

Neo Al-Ma'un Theology and Social Improvement of Society

Haritza Bayu Harya Putra
Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia
230204210021@student.uin-malang.ac.id

Syamsul Arifin
Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia
syamsarifin@umm.ac.id

DOI: <https://doi.org/10.52593/pdg.05.2.04>

Submitted: 2024-06-24, Revised: 2024-07-27, Accepted: 2024-07-30, Published: 2024-07-31

Abstract

It is necessary to study the theological theme of Al-Ma'un because of its development Mustadh'afin are not only those who are orphans but those who are oppressed socially, structurally and culturally. The article aims to provide further explanation regarding Al-Ma'un theology and social improvement. This research uses qualitative methods with a library approach. After all data sources have been collected, the author conducts a literature review and reviews existing literacy sources. Results of this research: 1) In Al-Qusyairi's work, Al-Ma'uun's letter is named Ad-Diin. This may be taken as the last word at the end of the first verse of the surah, as is done with the name of surah An-Naas in the last surah in the Urdu mushaf. 2) KH. Ahmad Dahlan taught Surah Al-Ma'un from the Qur'an to his students several times over a relatively long period of time. The point of this letter is that ritual worship has no meaning unless the perpetrator performs social charity. This surah even calls those who ignore orphans and do not try to eradicate poverty in society as "religious liars. In surah Al-Ma'un, it is stated that as Muslims who have the ability to help orphans and the poor, we must help each other and share a little of what we have to help them overcome their difficulties.

Keywords: *Theology, Al-Ma'un, Improvement, Social, Society*

Abstrak

Teologi Al-Ma'un perlu dikaji karena dalam perkembangannya Mustadh'afin bukan hanya status mereka yang yatim piatu tetapi mereka yang tertindas secara sosial, struktural dan kultural. Artikel ini bertujuan untuk memberikan penjelasan lebih lanjut terkait teologi Al-Ma'un dan perbaikan sosialnya. Penelitian ini menggunakan metode kualitatif dengan pendekatan kepustakaan. Setelah semua sumber data terkumpul, penulis melakukan telaah pustaka dan mengkaji sumber-sumber literasi yang ada. Hasil penelitian ini: 1) Dalam karya Al-Qusyairi, surat Al-Ma'uun diberi nama Ad-Diin. Hal ini dapat diartikan sebagai kata terakhir pada akhir ayat pertama surah tersebut, sebagaimana halnya dengan nama surah An-Naas pada surah terakhir dalam mushaf Urdu. 2) KH. Ahmad Dahlan mengajarkan Surah Al-Ma'un dari Al-Qur'an kepada para santrinya beberapa kali dalam kurun waktu yang relatif lama. Inti dari surat ini adalah bahwa ibadah ritual tidak memiliki makna kecuali pelakunya melakukan amal sosial. Bahkan surah ini menyebut orang-orang yang mengabaikan anak yatim dan

tidak berupaya memberantas kemiskinan di masyarakat sebagai "para pendusta agama". Dalam surah Al-Ma'un disebutkan bahwa sebagai umat Islam yang memiliki kemampuan untuk membantu anak yatim dan orang miskin, kita harus saling membantu dan memberikan sedikit dari apa yang kita miliki untuk membantu mereka mengatasi kesulitan mereka.

Kata Kunci: Teologi, Al-Ma'un, Perbaikan, Sosial, Masyarakat

A. Introduction

Surah Al-Ma'un is considered the theological foundation of Muslims, especially Muhammadiyah, in liberating mustad'afin from the suffering of an oppressive system, ignorance, poverty and various other social ills.¹If we look at the books of Allah, we will find the way Allah puts great pressure on his followers to help and protect the Mustadh'afin people or those who are oppressed from those who oppose him.²Then the concept of Al-Ma'un theology which was initiated by KH. Ahmad Dahlan as the fighting spirit of the Muhammadiyah organization. This is reinforced by the presence of the word of God in Surah An-Nisa verse 75:

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

"Why didn't you fight in the way of Allah and the weak men and women and children who prayed, "Our Lord, bring us out of this land of the unjust." Give us a protector from You, and give us a helper from You."

Therefore, research was conducted to provide further exposure regarding Al-Ma'un theology and social improvement. In Islamic history, the mustadh'afins consisted not only of orphans but also of slaves, women, and those oppressed by the unjust social system. The Prophet Muhammad saw a lot of attention to these groups and tried to free them from oppression.

