

THE TRANSFORMATION OF RIQAB INTERPRETATION IN MUHAMMADIYAH ZAKAT JURISPRUDENCE: TRACING HADITH IN SOCIAL EMPOWERMENT

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Abstract

Islam's concern for the institution of slavery is partly evidenced by QS. At-Taubah (9): 60, which designates *riqab* (slaves) as zakat recipients. However, global social systems have shifted from feudalism and slavery towards egalitarianism, rendering the traditional meaning of *riqab* less relevant. This study investigates how Muhammadiyah interprets *riqab* in the context of zakat recipients and traces hadith that implicitly embody values and spirit for social empowerment. Utilizing a qualitative descriptive method through library research, data was collected via documentation and analyzed using content analysis. The findings reveal a dynamic transformation in Muhammadiyah's interpretation of *riqab* by its Majelis Tarjih. From its inception until 2005, *riqab* was understood strictly as enslaved individuals. In 2006, the definition expanded to include not only slaves striving for freedom but also groups or nations struggling to free themselves from exploitation. By 2020, the meaning of *riqab* was officially contextualized to encompass exploited migrant workers, victims of human trafficking, refugees displaced by social conflicts, riots, and expulsions, political conflict refugees, and refugees fleeing fascism and racism. This interpretation is grounded in the application of various *bayani* methods with a *burhani* approach within the Manhaj Tarjih. Although specific hadith regarding *riqab* interpretations are not explicitly cited, five core values serve as implicit references when tracing hadith related to social empowerment in Muhammadiyah's *fiqh* of zakat, beyond the hadith explicitly detailing zakat regulations.

Keywords: *Riqab* interpretation; Contemporary Zakat; Hadith on Social Empowerment.

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1. Introduction

Slavery constituted an integral part of economic and social life in the late antique period, which was “accepted” by the Qur’an as a reality. Nevertheless, the Qur’an repeatedly urges Muslims to free slaves as an act of righteousness, even associating it with the behavior of the faithful (QS. An-Nur: 33). The Qur’an and hadith also explicitly establish the manumission of slaves as a form of atonement for various offenses, such as unintentional homicide, violating an oath, resuming relations with a wife after *zihar*, and intentionally breaking the Ramadan fast. Islamic legal discourse devotes considerable attention to the rights and obligations of Muslim slaves. This is evidenced by the hadiths of the Prophet (peace be upon him) that command kind treatment of slaves, such as feeding them as their

masters eat. (Brown, 2017).

Islam's concern with the entrenched tradition of slavery is also demonstrated by the revelation of QS. At-Taubah (9): 60, which outlines the *asnaf* or categories of zakat recipients. In this surah, eight categories are entitled to receive zakat: the poor (*al-fuqarā'*), the needy (*al-masākīn*), zakat administrators or amil (*al- 'āmilīn 'alaihā*), those whose hearts are to be reconciled (*al-mu'allafat qulūbuhum*), those in debt (*al-gārimīn*), *al-riqāb*, those in the path of Allah (*sabīlillāh*), and travelers in need (*ibnu sabil*). The term *al-riqāb* is often interpreted by scholars as referring to slaves. (Pimpinan Pusat Muhammadiyah, 2025) This indicates that Islam fundamentally encourages the abolition of slavery not only through direct exhortations to emancipate slaves but also through other indirect efforts that promote their liberation.

Reflecting on the evolving dynamics of the era, the lives of Muslims today differ from those during the time of Prophet Muhammad PBUH up to the pre-modern period. This is inseparable from inevitable historical changes across all spheres of life. Changes related to zakat regulations include the shift in social systems from feudalism-slavery to egalitarianism. Consequently, slavery, which was once legal in the past, is now considered a grave crime against humanity. Moreover, standards of welfare have evolved from fulfilling primary needs—originally encompassing three criteria (food, clothing, shelter)—to five, with the addition of two new criteria: health and education. Similarly, zakat management, which was previously handled by individuals and informal institutions, is now conducted by official institutions. These changes in life render the definitions of *asnaf* developed during the classical and medieval Islamic periods not entirely applicable to the present day. (Pimpinan Pusat Muhammadiyah, 2025).

As an Islamic organization, Muhammadiyah participates in responding to these various changes. Through its Tarjih Council, Muhammadiyah has undertaken ijthad efforts that not only address issues without explicit textual guidance but also engage in tajdid or renewal of worldly muamalah matters. (Anwar, 2018) Muhammadiyah is also recognized as a pioneer of modern Islamic philanthropy in the Nusantara region due to its highly systematic and organized social movements. This is evidenced by the existence of the Muhammadiyah Zakat, Infaq, and Sadaqah Institution (LAZISMU) as a vehicle for Muhammadiyah's philanthropic activities. (Mubhar & Fahmi, 2023) This study aims to explore how Muhammadiyah interprets the meaning of riqab in the context of zakat recipients, which was previously understood as slaves. The author also attempts to map the hadiths that implicitly contain values and a spirit of social empowerment carried out by Muhammadiyah through its interpretation of the *asnaf*, particularly *riqab*. The method employed in this research is qualitative descriptive through library research. Data were collected using documentation methods, namely tracking and examining various official Muhammadiyah documents related to contemporary Muhammadiyah zakat and its ijthad efforts through the Tarjih Council using the Manhaj Tarjih approach. Subsequently, the data were analyzed using content analysis.

