

Available at:

<https://doi.org/10.22515/jurnalalhakim.v6i2.8930>

p-ISSN: 2685-2225 | e-ISSN: 2722-4317

Received 05 24 | Revised 06 24 | Accepted 09 24



## RESEARCH ARTICLE

# Building and Applying Al-Insyirah Theology: Muhammadiyah's Philanthropic Response to the COVID-19 Crisis

Muhammad Alfreda Daib Insan Labib<sup>1\*</sup>, Khulanah<sup>2</sup>, Muhammad Ghossan Nazhif

Dhiya'elhaq<sup>2</sup>, Hanan Aslamiyah Thoriq<sup>2</sup>

<sup>1</sup> Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

<sup>2</sup> Universitas Ahmad Dahlan, Indonesia

\*Corresponding author's email: [bealfreda9@gmail.com](mailto:bealfreda9@gmail.com)

## Abstract

*This article explores the theological concept of al-Insyirah within Muhammadiyah, a concept introduced by Haedar Nashir. Al-Insyirah theology is relatively new compared to the more established theologies of al-Ma'un and al-'Ashr, making it a rare subject of study. This gap in research motivated the study of al-Insyirah theology. The research employs a descriptive-analytical method, presenting and then analyzing collected data. The article covers three main areas: the background of al-Insyirah theology, its theological construction, and its manifestation within the Muhammadiyah community. The study concludes that al-Insyirah theology emerged as a response to the challenges posed by the COVID-19 pandemic. It aims to inspire optimism and resilience in the face of difficulties. Manifestations of this theology include the growth of Muhammadiyah's charitable ventures (Amal Usaha Muhammadiyah) and social movements, which contribute to shaping a progressive future for Islam, particularly among Indonesian Muslims.*

**Keywords:** Muhammadiyah, al-Insyirah, Theology, Haedar Nashir

## 1. Introduction

Muhammadiyah as a social religious movement exists to help society in facing various problems. At its inception, the aim of Muhammadiyah's presence was to eradicate TBC (*Takhayul, Bid'ah, and Churafat*) circulating in the traditions of society.<sup>1</sup> However, as time progressed, Muhammadiyah emerged as problem solving from various problems. Among the examples are; Muhammadiyah's response in responding to educational challenges with a

---

<sup>1</sup> Muhammad Alfreda Daib Insan Labib, "Implementation of al- Mā ' ūn Theology in the concept of educational equality in Indonesia ( Study of Ahmad Dahlan ' s Thoughts in the Social Aspects of Education )," in *International Conference on Religion, Science, and Education* (Yogyakarta: Faculty of Education Sunan Kalijaga State Islamic University, 2024), 19–26.

breakthrough in western-style schools pioneered by Ahmad Dahlan, Muhammadiyah's response in responding to society's social challenges in supporting orphans, and most recently Muhammadiyah's response in overcoming the pandemic covid 19.

What has been conceived as Muhammadiyah's contribution is actually a manifestation of the values contained in al-Qur'an. KRH. Hadjid has grouped the foundational verses of the Muhammadiyah movement into 17 groups of verses.<sup>2</sup> Two of the most widely known are al-Ma'un Theology, a teaching which contains strong nuances of social philanthropy and al-'Ashr Theology, a teaching which contains the urgency of time. The presence of the two theologies was motivated by Ahmad Dahlan's role in conveying the message of the two surahs repeatedly, even to the point of causing boredom. Nevertheless, Ahmad Dahlan remains focused on repeating his lesson material so that what his students get is not just a narrative of knowledge, but also a passion for charity.<sup>3</sup>

Apart from these two theologies, Muhammadiyah also initiated a new theology to present the spirit of Muhammadiyah citizens in particular and Muslims in general, namely the al-Insyirah theology which was pioneered by Haedar Nashir. This idea was first introduced to the general public by Nashir at the opening of the Muhammadiyah and 'Aisyiyah tanwir entitled "*Optimis Hadapi Covid-19, Menuju Sukses Muktamar ke-48.*" Among the backgrounds to the presence of this theology is an effort to bring a sense of optimism in facing the pandemic covid 19 who at that time had entered Indonesia. Interestingly, the foundation on which Nashir's ideas are based is not listed in the 17 groups of verses classified by the KRH. Hadjid, so it can be said that what Nashir formulated was a new idea within Muhammadiyah.

As far as the researcher's reading in reviewing the literature, no scientific research has been found that examines the theology of al-Insyirah. This indicator then becomes one of the reasons why researchers elaborate data on the theology of al-Insyirah in order to build a construction. This article starts from three fundamental questions; first, what is the background of the emergence of al-Insyirah theology? Second, how is the foundation and theological construction of al-Insyira? Third, how the practical implementation of Al-Insyirah theology in the Muhammadiyah's social philanthropy? Those three questions will be the focus of discussion in this article.

## 2. Research Methods

This research is qualitative, namely scientific research by referring to a database that has been collected through literature review. In collecting it, researchers grouped it into two parts, namely primary and secondary data. First, primary data. This is data collected from the main reference, namely Haedar Nashir's writings regarding the theology of al-Insyirah which was published in *Suara Muhammadiyah* website.<sup>4</sup> This article was used as the main source because this research is relatively new and no one has studied it scientifically.

---

<sup>2</sup> KRH. Hadjid, *Pelajaran Kiai Ahmad Dahlan; 7 Falsafah & 17 Kelompok ayat al-Qur'an*, ed. oleh Budi Setiawan dan Arief Budiman, 3 ed. (Yogyakarta: Suara Muhammadiyah, 2021).

<sup>3</sup> Zakiyuddin Baidhawiy, "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>.

