

***Jum'at Berkah* and the Tradition of Islamic Philanthropy: Anthropolinguistic Study of *Sego Jum'at* at the Jogokariyan Mosque, Yogyakarta**

Mahmudah,^{1*} Ibi Satibi,² Hisyam Zaini,³ Andi Holilulloh³

¹Department of Arabic Language Education, Faculty of Tarbiyah and Teacher Training, Sunan Kalijaga State Islamic University Yogyakarta, Indonesia; ²Department Sharia Accounting, Faculty of Islamic Economics and Business, Sunan Kalijaga State Islamic University Yogyakarta, Indonesia; ³Department of Arabic Literatures, Faculty of Adab and Cultural Sciences, Sunan Kalijaga State Islamic University Yogyakarta, Indonesia.

Abstract: Religious language has become part of social life. Apart from functioning as an expression of religious devotion, religious language also contains the meaning of internalizing religious virtue, which has implications for social piety. This research aims to describe the *Jum'at Berkah* tradition at the Jogokariyan Mosque in Yogyakarta. This socioreligious tradition has strong roots in the doctrine of philanthropy and takes advantage of the momentum of Friday as a day that is believed to contain many blessings. Methodologically, this research utilizes qualitative research procedures and data collection through observation and interviews. By utilizing an anthropolinguistic perspective, this research finds several conclusions. First, the *Jum'at Berkah* tradition carried out at the Jogokariyan Mosque in Yogyakarta, is a cultural phenomenon of Muslim society closely related to the muscular and implicative elements of the Islamic language. Environmental, social, and religious understanding factors contribute to implementing *Jum'at Berkah* through *Sego Jum'at*. The use of the term *Jum'at Berkah* in giving charities is based on people's religious understanding. It explains that Friday is *sayyidul ayyam*, a good day, and distinguishes it from other days. Second, *Jum'at Berkah* has a religious impact with a socio-economic dimension, specifically increasing people's awareness of sharing, strengthening brotherhood ties with fellow humans, and competing to do kindness.

Keywords: *jum'at berkah*, alms, anthropolinguistics, philanthropy, *sego jum'at*

Citation (APA):

Mahmudah, Satibi, I., Zaini, H., & Kholilulloh, A. (2024). *Jum'at Berkah* and the Tradition of Islamic Philanthropy: Anthropolinguistic Study of *Sego Jum'at* at the Jogokariyan Mosque, Yogyakarta. *Ibda': Jurnal Kajian Islam dan Budaya*, 22(2), 257-274. <https://doi.org/10.24090/ibda.v22i2.12220>

Submitted: August 23, 2024

Accepted: September 5, 2024

Published: October 1, 2024

Copyright © 2024 Authors

Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License.



*Corresponding Author: Mahmudah (mahmudah@uin-suka.ac.id), Department of Arabic Language Education, Faculty of Tarbiyah and Teacher Training, Sunan Kalijaga State Islamic University Yogyakarta, Indonesia. Jl. Laksda Adisucipto, Papringan, Catur Tunggal, Kec. Depok, Kabupaten Sleman Daerah Istimewa Yogyakarta 55281, Indonesia.

A. Introduction

In the last two decades, the study of Islamic philanthropy has received attention among scholars of Islamic studies and social sciences. Their attention has offered a new paradigm in approaching the phenomenon of generosity in Islam (Latief, 2013). Islamic social activities practiced by Indonesian people, such as charity, donations, tithes, endowments, cooperation, community service, and volunteering, are booming as social phenomena.

These social activities have become part of Indonesian Muslim characteristics, but most of the study only analyzes the phenomenon in a normative dimension. Researchers tend to place this phenomenon as an object of study for Islamic law based on classical jurisprudence. Even though it received attention from the ulama (religious leader), their responsive attitude was more discursive regarding the scope of the status and implications of Islamic law. Philanthropic activities, which have become part of society's cultural agenda, are only noticed as part of Islamic worship practices. When Muslim communities practice it, extraordinary happiness is expressed through concern, attention, and love between people (Kasdi, 2016).

This simultaneous attitude certainly does not only encourage the practice of Islamic teachings but also as a form of empathy and sympathy for humanity (Shaukat et al., 2021). One interesting social charity phenomenon is the *Jum'at Berkah* tradition. This charity movement is a pioneer for a local charity. This movement first appeared in Yogyakarta, and in a short time, similar movements spread throughout the country. *Jum'at Berkah* is called an Islamic social tradition because it has been practiced for a long time and has, for many years, become a powerful part of Muslim culture. *Jum'at Berkah* is fragmented, which makes the mosque the primary locus.

In its development, *Jum'at Berkah* has also been received by many social groups with full hopes for good luck in life; from the mosque as its primary locus, it has increasingly spread to various city streets and even to shophouses and shops, which are increasingly familiar with practicing this dimension of Islamic generosity (Syamsu et al., 2021). Likewise, from the perspective of the perpetrators, *Jum'at Berkah* is no longer dominated by groups who are close to mosques. However, Muslim communities with various professions also have their interest in social care by taking advantage of the momentum of Friday.