2. Results and Discussion

The Concept of Riqab in Classical Understanding

Zakat is an obligatory act of worship performed by giving a specified portion of one's own wealth to those entitled to receive it, as determined by Islamic law. From this definition, it can be understood that zakat possesses dual dimensions: transcendental and horizontal. (Majelis Tarjih dan Tajdid PP Muhammadiyah, 2024) The horizontal dimension, which involves interactions with fellow human beings, positions zakat as a source of social funding. The provisions of zakat are regulated in detail in the Qur'an and hadith. In addition to specifying who is obligated to pay zakat and the required amounts, the categories of those entitled to receive zakat are also outlined, generally comprising eight groups. This stipulation is found in QS. At-Taubah (9): 60.

أَنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ وَعَلَيْهَا وَالْمَوْلَفَةَ فُلُوبُهُمْ وَفِي الرِّقَابِ
وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Translation: *Zakat expenditures are only for the poor, the needy, those employed to collect, those whose hearts are to be reconciled, those in debt, al-riqāb, those in the cause of Allah, and the traveler—an obligation by Allah. And Allah is Knowing and Wise.*

One of the categories mentioned in this verse is *al-riqāb*. Linguistically, *riqab* is the plural form of *raqabah*, meaning “neck”. However, this term was used by the Arabs to refer to slaves, symbolizing that slaves (*riqāb*) were under the control of their masters, akin to property under the ownership of its possessor. This understanding was upheld by classical scholars in interpreting the *asnaf* or zakat recipients. For instance, as recorded in *al-Mudawwanah al-Kubrā*, a foundational fiqh text in the Maliki school, Imam Malik permitted rulers to purchase slaves using zakat funds under their control and to manumit them. This would fulfill part of their zakat obligation, with the right of patronage (*walā'*) over the freed slaves belonging to the entire Muslim community. However, if a ruler purchased slaves with zakat funds and freed them for personal benefit (rather than for the public good or the ummah), it would not be considered valid zakat, and the individual would be required to pay zakat again. Although Imam Malik allowed the purchase of slaves for manumission, he did not approve of channeling zakat to a mukātab (a slave who enters into a contract of manumission with his master by paying an agreed-upon sum, either in full or in installments). (Al-Madini, 1993).

Somewhat differing from the Maliki school, the Shafi'i school holds that *riqab* as zakat recipients refers to a slave who has entered into an agreement with his master to secure his own manumission by paying an agreed-upon redemption amount, either in a lump sum or through installments. Accordingly, zakat funds are given directly to the *mukātab* slave to assist in settling the redemption payment. Thus, in broad terms, there are two meanings of *riqab* in classical understanding: freeing purchased slaves or assisting mukātab slaves in redeeming their freedom. These two classifications are also affirmed by the contemporary scholar Yusuf al-Qaradawi. (Wahyuni, 2024)

Muhammadiyah and the Manhaj Tarjih

Muhammadiyah is an Islamic organization founded by KH. Ahmad Dahlan on November 18, 1912, in Yogyakarta, with the aim of upholding and exalting the religion of

Islam to realize a truly Islamic society. (Pimpinan Pusat Muhammadiyah, 2016) One of the backgrounds for the establishment of Muhammadiyah was KH. Ahmad Dahlan's concern over the conditions of Indonesian society, particularly in Yogyakarta, which was still experiencing backwardness in knowledge, economy, and religious practice at the end of the 20th century. Intellectual backwardness was marked by the low level of education attained by the community. Economic backwardness was evidenced by the widespread poverty that ensnared much of the population. Religious backwardness was indicated by numerous deviations in the practice of Islamic teachings, rendering them inconsistent with the message of Prophet Muhammad (peace be upon him). This occurred due to the strong influence of Hinduism and Buddhism, which had earlier filled the spiritual space of the society, as well as other influences from esoteric beliefs, feudalism, and colonialism. (Peacock, 2016)

In the Muhammadiyah Articles of Association, it is stated that Muhammadiyah is an Islamic Movement, a Dakwah of Enjoining Good and Forbidding Evil, and Tajdid, sourced from the Qur'an and the Sunnah. (Pimpinan Pusat Muhammadiyah, 2016) This means that Muhammadiyah consistently returns to the Qur'an and Sunnah in understanding religious law, employing intelligent and independent reasoning. On this basis, Muhammadiyah's understanding of religion is dynamic, progressive, and capable of accommodating various changes, provided such changes are grounded in stronger evidence and reasoning. (Hambali, 2011) The ideological character of Muhammadiyah, in broad terms, is reformist-modernist and progressive Islam. According to Haedar Nashir, this character is inherent in Muhammadiyah due to the integration of substantive Islamic values (essence) with their containers (structure and pillars), between text and context, between purification and dynamization, and the unification of all dimensions of Islamic teachings—creed, ethics, worship, and muamalah—as a comprehensive system. (Nashir, 2014).