<sup>4</sup> Haedar Nashir, "Teologi Al-Insyirah dan Optimisme Menggerakkan Muhammadiyah (1)," *Suara Muhammadiyah*, 2023, <https://web.suaramuhammadiyah.id/2023/02/11/teologi-al-insyirah-dan-optimisme-menggerakkan-muhammadiyah-1/>; Haedar Nashir, "Teologi Al-Insyirah dan Optimisme Menggerakkan

Second, secondary data. This is a collection of data from other sources in the form of books, *tafsir* books, scientific articles, or information from the internet that has a correlation with this study. This is aimed at enriching data and analysis materials so that research objectives are more in-depth. In processing data, researchers used descriptive-analytical methods. Namely describing the data that has been collected from primary and secondary sources, then analyzed to achieve the purpose of the research.

### 3. Literature Review

As far as the researcher's reading, no scientific research has been found on the theological concept of al-Insyira. However, the researcher found several essays that discuss the theology of al-Insyira, among which are 1). *Teologi Al-Insyiroh: Prinsip Etos Kerja dan Inspirasinya dalam Pendidikan* by Hendro Susilo<sup>5</sup> 2). *Teologi Al Insyirah, Ini Penjelasan Ajaran Baru Muhammadiyah* by Sugeng Purwanto<sup>6</sup> 3). *Energi Dua Ayat Terakhir Al Insyirah Menjadikan Muhammadiyah sebagai Gerakan yang Berkemajuan* by Aanardianto<sup>7</sup> 4). *Amal Muhammadiyah dan Teologi al-Insyirah* by Ahmad Fuadi, and<sup>8</sup> 5). *Haedar: Teologi Al Insyirah Patut Dirujuk Hadapi Pandemi* by Umar Mukhtar<sup>9</sup>

Apart from data in the form of related literature, researchers also found data in the form of recordings in two channels *youtube* regarding the research discussion. First, a video with a title " *Teologi al-Insyirah menjadikan Muhammadiyah sebagai gerakan yang Berkemajuan*" uploaded on the Muhammadiyah *youtube* channel<sup>10</sup> Second, a video with the title " *Teologi Al-Insyirah*" which was upload on the Ihyaa as-Sunnah *youtube* channel.<sup>11</sup> From the following explanation of previous studies, it can be concluded that there has been no study regarding the theological construction of al-Insyirah in the context of progressive Muhammadiyah. This strengthens the position that this research is a novelty in scientific studies.

---

Muhammadiyah (2)," Suara Muhammadiyah, 2023, <https://web.suaramuhammadiyah.id/2023/03/10/teologi-al-insyirah-dan-optimisme-menggerakkan-muhammadiyah-2/>.

<sup>5</sup> Hendro Susilo, "Teologi Al-Insyiroh: Prinsip Etos Kerja dan Inspirasinya dalam Pendidikan," *ibtimes.id*, 2021, <https://ibtimes.id/teologi-al-insyiroh-prinsip-etos-kerja-dan-inspirasinya-dalam-pendidikan/>.

<sup>6</sup> Sugeng Purwanto, "Teologi Al Insyirah, Ini Penjelasan Ajaran Baru Muhammadiyah," *pwmu.co*, 2021, <https://pwmu.co/217865/11/27/teologi-al-insyirah-ini-penjelasan-ajaran-baru-muhammadiyah/>.

<sup>7</sup> Aanardianto, "Energi Dua Ayat Terakhir Al Insyirah Menjadikan Muhammadiyah sebagai Gerakan yang Berkemajuan," *muhammadiyah.or.id*, 2023, <https://muhammadiyah.or.id/2022/12/energi-dua-ayat-terakhir-al-insyirah-menjadikan-muhammadiyah-sebagai-gerakan-yang-berkemajuan/>.

<sup>8</sup> Ahmad Fuady, "Amal Muhammadiyah dan Teologi al-Insyirah," *jurnaba.co*, 2022, <https://jurnaba.co/amal-muhammadiyah-dan-teologi-al-insyirah/>.

<sup>9</sup> Umar Mukhtar, "Haedar: Teologi Al Insyirah Patut Dirujuk Hadapi Pandemi," *khazanah.republika.co.id*, 2021, <https://khazanah.republika.co.id/berita/qywflf320/haedar-teologi-al-insyirah-patut-dirujuk-hadapi-pandemi>.

<sup>10</sup> Muhammadiyah Chanel, "Teologi al-Insyirah menjadikan Muhammadiyah sebagai gerakan yang Berkemajuan" (Indonesia, 2023), <https://www.youtube.com/watch?v=v5TU4z35OS4>.

<sup>11</sup> Ihyaa as-Sunnah, "Teologi Al-Insyirah" (Indonesia, 2022), <https://www.youtube.com/watch?v=mHsNSNWwCY>.

## 4. Result and Discussion

### 4.1 History of the emergence of al-Insyirah theology

Historically, theological discourse in Muhammadiyah has actually existed since it was introduced by Amien Rais. However, the term that is popular in society is Tawhid or theological formulation regarding universal values in the realm of practice.<sup>12</sup> The product of this thought would later be known as Social Tauhid.

The use of the word “theology” itself was first initiated by Amin Abdullah, who at that time sat as chairman of the Council for Tarjih and Development of Islamic Thought now the Council for Tarjih and Tajdid). In his view, theology is not just a sect or belief, but also a method and approach in actualizing the values of religious teachings.<sup>13</sup> He also hopes that a critical and academic understanding of Islamic religious teachings can give birth to new fresh thinking and can respond to the challenges of the times.<sup>14</sup>

In line with the previous opinion, theology according to Abad Badruzaman should always take sides with the interests of humanity.<sup>15</sup> Even though in his thesis he tried to provide an in-depth explanation of religion and defense of the oppressed, in essence the message he wanted to convey also had similarities with the theological understanding commonly known in Muhammadiyah, namely the spirit of reviving divine principles at the level of charity.