There are still relatively few studies on philanthropy that pay attention to *Jum'at Berkah*. Even so, several researchers place *Jum'at Berkah* as the object of their study. They include Rosnaini Daga & Karta Negara Salam (2022), Nindiya Norianda et al.

(2021), Feby Ayu Rusmayanti (2022), Rini Kumari et al. (2023), Fredy Torang Widiyanto Munthe (2022), and Bahari & AK (2021). In general, their articles published in various journals have three orientations. First, *Jum'at bekah* is present in the community through sharing packaged/boxed rice and snacks as an expression of love and concern for others. The main message of this community-based philanthropy practice is that it is a form of practicing Islamic values, social aspects, and traditional aspects.

Second, from an anthropological perspective, the practices of *Jum'at Berkah* are functional and implicative. *Jum'at Berkah* has a social function: expressing concern for low-income people by sharing. The implication lies in strengthening religious practices in society. Third, the *Jum'at bekah* mobilization, which received a positive response, underwent a process of institutionalization in its development in various patterns and forms. Regarding the perpetrators, *Jum'at bekah* has experienced a shift from being an individual call and awareness to moving communal; *Jum'at Berkah* has become an inspiration for the emergence of many communities that care about others.

This institutionalization process is also experiencing development in the form of the emergence of a management system that supports the effectiveness of this *Jum'at Berkah*. Even though it has similarities in appreciating *Jum'at Berkah*, this article differs from previous researchers who paid attention to the practice of *Jum'at Berkah*. The difference lies in the scientific perspective used in this article, specifically anthropolinguistics. This article uses the anthropolinguistic perspective as an analytical tool to examine the *Jum'at Berkah* phenomenon.

The urgency of this perspective lies in its basic assumption that Islamic religious languages have adapted to the traditions developing in society and become an ethos that mutually reinforces Islamic values and cultural values based on tradition. This article also provides an appreciation of the meaning of Islamic values, which are developing from normativity to being intertwined with historicity, facilitated by aspects of culture and tradition. *Jum'at Berkah* thus becomes an important factor in the encounter between Islamic values and traditions of society.

For this reason, this article finds urgency in answering two problem formulations. First, why has *Jum'at Berkah* become a part of Yogyakarta's social and religious anthropological phenomenon of Muslim society? How does an anthropolinguistic perspective help provide an answer to the positive development of *Jum'at Berkah* among Muslim communities in Yogyakarta?

These two questions are considered relevant for two reasons. First, the practice of Islamic doctrine and teachings always operates dynamically in society. Even the contemporary portrait of Muslim society in Central Yogyakarta shows a high level of religious expression and attitudes that tend to be symbolic-formalist while still having a substantive Islamic basis. Second, *Jum'at Berkah*, as expressed by the Yogyakarta Muslim community, is one of the contemporary portraits of the Muslim community implementing its religious law and, at the same time, combining it with elements of culture and tradition that are developing in society. In several cases, implementing *Jum'at Berkah* has received modern management based on local wisdom.

B. Methods

Methodologically, this article uses qualitative research procedures and methods. Data related to the *Jum'at Berkah* phenomenon was obtained through interviews and observations (Sugiyono, 2017). After congregational Friday prayers, interviews were conducted with some *Jum'at Berkah* participants and mosque taker administrators. This interview helps find the attitudes and expressions of Muslims towards the practice of *Jum'at Berkah* at the Jogokariyan Mosque in Yogyakarta. Research data was also obtained through observation during the *Jum'at Berkah* process. This research uses an anthropolinguistic approach (Gea, 2021). This approach is used to observe *Jum'at Berkah* at this mosque during the ten *Jum'at Berkah*. On the one hand, implementing *Jum'at Berkah* has received support as a popular religious tradition. On the other hand, the naming of the implementation of *Jum'at Berkah* is strengthened by Arabic and Islamic linguistic aspects.

C. Results and Discussion

***Jum'at Berkah* as a Practical Interpretation of Islamic Philanthropy**

The term philanthropy has experienced significant development in the academic realm in Indonesia, especially in the last two decades. The term philanthropy is synonymous with generosity and has been practiced by Muslim communities for a long time in line with the early period of Islamization in Indonesia. Almsgiving and obligatory charity are Islamic teachings that historically offer an alternative concept to Hindu society's caste system and provide encouragement to the poor (Fauzia, 2016). Contemporary philanthropy is interpreted more flexibly and diversely in society. Islamic philanthropy has also been adopted and articulated in various forms of social and economic expression, both individual and collective.

Religious doctrines in Islamic teachings regarding the obligation to give obligatory charity and provide aid and assistance to the poor by giving away some of the assets rich people own have inspired some social groups to institutionalize this philanthropic activity (Latief, 2013).