¹ Wa Ode Rayyani and Ahmad Abbas, "Performance Accountability in the Frame of Social Monotheism: A Reflection on Al Ma'Un Theology," *Kamaya: Journal of Religious Studies* 3, no. 2 (2020): 174–90, <https://doi.org/10.37329/kamaya.v3i2.439>.

² Alif Rizky Ramadhan, "Islamic Liberation Theology in the Reconstruction of Social Society: Study of Integration and Interconnection towards Social Liberation," *Conference on the Integration of the Interconnection of Islam and Science* 5, no. 1 (2023): 218–25.

In tracking it, the author found several studies that had similar themes, including, first Islam, Muhammadiyah and Poverty Advocacy³ Zuly Qodir's work is the result of this research Ahmad Dahlan as the founder of the above organization produced the concept of Al-Ma'un which includes three activities: education, health and helping orphans. Three main programs have revealed that Muhammadiyah marks a religious social organization involved in solving the problem of poverty. Second Sahun Prayer in the Qur'an: Comparative Study of Al-Qurthubi and Sayyid Qutb's Interpretation of Surah Al-Ma'un verses 4-5⁴ Maulidatur Rofiqoh's work, the results of this research show that in terms of the meaning of *sāhūn* being the same, both mufassir both interpret that the meaning of *sāhūn* is being careless (not focusing on praying). This is because they only pray with the aim of *riya'*. The difference in interpretation between the two is that al Qurtubi prioritizes negligence in the form of its implementation, such as praying beyond the time limit, wasting prayers and even abandoning prayers. Meanwhile, Sayyid Qutb in interpreting Surah Al-Ma'un (107): 4-5, he further revealed the spirit of the verse by putting forward societal problems to be solved through the Qur'an, namely the implications of *sāhūn* prayer on human behavior.

Third Islamic Education Reform: Study of the Social Theology of KH. Ahmad Dahlan's Thoughts⁵ Leyan Mustapa's work, the result of KH. Ahmad Dahlan's research, aims to make the education contained in it an education that is able to change students in the desired direction, namely as God's caliphs on the face of the earth, and at the same time responsive to the demands of current developments. That is Muhammadiyah education which is known to have a combination of idealism and the context of current developments in educational development.

This article aims to provide further explanation regarding the study of Al-Ma'un theology and social improvement, thereby adding to the scientific treasures in the field of Islamic studies. The benefits this article can contribute both theoretically, methodologically and practically. Theoretically, these findings enrich the theory building. Meanwhile, methodologically, these findings add to the repertoire of research

³ Zuly Qodir, "Islam, Muhammadiyah and Poverty Advocacy," *La_Riba* 2, no. 1 (2008): 133–44, <https://doi.org/10.20885/lariba.vol2.iss1.art9>.

⁴ M Rofiqoh, "Sahun Prayers in the Qur'an: Comparative Study of the Interpretation of Al-Qurthubi and Sayyid Qutb on Surah Al-Maun Verses 4-5," *Jalsa: The Journal of Al-Quran and As-Sunnah*... 1, no. 1 (2022): 18–33, <https://jurnalannur.ac.id/index.php/jalsah/article/view/202>.

⁵ Leyan Mustapa, "Renewing Islamic Education: A Study of the Social Theology of KH Ahmad Dahlan's Thoughts," *JIAJ: AL-Jauhari Scientific Journal* 2, no. 1 (2017): 1–9.

methods that are more varied and applicable. Finally, practically, these findings can also be put into practice in everyday life. By no longer dichotomizing the religious and social realms, as according to the theology of Al-Ma'un, they are one. Thus, when one possesses piety, they will never neglect their surrounding environment.

B. Research Methods

The focus of this research is limited to three things, the first is related to Classical Ulama's Interpretation of Surah Al-Ma'un, second Theology of Al-Ma'un KH. Ahmad Dahlan, third Neo Al-Ma'un Theology and Social Improvement. The research uses qualitative methods with a library approach used in this research. Library research is research that examines materials such as books, manuscripts, notes, etc. This means that this research involves various activities related to literature searches, such as reading, taking notes and making conclusions for processing⁶. Apart from that, the Library research model is used to review or evaluate various publications that have been written by researchers or other academics related to the topics we will discuss.