Nevertheless, in Muhammadiyah, the meaning of religious teachings in theological format in the mind of Amin Abdullah or Abad Badruzaman has actually been developing for a long time, even since its birth in the early period. Previously, Ahmad Dahlan also pondered a lot about the content of Surah al-Maun.<sup>16</sup> From this contemplation process, a real practical movement was born

Apart from al-Maun theology, there is also al-Ashr theology which underlies the militant souls of Muhammadiyah cadres in doing pious deeds.<sup>17</sup> In this surah, Ahmad Dahlan carried out interpretations to improve the quality of a Muslim's personality by abandoning human traits that are detrimental.

For this reason, although the discourse about the use of al-Insyirah Theology is relatively new, especially in the Muhammadiyah environment, a similar paradigm is already alive and flourishing in Muhammadiyah. Such a meaning is also a characteristic of the Muhammadiyah organization which has the adage of practical knowledge and scientific charity.

Then when talking about surah al-Insyirah, it is the 94<sup>th</sup> surah in the sequence of surahs in the Qur'an. Included in the surah category *Makkiyah* or dropped off in the city of Mecca.<sup>18</sup> Among some of the important information contained in this surah is Allah's relief for the Messenger of Allah from all the problems that befell him. Apart from that, Allah also

<sup>12</sup> Nurul Hidayah dan Suwandi, “Implementasi Konsep Tauhid Sosial M. Amien Rais Di SMA Internasional Budi Mulia Dua Yogyakarta,” *Jurnal Pendidikan Agama Islam UIN Sunan Kajijaga* 12, no. 1 (2015).

<sup>13</sup> Amin Abdullah, *Dinamika Islam Kultural* (Yogyakarta: IRCiSoD, 2020).

<sup>14</sup> Abdullah.

<sup>15</sup> Abad Badruzaman, *Dari Teologi Menuju Aksi; Membela yang Lemah, Menggempur Kesenjangan* (Yogyakarta: Pustaka Pelajar, 2009).

<sup>16</sup> Andri Gunawan, “Teologi Surah al-Maun 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>.

<sup>17</sup> KRH. Hadjid, *Pelajaran Kiai Ahmad Dahlan; 7 Falsafah & 17 Kelompok ayat al-Qur'an*.

<sup>18</sup> Imaduddin Abu Fida' Isma'il bin Katsir al-Quraisyi ad- Dimasyqi, *Tafsir al-Qur'an al-'Adhzim*, ed. oleh Sami bin Muhammad As Salamah, 2 ed. (Riyadh: Dar Thayyibah, 1999).

emphasizes that ease will accompany every difficulty. Finally, this verse closes with a dynamic attitude in carrying out activities, namely immediately moving on to another job after completing one job, and hoping sincerely only in Allah.<sup>19</sup>

The origins of the emergence of al-Insyirah theology cannot be separated from the situation that befell Indonesian and global society in general, namely the Covid 19 pandemic. At that time, almost all social activities were completely paralyzed due to the spread of the epidemic corona which threatens the safety of individuals.<sup>20</sup> Normal social life had to be stopped to reduce the spread and prevent an increase in the number of positive trends in transmission. This has a significant impact on various fields. Let's name an economy that has experienced a lot of losses, both micro and macro.<sup>21</sup> Not to mention other sectors such as education, health, social, culture, and so on.

Another consequence of this pandemic is the high death rate. It is recorded that up to 15 million people worldwide have died as a result Covid-19.<sup>22</sup> This number does not include people who were detected positive for contracting the virus and successfully experienced the recovery phase. This situation affects the majority of people experience a lot of physical and psychological suffering.

Such a heavy burden often makes some people feel hopeless, pessimistic, and even feel like they have lost hope in life. Sudden and significant difficulties are sometimes not accompanied by strong beliefs.<sup>23</sup> Society tends to waver or not prioritize the faith that exists within itself. Including responding to the pandemic at that time.

For this reason, Haedar Nashir as General Chair of the Muhammadiyah Central Leadership tried to elaborate a new offer to address this social problem. This idea was first put forward in *iftitah* speech at the Tanwir Muhammadiyah-Aisyiyah 2021. In essence, deep reflection on Surah al-Insyirah is expected to foster an optimistic attitude to face the difficult problems at that time.<sup>24</sup>

In short, this thought requires the presence of religion in every step of life in Muslim society. Its existence is manifested in the form of belief and hope through various challenges.<sup>25</sup> Apart from that, as a member of the Muhammadiyah organization in particular, this al-Insyirah theology should be used as a basis for carrying out organizational efforts to take concrete and solution actions, especially in overcoming the pandemic Covid-19.

Even though Muhammadiyah itself is a religious organization, that does not mean it is far from the values of rationality. Because, perhaps the stigma of being a spiritual movement makes it absent from worldly matters.<sup>26</sup> However, Muhammadiyah actually understands that every faith embedded in a Muslim must also be accompanied by real efforts to respond to every existing problem.

---

<sup>19</sup> Dimasyqi.

<sup>20</sup> "Coronavirus disease (COVID-19)," World Health Organization, diakses 10 Maret 2024, [https://www.who.int/health-topics/coronavirus#tab=tab\\_1](https://www.who.int/health-topics/coronavirus#tab=tab_1).

<sup>21</sup> Wibowo Hadiwardoyo, "Kerugian Ekonomi Nasional Akibat Pandemi Covid-19," *Baskara: Journal of Business and Entrepreneurship* 2, no. 2 (2020): 83–92, <https://doi.org/10.24853/baskara.2.2.83-92>.

<sup>22</sup> Naomi Grimley, Jack Cornish, dan Nassos Stylianou, "Covid: Jumlah kematian tak langsung, Indonesia tertinggi ketiga, di bawah India dan Rusia, menurut WHO," BBC News, 2022, <https://www.bbc.com/indonesia/dunia-61338083>.

