariah*. To achieve balance in the world and the hereafter, Islam addressed not just the elimination of poverty, provision of health and education services, but also takes into account the spirit of humanity. Human spirituality should also be developed as it is the heart of a human's internal drive toward goodness. Such spirituality can be developed with a

sense of faith in Allah SWT who gives sustenance and rewards those who do good. Islam considers poverty not only in the material but also of the soul and spiritual poverty is the worst state of poverty as it leads to disbelief in Allah SWT.

In the era of instant knowledge and the sophisticated management all areas and practices of society have to go through the process of renewal in order to remain relevant. Any field or practice that is not grounded in appropriate and sound knowledge and skills will be left behind and eventually become obsolete. This applies to the understanding of economic jihad, as shown in this study, be successfully related to the love for humanity.

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