This research uses the library research technique, which uses library collections and literature studies without doing field research. In this study, the authors used data analysis techniques qualitative methods, i.e. data reduction, data presentation, and conclusion withdrawal. Data reduction is done by taking important points of discussion and observing patterns of discussion so that a final conclusion can be found. Then the data is presented in the form of a short narrative text, structure and relationships between the theories. Furthermore, drawing conclusions and verification (initial conclusions). What is obtained is still temporary and can later be updated if supporting data is found at the collection stage).

C. Research and Discussion Results

1. Classical Ulama's Interpretation of Surah Al-Ma'un

The process of comprehending, explaining and comprehending the content of the verses of the Koran is known as *tafsir*. This business has existed since the time of Rasulullah saw, the messenger of Allah who was assigned to convey these verses, as well as naming him as the initial *mufasssir*, or first interpreter. *Tafsir* has experienced many very different developments from the time of the prophet to the

⁶ Mustika Zed, Library Research Methods (Jakarta: Obor Foundation, 2004).

present. This applies to the method (*manhaj* or *thariqah*), pattern (*laun*), and approach used. In interpretive works produced by humans, which are never perfect, variations in development are unavoidable. Each tafsir has different features, as shown by the various methodologies used to produce the tafsir.⁷In Al-Qusyairi's work, Al-Ma'uun's letter is named *Ad-Diin*. This may be taken as the last word at the end of the first verse of the surah, as is done with the name of surah An-Naas in the last surah in the *Urdu mushaf*.⁸ The first verse is considered a rebuke and satire on the tyrannical attitude towards people who have nothing. According to the second verse, breaking "*din*" is the same as breaking the day of reckoning and the day of retribution.

The third verse completes the second verse's statement that not immediately feeding the poor is a lie to religion. This imbalance is caused by stinginess and narrow-mindedness. Sufistically, this is considered a sign that affection has been removed from a person's heart. He stated that only with a hard heart can affection be withdrawn from compassion.⁹ The fourth verse states that people who delay prayer, even to the point of not doing it, will experience difficulties. The accident that occurred in the verse is *fii sholaatihim*, it will be a very serious problem. The fifth verse interprets that accidents also apply to those who perform prayers but only want to be seen by others rather than actually worshiping Allah. The sixth verse describes *almauun* as part of household equipment and items such as water, fire, and other household utensils that are used to facilitate work that is not powered or used. In addition, a sense of ugliness is thought to hinder a person's ability to improve his morals, even though he is capable of doing so.¹⁰In his interpretation, Ibnu Kathir uses the *tahlili* method, which aims to explain every aspect of the verses of the Qur'an. The *mufassir* orders the verses according to the *tartib mushafi*, or previously determined arrangement of verses.

Interpretation of the First Verse of Surah Al-Ma'un: The first verse of this surah begins with a question. What is meant by this verse is the implication of lying

⁷ Ihsan Imaduddin, Ahmad Asep Faturrohman, and Ade Jamarudin, "Comparative Study of Tafsir Lathaif Al-Icual and Tafsir Ibn Katsir in the Interpretation of Surah Al-Ma'Un," *Bayani* 3, no. 1 (2023): 52–63, <https://doi.org/10.52496/bayaniv.3i.1pp52-63>.

⁸ إبراهيم بسوني, "لطائف الإشارات للإمام القشيري" (المصر: الهيئة المصرية العامة للكتاب, 2000).

⁹ بسوني.

¹⁰ Imaduddin, Asep Faturrohman, and Jamarudin, "Studi Komparasi Tafsir Lathaif Al-Isyarat Dan Tafsir Ibnu Katsir Dalam Penafsiran Surat Al-Ma'Un."

to disobeying the commands and prohibitions. One way to interpret the first verse is to say that people who deny religion are people who rebuke orphans.¹¹ One of the attitudes that belies religion is not advocating feeding the poor, according to the interpretation of the third verse. Many commentators try to identify poor people. According to Ibn Kathir, poor is defined as *al-faqir*, which means someone who does not have anything to meet his needs. Poor is considered a low social class that is oppressed in society. The fourth and fifth verses show that people who neglect prayer will be in trouble. Ibn Kathir said that neglecting prayer means several things. First, they neglect the main prayer time, then postpone it until the next time. Second, they neglect to carry out the pillars and requirements of prayer. Third, they neglect to carry out the solemnity of prayer, which they do without understanding its meaning. People who are happy with their prayers are also mentioned in the interpretation of verse 6 and verse 7, both of which deny religion. Ibn Kathir interpreted the sentence "*wa yamna'un Al-Ma'un*" as being reluctant to lend something useful.¹²