<sup>23</sup> Husniah Ramadhani Pulungan, "Memaknai Putus Asa Dalam Paradigma Henti," *FITRAH: Jurnal Kajian Ilmu-ilmu Keislaman* 3, no. 1 (2017): 57, <https://doi.org/10.24952/fitrah.v3i1.630>.

<sup>24</sup> Nashir, "Teologi Al-Insyirah dan Optimisme Menggerakkan Muhammadiyah (1)."

<sup>25</sup> Nashir.

<sup>26</sup> Purwanto, "Teologi Al Insyirah, Ini Penjelasan Ajaran Baru Muhammadiyah."

## 4.2 Foundation and Construction of Al-Insyirah theology

Departing from the pandemic covid-19 which became the background for the emergence of al-Insyirah theology, Muhammadiyah has shown the dynamic movement of al-Qur'an. According to Komarudin Hidayat as quoted by Ridwan, al-Qur'an has two movement patterns in its dynamics, namely centripetal and centrifugal. Centripetal movement means that al-Qur'an is a reference in various problems.<sup>27</sup> In this case, al-Qur'an has gravitational gravitation-cum-magnetic so that various differences of opinion will return to the Qur'an as an argument.

The centrifugal movement of the Qur'an is an effort to develop understanding of the text of the Qur'an into intellectual work in various fields of life.<sup>28</sup> Through this centrifugal movement, the Qur'an, in this case Surah al-Insyirah, becomes a spirit and inspirational impetus for Muhammadiyah to carry out further meaning. Therefore, there is a need for construction of the interpretation of Surah al-Insyirah in order to create a progressive Islam based on the following aspects.

## 4.3 A Glance About Surat al-Insyirah

Surat al-Insyirah is the 94<sup>th</sup> of 114 surah in the Qur'an. According to Suyuti, this letter was revealed as *tasliyah* (entertainment) to Rasulullah and the Muslims. Because at that time, polytheists often ridiculed the followers of the Prophet Muhammad as people with a low social strata. It doesn't stop there, they also don't hesitate to prevent the preaching of Rasulullah.<sup>29</sup> Therefore, this letter also confirms that the Rasulullah was the bearer of the message that had been prepared by Allah swt.

Bearing in mind that the Rasulullah's duty in delivering religious messages caused negative reactions and opposition from the people of Quraish, then Allah swt made room and poured out His blessings on the Rasulullah. This is meant so that the Rasulullah, may God bless him and grant him peace, is not anxious and worried about all the burdens and sufferings that befall him.<sup>30</sup> By expanding his chest, the Rasulullah was able to spread the message of religion with a calm soul as well as strength and confidence in facing past and future challenges.

In the first verse, Allah swt says "*Did We not expand your breasts for you?*" According to Tafsir Ibn Kasir, what this means is that Allah has broadened the chest of the Prophet and made His Shari'a full of convenience and does not contain the burden of difficulty.<sup>31</sup> In other words, Allah swt has opened up the chest of the Rasulullah and made his preaching easier as something pleasant.

In the next verse, namely the second, third and fourth verses, Allah swt said "*And We have removed your burden from you. That burdens your back. And We exalt your mention*

<sup>27</sup> MK. Ridwan, "Tradisi Kritik Tafsir: Diskursus Kritisisme Penafsiran dalam Wacana Qur'anic Studies," *Jurnal Theologia* 28, no. 1 (2017): 55–74, <https://doi.org/10.21580/teo.2017.28.1.1418>.

<sup>28</sup> Ridwan.

<sup>29</sup> A. Mudjab Mahalli, *Asbabun Nuzul in-depth study of the Al-Qur'an* (Jakarta: Raja Grafindo Persada, 2002).

<sup>30</sup> Abd Basid dan Abd Ghani, "Konsep Ketentraman Hidup Perspektif Quraish Shihab (Studi Surah Al-Insyirah dalam Tafsir Al-Misbah)," *Syariati: Jurnal Studi Al-Qur'an dan Hukum* 9, no. 1 (2023): 13–22, <https://doi.org/10.32699/syariati.v9i1.4561>.

<sup>31</sup> Imaduddin Abu Fida' Isma'il bin Katsir al-Quraisyi ad- Dimasyqi, *Tafsir al-Qur'an al-'Adhim vol. 8* (Cairo: Dar Ibn al-Jauzi, 2008).

(name) for you." According to Muhammad Abduh, the heavy burden referred to is not limited to the bad treatment that befell the Prophet's path to preaching. However, it tends to be a psychological burden for individuals when they experience confusion and deadlock in finding the right solution.<sup>32</sup>

Therefore, in the next two verses Allah confirms "*Because the real hardship comes ease. Indeed, after hardship there is ease.*" In this verse, the sentence difficulty is known (*al-'usr*) in the singular form while the sentence of convenience (*al-yusr*) in plural. Thus, for every difficulty there is much ease, in line with that the Messenger of Allah, peace and blessings be upon him, said: "*One difficulty will not overcome two eases.*"<sup>33</sup>

In line with this, Will Durrant in "*The Story of Philosophy*" as quoted by Fahrul, that crimes and conflicts that occur are not always seen as imaginary and negative things. However, this is seen as something realistic and natural in order to achieve goodness and perfection.<sup>34</sup> Apart from that, this verse is a reminder not to drag on and give up when facing various problems.

Therefore, in closing in the last two verses Allah says. "*So when you have finished (from a business), keep working hard (for other business). And only in your Lord do you hope.*" In al-Maraghi's interpretation, it is explained that this verse is an exhortation to be serious seriously and do the work continuously.<sup>35</sup>

In another interpretation, it is stated that the meaning is that after finishing worldly affairs, hurry up to carry out the affairs of the afterlife or worship. Finally, in the eighth verse it is emphasized that all efforts and activities carried out are focused on Allah SWT. As in the last verse there is the word "and" which means a connection between hard work in trying and the heart's tendency to put its trust in Allah swt.

