

The role of infaq in the Qur'an: A gender review of women's generosity

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Abstract

Infaq is currently very interesting and needs to be discussed and developed. Though it is not gender-specific, infaq is not just for men; women play a crucial role in it. This study examines how women perform infaq and infaq in the Koran. A qualitative approach was used in this study, using a research library. This study demonstrates the value of charity in human life; women are acknowledged as active contributors to charity, and there are no gender-based barriers to charitable giving. It is hoped that more women will be motivated to give back if they comprehend this perspective. Their participation has the potential to improve society and fortify social networks. Therefore, women's infaq enhances their spiritual experience and strengthens social bonds within the community.

Keywords: Infak, al-Qur'an, Gender, Woman, Role

Abstrak

Infaq merupakan hal yang menarik dan perlu dibahas serta dikembangkan. Meskipun tidak bersifat gender-spesifik, infaq bukan hanya untuk pria, namun wanita juga memainkan peran penting di dalamnya. Studi ini meneliti bagaimana perempuan melakukan infaq dan pembahasan infaq dalam Al-Qur'an. Pendekatan kualitatif digunakan dalam penelitian ini, menggunakan riset perpustakaan. Studi ini menunjukkan nilai amal dalam kehidupan manusia; wanita diakui sebagai kontributor aktif dalam amal, dan tidak ada hambatan berbasis gender dalam memberikan amal. Diharapkan lebih banyak wanita akan termotivasi untuk memberi kembali jika mereka memahami perspektif ini. Partisipasi mereka memiliki potensi untuk memperbaiki masyarakat dan memperkuat jaringan sosial. Oleh karena itu, infaq yang dilakukan oleh perempuan meningkatkan pengalaman spiritual mereka dan memperkuat ikatan sosial dalam komunitas.

Kata Kunci: Infak, al-Qur'an, Gender, Wanita, Peranan



INTRODUCTION

Infaq is one of the essential instruments in Islamic Economics, often the main forum for distributing material. The role of Infaq is very vital in terms of our lives as one of the supports for Muslims to channel some of their wealth for ukhrawi and social interests (Giovani, 2022). It is because if we look at it comprehensively, it can change the mindset of every human being so that they always share with those in need and always bring the soul and body of every Muslim closer to Allah SWT. Looking at it, we will see that humans need each other in every aspect.

Islam strongly recommends that we always give alms in any situation; this has been practiced and exemplified by Rasulullah SAW for a long time; in fact, almost all of Rasulullah SAW's friends imitated this attitude of philanthropy. (Suarni & Sawal, 2020) The Apostles towards their people include Abu Bakar, Uthman bin Affan, and Abdurrahman bin Auf, so how beautiful and beautiful it would be for us to be obliged and to emulate the fundamental qualities of Rasulullah SAW and his companions.

Generosity is one of the essential values in Islamic teachings, which is exemplified in the Koran. Infaq, as a form of generosity (Ambarwat, 2019), It has a deep and broad meaning, including various forms of donations to other people, especially those in need. In this context, charity is not just an act of charity but is also an indicator of social concern and individual moral responsibility in society. It is essential to understand how charity is viewed from a gender perspective, especially the role of women in this practice of generosity.

The Qur'an emphasizes giving in terms of wealth and time and encourages Muslims to share with others. However, charity studies often focus on men's contributions, while women's roles in philanthropy rarely receive the same attention. In traditional societies, women are usually considered to have limitations in contributing financially. However, the Qur'an shows that women also have the same rights and responsibilities in giving.

This study explores gender perspectives on women's generosity based on the teachings of the Koran. By analyzing the verses related to charity, we can identify how the Qur'an views women's contribution to social charity. It is important to dismantle stereotypes and barriers that often prevent women from actively participating in philanthropic activities.

Additionally, it is important to investigate the social and cultural factors that influence women's involvement in infaq. In many societies, gender norms can limit women's role in economic and social activities, even though they have

great potential to contribute. By understanding this context, we can offer more comprehensive insight into how investment can be optimized through women's active participation.