As an Islamic and dakwah movement, Muhammadiyah plays a role in disseminating Islamic values. Beyond that, Muhammadiyah also responds to various emerging issues, particularly those related to practical law. This effort is overseen by one of Unit Pembantu Pimpinan/ Muhammadiyah's Leadership Support Elements (UPP), namely Majelis Tarjih dan Tajdid (MTT)/ The Tarjih and Tajdid Council. The Tarjih and Tajdid Council was established in 1927 based on the decision of the 26th Muhammadiyah Congress. This council functions to issue fatwas or provide legal certainty on specific issues. The establishment of the Tarjih Council was motivated by the prevalence of certain practices in society under the guise of customs or traditions. Muhammadiyah, committed from the outset to purifying Islamic teachings from polytheistic practices, needed to address whether these issues aligned with the principles in the Qur'an and Sunnah. (Majelis Tarjih dan Tajdid Muhammadiyah, 2025).

According to Alimuddin, the primary objective of establishing the Tarjih Council was to resolve various khilafiyah (disputed) issues. It is hoped that the Tarjih Council can determine the strongest opinion for adoption by Muhammadiyah members. In its development, the Tarjih Council not only performs tarjih on khilafiyah matters but also addresses societal issues that have emerged and were never previously discussed through an Islamic legal approach. Thus, the Tarjih Council serves as a platform for Muhammadiyah to undertake various ijtihad efforts in responding to societal problems. (Alimuddin, 2015)

Ijtihad is the exertion of a mujtahid's full capabilities to derive syara' law using specific methods. (Abdurrahman, 2012) Ijtihad can also be understood as the dedication of all intellectual efforts to explore and formulate Islamic teachings in fields such as creed, law, philosophy, sufism, or other disciplines, based on revelation through a particular approach. (Anwar, 2018) The existence of the Tarjih Council as a means of ijtihad demonstrates that Muhammadiyah adheres to the principle of collective ijtihad (ijtihad jama'i). As the term implies, ijtihad jama'i is ijtihad conducted by multiple individuals through deliberation. (Alimuddin, 2015) The Tarjih Council performs ijtihad using a systematic framework known as the Muhammadiyah Manhaj Tarjih.

In the context of Manhaj Tarjih, the term "tarjih" is defined as any intellectual activity to address social and humanitarian issues from an Islamic religious perspective. The term "manhaj tarjih" is defined as a system encompassing a set of insights (or spirit/perspective), sources, approaches, and specific technical procedures (methods) that serve as guidelines in tarjih activities. From this definition, manhaj tarjih comprises four elements: (1) insights (or spirit/perspective), (2) sources of teachings, (3) approaches, and (4) technical procedures (methods). The insights/perspectives of tarjih include understanding of religion, tajdid, tolerance, openness, non-affiliation to a specific mazhab, and wasatiyah (moderation). (Pimpinan Pusat Muhammadiyah, 2025) The intended sources of teachings are primary legal sources, namely the Qur'an and accepted Sunnah, as well as paratextual (supplementary) sources such as ijma', qiyas, masalah mursalah, istihsan, preventive measures (sadd al-dzari'ah), and 'urf (custom). (Anwar, 2018).

The approaches employed in Muhammadiyah's ijtihad are bayani, burhani, and irfani. The bayani approach addresses issues with primary reference to syariah texts (the Qur'an and Sunnah). The burhani approach responds to issues using general scientific developments. The irfani approach is based on efforts to enhance conscience sensitivity and inner intuitive sharpness. The Technical Procedures (Methods) encompass two aspects: methodological assumptions and varieties of methods. The tarjih method is grounded in three fundamental assumptions: (1) integralistic assumption, (2) hierarchical assumption, and (3) purposive assumption. The integralistic assumption involves tracing and utilizing all related evidence for an issue in an integrated manner. The hierarchical assumption views an issue as a tiered norm consisting of basic principles (*al-qiyam al-asisiyyah*), general principles (*al-usul al-kulliyah*), and branch rulings (*al-ahkam al-far'iyyah*). The varieties of methods include the bayani method (interpretation), the causal method, and the synchronization method in cases of contradiction. (Majelis Tarjih dan Tajdid PP Muhammadiyah, 2024).

