



Education Of Sharing Culture In The 20th Ramadhan 1443 H – Upmi Share Ta'jil At Mamiyai Orphanage, Jalan Bromo, Medan City

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ABSTRACT

This study aims to discuss the phenomenon of sharing ta'jil sharing activities during Ramadan in Indonesia, the study of the science of ma'anil hadith. This research is a qualitative type that applies a literature study by applying the maudhu'i hadith method from a cultural perspective with a phenomenological approach. The results and discussion of this study include the phenomenon of sharing ta'jil during Ramadan in Indonesia, ma'anil hadith sharing takjil during Ramadan, as well as the virtues and benefits of sharing ta'jil. This study concludes that the phenomenon of sharing takjil during Ramadan by people in Indonesia has a positive impact on people who receive ta'jil and has many virtues and benefits for ta'jil givers both in hablumminannas relationships (relationships with fellow human beings) and with habumminallah (relationships with fellow humans) creature with the creator). This study recommends that this simple research be perfected and it is recommended to all Muslims to continue to preserve the phenomenon of sharing ta'jil because there are many benefits and virtues.

ABSTRAK

Penelitian ini bertujuan untuk membahas fenomena berbagi kegiatan berbagi ta'jil saat Ramadan di Indonesia, studi ilmu ma'anil hadis. Penelitian ini merupakan jenis kualitatif yang menerapkan studi pustaka literatur dengan menerapkan metode hadis maudhu'i perspektif budaya dengan pendekatan fenomenologis. Hasil dan pembahasan penelitian ini mencakup fenomena berbagi ta'jil saat Ramadan di Indonesia, ma'anil hadis berbagi takjil saat Ramadan, serta keutamaan dan manfaat berbagi ta'jil. Penelitian ini menyimpulkan bahwa dengan adanya fenomena berbagi takjil saat Ramadan oleh masyarakat di Indonesia berdampak positif bagi masyarakat yang menerima ta'jil dan memiliki banyak keutamaan serta manfaat untuk pemberi ta'jil baik dalam hubungan hablumminannas (hubungan dengan sesama manusia) maupun dengan habumminallah (hubungan makhluk dengan sang pencipta). Penelitian ini merekomendasikan agar dapat menyempurnakan penelitian yang sederhana ini dan disarankan kepada seluruh umat Islam agar terus melestarikan fenomena berbagi ta'jil karena terdapat banyak manfaat serta keutamaan.

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I. INTRODUCTION

Ramadan is a special month for Muslims. In this month, Muslims are required to fast for a

whole month. Fasting is carried out from sunrise to sunset (Sham, 2017). This fasting activity makes the month of Ramadan a month with very different nuances. The month of Ramadan is a month of worship. In the belief of a Muslim, worship in the month of Ramadan promises many rewards from Allah SWT. (Sham, 2017; Zaprul Khan, 2007). The month of Ramadan becomes even more special, because in it there are events of the revelation of the Qur'an and the night of Lailatul Qadr. In Islamic teachings, the night of Lailatul Qadr is a night where Allah's mercy and forgiveness abound which is able to cleanse past sins (Sham, 2017).

The Muslims are also looking forward to its presence of the month of Ramadan. When the time comes, the slogan "Marhaban Ya Ramadan" spreads in his daily life. Posters with these slogans are scattered, both on the street, in the mass media, and even on social media. The month of Ramadan offers positive things in it. The existence of pleasant positive things can make a person feel joy (Muhopilah, Gamayanti, & Kurniadewi, 2018).

The feeling of joy in welcoming the month of Ramadan is also contained in one hadith. Rasulullah SAW. said: "Whoever rejoices with the entry of the month of Ramadan, Allah will forbid his body to go to hell". In the tradition of earlier salaf scholars, the famous prayer utterance is: "O Allah, send me safely to Ramadan, save Ramadan for me, and save me until the end of Ramadan".

The arguments and prayers mentioned directly emphasize that for a Muslim feeling happy when the month of Ramadan comes is a necessity. This feeling of happiness is also expressed by special practices. In the Islamic tradition, there are at least three practices when welcoming the month of Ramadan, namely: (1) the practice of the heart in the form of sincerity and joy, (2) visiting the graves of parents who have preceded them, and (3) forgiving each other (Hadrawy). , 2012; Sham, 2017).