The practice of *Jum'at Berkah*, which is currently widespread among Muslim communities in Indonesia, is also a practical interpretation of Islamic philanthropy. It contains giving traditions and generosity practices that express religious devotion, symbols of social solidarity, social cohesion, and altruism. In fact, in some cases, as Hilman Latief observes, even though he does not mention the *Jum'at Berkah* tradition, the practice of philanthropy itself can be a way to create patron-client relationships, reciprocal interactions, and also an expression of pride, power, and dominance (Latief, 2013).

Thus, the study of the *Jum'at Berkah* practice within the philanthropy framework always goes hand in hand with the pace of development of society itself, both in terms of the structure of society and developing cultural traditions. Apart from expressing an individual's faith, *Jum'at Berkah's* portrait has recently become an institutionalized movement and is even supported by a proper management system. The linguistic aspect of *Jum'at Berkah*, adapted from the popular language in the Islamic religion, also stimulates a person's attitudes and actions to carry out commendable activities from a religious and social perspective.

Jum'at Berkah: Portrait from the Jogokariyan Mosque, Yogyakarta

Mosques are often referred to as the primary locus of the practice of *Jum'at Berkah* (Cucu & Rahmi, 2021). The reason is simple: the mosque is the place for Friday prayers, and the distribution of rice boxes/package rice and snacks is done after Friday prayers. Unsurprisingly, the beginning of the implementation of *Jum'at Berkah* is closely related to the aftermath of Friday prayers. This term denotes the practice of Friday prayers. Moreover, the mosque is a locus that is very synonymous with Friday. However, *Jum'at Berkah* is currently experiencing a shift in locus. *Jum'at Berkah* is located in mosques and has been practiced by many groups in educational institutions, shops, and shopping centers. These socioreligious phenomena show a wave of high religious awareness and behavior. Generosity and social solidarity are intertwined in this activity, which is full of horizontal worship.

In the Muslim community in Yogyakarta, *Jum'at Berkah* has become part of the final session after Friday prayers at the mosque. They usually take boxed rice or packaged rice, snacks, and drinking water at the place provided by the taker. A

moment later, most of them immediately enjoyed the *Jum'at Berkah* menu as part of the lunch menu in the mosque foyer. The people who enjoy *Jum'at Berkah* transcend social class boundaries. They become part of the team, enjoying simple side dishes—small portions of rice, vegetables, and simple portions of eggs or meat. Eating a menu like this in an atmosphere of togetherness brings pleasure. All social levels and ages participate in *Jum'at Berkah*, which harmonizes and rejuvenates the social worship dimension of the Muslim community.

These scenes are commonplace in various corners of mosques in Yogyakarta. *Jum'at Berkah* in several mosques has an identical pattern: capturing Friday's momentum and facilitating it with free meals for lunch for mosque congregations after Friday prayers.

The Jogokariyan mosque, known for its many visits from pilgrims from outside the city, has a creative strategy for organizing the momentum of *Jum'at Berkah*. As reported on its social media page (06/04/2017), this mosque uses a unique term called "*Sego Jum'at*." *Sego*, which means rice, represents that this mosque facilitates *Jum'at Berkah* by providing rice accompanied by other menus, such as spicy vermicelli plus rolled omelets and fresh guava drinks and bread. *Sego Jum'at* was routinely provided with between 300 and 400 packages. To provide 340 packs of rice, the mosque taker allocated Rp. 1,050,000 came from the infaq and sadaqah funds of the mosque congregation through the mosque's charity box.

The *Jum'at Berkah* at Jogokariyan mosque became even more enjoyable in the following four years. *Sego Jum'at* is present among mosque congregations no longer with packaged rice but with a box design (FB, 13/03/2020). The number of rice portions has also increased. At least 800 portions of lunch boxes are always provided every Friday. Although the mosque taker provides *Sego Jum'at* rice boxes, the mosque taker also welcomes participation from the congregation and other members of the public who are willing to bring packaged rice directly to the location before Friday prayers begin. The mosque administrator also opened a special donation for *the Sego Jum'at* program, which can be transferred to the bank account number provided to open up a space for congregational religious awareness in participating in this *Jum'at Berkah*. This program is spread in the social media pages. They are filled with narratives full of religious motivation. In one of these spaces, a narrative quote full of motivation can be seen below.

"One of the rewards with excellent value is encouraging people to worship. #inspiration. *Sego Jum'at* donations from the congregation return to the congregation. Who wants to come? The food and drink you give as a charity will become part of your body; if experts in worship own these bodies, then

blessings will flow to you every time worship is done by those bodies." (FB Masjid Jogokariyan Yogyakarta, 13/03/2020).

On the occasion of visiting to observe the *Jum'at Berkah* activities at the Jogokariyan Mosque (Jum'at, 19/05/2023), *Sego Jum'at* has been neatly arranged on the tables that have been provided. Some tables are at the back of the mosque, and some are on the right and left edges. The position of the table, which provides a Friday aspect, is intended to make it easier for the congregation to access it after finishing Friday prayers. A considerable number of congregants attended Friday prayers. By the thousands, mosque worshipers filled the main hall, and the foyer and main road were used as rows of prayer congregations. The number was so large that the main road to the mosque's north was temporarily closed during Friday prayers. Unsurprisingly, "*Sego Jum'at*" is available in over a thousand boxes.