Interpretation of Riqab in Muhammadiyah's Fiqh of Zakat

Muhammadiyah's ijtihad through the Tarjih and Tajdid Council produces three types of tarjih products: Tarjih Decisions, Fatwas, and Discourses. Tarjih Decisions are official Muhammadiyah rulings in religious matters that formally bind the organization. Tarjih Fatwas provide answers to various issues raised by the community to the Tarjih Council for clarification from the perspective of syariah law. Tarjih Discourses serve as a platform for developing innovative ideas and new thoughts in religious matters, which may become subjects of deeper discussion in the future. (Majelis Tarjih dan Tajdid PP Muhammadiyah, 2008)

In the context of zakat fiqh, Muhammadiyah has actively addressed this issue, particularly when it touches on contemporary matters, through fatwas published in the book *Tanya Jawab Agama* (TJA). Beginning with *Tanya Jawab Agama 1*, first published in 1990, the Tarjih Council issued fatwas on topics such as zakat on diamonds, zakat on crops other than rice, zakat for employees, zakat on corrupt funds, and zakat fitrah for those who are not yet baligh (mature). (Tim Majelis Tarjih dan Tajdid PP Muhammadiyah, 2003) Subsequent fatwas on zakat in later editions of *Tanya Jawab Agama* have continued to be published consistently. Looking back, in 1950, Muhammadiyah held its 31st Congress in Yogyakarta, which produced a decision titled *Kitab Zakat*. In this decision, as mentioned in the Qur'an, there are eight categories entitled to receive zakat: the poor (fakir), the needy (miskin), zakat administrators (amil zakat), those whose hearts are to be reconciled (muallaf), riqab, those in debt (gharimin), in the path of Allah (fi sabilillah), and the wayfarer (ibnu sabil). Riqab is interpreted as purchased slaves (in the context of their manumission). (Pimpinan Pusat Muhammadiyah, 2015)

In 2004, the Muhammadiyah Lazis Sharia Council compiled a pocket book titled *Pedoman Zakat Praktis*, which covers five discussions: (1) Definition of Zakat, (2) Zakat on Wealth, (3) Nisab and Zakat Rates, (4) Distribution of Zakat Wealth, and (5) Matters Related to Infaq and Sadaqah. (Muhammadiyah Lazis Sharia Council, 2016) To explore data relevant to this study, the author focused observations on Chapter 4 of *Pedoman Zakat Praktis*, which consists of three subchapters: (1) Masaharifuz Zakat (those entitled to receive zakat/mustahik), (2) Those Not Entitled to Receive Zakat, and (3) Procedures for Distributing Zakat to Mustahik. (Dewan Syariah Lazis Muhammadiyah, 2016)

As in the *Kitab Zakat* from the 31st Congress decision, riqab in this book is also defined as purchased slaves (bondservants). However, there is an additional explanation that freeing them from slavery to become free individuals requires funds that can be drawn from zakat. There are several methods of manumission. First, assisting a *mukatab* slave—one who has entered into an agreement with his master to generate a specified amount of wealth. Second, purchasing a slave for manumission or supplementing the finances of someone intending to buy a slave for release. Third, advocating for victims of slavery. Funds for manumitting slaves are not given directly to the slaves but are used for the purposes of their emancipation. The amount allocated for riqab depends on needs and priorities. (Dewan Syariah Lazis Muhammadiyah, 2016) From the above description, it can be understood that during those years and earlier eras, Muhammadiyah interpreted the riqab category in line with classical interpretations.

In 2006, the Tarjih Council published *Tanya Jawab Agama 5*, one of whose discussions concerns zakat. There was a question regarding the permissibility of using zakat mal for purposes other than the eight *asnaf*. The Tarjih Council responded that beyond these eight *asnaf*, no others are entitled to zakat mal. However, although limited to eight groups, their scope is very broad. For the *asnaf* of *raqabah/riqab*, for example, it encompasses not only slaves striving to free themselves from their masters but also groups or nations struggling to liberate themselves from exploitation by others. (Majelis Tarjih dan Tajdid PP Muhammadiyah, 2008) This indicates an emerging dynamization of the meaning of riqab, though not yet elaborated in detail.

In 2020, the Tarjih Council held the 31st National Conference (Musyawarah Nasional Tarjih/ Munas Tarjih), which discussed various issues, including contemporary zakat fiqh. The results of this Munas were subsequently legitimized through the issuance of Central Board of Muhammadiyah Decision No. 113/KEP/I.0/B/2025 in 2025 on the Implementation of Contemporary Zakat Fiqh, published in *Berita Resmi Muhammadiyah*. In this Decision, several aspects of zakat provisions were reinterpreted, such as expanding the meaning of asnaf (zakat recipient categories) to address evolving social demands. In interpreting QS. At-Taubah (9): 60, Muhammadiyah drew upon the exegesis of Rashid Rida, a reformist exegete from Egypt. (Pimpinan Pusat Muhammadiyah, 2025)