The month of Ramadan is one of the holy and noble months for all Muslims, including Muslims in Indonesia (Muyasarah, 2018). Various activities are carried out when welcoming the month of Ramadan, ranging from cleaning the environment around the place of residence, cleaning mosques and prayer rooms, eating with the surrounding community, visiting graves or nyekar, even to television shows with Islamic nuances (Sofia, 2009).

Entering the month of Ramadan there are several unique phenomena in Indonesia, one of which is the activity of ngabuburit, ngabuburit comes from the Sundanese (original tribe of West Java). Based on the Sundanese Dictionary published by the Sundanese Language and Literature Institute (LBSS), the word ngabuburit comes from the sentence "ngalantung ngadagoan burit" which means relaxing while waiting for the afternoon. However, over time, the word ngabuburit is defined as an activity carried out in the afternoon before breaking the fast (Nuris, 2021). One of the most common ngabuburit activities is takjil hunting. Takjil is defined by Indonesian people as food or drink to start breaking the fast (Nafisa, 2021). In addition to hunting takjil.

II. RESEARCH METHOD

This research is about Ramadan carried out by Muslims in Indonesia. A number of experts appear to have conducted various studies related to the phenomenon of sharing takjil during Ramadan in Indonesia, the study of the science of ma'anil hadith which is the primary source for this discussion. Among others by Yuhana (2016), "Ramadan Tradition and Cultural Wisdom of the Javanese Community in Tanah Datar Village, Rengat Barat District, Indragiri Hulu Regency," Join FISIP, Riau. This study uses a qualitative descriptive analysis technique and

purposive sampling. The results and discussion of this study describe the process of the lunar tradition.

This study concludes that there are wisdom values in local culture contained in the traditions of the month of Ramadan in Muslims. This study recommends that we all have an obligation to maintain, preserve and maintain these traditions (Yuhana, 2016). Muhammad Habibi Mariyadi (2020), This research is a qualitative type with a data analysis approach. The results and discussion of this study explain that the science of jarh wa ta'dil is a science which has an important position in the discipline of hadith because the science of jarh wa ta'dil is one part that cannot be separated from other hadith sciences which can determine the rejection or acceptance of a narration. This study concludes that the science of jarh wa ta'dil is very important for students of hadith science because this knowledge is a scale for hadith narrators to find out the narrators who have received the hadith and distinguish the narrators who cannot accept the hadith (Mariyadi, 2020). And there are books that serve as primary sources for this discussion, one of which is the book by Syafi'i Maskur, "The Power of Sedekah," Brilliant Books, Yogyakarta. This book explores the virtues of giving charity in this world and in the hereafter and by giving charity one can draw closer to Allah.

Of course, there are still many studies and books related to the phenomenon of sharing takjil during Ramadan, the study of the science of ma'anil hadith, but a number of previous studies and books are considered sufficient to develop the framework of this research. Ramadan is one of the special months according to Muslims. Where in the month of Ramadan all Muslims in various parts of the world carry out fasting (Sofia, 2009).

In Indonesia, there are typical phenomena during Ramadan (Daud & Aqilah, 2020). One of them is the phenomenon of sharing takjil (Muliani, 2015). In addition to sharing takjil, there are other phenomena such as breaking the fast together, waking up sahur using the speakers or toa of the mosque and prayer room, as well as other phenomena (Muliani, 2015). The phenomenon of sharing takjil is generally based on the hadith narrated by Imam Tirmidhi No. 807 about giving iftar dishes to people who are fasting. However, after being investigated, it turns out that there are other traditions that are related to one theme in pronunciation and meaning that deserve to be analyzed. Sharing takjil is included in alms behavior which in giving alms certainly has benefits and virtues for both those who give charity and those who receive alms (Maskur, 2011).

Study this is a qualitative type that applies literature study to library sources, both primary and secondary sources (Awaliyah & Darmalaksana, 2020). First, the library sources are collected and categorized according to the research questions (Darmalaksana, 2020a). After being collected, the source data of the literature are categorized according to sub-questions (Darmalaksana, 2020b), namely how is the phenomenon of sharing takjil during Ramadan in Indonesia, what is the view of the ma'anil hadith science regarding the hadith that underlies the phenomenon? sharing takjil during Ramadan, as well as how the virtues and benefits of sharing takjil during Ramadan. The answers to these questions, which are supported by literature sources, are understood as research results and findings (Awaliyah & Darmalaksana, 2021). At the interpretation stage, the thematic hadith method or maudhu'i study of the science of ma'anil hadith is used with a cultural perspective (culture study) through a phenomenological approach.