The management of *Jum'at Berkah* at the mosque is based on modern management and also involves traders around the mosque. They are involved in procuring rice and menus. The mosque taker allocated a budget to procure *Sego Jum'at* to traders. This step was taken as a form of mutually beneficial cooperation between mosques, the community, and micro-business actors. Donations and charity funds specifically for *Sego Jum'at* are managed sufficiently every week and then allocated to business people around the mosque. The main requirement for business actors to be part of *Sego Jum'at* is that they are members of the congregation who are active in activities at the Jogokariyan mosque, and business actors who live around the mosque are prioritized as an excerpt from an interview with one of the mosque's administrators below.

"We always serve the needs and necessities of the congregation at this mosque. The task of the mosque taker is not just to say, "Enliven the mosque." However, we always exchange ideas and consult with other administrators to develop new strategies and methods to comfort the congregation. This *Jum'at Berkah* is one of the moments we can enjoy together, from the congregation and back to the congregation. We prepare infaq and alms funds for *Sego Jum'at* next week to buy rice and vegetables from business actors who are also members of this mosque. It is like circulation; previously, a matter of worship in the mosque became social and economic. The administrator only facilitates the circulation of suitable activities that can run and be enjoyed by all congregants from various circles" (Interview with Mr. Ahmad, one of the takmirs of the Jogokariyan mosque).

The involvement of business actors in *Jum'at Berkah* received a positive response from many groups, especially among traders who are partners of the Jogokariyan Mosque. Apart from being active mosque members for a long time, they

can buy their merchandise from the mosque. This opportunity has an economic impact in the form of more income for them. In an interview session with researchers, Mrs. Maryam, a food trader, expressed her joy.

"For a food trader like me, the presence of *Jum'at Berkah* is a blessing. I participated in *Sego Jum'at*, where rice and side dishes are usually sold to the public, especially on Fridays, bought by the mosque. I feel happy that many mosque congregations eat the rice I cook. It is truly a blessing for everyone. I am indeed grateful for the profits from selling this rice" (Interview with Mrs. Maryam, Friday, May 19, 2023).

The positive response from the business actors above shows that Friday's arrival is eagerly awaited. In line with business actors, Friday prayer congregations also have positive perceptions. Even though their primary motivation was to attend the Jogokariyan Mosque to carry out Friday prayers, the nuances on the faces of most of the congregation radiated happiness. Even though it was quite a hot day, the congregation neatly took part and queued to take the *Sego Jum'at* provided at the tables. Afterward, they ate together in the mosque verandas while engaging in light conversation.

It is not uncommon for them not to know each other before. Most of the Friday prayer congregations come from outside Jogokariyan, and many of them are tourists in Yogyakarta. They made the Jogokariyan mosque the purpose of their visit. From this angle, the Jogokariyan mosque offers an attractive, comfortable, memorable, and religious destination. Researchers had the opportunity to meet one of the tourists from Bandung, West Java. His name was Mr. Kusuma, and he expressed his joy at visiting the Jogokariyan mosque and getting a *Sego Jum'at*.

"Thank God; finally, I can be here (Jogokariyan Mosque). Previously, I only heard and watched the news on social media about this mosque. Moreover, this Friday, I can also pray in congregation at this mosque. It is enjoyable and comfortable to pray here. The congregation is friendly and polite. Eating a free *Sego Jum'at* lunch together adds to this feeling of pride. I will have this experience in my village. So, Friday becomes even more special and a blessing for many people" (Interview with Mr. Kusuma, Wisatawam from Bandung, Friday, 19/05/2023).

***Jum'at Berkah* and *Sego Jum'at* Traditions: Anthropolinguistic Phenomenon**

Anthropolinguistics is concerned with linguistic aspects that live in society. According to Felta Lafamane, anthropolinguistic studies have at least three relationships (Lafamane, 2018). *First*, the relationship between one language and

one culture is in question. *Jum'at Berkah*, expressed by the distribution of *Sego Jum'at* at the Jogokariyan mosque, offers a tradition and culture of philanthropy in the Muslim community. *Jum'at Berkah* and *Sego Jum'at* are a tradition and cultural force for mutual charity, sharing, and mutual strengthening of social solidarity. According to anthropolinguistics, this power refers to *Jum'at Berkah's* and *Sego Jum'at's* linguistic elements. *Second*, the relationship between language and culture in general. Using the terms *Jumat Berkah* and *Sego Jum'at* just for various traditions and giving charity has meaning and indicates a particular culture. There is a strong impression of Indosianization of Arabic in the words "Jum'at" and "Berkah," as well as Javanization of the word "Sego." This language code-switching process contains the most profound messages and meanings related to Friday's glory, blessings' added value, and the materialization of rice represented by the word *Sego*. *Third*, the relationship between linguistics as a language science and anthropology as a cultural science. *Jumat Berkah* and *Sego Jum'at* are objects of linguistic and cultural study.