This review aims to provide concrete examples of infaq practices carried out by women in the Muslim community. It includes inspiring stories about women contributing to social projects, education, and humanitarian aid. By highlighting these contributions, we can strengthen the argument that women have a significant role in philanthropy and charity.

There are several related studies, for example, the entitled *The Role of the Muhammadiyah Amil Zakat Institution (Lazismu) Surabaya in Empowering Women's MSMEs in Surabaya through the Utilization of Infaq and Sadaqah Funds* by Rahdita et al. (Izdihar & Widiastuti, 2019). This study demonstrates the involvement of women in infaq, while Rahadita's study exclusively examines the role of Zakat Amil Institutions for women.

The second research is about education on the management and utilization of ziswaf for women, written by Sri Hasan et al. (Hasan dkk., 2022). In this research, we only educate women about ziswaf, while our study analyses what happens if women give ziswaf.

The third research conducted by Bagus Setyawan (Setiawan, 2015) entitled *Infaq in the Tafsir Al-Qur'an Surah Al-Baqoroh verse 261*, this research only analyzes how the interpreters view the study of Tafsir Qur'an Al-Baqorah 261 regarding Infaq, while the research we developed is more in-depth apart from interpreting the challenge of Infaq but also what is the Koran about gender, especially about infaq, the role of women in giving infaq.

Furthermore, this research will also discuss the challenges faced by women in giving. Even though Islamic teachings encourage women to give alms and charity, many women may encounter obstacles, both within themselves and from the environment around them. Understanding these challenges can help design policies and programs supporting women's participation in infaq.

Ultimately, this article aims to provide a more balanced and inclusive picture of generosity in Islam. By highlighting the role of women in charity, it is hoped that it can inspire more individuals to participate in charity, spread the values of generosity in society, and create a more supportive environment for all genders to contribute actively.

METHOD

This study uses library research with reference search efforts literature related to the subject matter discussed descriptively. Concept studies or

literature are done by critically and carefully studying the relevant literature with the subject matter that will be examined and analyzed. It employs a qualitative descriptive-interpretative approach. The data is a descriptive narrative about The Role of Women in the Qur'anic Perspective. The data sources used are relevant data with a discussion of the article.

Data collection techniques are the most strategic research step because research aims to obtain data (Sugiyono, 1990). The research will not get adequate data and establish data standards without knowing data collection techniques. As a research library research, the data collection technique used is documentation, which takes data from various relevant literatures. The steps start by finding and collecting books and other resources that are closely related to the topic, carefully identifying all the challenges or issues connected to the research, and using the insights gained from your research to focus on the primary problem.

Data analysis systematically searches and compiles data from interviews, field notes, and other easy-to-understand material. In this way, the findings can be shared with others. The data analysis used in this research is content analysis analysis) is a technique used to collect the content of a text in the form of words, meanings of images, symbols, ideas, themes, and all messages that can be communicated. The researcher used data analysis that is carried out interactively. Assumptions by Miles, Huberman, and Saldana, data analysis carried out interactively must go through the following data process:

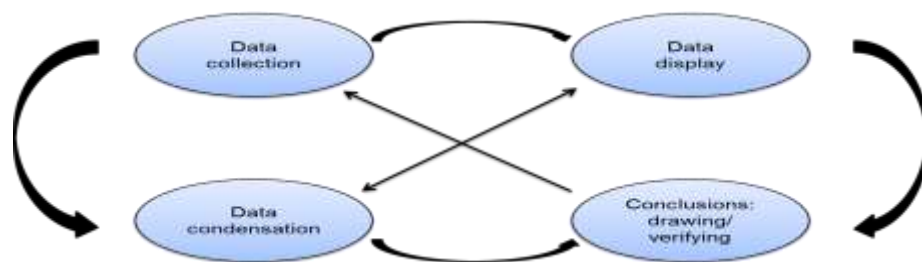


Figure 1. Components of interactive model data analysis

DISCUSSION

Infaq Discourse

Infak is from the root words Anfaqa, Yanfiqu, Infaqan (Nun, Fa', and Qaf), which means the severance of something and the loss of something. The word also means being finished or dead (Abu Al-Husayn & bin Zakariyah, 1991). It is said that something donated (donated or expended) to another person will be used up or lost by being cut off from ownership. In other words, something

moves into someone else's hands or becomes someone else's property. The word infaq is a term that has been socialized in Indonesian society and is often interpreted as giving donations of wealth and alms. (Madjakusumah & Saripudin, 2020)