III. RESULT AND DISCUSSION

The virtue of charity in the month of Ramadan

One of the doors opened by Allah to gain great benefits from the month of Ramadan is through charity. Islam often encourages its people to give a lot of charity. And in the month of Ramadan, this practice is even more recommended. And so should the character of a believer, that is, benefactors. Allah and His Messenger ordered, even set an example for Muslims to be generous and generous people. Know that generosity is one of the attributes of Allah swt, as the hadith says, "Indeed Allah Ta'ala is All-Giving, He loves generosity and noble character, He hates bad character." (Narrated by Al Baihaqi, authenticated by Al Albani in Sahihul Jami ', 1744) From this hadith it can be concluded that being stingy and stingy are bad morals and not the character of a true believer. So is, begging is not a characteristic of a believer. On the contrary, a believer gives a lot. As the Prophet SAW said, "The hand above is better than the hand below. The hand above is the one who gives and the hand below is the one who asks." (Narrated by Bukhari no.1429, Muslim no.1033).

The virtue of charity

Allah SWT truly honors those who give charity. He promises many virtues and amazing rewards for those who love to give charity. There are hundreds of propositions that tell of the luck, virtue, and glory of those who give charity. So, it is really surprising for people who know these evidences and he is not called to his heart and his hands are not moved to give a lot of charity. Among the virtues of giving charity include:

1. Alms can erase sins.

The Messenger of Allah (SAW) said, "Charity can erase sins as water extinguishes fire." (Narrated by Tirmidhi, authenticated by Al Albani in Sahih At Tirmidhi, 614). The forgiveness of sins by means of alms here, of course, must be accompanied by repentance for the sins committed. Not like what some people do who intentionally commit sins, such as corruption, eating usury, stealing, cheating, taking orphans' property, and before doing these things he had planned to give charity afterwards so that there would be no sin 'break even'. This is not justified because it is included in feeling safe from Allah's plot, which is a major sin. Allah SWT said, "Then do they feel safe from Allah's punishment? No one feels safe from Allah's punishment except the losers." (Surat al-A'raf: 99)

2. Those who give in charity will find shade on the last day.

Rasulullah SAW told about 7 types of people who got shade on a day when there was no shade other than Allah, namely the last day. One of the types of people who get it is, "A person who gives charity with his right hand, he hides his deeds so that his left hand does not know what his right hand gives." (Narrated by Bukhari no. 1421)

3. Alms gives blessings to wealth.

Rasulullah SAW said, "Wealth will not decrease with charity. And a forgiving servant will surely increase his authority for him." (HR. Muslim, no. 2588). What does it mean that his wealth will not decrease? In Syarh Sahih Muslim, An Nawawi explains: "The scholars say that what is meant here includes 2 things: First, that the property is blessed and protected from harm. So the reduction of wealth to 'break even' is covered by an abstract blessing. It can be felt by the senses and habits. Second, if in essence the property is reduced, then the reduction is 'even' covered by the reward obtained, and this reward is multiplied until it is many times over."

4. Allah multiplies the reward of those who give charity.

Allah SWT says, "Indeed those who give charity, both male and female and lend to Allah a good loan, will surely be multiplied (the reward) to them; and for them a great reward." (Qs. Al Hadid: 18)