In his theoretical explanation, Robert Sibarani offers parameters for anthropolinguistic studies. He states that anthropolinguistics studies meet at least three parameters (Sibarani, 2015). *First* is connectedness (interconnection). The meaning of connectedness is the relationship between the structure of language or text and the context. The terms *Jum'at Berkah* and *Sego Jum'at* relate to the situational, cultural, social, and ideological context. *Second*, value (valuability). The value of *Jum'at Berkah* and *Sego Jum'at* has meaning or function, values or norms, and aspects of local wisdom. *Third*, sustainability. *Jum'at Berkah* and *Sego Jum'at* experienced sustainability and even received a positive response and perception among the Islamic community. The cultural inheritance of *Jum'at Berkah* and *Sego Jum'at* can be seen by maintaining and developing this tradition from generation to generation.

As an implication, language studies in this context are carried out to understand language in a cultural context. Meanwhile, cultural studies are carried out to understand the ins and outs of culture from language studies. The linguistic and cultural elements in *Jum'at Berkah* and *Sego Jum'at* are intertwined and form a culture that the Javanese people easily understand. In it, there is a language code transition that starts from Arabic and is then absorbed into a language that Javanese speakers understand. Even more unique, Javanese speakers use the term *Sego Jum'at* more closely. It is because the word "Sego" comes from Javanese. The speaking community quickly understood the message of "Sego," namely Friday rice/food, which contains the value of blessing.

***Jum'at Berkah*: Arabic Words and Religious Terms that have become Indonesian**

Jum'at Berkah has become an anthropological religious term. The term *Jum'at Berkah* contains two words originating from Arabic: Friday and Blessing. Friday is the first linguistic aspect of concern in *Jum'at Berkah* and *Sego Jum'at*. This word indicates one of the names of days in Indonesian and Javanese. This word comes from Arabic. The word "Jum'at" received religious legitimacy. Apart from being mentioned as one of the letters in the Qur'an, the word Jum'at (Friday) also received reinforcement of its glory in the hadiths of the Prophet Muhammad SAW. It is not surprising that the meaning of Friday is dominated by religious understanding.

Many literatures say that Friday is a great day. His greatness has decorated the Islamic religion and differentiated it from the people of previous prophets. In Islam, the word Friday is taken from the Arabic "Al-Jumu'ah". This word is the name of the 105th letter in the Qur'an. According to Quraish Shihab, the word Jumu'ah refers to the sixth of the seven known days. The word *jumu'ah* is also known as a particular prayer occupying the place of the Zhuhur prayer on that day. Surah al-Jumu'ah refers to this prayer according to the context of the 9th verse (Shihab, 2021).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ
ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

Meaning: "O you who believe! If you have been called to pray on Friday, immediately remember Allah and leave buying and selling. That would be better for you if you knew." (Q.S. Al-Jumu'ah [62]: 9.

The word Jumu'ah in the verse above means Friday. The word Jumu'ah is emphasized again by its position, which is one unit with the word "yaum," which means day. The unity of the meaning of Friday is to explain the call to perform prayers on Friday. Based on Arabic grammatical knowledge, Jumu'ah above is read as "jer" or "kasrah" as mudhaf flash. The word "yaum" is also read "jer" or "kasrah" because it is influenced by 'amil, in the form of the letter "jer," namely "min." According to Andi Holilullah, the Arabic grammatical procedures, and workings of the word "yaumil jum'at" refer to the 'amil theory developed by Imam Sibawaih (Holilulloh, 2020).

Quoting the opinions of many scholars, such as Ibn Asyur and Thabathaba'i, Quraish Shihab stated that the central theme of Surah al-Jumu'ah is a warning about the importance of Friday prayers and the need to leave all activities when the time has come. Meanwhile, according to Sayyid Qutub, *Surah al-Jumu'ah* intended to

instill the hearts and minds of the Islamic community in Medina to carry out the mandate of the Islamic faith. The Islamic community is truly grateful for the sending of the Prophet Muhammad. Al-Biqai said that the meaning of *Surah al-Jumu'ah* is the obligation to gather and the obligation to appear in a hurry and leave behind everything other than because of the scattering when the Prophet Muhammad SAW preached, even though he was sent to purify them. They were ordered to unite with him in the struggle and all joy and sorrow (Shihab, 2021).

The greatness of the word *al-Jumu'ah* to designate the name of the 7th day and the performance of Friday prayers is also strengthened through the hadith of the Prophet Muhammad SAW. The predicate attached to Friday in this hadith is *sayyidul ayyam*, which means Friday is the king of days, as in the hadith narrated by Sa'ad bin Ubadah (Asy-Syuyuti, 1986).