Referring to the last verse of Surat al-Insyirah, Abdul Mu'ti affirmed that "*we work not to get praise and position let alone seek positions, but as a way to gain the pleasure of Allah swt*". Furthermore, the last two verses of Surat al-Insyirah are also the spirit for the Muhammadiyah association for consistency in taking part.<sup>36</sup>

#### 4.4 Content and Construction of Surat al-Insyirah

The appreciation of Surat al-Insyirah from a text containing sacred doctrines to social praxis is a concrete work that is multiperspective. There are at least three pillars that can be used as the basis for the Muhammadiyah progress movement. First, be tolerant and patient when faced with various problems. Being patient does not mean being passive, static and apathetic but actively using intellectual power using the *bayani*, *irfani* and *burhani* approaches to reach a solution.<sup>37</sup> As for this first pillar, it is derived from the first verse of Surat al-Insyirah. Second, be optimistic and have a high ethos, which in Darwinist ethics is called "*struggle for the fittest*."<sup>38</sup> Haedar Nashir said that the main point of al-Insyirah's theology is an attitude

<sup>32</sup> Quraisy Shihab, *Tafsir al- Mishbah* (Jakarta: Lentera Hati, n.d.).

<sup>33</sup> Dimasyqi, *Tafsir al-Qur'an al-'Adhim vol. 8*.

<sup>34</sup> Fahrul Ulum Feriawan, "Nilai Pendidikan Mandiri dalam Surah al-Insyirah" (Universitas Islam Negeri Sumatera Utara, 2021).

<sup>35</sup> Ahmad Mustafa Al-Maraghi, *Tafsir al-Maraghi Juz 30*, (Cairo: Mustafa al-Babi al-Halabi, 1974).

<sup>36</sup> Aanardianto, "Energi Dua Ayat Terakhir Al Insyirah Menjadikan Muhammadiyah sebagai Gerakan yang Berkemajuan."

<sup>37</sup> Nashir, "Teologi Al-Insyirah dan Optimisme Menggerakkan Muhammadiyah (2)."

<sup>38</sup> Gunawan, "Teologi Surat al-Maun dan Praksis Sosial Dalam Kehidupan Warga Muhammadiyah."

of optimism, having hope and not being dwarfed by problems.<sup>39</sup> The problems and challenges are a manifestation of human civilization that arises and grows dynamically.

Therefore, the optimistic attitude adopted from al-Insyirah's letter has become a paradigm for thinking in resolving various problems, both in the individual and communal realms. Furthermore, an attitude of optimism certainly cannot stand alone, but needs to be accompanied by high effort and ethos. Apart from that, of course it is necessary to maximize spiritual and physical balance, intellectual and spiritual as well as reality and ideality which are all interconnected.<sup>40</sup>

Third, relying on trust or being oriented towards the afterlife, which in Abdul Mu'ti's terms is called a futuristic orientation.<sup>41</sup> Based on these three pillars, the understanding of Surah al-Insyirah crystallizes into a living belief for members of the organization which is called al-Insyirah theology. Furthermore, Muhammadiyah absorbed various energies of monotheism which then transformed into a social movement.

Thus, as mentioned in the previous paragraph, Muhammadiyah has played the centripetal and centrifugal role of al-Qur'an simultaneously and synergistically. Centripetally, Muhammadiyah created Surah al-Insyirah as a theology and spirit that frames various Muhammadiyah movements. Centrifugally, Muhammadiyah seeks to revive religious views with a holistic-integrative perspective so that this theology has a significant impact in carrying out universal humanitarian tasks.

#### 4.5 Practical Implementation of Al-Insyirah theology

Muhammadiyah as one of the philanthropic movements in Indonesia in its work is always based on al-Qur'an and As-Sunnah. In the Islamic perspective, philanthropy is manifested in two forms of practice, namely obligatory practice (*fardhu*) and sunnah practice (recommendation). Obligatory practices in this case include *zakat fitrah* and *zakat mal*. Meanwhile, sunnah practices include *sadaqah*, *infaq*, *waqf* and grants. If we look at the early period of the spread of Muhammadiyah, KH. Ahmad Dahlan in his *da'wah* movement emphasized that the ideas of philanthropy and social care refer to the QS. Al-Maun verses 1-7.

However, as time progressed and new problems and disasters emerged, Muhammadiyah also participated in developing its charitable efforts and carrying out humanitarian jihad in other forms such as caring for orphans, helping the poor and forming volunteer movements to handle natural disasters such as MDMC. Muhammadiyah did this as an effort to help the Indonesian people in particular and help Muslims in general.

As Non-Government Organization (NGO) Muhammadiyah is an actor that responds quickly and provides its resources in the form of aid funds, human resources, logistics and counseling. This is a form of manifestation of field actions carried out by Muhammadiyah as a charity movement that upholds a spirit of sincerity and volunteerism aimed at the benefit of the people.

Plague tragedy Corona Virus Disease 2019 which occurred five years ago, has attracted the attention of many groups, including the Muhammadiyah elite. Haedar Nashir, who at that

<sup>39</sup> Fuady, "Amal Muhammadiyah dan Teologi al-Insyirah."

<sup>40</sup> Nashir, "Teologi Al-Insyirah dan Optimisme Menggerakkan Muhammadiyah (2)."

<sup>41</sup> Aanardianto, "Energi Dua Ayat Terakhir Al Insyirah Menjadikan Muhammadiyah sebagai Gerakan yang Berkemajuan."



time was chairman of the central leadership, in several of his speeches always motivated and enlightened all Muhammadiyah members to carry out philanthropic deeds through various an approach adapted to the situation at hand. One of the guidelines he used as a basis in facing this epidemic was the spirit of QS. Al-Insyirah.