Rashid Rida highlighted the use of two different connective particles in designating the asnaf: “*li*” and “*fi*”. He understood that “*li*” in QS. At-Taubah (9): 60 connects six asnaf, while “*fi*” connects two: *al-riqāb* and *sabīlillāh*. According to him, “*li li al-milki*” implies that zakat becomes the right of individuals with urgent needs (*asykhas massat hum al-hajah*), whereas *fi li al-wi’a* implies zakat for public interest (*maslahah ‘ammah*). Based on this understanding, the Tarjih Council classified asnaf into two categories: individual/institutional mustahik and public mustahik. Individual/institutional mustahik comprise the poor (*al-fuqarā*), the needy (*al-masākīn*), zakat administrators (*al-‘āmilīn ‘alaihā*), those whose hearts are to be reconciled (*al-mu'allafat qulūbuhum*), those in debt (*al-gārimīn*), and the wayfarer (*ibnu sabil*). Public mustahik consist of *al-riqāb* and *sabīlillāh*. (Pimpinan Pusat Muhammadiyah, 2025)

In the subsequent explanation, it is stated that the word *riqāb* is the plural form of *raqabah*, which originally means the nape of the neck. This term was used to refer to slaves, symbolizing that slaves (*riqāb*) were under the control of their masters, akin to property under the ownership of its possessor. Scholars have provided several interpretations of *riqāb* as those entitled to receive zakat. According to Ali ibn Abi Talib and Imam al-Syafi’i, the term denotes a slave who enters into a manumission contract with his master (*mukātab*). Ibn Abbas and Imam Malik interpret it as a slave purchased for the purpose of manumission. Others define it as prisoners of war. (Pimpinan Pusat Muhammadiyah, 2025)

Based on scholarly opinions, international law, and current realities, the Tarjih Council defines *riqāb* as individuals who become victims of oppressive social systems, victims of social conflicts, and those subjected to sexual and economic exploitation beyond their capacity to endure. This means they encompass victims of traditional and modern slavery, victims of fascist and racist regimes, victims of social conflicts, and victims of sexual and economic exploitation. In detail, *riqāb* in this sense are entitled to zakat shares under criteria relevant to the present era, including:

1. Migrant workers experiencing exploitation
2. Victims of human trafficking
3. Refugees from social conflicts, riots, and expulsions (e.g., Wamena refugees)
4. Refugees from political conflicts (e.g., Syrian refugees)
5. Refugees from fascism and racism (e.g., Rohingya refugees) (Pimpinan Pusat Muhammadiyah, 2025).

Exploitation of migrant workers refers to acts of coercion and inhumane treatment

perpetrated by employers against migrant employees in the workplace. This exploitation includes substandard working conditions, physically and psychologically harmful treatment, wage inequities, and the like. Such exploitative acts can be categorized into four types: (1) exploitation of status/legal standing of migrant workers, (2) exploitation of working hours, (3) exploitation of work-related risk burdens, and (4) exploitation of wages. Labor exploitation also encompasses forced labor, which frequently arises from human trafficking. (Noviadana et al., 2025) Human trafficking represents another form of modern slavery. This act constitutes a crime that undermines human dignity and worth. Typically, victims are lured with promises of decent employment and high salaries, only to be sold to irresponsible parties and coerced into prostitution or forced labor. (Kamal, 2019).

Social conflict denotes disputes or disagreements occurring between individuals or societal groups, stemming from differences in interests, values, norms, or resources. Such conflicts may involve various life aspects, including economic, cultural, religious, or ethnic dimensions, and often impact social stability and order. (Syamsuddin, 2020) In contrast to social conflict, political conflict involves clashes of interests or differing viewpoints in the political arena, primarily aimed at acquiring, maintaining, or influencing political power and governmental decision-making. Fascism refers to the principle or ideology of extreme nationalist groups advocating authoritarian governance, while racism denotes discriminatory thinking based on race. (Badan Pengembangan Bahasa dan Perbukuan, 2016) The suffering endured by victims in these cases, which diminishes their quality of life, renders them eligible for classification as zakat recipients.

Implicit Traces of Hadith in Social Empowerment

In elaborating the transformation of its interpretation of the term *riqab*, the Tarjih Council does not explicitly cite hadith foundations. This interpretation is based on the application of various bayani methods with a burhani approach within the Manhaj Tarjih. The bayani method is an interpretive approach aimed at resolving existing textual evidences. The burhani approach, meanwhile, addresses issues by extensively utilizing developments in general sciences. (Anwar, 2018) In this regard, Muhammadiyah employs anthropological and sociological approaches to examine emerging phenomena of new forms of slavery. Additionally, there are expositions on the fundamental values of Islam and the principles of zakat that underpin contemporary zakat *ijtihad*, including the reinterpretation of the term *riqab* conducted by the Tarjih Council. As previously outlined, the Tarjih Council performs *ijtihad* using the Manhaj Tarjih, which holds that Islamic syariah is constructed upon norms arranged hierarchically. This means that higher norms encompass those below them. These norms consist of basic principles (*al-qiyām al-asāsiyyah*), general principles (*al-uṣūl al-kulliyah*), and branch rulings/concrete regulations (*al-aḥkām al-far'iyah*). (Anwar, 2018) The fundamental Islamic values related to zakat are those concerning wealth in general. From readings of Qur'anic verses and the Sunnah of the Prophet (peace be upon him), these values fall into three classifications: theological fundamental values, ethical fundamental values, and syar'i juridical fundamental values.