سَيِّدُ الْأَيَّامِ عِنْدَ اللَّهِ يَوْمُ الْجُمُعَةِ وَهُوَ أَعْظَمُ مِنْ يَوْمِ النَّحْرِ وَيَوْمِ الْفِطْرِ وَفِيهِ خَمْسٌ
حَصَالٍ فِيهِ خَلَقَ اللَّهُ آدَمَ وَفِيهِ أُهْبِطَ مِنَ الْجَنَّةِ إِلَى الْأَرْضِ وَفِيهِ تُؤَيَّبُ وَفِيهِ سَاعَةٌ
لَا يَسْأَلُ الْعَبْدُ فِيهَا اللَّهَ شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ مَا لَمْ يَسْأَلْ إِثْمًا أَوْ قَطِيعَةً رَحِمَ وَفِيهِ
تَقُومُ السَّاعَةُ وَمَا مِنْ مَلِكٍ مُقَرَّبٍ وَلَا سَمَاءٍ وَلَا أَرْضٍ وَلَا رِيحٍ وَلَا جَبَلٍ وَلَا حَجْرٍ
إِلَّا وَهُوَ مُشْفِقٌ مِنْ يَوْمِ الْجُمُعَةِ

Meaning: "The king of days in the sight of Allah is Friday. It is greater than the feast of sacrifice and the feast of Fitri. On Friday, there are five virtues. On Friday, Allah created the Prophet Adam and brought him out of heaven and to earth. On Friday, the Prophet also Adam died. On Friday, there was a time when no servant asked for anything unless Allah granted his request, as long as he did not ask for sin or break the ties of friendship. The Day of Judgment also occurred on Friday. Allah, the sky, the earth, the wind, the mountains, and the rocks, unless he fears the world's end will happen on Friday."

The glory of Friday, because there is an obligation to carry out Friday prayers, was accepted by the Prophet. The Prophet advised on how to honor Friday with various activities. He recommends reading more prayers, wearing white clothes of the best and newest quality, cleansing the body by shaving pubic hair, plucking armpit hair, trimming mustaches, cutting nails and beeswax, and eliminating body odor. Some of these things are Sunnah because they follow the Sunnah of the Prophet. The Prophet's recommendation regarding special activities on Friday leads to the understanding that to purify oneself to perform Friday prayers, one must first cleanse one's body.

Friday has finally become the most special day among Muslims. His presence is eagerly awaited to gain glory and blessings. Living Friday among Muslims is unsurprisingly expressed by increasing religious activities through worship. Several activities have become a tradition for traditional Muslims in Indonesia to fill the glory of Friday, specifically the reading of the Yasin and tahlil letters (this activity is well received and highly appreciated in Javanese culture as yasinan and tahlilan activities), the reading of the debate prayers, Barzani, simtut durar and other shalawat (appreciation of this activity by calling it "shalawat"), grave visits, prayers for people who have died, and other activities.

It includes Muslims who appreciate holding Friday prayers by calling it a "Friday" activity. This word was absorbed into Javanese, which originates from Arabic. This absorption of Arabic is based on its religious ethos and the practical implications of "living Friday" among the Javanese Muslim community. Referring to Hisyam Zaini's theorization of forming new meanings by association (Zaini, 2010). Friday has a new meaning related to the original meaning, specifically Friday prayers. Likewise, the word "Blessing" in the term *Jum'at Berkah* reflects a new meaning regarding the phenomenon of Islamic philanthropy by distributing rice and side dishes at the moment after the Friday prayer. This meaning is related to the implications of this phenomenon for the perpetrator who obtains blessings. Blessing value can refer to material value or spiritual value.

From this angle, it can be understood that implementing *Jum'at Berkah* and *Sego Jum'at* at the Jogokariyan Mosque received a warm welcome from Muslims. The glory of Friday lies not only in holding Friday prayers and the sunnah activities that accompany them in privacy but also in the glory of Friday that all Muslims feel and enjoy. The distinguishing tone is that the Jogokariyan mosque wants to present the glory of Friday with Islamic teachings about sharing with others and working together to provide help. The management of the Jogokariyan Mosque orients the aspect of social worship to fill the glory of Friday.

***Berkah*: Spirituality, Social Order, and Expansion of Meaning in Indonesian**

The word "Jum'at" is the main attraction in holding *Sego Jum'at* at the Jogokariyan Mosque. The name for this charitable activity after Friday prayers also uses "*Jum'at Berkah*." Therefore, blessing has an important position. It is the general orientation and the primary goal of organizing *Sego Jum'at*. Rice served with simple side dishes is expected to have a broader impact on blessings.

For the Javanese, the concept of blessing has been held and maintained for generations. They express it in simple language with "Ngalap Berkah." This term shows a strong desire to obtain many good things. It is not surprising that the word "Berkah" is considered familiar to the Islamic community in Indonesia. Therefore, it is natural for many people to ask where the word "Berkah" comes from. What meaning is there in the concept of blessing? What are the benefits of blessing or "Ngalap Berkah"? The appearance of the word "Berkah" in *Jum'at Berkah* further confirms the existence of a spiritual ethos in the form of goodness obtained for the parties involved in this activity. The word "Berkah" is already widely known among Javanese people. This word is perceived from the initial word, which comes from Arabic, "Al-Barakah or Barakah." The word Al-Barakah itself means delicious (Warson, 1984). According to the Big Indonesian Dictionary, a blessing is "a gift from God that brings goodness to human life" (Penyusun, 2008). According to the term, blessing (barakah) means *ziyadatul khair*, namely "increasing goodness" (M. Abdul Mujieb dkk., 2009).