Haedar made the Theology of al-Insyirah as worldview Islam in responding to phenomena covid-19. This al-Insyirah theology emerged as one of the spirits adopted by Muhammadiyah to create optimism, especially during the epidemic covid-19 attacking the world in general and Indonesia in particular.<sup>42</sup> The efforts made by Muhammadiyah in responding to the outbreak include carrying out strategic handling. Muhammadiyah was also present to provide solutions as a form of strategic handling in building and generating public awareness regarding this outbreak.

Forms of strategic handling carried out by Muhammadiyah during the pandemic covid-19 includes treatment in the realm of health, spiritual guidance and social economics. Muhammadiyah implemented this through its formation Muhammadiyah Covid-19 Command Center (MCCC), administering vaccinations Covid-19 and preparation shelter, the study aims to strengthen religious guidance and advance Micro, Small and Medium Enterprises to create an independent economy during the pandemic.<sup>43</sup>

In the realm of spirituality and religious guidance, Muhammadiyah through Majelis Tarjih and Tajdid provides guidance and guidance on the procedures for performing religious ritual activities during covid. Apart from that, the Tarjih assembly also opened consultations on related religions covid and issued a fatwa as a guide for Muhammadiyah members in carrying out their worship. The tabligh assembly as the holder of the direction of Muhammadiyah's preaching also provides enlightenment through holding recitations during the covid-19 period.

Abdul Mu'ti in the general study held by the central leadership of Muhammadiyah explains that in the last two verses of surah al-Insyirah contains two important and fundamental meanings. As for the first meaning, Al-Maraghi explained that Muslims should be optimistic in doing something, because behind hardships there must be ease.

The second meaning, apart from optimism in every business and doing good, requires continuity and consistency.<sup>44</sup> These two verses provide positive energy for all elements of Muhammadiyah society to always carry out *amar ma'ruf* and be optimistic in facing the pandemic.

As for the health sector, the MDMC and MCCC teams as field executors also play an active role, especially in mentoring and providing psychological assistance to the community of Covid-19 survivors. This is proven by the utilization of 117 hospitals and 63 Muhammadiyah and Aisiyiah universities as Task Forces Covid-19.

Apart from that, Muhammadiyah also mobilizes all health workers and MCCC in counseling, as well as providing information as a form of preventive action and breaking the chain of spread covid-19. So, from the emergence of the pandemic until it ended,

---

<sup>42</sup> Uswah Sahal, "Pesan Ketua Pimpinan Pusat Muhammadiyah Soal Perwujudan Teologi Al-Insyirah," Universitas Muhammadiyah Surabaya News, 2022, <https://www.um-surabaya.ac.id/news/ini-pesan-ketua-pp-muhammadiyah-soal-perwujudan-teologi-insyiroh-pada-kajian-ramadhan-di-um-surabaya>.

<sup>43</sup> Ilham, "Tiga Peran Strategis Muhammadiyah Dalam Penanganan Pandemi Covid-19," muhammadiyah.or.id, 2022, <https://muhammadiyah.or.id/2021/12/tiga-peran-strategis-muhammadiyah-dalam-penanganan-pandemi-covid-19/>.

<sup>44</sup> Aanardianto, "Energi Dua Ayat Terakhir Al Insyirah Menjadikan Muhammadiyah sebagai Gerakan yang Berkemajuan."

Muhammadiyah spent approximately one trillion in funds to provide benefits to 28 million Indonesian people.<sup>45</sup>

Muhammadiyah Disaster Management Center (MDMC) as a natural disaster management agency has played an active role in disaster management Covid-19 and has tried to do the best in carrying out its duties as a disaster management institution founded by Muhammadiyah. Of the eight stages of disaster management, MDMC has carried out six stages, namely preparedness, mitigation, early warning, response, relief, and recovery.<sup>46</sup>

The MCCC is a special Covid-19 response team is a concrete representation of Muhammadiyah's role in dealing with this outbreak. The presence of MCCC is a manifestation of Muhammadiyah's efforts to help the government deal with the pandemic. As a special Covid-19 response team, MCCC has a program namely prevention, handling and educating the public regarding Covid-19. Apart from that, through MDMC and MCCC, Muhammadiyah received a good welcome from the President of Indonesia, Joko Widodo.

Furthermore, regarding the economic sector, Haedar suggested that it was necessary to capitalize the MSME program to make it more progressive. As a company that adopts the spirit of al-Maun, it also pays attention to people *mustadhafin*. So, through Laziz Mu, Muhammadiyah during the pandemic covid-19 attacked Indonesia to provide food aid to people in need in order to ease the economic burden on the lower middle class.

Then, in facing post-pandemic challenges, Muhammadiyah has implemented an era of digitalization to facilitate its role in carrying out an economic ideology that focuses on helping the community through its charitable efforts. Muhammadiyah is collaborating with the Zakat Infaq Sadaqah Institute (Laziz-MU) in developing digitalization for collecting zakat, infaq and shadaqah funds. The steps taken involve implementing the results of the conference, empowering Micro, Small and Medium Enterprises, and utilizing waqf to improve the welfare of its recipients.<sup>47</sup>

Muhammadiyah has made various efforts to deal with disasters *covid-19* and other disasters are a form of Muhammadiyah's concern for humanitarian affairs regardless of religion, social status, race or ethnicity. So, on Monday, February 5 2024, Muhammadiyah received an award *Zayed Award for Human Fraternity 2024* provided by the government of the United Arab Emirates.

As a form of gratitude, in his speech Haedar Nashir said that with this award Muhammadiyah would continue enthusiastic to work optimally in carrying out humanitarian roles at local, regional, national and international levels to create brotherhood, peace, kindness, tolerance, wisdom and progress for all people without discrimination.<sup>48</sup>

---

<sup>45</sup> Afandi, "Empat Peran Strategis Muhammadiyah bantu Pemerintah Lawan Pandemi," muhammadiyah.or.id, 2021, <https://muhammadiyah.or.id/2020/12/peran-strategis-muhammadiyah-bantu-pemerintah-lawan-pandemi/>.