2. Theology of Al-Ma'un KH. Ahmad Dahlan

The Muhammadiyah movement is based on Al-Ma'un's theology. At first, KH. Ahmad Dahlan taught Surah Al-Ma'un from the Qur'an to his students several times over a relatively long period of time. The point of this letter is that ritual worship has no meaning unless the perpetrator performs social charity. This letter even calls those who ignore orphans and make no effort to eliminate society's poverty as "religious liars."¹³ Shirk, heresy and khurafat dominated society at that time. Islamic leadership and educational institutions are inadequate. Society witnessed an increase in the Christian missionary movement. In addition, pressure from Dutch colonialism and the influence of Islamic reform movements throughout the world have occurred. Muhammadiyah's struggle for reform covers the fields of religion, social, economic, health and education.¹⁴ Often translated, this surah consists of three pillars of work: education (education), healing (health services), and

¹¹ M. Abdul Ghoffar, Abdurrahim Mu'thi, and Abu Ihsan Al-Atsari, "Terjemahan Tafsir Ibnu Katsir Jilid 8" (Bogor: Pustaka Imam asy-Syafi'i, 2013).

¹² Ghoffar, Mu'thi, and Al-Atsari.

¹³ N Qusyaeri and R Tabroni, "Neo Al-Ma'Un Theology and the Representation of Poverty in the Media Space," *Al-Ibanah* 06, no. 01 (2021): 67–79, <http://ojs.jurnalalibanah.id/index.php/alibanah/article/view/23>.

¹⁴ Abdul Rahim et al., "Socialization of Al-Maun Theology in the Community of Lakambau Village, Kab. South Buton," *Journal of Human And Education* 3, no. 2 (2023): 57–61.

provision (social services). This theology is also what motivates KH. Ahmad Dahlan to change society for the better.¹⁵

Liberative Islam is Ahmad Dahlan's goal. He began to introduce modern Islamic education that was easily accessible in the education sector. Contemporary Islamic education is a combination of Islamic boarding school and contemporary school education. In terms of substance, Dahlan teaches a combination of Islamic religious teachings and general knowledge, while his approach and characteristics are taken from Dutch schools.¹⁶ Poor native people have the opportunity to study without being limited by their social status through these combination (religious-public) schools. This method has a big impact on many things. Trying to eliminate the centralism of education, which focuses on teachers as sources of knowledge, is one of them. Dahlan's perspective shows that small communities are starting to have access to education and Islamic teachings are becoming more grounded.¹⁷ Surah Al-Ma'un also describes this community spirit with sentences that recommend giving food or living to the poor. In this doctrine, the meaning of social life is mentioned, explained, and applied in transformative theology as a practice of philanthropy.¹⁸

KH. Ahmad Dahlan understands theology thoroughly, not only in thought, but also in a way that can be put into practice for the benefit and benefit of humanity. This condition can be understood if we see that *Kyai* as a Javanese priyayi has compassionate traits and attitudes (ethos) that originate from Javanese ethics. In the field of social services, in fact, *Kyai* founded a hospital with Dutch and Christian doctors who worked for free. Dutch doctors continue to work at PKU Muhammadiyah hospitals in Yogyakarta and Surabaya free of charge because of their humanitarian commitment to *Kyai* Ahmad Dahlan's health program which is provided free of charge to the needy and poor. This was not part of colonial politics. The focus of this perspective is the prophetic value of humanity in an ethic of

¹⁵ Mustapa, "Renewing Islamic Education: A Study of the Social Theology of KH Ahmad Dahlan's Thoughts."

¹⁶ Abdul Mu'thi, Abdur Munir Mulkhan, and Djoko Marihadono, *K.H. Ahmad Dahlan (1868-1923)* (Jakarta: Museum Kebangkitan Nasional, 2015).