5. There is a door to heaven that only those who give charity can enter.

- "People donate two treasures in the way of Allah, then he will be called by one of the gates of heaven: "O servant of Allah, come here for enjoyment". If he comes from the group of people who like to establish prayer, he will be called from the door of prayer, who comes from among the mujahid, then he will be called from the door of jihad, if he comes from the group who likes to give alms will be called from the door of alms." (Narrated by Bukhari no. 3666, Muslim no. 1027)
6. Alms will be proof of one's faith.
Rasulullah SAW said, "Charity is proof." (HR. Muslim no.223)
An Nawawi explained: "That is proof of the truth of his faith. That is why sadaqah is so named because it is evidence of the Shidqu Imanihi (the truth of his faith)."
 7. Alms can free from the torment of the grave.
Rasulullah SAW said, "Charity will extinguish the fire of torment in the grave." (HR. Thabrani, authenticated by Al Albani in Sahih At Targhib, 873)
 8. Alms can prevent traders from committing immorality in buying and selling
The Messenger of Allah (SAW) said, "O merchants, indeed Satan and sin are both present in buying and selling. So decorate your trades with alms." (HR. Tirmidhi no. 1208, he said: "Hasan Sahih")
 9. People who give charity feel an airy chest and a happy heart.
Rasulullah SAW gave a good example of a generous person with a stingy person: "The example of a stingy person and a person who gives charity is like two people who have armor, which when worn covers the chest to the groin. The person who gives charity, because of his charity he feels his clothes are airy and loose on his skin. It was to the point that the tips of his fingers were invisible and his armor left no marks on his skin. As for the stingy person, because of his stinginess he felt every circle of his armor tightly glued to his skin. He tried to loosen it but couldn't." (Narrated by Bukhari no. 1443)
 10. The reward of alms continues to grow
Even if it's just a little, the reward will continue to grow until it becomes big. The Messenger of Allah (SAW) said, "Indeed, Allah accepts charity and takes it with His right hand. Then Allah develops his reward for one of you, as you develop a foal. To the extent that alms that are only one seed can grow to the size of Mount Uhud" (HR. At Tirmidhi 662, he said: "Hasan Sahih")
 11. Charity keeps away from hell fire
Indeed, even if it is a small charity, it has contributed to keep us from the fire of hell. The more charity, the farther we are from it. Rasulullah SAW said, "Stay away from the fire of hell, even if only by giving charity a date. If you don't have one, then you can use the word thayyibah" (HR. Al Bukhari 6539, Muslim 1016). (*)

The Phenomenon of Sharing Ta'jil During Ramadan in Indonesia

The majority of Indonesian people adhere to Islam, where adherents of Islam are obliged to obey its teachings such as the pillars of Islam, namely saying the shahada, praying, paying zakat, fasting, and going on the pilgrimage for those who can afford it. In addition, there are many things that can be done outside the pillars of Islam which are considered as good things that add rewards or rewards. Apart from all that, humans will be met with the holy month of Ramadan, where every Muslim is obliged to fast for a full month except with certain excuses (Yuhana, 2016). In the book *Al-Mu'jam Al-Wasith*, fasting or commonly referred to as *Lent* taken from Arabic from the words *shama*, *shauman*, *shiyaman* yang meaning is to hold back (Ash-Shawi, 2006). While fasting according to Islamic law means refraining from everything from sunrise to sunset accompanied by the intention to carry out the fast (Ayyub, 2008).

Ramadan is one of the special months for Muslims. All Muslims from various countries in the world happily welcome the arrival of the month of Ramadan, including Muslims in Indonesia (Muyasarah, 2018). Indeed, the month of Ramadan is a holy month and full of blessings that Allah has specially prepared for all Muslims. Various activities are carried out to welcome the holy month. In addition to the virtue of the reward of worship being multiplied, there are several phenomena that happened in Indonesia. Phenomenon is an event that is seen at a certain moment

that can be felt by the five senses (Hajaroh, 2010), which is like the ngabuburit phenomenon which means doing activities while waiting for the Maghrib call to prayer; breaking the fast together or commonly abbreviated as bukber, namely breaking the fast together with friends, friends, spouse or family; grave pilgrimage; sahur on the road, namely activities to wake up sahur through the mosque or prayer room speakers, go around with drums to distribute sahur food; and share takjil when it is time to break the fast (Muliani, 2015).

Ramadan is one way for people to find sustenance to increase the coffers of rupiah. One of the phenomena that characterizes the arrival of the month of Ramadan is the emergence of takjil traders in various places. According to the Big Indonesian Dictionary (KBBI), the word takjil has the meaning of speeding up breaking the fast, so takjil means to hasten to break the fast which is done when the time comes, namely when it is already sunset. Because in Islam, hastening to break the fast is a recommendation (Sofia, 2009). However, over time the word takjil is interpreted by the Indonesian people as food or drink to start iftar (Nafisa, 2021). In addition to hunting takjil, Ramadan always inspires Muslims to do good, one of which is by giving or sharing takjil. Sharing takjil has become a habit for Muslims during Ramadan, this phenomenon has existed since Islamic law was revealed. According to the owner of KBIHU Ulul Albab Madani Tangerang, the phenomenon of alms has existed since the Islamic law was revealed which functions as a rule of life for Muslims (Maskur, 2011).