The essence of this point can be drawn, namely that people who have given infaq are separated from ownership, whether in the form of goods, money or anything else; the rules for spending infaq in Islam are adjusted to our capabilities and this infaq is solely for the benefit of the people, whether scholarships, building mosques, etc. according to maqosid sharia. According to Republic of Indonesia Law Number 38 of 1999, it is said that the objectives of zakat management also include the objectives of infaq management, namely, to realize community welfare and social justice, as well as increase efficiency and usefulness (Nizar, 2016). This donation aims to reduce economic inequality and create jobs or form entrepreneurs for the younger generation of Muslims for the welfare of the people, both by increasing human and natural resources so that other people can use them.

The Existence of Infaq in the Qur'an

In the Al-Qur'an we find the derivation of the terms infaq with the following characteristics: The term anfaqa is found in QS. Al-Kahfi:42: QS. Al-Hadid: 10. The term anfaqta is found in QS. Al-Anfal: 63. The term anfaqtum is found in QS. Al-Baqarah: 215: QS. Saba':39: QS. Al-Ra'd: 22: QS. Al-Furqan: 67: QS. Fathir: 29: QS. Al-Hadid: 10: QS. Al-Mumtahanah: 10, 11. The term tunfiqu' is found in QS. Al-Baqarah: 272, 273: QS. Ali Imran: 92: QS. Al-Anfal: 60: QS. Muhammad: 38: QS. Al-Hadid: 10 :QS. Al-Munafiqun: 7. The term tunfiqu' is found in QS: 267,272. The term yunfiqu is found in QS.Al-Baqarah: 264: QS.al-Maidah: 64: QS.al-Taubah:98,99: QS.an-Nahl:75:QS. Al-Thalaq: 7. The term yunfiqu' is found in QS. Al-Baqarah: 3 ,215 ,219 ,261 ,262 ,265, 274: QS. Ali-Imran: 117, 134: QS.al-Nisa: 38: QS. Al-Anfal: 3 , 36: QS. al-Taubah: 54, 91, 92, 121: QS.Al-Haj: 35: QS.Al-Qashash: 54: QS. al-Sajadah: 16: QS. al-Syurah: 38. The term yunfiqu' is found in QS. al-Anfal: 36, QS. al-Taubah: 34. The term anfiqu is found in QS. al-Baqarah: 190,254,267, QS. al- Taubah:53: Yasin:47: QS.al-Hadid:7: QS.al-Munafiqun: 10: QS.al-Taghabun: 16: QS. al-Thalaq: 6. The term nafqah is found in QS. al-Baqarah: 270: QS.al-Taubah:121. The term nafaqatuhum is found in QS.al-Taubah: 54 and the term al-Infaq is found in QS. al-Isra': 100. Thus, the derivation of the terms infaq in the Qur'an is repeated 74 times (Abu Al-Husayn & bin Zakariyah, 1991).

Discourse on Women Giving in the Perspective of the Qur'an

Infaq is one of the main values in Islamic teachings which emphasizes social care and individual responsibility towards others. (Hamzah, 2024) The Qur'an emphasizes the importance of charity regardless of gender, (Sahnan, 2020) so that both men and women have the same obligation to do charity. In this context, women are recognized as an integral part of the community who are responsible for sharing sustenance with those in need. Thus, donations are not only about wealth, but also reflect a person's character and moral commitment. In many verses, the Qur'an encourages all Muslims to actively participate in charitable activities.