¹⁷ Hasnan Bachtiar, "Ideas and Manifestations of Neo-Sufism in Muhammadiyah: A Theoretical Analysis," *Afkaruna* 11, no. 2 (2015): 157–94, <https://doi.org/10.18196/aiijis.2015.0047.157-194>.

¹⁸ Saefuddin, "Transformation of the Al-Ma'un Doctrine towards Strengthening the Muhammadiyah Economic Movement," *Scientific Journal of Islamic Economics* 8, no. 02 (2022): 2120–34.

compassion.¹⁹ Muhammadiyah's social vision is described in Al-Ma'un's letter as a shared awareness of the imbalance in social reality demonstrated by community activities 57. This spirit is in line with the goals of Islam as a religion that places goodness above all else in the social structure of Islamic society.²⁰

3. Neo Al-Ma'un Theology and Social Improvement

Religion exists among humans with the main goal, namely to free humans from suffering and adversity. According to the goal of liberation, religion will produce a systematic system of values if understood and applied. Religion not only talks about sacred things, such as establishing a good relationship with God, but also talks a lot about strengthening humans and saving them from the danger of destruction. It is hoped that religion can provide enlightenment and create a normative order in society.²¹ Ahmad Dahlan and his students were encouraged to become *manhaj amal* (people who act, believe in action) through surah Al-Ma'un. This makes them generous, generous people and like to help others. Muhammadiyah emerged as a modern philanthropic force because of the enthusiasm ignited by Al-Ma'un theology, a developing Islamic perspective (modernism), and passionate puritanism by reforming the management of zakat (almsgiving), almsgiving (donation), and Waqf (religious endowment).²²

In the context of Al-Ma'un theology, the values of surah Al-Ma'un about denying religion are related to the attitude of people who do not want to help orphans and the poor because they feel that what is done to them will not produce anything, showing their distrust towards the day of judgment. This attitude is an attitude that denies religion. In surah Al-Ma'un, it is stated that as Muslims who have the ability to help orphans and the poor, we must help each other and share a little of what we have to help them overcome their difficulties. According to a social perspective, as

¹⁹ Andri Gunawan, "Theology of Surah Al-Maun and Social Praxis in the Life of Muhammadiyah Citizens," *SALAM: Syar-I Social and Cultural Journal* 5, no. 2 (2018): 161–78, <https://doi.org/10.15408/sjsbs.v5i2.9414>.

²⁰ Muhammad Nawir, Irdansyah Irdansyah, and Dahlan Lamabawa, "Literature Studies: Muhammadiyah in Historical, Theological and Sociological Review," *TAJDID: Journal of Islamic and Humanitarian Thought* 7, no. 1 (2023): 17–28, <https://doi.org/10.52266/tadjid.v7i1.1618>.

²¹ Bimba Valid Fathony, "The Teachings of Ahimsa and the Spirit of Liberation Theology in Muhammadiyah," *Widya Aksara Journal of Hindu Religion* 28, no. 1 (2023): 31–41.

²² Muhammad Zulkarnain Mubhar and Zul Fahmi, "Muhammadiyah as a Philanthropic Movement; The Meaning of Surah Al Maun," *Al-Mubarak Journal: Journal of Al-Qur'an Studies and Tafsir* 8, no. 1 (2023): 78–85, <https://doi.org/10.47435/al-mubarak.v8i1.1887>.

Muslims, we must have a bond of compassion towards others. Thus, the commandments of the Qur'an have been implemented and, God willing, they will be among the poor.²³ The ethos of Al-Ma'un above is being faced with the challenges of modern life which are more complex and sophisticated. Today, Libertarianism and Keynesianism compete with socio-economic-political systems. It cannot be denied that such a system has usurped wealth and power from the majority to the minority, resulting in an ever-increasing concentration of wealth and power, resulting in extravagant, wasteful and wasteful lifestyles for a small number of people, while billions of people experience deprivation and slavery.²⁴