Alms is a medium to reject reinforcements and increase sustenance. In addition, their party also intends to educate the aghnia or the rich to share the pleasures with the surrounding community without worrying that their assets will run out due to alms. And for them, the best way to preach is to give an example with action or oral ul haq (Setiawan, 2021).

1. The culture of alms with deeds

The following are examples of actions that can be valued as alms, namely:

a. Smile is charity

This is as the words of the Prophet sallallaahu 'alaihi wa sallam:

"Your smile to your brother is charity." (HR At-Tirmidhi)

b. Prayer and fasting

This type of alms includes alms to ourselves. The Prophet sallallaahu 'alaihi wa sallam said:

"As soon as morning comes, all the joints of one of you should give charity, and every prayer and fasting he does is charity for him..." (Narrated by Abu Dawud)

c. Reconciling people and helping others

a) Reconciling two disputants and treating them fairly is charity.

b) Helping someone to get on his vehicle is charity. Carrying his belongings on his vehicle is also a charity.

c) Showing the address to the person who asks is alms. Showing the way of people who are senile or have poor eyesight is alms. Likewise, removing obstacles from the road is charity.

d) Giving drink to thirsty people is charity. Giving water to drought-stricken areas is charity, as well as giving drinking water to animals is alms.

e) Giving loan money to people in need is alms. Likewise, deferring debts to people who have not been able to pay them off is alms.

d. Refrain from doing evil

A good Muslim is one who does not disturb other Muslims with his tongue and hands. It is mentioned in a hadith:

"Who is a good Muslim? The Prophet sallallaahu 'alaihi wa sallam replied, 'That is a Muslim who the Muslims feel safe from his tongue and hands'." (HR. Muslim)

e. Provide for the family

The Prophet sallallaahu 'alaihi wa sallam said:

"Indeed, if a Muslim provides for his family in the hope of a reward from Allah, then that is counted as charity for him." (HR. Muslim)

f. Planting plants

Alms by planting plants are indeed magical, because what is stolen will be of alms value to the cultivator. The Prophet sallallaahu 'alaihi wa sallam said:

“There is no Muslim who grows crops except that what he eats is worth charity, what is stolen is worth charity, what wild animals eat is worth charity, and what birds eat is also worth charity. Likewise, what is reduced because someone asks for it is also worth alms for him.” (HR. Muslim)

g. Teaching science

Teaching useful knowledge is charity, either by writing it down in a book or explaining it to others. Therefore, every Muslim should always be willing to learn and also teach the knowledge he has learned to others, because it teaches the knowledge that we master to others, including alms for us whose rewards will continue to flow after death.

Hopefully the various ways of giving alms described here can make it easier for us to achieve the reward of alms. Every Muslim is free to choose how to give alms, either by heart, verbally, or by deed. May Allah always move our hearts and make it easier for us to give charity, both materially and non-materially.

1. The Power of Alms for Orphans

Islam places orphans in a very special position. Those who are included as orphans are children whose father has died and has not reached the age of puberty. Evidence of the privilege of orphans in Islam is evidenced by the mention of orphans in 22 verses in the holy Koran.

With his special position, it is not surprising that Muslims are encouraged to increase alms to orphans. How to give charity to orphans can also be done easily through orphanages. Furthermore, the orphanage will distribute alms from the benefactors fairly and equitably.

There is a lot of wisdom in giving alms to orphans. Among its many benefits is alms for the reward that continues to flow. When giving alms to orphans, the reward will continue to flow. Rasulullah SAW said that there are three deeds whose reward will not be cut off even though someone has died. The three practices are alms Jariyah, the prayer of a pious child, and useful knowledge.

Alms for orphans in orphanages will also not reduce wealth. On the other hand, alms will open the door to other sustenance that can increase wealth. Moreover, Allah in Surah Saba verse 39 explains that He is the best provider of sustenance.