The scholars also explain the meaning of blessings as everything plentiful and abundant, including material and spiritual blessings, such as security, tranquility, health, wealth, children, and age. This understanding of blessings is identical to the opinion of the ulama (religious leader) that blessings are *ziyadatul Khair* or increasing goodness. In simple terms, a blessing means something that is accomplished, and it is believed that if it produces goodness, it is considered a blessing. If you get something bad, the antonym means it is not a blessing (Al-Maliki, n.d.).

The general meaning of blessing can also be found in the Qur'an. Q.S. Al-A'raf [7]: 96 explains that blessing means goodness, safety, and prosperity.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

Meaning: "If the people of those countries had faith and were pious, We would have bestowed blessings on them from heaven and earth." (Q.S. Al-A'raf [7]: 96).

Traditional Muslim communities in Indonesia have responded positively to the various meanings of the word blessing. Especially in Javanese society, the word blessing is pronounced: "Berkat." This word denotes food donations, which are usually only served or distributed after the completion of prayers in *tahlil*, *Selamatan*, or *Kenduren*, either to be eaten on the spot or taken home. Spiritually,

donations are given after being "blessed" with prayer. Food blessed by prayer is then called a "Berkat."

The "Berkat" obtained at the final session of *tahlil* and prayer also has theological legitimacy. "Berkat" comes from Arabic, "barakatun". The plural form is "barakaatun," which means goodness that continues to increase. The naming is based on the words of the Prophet Muhammad SAW. (Al-Albani, 1998).

فاجتمعوا على طعامكم, واذكروا اسم الله, يبارك لكم فيه.

Meaning: "So gather at your banquet, and say Allah's name when you want to eat; Allah will surely bless you with the food." (HR. Imam Ahmad, Abu Dawud, Ibnu Majah, Ibnu Hibban, and Al-Hakim).

In the context of holding *Jum'at Berkah* in mosques, blessings are the prerogative of Allah SWT. The *Sego Jum'at* distributed at the Jogokariyan mosque contains the value of blessings in the form of the blessings of Allah SWT. Given to the congregation. God willing, you will get the pleasures and blessings of *Sego Jum'at*, whether in the form of knowledge, material, or spiritual.

D. Conclusion

An anthropolinguistic study of *Jum'at Berkah* and *Sego Jum'at* in the Islamic philanthropic tradition confirms that Arabic has contributed to Islamic traditions and culture in Indonesia. Islamic ethos and values work transformatively through Islamic textuality in Arabic. The connectedness, value, and sustainability of the philanthropic tradition based on local wisdom to this day fills the historical dialectic of Muslim communities in Yogyakarta in particular and Indonesia in general. This article also confirms that Islamic doctrine, in reality, contributes to the attitudes, expressions, and thoughts of Muslims towards the practice of life in society. The *Jum'at Berkah* phenomenon provides an empirical portrait that theological matters encourage its adherents to carry out the commandments of the Islamic religion with full awareness. *Sego Jum'at*, distributed during the *Jum'at Berkah* session at the Jogokariyan Mosque in Yogyakarta, provides strong evidence that Islamic society has high values of generosity. This practice of Islamic philanthropy is linguistically strengthened by aspects of Islamic spirituality through the words Friday and blessing. The momentum of Friday is believed to be different from other days. Meanwhile, the word blessing contains elements of prayer in the form of *Sego Jum'at*, which is enjoyed by the congregation after Friday prayers to receive goodness both materially, scientifically, and spiritually.