1. Theological fundamental values in zakat fiqh encompass three aspects: (a) Allah is the true owner of wealth, (b) Allah delegates the management of wealth to humans, and (c) humans possess relative ownership over wealth.

2. Ethical fundamental values in zakat fiqh consist of two values: (a) the fundamental value of justice and (b) the fundamental value of brotherhood.
3. The syar'i juridical fundamental value in zakat fiqh, as intended by the Tarjih Council, is the fundamental value of maslahah (public interest). (Pimpinan Pusat Muhammadiyah, 2025)

When elaborated, there are five values that serve as references for tracing hadiths related to social empowerment in Muhammadiyah's ijtihad on zakat fiqh, beyond hadiths that explicitly explain zakat provisions.

1. Allah is the true owner of wealth

حَدَّثَنَا الْحُمَيْدِيُّ ، حَدَّثَنَا سُفْيَانُ ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ عَمْرِو بْنِ حَزْمٍ ، سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ ؛ فَيَرْجِعُ اثْنَانِ ، وَيَبْقَى مَعَهُ وَاحِدٌ : يَتَّبِعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ ، وَيَبْقَى عَمَلُهُ

Translation: "Al-Humaidi narrated to us: Sufyan narrated to us: Abdullah ibn Abi Bakr ibn Amr ibn Hazm narrated to us: He heard Anas ibn Malik say: The Messenger of Allah (peace be upon him) said: 'The deceased is followed by three things; two return, and one remains with him: His family, his wealth, and his deeds follow him. Then his family and wealth return, while his deeds remain with him.'" (Reported by Al-Bukhari) (Al-Bukhari, 1442)

2. Allah delegates the management of wealth to humans

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ ، قَالَ : أَخْبَرَنَا الْأَسْوَدُ بْنُ عَامِرٍ ، قَالَ : حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ ، عَنِ الْأَعْمَشِ ، عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جُرَيْجٍ ، عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " لَا تَرْوُلُ قَدَمًا عَبْدٌ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ ، وَعَنْ عِلْمِهِ فِيمَ فَعَلَ ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ ، وَعَنْ جِسْمِهِ فِيمَ أَبْلَاهُ

Translation: "Abdullah ibn Abdurrahman narrated to us: He said: Al-Aswad ibn Amir informed us: He said: Abu Bakr ibn Ayyash narrated to us, from Al-A'mash, from Sa'id ibn Abdullah ibn Juraij, from Abu Barzah Al-Aslami: He said: The Messenger of Allah (peace be upon him) said: 'The feet of a servant will not move on the Day of Judgment until he is asked about four things: his lifespan and how he spent it, his knowledge and what he did with it, his wealth and how he acquired it and spent it, and his body and how he wore it out.'" (Reported by At-Tirmidhi) (At-Tirmidzi, 1996)

3. Humans possess relative ownership over wealth

حَدَّثَنِي عُمَرُ بْنُ حَفْصٍ ، حَدَّثَنِي أَبِي ، حَدَّثَنَا الْأَعْمَشُ ، قَالَ : حَدَّثَنِي إِبْرَاهِيمُ

التَّيْمِيُّ ، عَنْ الْحَارِثِ بْنِ سُوَيْدٍ ، قَالَ عَبْدُ اللَّهِ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " أَيُّكُمْ مَالٌ وَارِثُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ ؟ " . قَالُوا : يَا رَسُولَ اللَّهِ ، مَا مِنَّا أَحَدٌ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ . قَالَ : " فَإِنَّ مَالَهُ مَا قَدَّمَ ، وَمَالٌ وَارِثُهُ مَا أَخَّرَ "

Translation: Umar ibn Hafsh narrated to me: My father narrated to me: Al-A'mash narrated to us: He said: Ibrahim At-Taimi narrated to me, from Al-Harith ibn Suwaid: Abdullah said: The Prophet (peace be upon him) said: 'Which of you loves the wealth of his heir more than his own wealth?' They said: 'O Messenger of Allah, there is none among us but loves his own wealth more.' He said: 'Indeed, his wealth is what he sends ahead (spends in charity), and the wealth of his heir is what he leaves behind.' (Reported by Al-Bukhari) (Al-Bukhari, 1442)