The curse as religious liars is directed at individuals, groups and systems that do not care about the mustadh'afin and do not have social solidarity. They enjoy rebuking, frightening, threatening, and oppressing socially, economically, and politically powerless individuals, groups, communities, and "orphaned" countries. They also don't care about poverty and impoverishment, even if they themselves are the perpetrators or compradors; they commit "neglect" (yutm) on poverty and impoverishment, and they do not act to help the poor. This also applies to religionists and Muslims who diligently pray five times every day. Since they did nothing to save other poor and orphaned people while living in this world, their prayers do not save themselves from the fire of hell on the last day. Therefore, religious awareness and "prayer that favors rights"—that is, prayer that favors justice—everyone's right to speak and obtain the means of life and livelihood—is the only way to fight against a greedy and oppressive system.²⁵ Therefore, it is essential and obligatory for humans to practice all the knowledge they possess, as that is the most important thing, rather than merely having the knowledge itself.²⁶

D. Conclusion

Each tafsir has different features, as shown by the various methodologies used to produce the tafsir. In Al-Qusyairi's work, Al-Ma'un's letter is named *Ad-Diin*. This may

²³ Eman Suherman and Yuninda Widya Afifah, "Al-Ma'un as Social Change and Human Moral Education," *Madaniyah* 13, no. 1 (2023): 29–48, <https://doi.org/10.58410/madaniyah.v13i1.681>.

²⁴ ZAKIYUDDIN BAIDHAWY, "Muhammadiyah and the Spirit of Islam Progressing in the Light of the Ethos of the Qur'an," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 13, no. 1 (2017), <https://doi.org/10.18196/aaijis.2017.0066.17-47>.

²⁵ Baidhawiy.

²⁶ Abdul Munir Mulkhan, "Kesatuan Hidup Manusia Oleh Kyai Haji Ahmad Dahlan," 1986.

be taken as the last word at the end of the first verse of the surah, as is done with the name of surah An-Naas in the last surah in the *Urdu mushaf*. The Muhammadiyah movement is based on Al-Ma'un's theology. At first, KH. Ahmad Dahlan taught Surah Al-Ma'un from the Qur'an to his students several times over a relatively long period of time. The point of this letter is that ritual worship has no meaning unless the perpetrator performs social charity. This letter even calls those who ignore orphans and do not try to eliminate community poverty as "religious liars. In the context of Al-Ma'un theology, the values of Surah Al-Ma'un about denying religion are related to the attitude of people who do not want to help orphans and poor people because they feel that what is done to them will not result in anything, showing their disbelief in the day of judgment. This attitude is an attitude that belies religion. In Surah Al-Ma'un, it is stated that as Muslims have the ability to helping orphans and the poor, we must help each other and share a little of what we have to help them overcome their difficulties.

The weakness of this article is that the study source only uses data sources that come from journal articles written by several researchers and does not use books written directly by Muslim scholars. So, future researchers can study this theme further and use data sources directly from the work of Muslim scholars in order to add to the scientific treasures in the field of Islamic studies.

BIBLIOHRAPHY

- Bachtiar, Hasnan. "Gagasan Dan Manifestasi Neo-Sufisme Dalam Muhammadiyah: Sebuah Analisis Teoretik." *Afkaruna* 11, no. 2 (2015): 157–94. <https://doi.org/10.18196/aiijis.2015.0047.157-194>.
- Baidhaw, Zakiyuddin. "Muhammadiyah Dan Spirit Islam Berkemajuan Dalam Sinaran Etos Alqur'an." *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 13, no. 1 (2017). <https://doi.org/10.18196/aiijis.2017.0066.17-47>.
- Fathony, Bimba Valid. "Ajaran Ahimsa Dan Spirit Teologi Pembebasan Di Muhammadiyah." *Widya Aksara Jurnal Agama Hindu* 28, no. 1 (2023): 31–41.
- Ghoffer, M. Abdul, Abdurrahim Mu'thi, and Abu Ihsan Al-Atsari. "Terjemahan Tafsir Ibnu Katsir Jilid 8." Bogor: Pustaka Imam asy-Syafi'i, 2013.
- Gunawan, Andri. "Teologi Surat Al-Ma'un Dan Praksis Sosial Dalam Kehidupan Warga Muhammadiyah." *SALAM: Jurnal Sosial Dan Budaya Syar-I* 5, no. 2 (2018): 161–78. <https://doi.org/10.15408/sjsbs.v5i2.9414>.
- Imaduddin, Ihsan, Ahmad Asep Faturrohmah, and Ade Jamarudin. "Studi Komparasi Tafsir Lathaif Al-Isyarat Dan Tafsir Ibnu Katsir Dalam Penafsiran Surat Al-Ma'un." *Bayani* 3, no. 1 (2023): 52–63. <https://doi.org/10.52496/bayaniv.3i.1pp52-63>.
- Mu'thi, Abdul, Abdur Munir Mulkhan, and Djoko Marihadono. *K.H. Ahmad Dahlan (1868-1923)*. Jakarta: Museum Kebangkitan Nasional, 2015.