Giving charity to orphans is also a way for a Muslim to avoid the heat of hell fire. Prophet Muhammad SAW said, charity of any value can keep a person from the fire of hell. The more charity that is done, the farther the distance from the gates of hell.

At the same time, Allah also promised a special door to heaven for Muslims who like to give charity. In a hadith it is stated that those who come from the group of people who like to give alms will be called to enter heaven through the door of alms.

Giving charity to orphans is also a means to make life happier. Prophet Muhammad SAW likens people who like to give alms to people who are wearing armor that is spacious and comfortable to wear. This condition is different from a stingy person, whose armor feels so tight that the circumference of the armor is so glued to the surface of the skin.

The lesson that can be obtained when giving alms to the next orphanage is that Allah will cover someone's disgrace. Imam Shafi'i once said that alms is a way to cover disgrace. The reason is, there will be no reproach for people who like to give charity.

Giving alms to the orphanage is also a means to avoid disaster and distress. This is in accordance with the words of the Prophet Muhammad who said that there is no calamity and disaster that can precede alms. At the same time, he also revealed that alms can close 70 doors of evil.

Those who like to give charity will also get the blessing of long life from Allah. At the same time, almsgiving prevents one from a bad death and keeps one from being arrogant.

With such extraordinary wisdom and benefits, of course, it would be a shame if it had to be missed. Moreover, the opportunity to give charity to orphans can be done at any time. Let's instill a sense of love for charity to others in need and orphans.

Himfah-UPMI Activities In Ramadan 1443 H

The Chancellor of the Indonesian Community Development University (UPMI) Medan, Dr. Ali Mukti Tanjung, SH, MM, and WR 1 Mr. Budi Alamsyah Siregar, SE., MM recently approved and inaugurated the management of the Faculty of Law Student Association (HIMFAH) for the 2019-2021 period, in the hall of the UPMI building.

The Chancellor of UPMI, Ali Mukti Tanjung and WR 1 Mr. Budi Alamsyah Siregar, SE., MM appreciated the re-establishment of HIMFAH, which had been in hiatus for a long time. Also appreciate the hard work of Robby Fadillah Harahap as the Chair of HIMFAH and other administrators, so that the UPMI Law Faculty organization was formed.

The chairman of HIMPAH, Robby Fadillah, said that after being sworn in, the administrators were able to carry out the mandated vision and mission. Because they are important points that have been carefully thought out and need to be realized. "Of course running this organization requires support and solidarity, because running this student organization is not easy," said Robby Fadillah.

Robby invited all administrators and members to work together to run the HIMFAH organization. Commitment, consistency and consistency supported by effective communication are the key words for the success of HIMFAH, as an organization of the Faculty of Law that always prioritizes aspects of honor and ethics above all else.

So that the Integrity Pact becomes a very important aspect for us to uphold as our main foundation in running the wheels of this organization. Following are the HIMFAH management, HIMFAH – UPMI Management Structure

1. Chairman. Robby Fadillah Harahap,
2. Vice Chairman Nico Cornelius Tinambunan,
3. Secretary Bernadeta Manalu,
4. Deputy Secretary Indri Oktari
5. and Treasurer Revi Ariska. (Rh)

The month of Ramadan which is marked by the obligation for Muslims to fast certainly has many advantages compared to other months (Asy-Syaqawi, 2009). These virtues and privileges can not only foster enthusiasm, increase the quality of *hablumminallah* or the relationship of creatures with God, but also must foster the spirit of *hablumminannas* or relationships between fellow humans, one of which is to multiply alms or share (Maskur, 2011).

Sharing takjil is a noble act that is included in alms and has a great reward as the Prophet said:

"Hanad has told us, Abdurrohman has told us, from Abdul Malik bin Abi Sulaiman, from 'Athoin, from Zaid bin Khalid al-Juhaniy said: Rasulullah SAW said: 'Whoever feeds iftar to a fasting person, he will get a reward. that resembles his reward, without reducing the reward of the fasting person in the slightest" (HR. Tirmidhi).