4. Fundamental value of justice

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ، قَالَ : حَدَّثَنَا يَحْيَى ، عَنْ عَبْدِ اللَّهِ ، قَالَ : حَدَّثَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ ، عَنْ حَفْصِ بْنِ عَاصِمٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ : الْإِمَامُ الْعَادِلُ ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّهِ ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ ؛ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ ، وَرَجُلٌ طَلَبْتُهُ امْرَأَةٌ ذَاتَ مَنْصِبٍ وَجَمَالٍ فَقَالَ : إِنِّي أَخَافُ اللَّهَ ، وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ "

Translation: "Muhammad ibn Bashir narrated to us: He said: Yahya narrated to us, from Ubaidillah: He said: Khuwayb ibn Abdurrahman narrated to me, from Hafsh ibn Asim, from Abu Hurairah, from the Prophet (peace be upon him): He said: 'Seven will be shaded by Allah in His shade on the day when there is no shade but His: a just leader, a youth who grew up in the worship of his Lord, a man whose heart is attached to the mosques, two men who love each other for Allah's sake—they meet for Him and part for Him, a man invited by a woman of status and beauty who says: 'I fear Allah,' a man who gives charity so secretly that his left hand does not know what his right hand spends, and a man who remembers Allah in private and his eyes overflow with tears.'" (Reported by Al-Bukhari) (Al-Bukhari, 1442) This hadith is also reported by Muslim, At-Tirmidhi, An-Nasa'i, Malik, and Ahmad.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، وَزُهَيْرُ بْنُ حَرْبٍ ، وَابْنُ نُمَيْرٍ ، قَالُوا : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ، عَنْ عَمْرِو - يَعْنِي ابْنَ دِينَارٍ - عَنْ عَمْرِو بْنِ أَوْسٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ ابْنُ نُمَيْرٍ : وَأَبُو بَكْرٍ : يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَفِي حَدِيثِ زُهَيْرٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " إِنَّ الْمُفْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ ، وَكَلَّمْنَا يَدَيْهِ يَمِينٌ ؛ الَّذِينَ يَعْدِلُونَ فِي "

حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُّوا

Translation: “Abu Bakr ibn Abi Shaybah, Zuhair ibn Harb, and Ibn Numayr narrated to us: They said: Sufyan ibn Uyaynah narrated to us, from Amr—meaning Ibn Dinar—from Amr ibn Aws, from Abdullah ibn Amr. Ibn Numayr and Abu Bakr said: [The chain reaches] the Prophet (peace be upon him). In Zuhair's narration: The Messenger of Allah (peace be upon him) said: 'Indeed, those who are just will be with Allah on pulpits of light to the right of the Most Merciful, may He be exalted—both His hands are right—those who are just in their rulings, toward their families, and in what they oversee.’” (Reported by Muslim) (Al-Naisaburi, 1955)

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ ، حَدَّثَنَا شَبَابَةُ ، حَدَّثَنِي وَرْقَاءُ ، عَنْ أَبِي الزِّنَادِ ، عَنْ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ ، وَيَتَّقَى بِهِ ، فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ ، وَعَدَلَ كَانَ لَهُ بِذَلِكَ أَجْرٌ ، وَإِنْ يَأْمُرُ بِغَيْرِهِ كَانَ عَلَيْهِ مِنْهُ

Translation: “Zuhair ibn Harb narrated to me: Shababah narrated to us: Warqa' narrated to me, from Abu al-Zinad, from Al-A'raj, from Abu Hurairah, from the Prophet (peace be upon him): He said: 'The leader is but a shield; battles are fought behind him, and protection is sought through him. If he commands fear of Allah, the Mighty and Majestic, and acts justly, he will have reward for it. If he commands otherwise, it will be against him.’” (Reported by Muslim) (Al-Naisaburi, 1955)

5. Fundamental value of brotherhood

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ ، حَدَّثَنَا اللَّيْثُ ، عَنْ عَقِيلٍ ، عَنْ ابْنِ شَهَابٍ ، أَنَّ سَالِمًا أَخْبَرَهُ ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " الْمُسْلِمُ أَخُو الْمُسْلِمِ ، لَا يَظْلِمُهُ ، وَلَا يُسْلِمُهُ ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ ، كَانَ اللَّهُ فِي حَاجَتِهِ ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ "

Translation: “Yahya ibn Bukayr narrated to us: Al-Layth narrated to us, from Uqayl, from Ibn Shihab: Salim informed him that Abdullah ibn Umar (may Allah be pleased with them) informed him that the Messenger of Allah (peace be upon him) said: 'A Muslim is a brother to another Muslim; he neither oppresses him nor abandons him. Whoever fulfills the need of his brother, Allah will fulfill his need. Whoever relieves a Muslim of a distress, Allah will relieve him of a distress among the distresses of the Day of Judgment. And whoever conceals a Muslim's faults, Allah will conceal his faults on the Day of Judgment.’” (Reported by Al-Bukhari) (Al-Bukhari, 1442)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ أَبِي مُرَاوِحٍ ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَيُّ الْعَمَلِ أَفْضَلُ