<sup>46</sup> Ardi Alfaris et al., "Kontribusi Penanganan Bencana Covid-19 oleh Muhammadiyah Disaster Management Center di Indonesia," *Sang Pencerah; Jurnal Ilmiah Universitas Muhammadiyah Buton* 8, no. 1 (2022), <https://doi.org/https://doi.org/10.35326/pencerah.v8i1.1841>.

<sup>47</sup> Steven Owen Purnawan et al., "Peranan Muhammadiyah Melalui Amal Usaha LAZISMU Dalam Pengembangan Aspek Ekonomi Pasca Pandemi," *Jesya* 7, no. 1 (2024): 511–19, <https://doi.org/10.36778/jesya.v7i1.1407>.

<sup>48</sup> Adam, "Terima Penghargaan Zayed Award 2024, Muhammadiyah Terus Berkomitmen Jalankan Peran Kemanusiaan," *Suara Muhammadiyah*, 2024, <https://muhammadiyah.or.id/2024/02/terima-penghargaan-zayed-award-2024-muhammadiyah-terus-berkomitmen-jalankan-peran-kemanusiaan/>.

## 5. Conclusion

The emergence of al-Insyirah theology was a response to the Covid-19 pandemic which had a major impact on the social situation of society at that time. Theology in Muhammadiyah is not new, as evidenced by the existence of similar movements such as al-Maun and al-Asr theology which basically have the same spirit, namely the application of religious values at a concrete level.

Surah al-Insyirah which was revealed as a comforter to the Prophet at that time is also relevant when linked to severe suffering due to the pandemic. There are at least three points of content in surah al-Insyirah that can be used as a foundation in the movement of the Muhammadiyah organization. First, patience in facing tests, in the sense of not being passive but actually actively putting in all your efforts to find a solution. Second, optimistic attitude and high work ethic. Third, *tawakkal* and oriented towards the afterlife.

Then the practical implementation of al-Insyirah theology by Muhammadiyah was realized in several ways. In handling the pandemic, Muhammadiyah took strategic steps in the field of health, spiritual guidance and social economy. In the field of health, Muhammadiyah formed Muhammadiyah Covid-19 Command Center (MCCC), massive vaccination and provision of quarantine shelters and hospitals.

As for the religious realm, Muhammadiyah published guidelines and guidance on the procedures for worship and religious activities during the pandemic. In the economic-social sector, Muhammadiyah through the Amil Zakat Institution (LazisMu) continues to provide assistance to lower middle class people who affected and MSMEs to encourage economic empowerment by capitalizing businesses.

## References

- Aanardianto. "Energi Dua Ayat Terakhir Al Insyirah Menjadikan Muhammadiyah sebagai Gerakan yang Berkemajuan." muhammadiyah.or.id, 2023. <https://muhammadiyah.or.id/2022/12/energi-dua-ayat-terakhir-al-insyirah-menjadikan-muhammadiyah-sebagai-gerakan-yang-berkemajuan/>.
- Abdullah, Amin. *Dinamika Islam Kultural*. Yogyakarta: IRCiSoD, 2020.
- Adam. "Terima Penghargaan Zayed Award 2024, Muhammadiyah Terus Berkomitmen Jalankan Peran Kemanusiaan." Suara Muhammadiyah, 2024. <https://muhammadiyah.or.id/2024/02/terima-penghargaan-zayed-award-2024-muhammadiyah-terus-berkomitmen-jalankan-peran-kemanusiaan/>.
- Afandi. "Empat Peran Strategis Muhammadiyah bantu Pemerintah Lawan Pandemi." muhammadiyah.or.id, 2021. <https://muhammadiyah.or.id/2020/12/peran-strategis-muhammadiyah-bantu-pemerintah-lawan-pandemi/>.
- Al-Maraghi, Ahmad Mustafa. *Tafsir al-Maraghi Juz 30*,. Cairo: Mustafa al-Babi al-Halabi, 1974.
- Alfaris, Ardi, Riska Sarofah, Irwandi, Yusuf Fadli, dan Nurhakim. "Kontribusi Penanganan Bencana Covid-19 oleh Muhammadiyah Disaster Management Center di Indonesia." *Sang Pencerah; Jurnal Ilmiah Universitas Muhammadiyah Buton* 8, no. 1 (2022). <https://doi.org/https://doi.org/10.35326/pencerah.v8i1.1841>.