Alms has many benefits (Daud & Aqilah, 2020). First, a sign of being kind to Allah, a person who wants to spend some of his sustenance to give charity to others means having faith in Allah because he believes that Allah has guaranteed his sustenance and by giving charity will not reduce sustenance. but can increase sustenance (Maskur, 2011). Second, to get God's love and love between human beings, because one of the steps to getting God's love and affection is to love each other and it is human nature to have a feeling of wanting to be cared for, helped and everyone who is given a certain enjoyment who is given feels happy. to those who give it (Maskur, 2011). Third, strengthening the ties of friendship between families and communities (Ulfah Z, 2016). Fourth, purify the soul, because loving wealth excessively is a form of loving the world, while loving the world is a filth that sticks in the human soul. As the word of Allah SWT in QS. Al-Humazah verses 1 and 2 which means "woe to every slanderer and slanderer, who collects treasures and counts them."

Therefore, the nature of love for the world must be purified, one of which is by instilling a generous nature by sharing or giving charity. If the soul and heart are clean, it will get calm and spaciousness and ease to worship Allah (Maskur, 2011).

Sharing food is charity and is the main thing in the best worship (Maskur, 2011). Sharing can be done anywhere, anytime, and to anyone, especially if sharing during the month of Ramadan. Including the phenomenon of sharing takjil in Indonesia, where every good deed is rewarded by Allah SWT. The teachers of Abu Bakr bin Maryam said that when the month of Ramadan has arrived then be eager to give charity, because giving charity in the month of Ramadan is more than doubled in reward like someone who gives alms fii sabilillah or charity in the way of Allah. And the reward for reading tasbih is more important than a thousand tasbih readings in other months (Al-Hambali, 2007).

Book of Busyra al-Karim bi Syarhi Masail al-Ta'lim page 564 related to the privileges and virtues of the month of Ramadan by Shaykh Said bin Muhammad Ba Ali Ba Isyan says that Allah SWT. promises extraordinary rewards for those who share takjil.

And by giving dinner more important, according to a hadith narrated by the Prophet 'whoever gives ifthar to a fasting person, he will get the reward of the fasting person without taking any reward from the fasting person."

The text above emphasizes that giving takjil to people who are fasting even if it is only with a date or with a sip of water especially when providing food is a recommended act and gets tremendous rewards. Even according to Shaykh Said if the person who is given takjil or food does things that should be avoided during fasting such as saying dirty, lying, backbiting and so on but these actions do not affect the reward of the person who gives it (Shaykh Said bin Muhammad Ba Ali Ba Isyan, nd).

Reported from Suara Jurnalis Online HIMFAH (Faculty of Law Student Association) –UPMI Held Ta'jil at the Orphanage Mamiyai on Bromo road and road users on Friday (22/05/2022) in front of the Maimun Palace Building. Medan.

Medan Mamiyai Orphanage under the leadership of the chairman of the foundation Ir H Zulkifli Siregar, who is also the chairman of the Medan City-wide Orphanage Forum

The full foundation is called the Mamiyai Al-Ittihadiyah Orphanage. and having its address at Jl Bromo No. 1 Medan. According to Information, the orphanage, which now accommodates 86 orphans, thanked HIMFAH – UPMI for their attention to orphans, especially in the city of Medan.

Dewi Robiyanti, SH, MH as a Lecturer at the Faculty of Law, UPMI Medan, who is in charge of this activity and Yulkarnaini Siregar, SH., M. Hum said that the implementation of sharing takjil on Friday 22 April 2022 is alms for HIMFAH who are intended for orphanages and provide free Ta'jil and masks to protect themselves from the threat of Covid 19 disease. Dewi Robiyanti herself hopes that by sharing this Ta'jil to create friendship and charity and share with others who need a helping hand .

The same thing from the Ta'jil distribution activity, Jans Napitupulu and Fedieli Gulo, a class of 2020 student who is currently in the fourth semester of UPMI Medan, said that what HIMFAH - UPMI was doing was a form of gratitude. in the midst of the current COVID-19 pandemic. And hope this covid 19 ends soon.

IV. CONCLUSION

Ramadan is a noble month for all Muslims in all parts of the world. There are several typical phenomena that occur during Ramadan, especially in Indonesia. One of them is the phenomenon of sharing takjil that often occurs in society which is carried out by many groups. This phenomenon is a form of charity. Alms has many benefits and virtues both for people who give charity or for people who receive alms, such as being able to strengthen the relationship between people, purify the soul from impurities of the heart, and gain love from God and fellow human beings. This research is expected to provide benefits to a wide audience of Muslims. This

research recommends that this simple research can be completed.

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