One verse that shows the role of infaq is Surah Al-Baqarah verse 267:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ
بُاجِدِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ٢٦٧

267. O you who believe, spend (in the way of Allah) some of the good results of your efforts and some of what We have brought out from the earth for you. And don't choose the bad things and then spend on them, even though you yourself don't want to take them but by narrowing your eyes towards them. And know that Allah is Most Rich, Most Praiseworthy

The verse above is where Allah commands believers to give a portion of the results of their efforts (Dimiyati, 2017). This verse emphasizes that there are no gender restrictions in giving; everyone, both men and women, was ordered to contribute. In this context, women have the same opportunity to show their concern through donations. This proves that generosity is a shared responsibility. When women donate, they not only fulfill their religious obligations, but also contribute to the welfare of society.

The Qur'an also provides concrete examples of women who are active in giving. In Surah Al-Insan (76:8-9)

وَيُطْعَمُونَ الْطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ٨ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ٩

8. And they gave the food they liked to the poor, orphans and captives

9. In fact, we only give you food to hope for Allah's pleasure; we do not want anything in return from you or thank you.

Allah describes the act of feeding the poor and orphans as a noble form of charity. Although this verse does not mention gender explicitly, many commentators agree that this action includes the contribution of women. The wives of the Prophet Muhammad, for example, were known as women who

were generous and active in social activities (Al Muntadar, t.t.). This shows that women have an important role in building communities that care and support each other.

In the context of social charity, the Qur'an directs attention to various groups who are entitled to receive zakat, including women. In Surah Al-Tawbah (9:60),

﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٦٠﴾

60. In fact, zakat is only for the needy, the poor, the zakat administrators, the mu'allaf who are persuaded by their hearts, for (freeing) slaves, people who are in debt, for the cause of Allah and for those who is on the way, as a decree required by Allah, and Allah is All-Knowing, All-Wise

Allah names eight groups who are entitled to receive zakat, which includes people in need (Suryadi, 2018). This shows that women, both as givers and recipients, have an important role in the generosity ecosystem. By understanding this position, we can appreciate the contribution of women in helping others. Women are not only recipients of aid, but also agents of change in society (Biru dkk., 2021).

The Qur'an also gives honor to women who give alms. In Surah Al-Nisa (4:32),

﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ٣٢﴾

32. And do not be jealous of what Allah has given some of you more than others. (Because) for men there is a portion of what they earn, and for women (too) there is a portion of what they earn, and ask Allah for some of His bounty. Indeed, Allah is All-Knowing of everything

Allah reminds us that every individual, regardless of gender, has the right to be rewarded for their efforts. This confirms that women also have the right to contribute and receive rewards from the donations they make. In this way, women can feel appreciated and motivated to continue doing charity. This balance is essential in building a just and inclusive society.

Motivation for charity is also emphasized in the Qur'an. In Surah Al-Baqarah (2:274),

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٢٧٤﴾

274. Those who spend their wealth at night and during the day in secret and openly, they will receive a reward from their Lord. There is no worry for them and they do not (nor) grieve

Allah says that people who spend their wealth sincerely will receive great rewards. This verse emphasizes the importance of intention in doing charity, which applies to all, both men and women. With sincere intentions, women can contribute significantly to philanthropic activities. This shows that charity is not just about the amount given, but more about sincerity in helping others.

Women have a very important role in the context of infaq according to the perspective of the Qur'an. The verses that have been discussed confirm that there are no gender restrictions in giving charity, and women are recognized as active contributors in charity. By understanding this position, it is hoped that more women will be inspired to give back. Their involvement can strengthen social networks and create a positive impact on society. Thus, infaq by women not only enriches their spiritual experience, but also strengthens social ties within the community.

CONCLUSION

Giving infaq or munfiq will get a reward from Allah SWT both in this world and the afterlife; the most important thing is that when we give infaq, we try to avoid the characteristics of Riya, job, hurting and awakening what we have given. Giving in charity in the Koran is not only for men, but women have a role in giving in charity. There are no gender restrictions in giving charity, and women are recognized as active charitable contributors. By understanding this position, it is hoped that more women will be inspired to give back. Their involvement can strengthen social networks and create a positive impact on society. Thus, infaq by women enriches their spiritual experience and strengthens social ties within the community.

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