- Badruzaman, Abad. *Dari Teologi Menuju Aksi; Membela yang Lemah, Menggempur Kesenjangan*. Yogyakarta: Pustaka Pelajar, 2009.
- Baidhawiy, 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>.
- Basid, Abd, dan Abd Ghani. "Konsep Ketentruman Hidup Perspektif Quraish Shihab (Studi Surah Al-Insyirah dalam Tafsir Al-Misbah)." *Syariati: Jurnal Studi Al-Qur'an dan Hukum* 9, no. 1 (2023): 13–22. <https://doi.org/10.32699/syariati.v9i1.4561>.
- Chanel, Muhammadiyah. "Teologi al-Insyirah menjadikan Muhammadiyah sebagai gerakan yang Berkemajuan." Indonesia, 2023. <https://www.youtube.com/watch?v=v5TU4z35OS4>.
- World Health Organization. "Coronavirus disease (COVID-19)." Diakses 10 Maret 2024. [https://www.who.int/health-topics/coronavirus#tab=tab\\_1](https://www.who.int/health-topics/coronavirus#tab=tab_1).
- Dimasyqi, Imaduddin Abu Fida' Isma'il bin Katsir al-Quraisyi ad-. *Tafsir al-Qur'an al-'Adhim vol. 8*. Cairo: Dar Ibn al-Jauzi, 2008.
- . *Tafsir al-Qur'an al-'Adzim*. Diedit oleh Sami bin Muhammad As Salamah. 2 ed. Riyadh: Dar Thayyibah, 1999.
- Feriawan, Fahrul Ulum. "Nilai Pendidikan Mandiri dalam Surah al-Insyirah." Universitas Islam Negeri Sumatera Utara, 2021.
- Fuady, Ahmad. "Amal Muhammadiyah dan Teologi al-Insyirah." *jurnaba.co*, 2022. <https://jurnaba.co/amal-muhammadiyah-dan-teologi-al-insyirah/>.
- Grimley, Naomi, Jack Cornish, dan Nassos Stylianou. "Covid: Jumlah kematian tak langsung, Indonesia tertinggi ketiga, di bawah India dan Rusia, menurut WHO." BBC News, 2022. <https://www.bbc.com/indonesia/dunia-61338083>.
- Gunawan, Andri. "Teologi Surat al-Maun 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>.
- Hadiwardoyo, Wibowo. "Kerugian Ekonomi Nasional Akibat Pandemi Covid-19." *Baskara: Journal of Business and Entrepreneurship* 2, no. 2 (2020): 83–92. <https://doi.org/10.24853/baskara.2.2.83-92>.
- Hidayah, Nurul, dan Suwandi. "Implementasi Konsep Tauhid Sosial M. Amien Rais Di SMA Internasional Budi Mulia Dua Yogyakarta." *Jurnal Pendidikan Agama Islam UIN Sunan Kalijaga* 12, no. 1 (2015).
- Ihyaau as-Sunnah. "Teologi Al-Insyirah." Indonesia, 2022. <https://www.youtube.com/watch?v=mHsNSNWwccY>.
- Ilham. "Tiga Peran Strategis Muhammadiyah Dalam Penanganan Pandemi Covid-19." *muhammadiyah.or.id*, 2022. <https://muhammadiyah.or.id/2021/12/tiga-peran-strategis-muhammadiyah-dalam-penanganan-pandemi-covid-19/>.
- KRH. Hadjid. *Pelajaran Kiai Ahmad Dahlan; 7 Falsafah & 17 Kelompok ayat al-Qur'an*. Diedit oleh Budi Setiawan dan Arief Budiman. 3 ed. Yogyakarta: Suara Muhammadiyah, 2021.
- Labib, Muhammad Alfreda Daib Insan. "Implementation of al- Mā' ūn Theology in the concept of educational equality in Indonesia ( Study of Ahmad Dahlan ' s Thoughts in the Social Aspects of Education )." In *International Conference on Religion, Science, and Education*, 19–26. Yogyakarta: Faculty of Education Sunan Kalijaga State Islamic University, 2024.
- Mahalli, A. Mudjab. *Asbabun Nuzul studi pendalaman Al-Qur'an*. Jakarta: Raja Grafindo Persada, 2002.

- Mukhtar, Umar. "Haedar: Teologi Al Insyirah Patut Dirujuk Hadapi Pandemi." *khazanah.republika.co.id*, 2021. <https://khazanah.republika.co.id/berita/qywfff320/haedar-teologi-al-insyirah-patut-dirujuk-hadapi-pandemi>.
- Nashir, Haedar. "Teologi Al-Insyirah dan Optimisme Menggerakkan Muhammadiyah (1)." *suara Muhammadiyah*, 2023. <https://web.suaramuhammadiyah.id/2023/02/11/teologi-al-insyirah-dan-optimisme-menggerakkan-muhammadiyah-1/>.
- . "Teologi Al-Insyirah dan Optimisme Menggerakkan Muhammadiyah (2)." *Suara Muhammadiyah*, 2023. <https://web.suaramuhammadiyah.id/2023/03/10/teologi-al-insyirah-dan-optimisme-menggerakkan-muhammadiyah-2/>.
- Pulungan, Husniah Ramadhani. "Memaknai Putus Asa Dalam Paradigma Henti." *FITRAH: Jurnal Kajian Ilmu-ilmu Keislaman* 3, no. 1 (2017): 57. <https://doi.org/10.24952/fitrah.v3i1.630>.
- Purnawan, Steven Owen, Muhammad Rizky, Sintha Wahyu Arista, Siti Masyita, dan Sri Rahayu Murdaningsih. "Peranan Muhammadiyah Melalui Amal Usaha LAZISMU Dalam Pengembangan Aspek Ekonomi Pasca Pandemi." *Jesya* 7, no. 1 (2024): 511–19. <https://doi.org/10.36778/jesya.v7i1.1407>.
- Purwanto, Sugeng. "Teologi Al Insyirah, Ini Penjelasan Ajaran Baru Muhammadiyah." *pwmu.co*, 2021. <https://pwmu.co/217865/11/27/teologi-al-insyirah-ini-penjelasan-ajaran-baru-muhammadiyah/>.
- Quraisy Shihab. *Tafsir al- Mishbah*. Jakarta: Lentera Hati, n.d.
- Ridwan, MK. "Tradisi Kritik Tafsir: Diskursus Kritisisme Penafsiran dalam Wacana Qur'anic Studies." *Jurnal Theologia* 28, no. 1 (2017): 55–74. <https://doi.org/10.21580/teo.2017.28.1.1418>.
- Sahal, Uswah. "Pesan Ketua Pimpinan Pusat Muhammadiyah Soal Perwujudan Teologi Al-Insyirah." *Universitas Muhammadiyah Surabaya News*, 2022. <https://www.um-surabaya.ac.id/news/ini-pesan-ketua-pp-muhammadiyah-soal-perwujudan-teologi-insyiroh-pada-kajian-ramadhan-di-um-surabaya>.
- Susilo, Hendro. "Teologi Al-Insyiroh: Prinsip Etos Kerja dan Inspirasinya dalam Pendidikan." *ibtimes.id*, 2021. <https://ibtimes.id/teologi-al-insyiroh-prinsip-etos-kerja-dan-inspirasinya-dalam-pendidikan/>.