- Mubhar, Muhammad Zulkarnain, and Zul Fahmi. "Muhammadiyah Sebagai Gerakan Filantropi; Pemaknaan Surah Al Maun." *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir* 8, no. 1 (2023): 78–85. <https://doi.org/10.47435/al-mubarak.v8i1.1887>.
- Mulkhan, Abdul Munir. "Kesatuan Hidup Manusia Oleh Kyai Haji Ahmad Dahlan," 1986.
- Mustapa, Leyan. "Pembaruan Pendidikan Islam: Studi Atas Teologi Sosial Pemikiran K.H. Ahmad Dahlan." *JIAJ: Jurnal Ilmiah AL-Jauhari* 2, no. 1 (2017): 1–9.
- Nawir, Muhammad, Irdansyah Irdansyah, and Dahlan Lamabawa. "Studi Literature : Muhammadiyah Dalam Tinjauan Historis, Teologis, Dan Sosiologis." *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 7, no. 1 (2023): 17–28. <https://doi.org/10.52266/tadjid.v7i1.1618>.
- Qodir, Zuly. "Islam, Muhammadiyah Dan Advokasi Kemiskinan." *La_Riba* 2, no. 1 (2008): 133–44. <https://doi.org/10.20885/lariba.vol2.iss1.art9>.
- Qusyaeri, N, and R Tabroni. "Teologi Neo Al-Ma'un Dan Representasi Kemiskinan Dalam Ruang Media." *Al-Ibanah* 06, no. 01 (2021): 67–79. <http://ojs.jurnalalibanah.id/index.php/alibanah/article/view/23>.
- Rahim, Abdul, Eko Satria, Alven Gonama Putra, Progrm Studi, Pendidikan Agama, Fakultas Agama Islam, Program Studi, Ilmu Hukum, Fakultas Hukum, and Universitas Muhammadiyah Buton. "Sosialisasi Teologi Al-Ma'un Pada Masyarakat Kelurahan Lakambau Kab. Buton Selatan." *Journal of Human And Education* 3, no. 2 (2023): 57–61.
- Ramadhan, Alif Rizky. "Teologi Pembebasan Islam Dalam Rekonstruksi Masyarakat Sosial: Kajian Atas Integrasi Dan Interkoneksi Terhadap Liberasi Sosial." *Konferensi Integrasi Interkoneksi Islam Dan Sains* 5, no. 1 (2023): 218–25.
- Rayyani, Wa Ode, and Ahmad Abbas. "Akuntabilitas Kinerja Dalam Bingkai Tauhid Sosial: Suatu Refleksi Teologi Al Ma'Un." *Kamaya: Jurnal Ilmu Agama* 3, no. 2 (2020): 174–90. <https://doi.org/10.37329/kamaya.v3i2.439>.
- Rofiqoh, M. "Salat Sahun Dalam Al-Qur'an: Studi Komparatif Penafsiran Al-Qurthubi Dan Sayyid Qutb Atas Surah Al-Ma'un Ayat 4-5." *Jalsah: The Journal of Al-Quran and As-Sunnah ...* 1, no. 1 (2022): 18–33. <https://jurnalannur.ac.id/index.php/jalsah/article/view/202>.
- Saefuddin. "Transformasi Doktrin Al-Ma'un Terhadap Penguatan Gerakan Ekonomi Muhammadiyah." *Jurnal Ilmiah Ekonomi Islam* 8, no. 02 (2022): 2120–34.
- Suherman, Eman, and Yuninda Widya Afifah. "Al-Ma'un Sebagai Perubahan Sosial Dan Pendidikan Akhlak Manusia." *Madaniyah* 13, no. 1 (2023): 29–48. <https://doi.org/10.58410/madaniyah.v13i1.681>.
- Zed, Mustika. *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor, 2004.
- 2000, بسوني, إبراهيم. "لطافا الإشارات للإمام القشيري." *المصر: الهيئة المصرية العامة للكتاب*, 2000.