؟ قَالَ : " إِيْمَانٌ بِاللّٰهِ، وَجِهَادٌ فِي سَبِيْلِهِ ". قُلْتُ : فَأَيُّ الرِّقَابِ أَفْضَلُ ؟ قَالَ : " أَغْلَاهَا ثَمَنًا، وَأَنْفَسُهَا عِنْدَ أَهْلِهَا ". قُلْتُ : فَإِنْ لَمْ أَفْعَلْ ؟ قَالَ : " تُعِينُ صَانِعًا، أَوْ تَصْنَعُ لِأَخْرَقَ ". قَالَ : فَإِنْ لَمْ أَفْعَلْ ؟ قَالَ : " تَدْعُ النَّاسَ مِنَ الشَّرِّ ؛ فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ "

Translation: Ubaidullah ibn Musa narrated to us, from Hisham ibn Urwah, from his father, from Abu Murawih, from Abu Dharr (may Allah be pleased with him): He said: I asked the Prophet (peace be upon him): 'Which deed is best?' He said: 'Faith in Allah and jihad in His path.' I said: 'Then which slaves are best (to free)?' He said: 'The most expensive in price and most precious to their owners.' I said: 'If I cannot do that?' He said: 'Help a worker or do something for one who is unskilled.' I said: 'If I cannot do that?' He said: 'Spare people from your harm; for it is a charity you give to yourself.' (Reported by Al-Bukhari) (Al-Bukhari, 1442)

حَدَّثَنَا آدَمُ ، حَدَّثَنَا شُعْبَةُ ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ ". قَالُوا : فَإِنْ لَمْ يَجِدْ ؟ قَالَ : " فَيَعْمَلُ بِيَدَيْهِ، فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ ". قَالُوا : فَإِنْ لَمْ يَسْتَطِعْ أَوْ لَمْ يَفْعَلْ ؟ قَالَ : " فَيُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ ". قَالُوا : فَإِنْ لَمْ يَفْعَلْ ؟ قَالَ : " فَيَأْمُرُ بِالْخَيْرِ ". أَوْ قَالَ : " بِالْمَعْرُوفِ ". قَالَ : فَإِنْ لَمْ يَفْعَلْ ؟ قَالَ : " فَيُمْسِكُ عَنِ الشَّرِّ ؛ فَإِنَّهُ لَهُ صَدَقَةٌ "

Translation: "Adam narrated to us: Shu'bah narrated to us: Sa'id ibn Abi Burdah ibn Abi Musa Al-Ash'ari narrated to us, from his father, from his grandfather: He said: The Prophet (peace be upon him) said: 'Charity is due from every Muslim.' They said: 'If he does not find [anything to give]?' He said: 'Then he works with his hands, benefiting himself and giving charity.' They said: 'If he is unable or does not do so?' He said: 'Then he helps one in desperate need.' They said: 'If he does not do so?' He said: 'Then he enjoins good'—or he said: 'enjoins what is right.' They said: 'If he does not do so?' He said: 'Then he refrains from evil; for it is a charity for him.' (Reported by Al-Bukhari) (Al-Bukhari, 1442).

Although not explicitly mentioned, the above hadiths implicitly contain values and a spirit within Muhammadiyah's zakat fiqh in its social empowerment movement. There are also principles of zakat upheld by the Tarjih Council as the foundation for this zakat fiqh, namely:

1. The imperative principle,
2. The principle of corrected distributive justice,
3. The principle of interpretive flexibility,
4. The principle of empowerment,
5. The principle of syariah legal certainty. (Pimpinan Pusat Muhammadiyah, 2025)

4. Conclusion

Through the Tarjih Council, Muhammadiyah has undergone a dynamic transformation in interpreting *riqab*. From its founding until 2005, *riqab* was understood as purchased slaves, in line with classical understanding. Then, in 2006, there was dynamization and expansion of the meaning of *riqab*, though without broader elaboration. In this era, *riqab* encompassed not only slaves striving to free themselves from their masters but also groups or nations struggling to liberate themselves from exploitation by others. Subsequently, in 2020, the meaning of *riqab* was officially contextualized to include exploited migrant workers, victims of human trafficking, refugees from social conflicts, riots, and expulsions (e.g., Wamena refugees), refugees from political conflicts (e.g., Syrian refugees), and refugees from fascism and racism (e.g., Rohingya refugees). This interpretation is based on the application of various bayani methods with a burhani approach within the Manhaj Tarjih. Although hadiths related to the interpretation of *riqab* are not explicitly cited, there are five values that serve as references for tracing hadiths on social empowerment in Muhammadiyah's ijthid concerning zakat fiqh, beyond hadiths that explicitly explain zakat provisions.

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