References

- Al-Albani, M. N. (1998). *Sahih Abi Daud Hadis ke-3764*. Maktabah Al-Ma'arif Linnasr wa at-Tauzi'.
- Al-Maliki, S. M. bin A. A. A.-H. (n.d.). *Mafahim Yajibu an Tushahhah*. Haiatus Shafwah Al-Malikiyyah.
- Asy-Syuyuti, J. (1986). *Al-Lum'ah fi Khasais Yaum al-Jum'ah*. Dar Ibn Qoyyim.
- Bahari, D. F., & AK, M. F. (2021). Perspektif Pedagang Terhadap Efek Sedekah Melalui Berkah Dalam Memudahkan Perolehan Rezeki. *Jurnal Akuntansi, Ekonomi Dan Manajemen Bisnis*, 1(2), 86–91.
- Cucu, C., & Rahmi, H. N. (2021). Mosque as a Place To Build Moderate Community. *HIKMATUNA: Journal for Integrative Islamic Studies*, 7(2), 147–155.
- Daga, R., & Salam, K. N. (2022). Pandemi COVID-19 Memberdayakan Ibu-Ibu yang kehilangan Pekerjaan untuk Mengelola Sedekah Jum'at ke Mesjid dan Panti asuhan di Kota Makassar. *Panrannuangku Jurnal Pengabdian Masyarakat*, 2(1), 7–13.
- Fauzia, A. (2016). *Filantropi Islam, Sejarah dan Kontestasi Masyarakat Sipil dan Negara di Indonesia*. Yogyakarta: Gading Publishing.
- Gea, T. B. (2021). Orientasi Nilai Budaya Masyarakat Nias dalam Maena pada Upacara Falöwa. *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya*, 4(4), 487–498.
- Holilulloh, A. (2020). Kontribusi Pemikiran Nahwu Imam Sibawaih dan Ibrahim Mushtafa dalam Linguistik Arab: Studi Komparatif Epistemologis. *Alfaz (Arabic Literatures for Academic Zealots)*, 8(1), 35–56.
- Kajian Antropolinguistik dalam Prosesi Temu Pengantin Masyarakat Kabupaten Pasuruan_Tesis UNISMA.pdf*. (n.d.).
- Kasdi, A. (2016). Filantropi Islam Untuk Pemberdayaan Ekonomi Umat (Model pemberdayaan ZISWAF di BMT Se-Kabupaten Demak). *Iqtishadia: Jurnal Kajian Ekonomi dan Bisnis Islam STAIN Kudus*, 9(2), 227–245.
- Kesturi, G., & Helmy, M. I. (n.d.). The Understanding of Hadith Sadaqah and Its Implementation on Social Empowerment: A Research on Jum'ah Berkah Tradition in Wonogiri Society. *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis*, 23(1), 69–88.
- Kumari, R., Nurhayati, S., Harmiasih, S., & Yunitasari, S. E. (2023).

- Menumbuhkan Sikap Empati Pada Anak Usia Dini Melalui Pembiasaan Sedekah Jumat Berkah di PAUD Insan Mandiri Kota Bogor. *Aksara: Jurnal Ilmu Pendidikan Nonformal*, 9(2), 1067–1074.
- Lafamane, F. (2018). *Hubungan Budaya dan Pengajaran Bahasa*. 24. https://www.researchgate.net/publication/328052056_HUBUNGAN_BUDAYA_DAN_PENGAJARAN_BAHASA
- Latief, H. (2013). *Politik Filantropi Islam di Indonesia: Negara, Pasar, dan Masyarakat Sipil*. Yogyakarta: Ombak.
- Mujieb, M. A. et al. (2009). *Ensiklopedi Tasawuf Imam Al-Ghazali*. Jakarta: Hikmah.
- Munthe, F. T. W. (2022). The Philanthropy of Coastal Society: The Challenge and Strategy of Komunitas Jumat Berkah Muara Pantuan. *LENTERA*, 1–20.
- Norianda, N., Dewantara, J. A., & Sulistyarini, S. (2021). Internalisasi Nilai dan Karakter Melalui Budaya Sekolah (Studi Budaya Sekolah Jumat Berkah). *WASKITA: Jurnal Pendidikan Nilai dan Pembangunan Karakter*, 5(1), 45–57.
- Penyusun, T. (2008). *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.
- Rusmayanti, F. A. (2022). Strategi Komunikasi Radio Songgolangit FM dalam Menarik Minat Pendengar Studi Kasus Program Jumat Berkah. *Journal of Communication Studies*, 2(1), 17–26.
- Shaukat, K., Luo, S., Abbas, N., Mahboob Alam, T., Ehtesham Tahir, M., & Hameed, I. A. (2021). An Analysis of the Blessed Friday sale at a Retail Store Using Classification Models. *Proceedings of the 2021 4th International Conference on Software Engineering and Information Management*, 193–198.
- Shihab, M. Q. (2021). *Tafsir Al-Misbah Pesan, Kesan, dan Keserasian Al-Qur'an Vol. 14*. Jakarta: Lentera Hati.
- Sibarani, R. (2015). Pendekatan Antropolinguistik Terhadap Kajian Tradisi Lisan. In *RETORIKA: Jurnal Ilmu Bahasa* (Vol. 1, Issue 1, p. 1). <https://doi.org/10.22225/jr.v1i1.9>
- Sugiyono. (2017). *Metodologi Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta.
- Syamsu, R. F., Arfah, A. I., Nasrudin, A. M., Royani, I., Rijal, S., Kusumardhani, S. I., Bima, I. H., Murfat, Z., Surdam, Z., & Makmun, A. (2021). Kegiatan Pengabdian *Jum'at Berkah* Swab Massal, Penyuluhan Kesehatan, dan Pembagian Al-Qur'an. *Jurnal Pengabdian Kedokteran Indonesia*, 2(2),

73–78.

Warson, A. (1984). *Kamus Al-Munawwir*. Surabaya: Pustaka Progresif.

Zaini, H. (2010). Perubahan Makna Leksikal Dalam Pemakaian Bahasa Arab (Studi Kasus Pondok Modern Gontor). *Adabiyāt: Jurnal Bahasa Dan Sastra*, 9(1), 133–154.

This page has been intentionally left blank.