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**THE TRADITION OF FEEDING PEOPLE IN ASEMBAGUS
SITUBONDO (STUDY OF LIVING HADITH)**

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ABSTRACT

Food amid humans is a great pleasure in the world because food is one of the sources of human life. Allah is the Rabb who gives food to humans to relieve their hunger. Among the characteristics of the occupants of Heaven is that they often feed the needy. Situbondo Regency is located on the north coast of Java, in the Tapal Kuda (Horseshoe) area. This research aims to investigate the motives and concept of feeding other people on Friday, the benefits of feeding people on Friday, and seek for ahadith that advocate feeding others. This research used a qualitative approach with the study of living hadith model. The results of this study indicate that: (1) The motives for feeding people are to get the benefits of sharing food with fellow Moslems, the desire to share, and be part of the social activity. Regular and non-permanent donors support the feeding concept. Food distribution is made every Saturday morning on the east side of Asembagus Great (Jami') Mosque. Food is distributed to farmers, pedicab drivers, waste pickers, and people who could not afford it. (2) The benefits of feeding others are social care, more people, and laypeople interested in joining the study. (3) Several hadith that prescribe to feed other people.

Keywords: the priority of giving, food distribution, social activities.

A. INTRODUCTION

1. Background

Food amid humans is a great pleasure in the world because it is one of the sources of human life.¹ The Prophet *Shallallahu 'alaihi wa Sallam* says;

¹ Abu Muhammad Husain bin Mas'ud al-Baghawi, *Tafsir al-Baghawi: Ma'alim al-Tanzil* (Cet. II; Beirut: Dar Ibn Hazm, 1435 H), p. 1383.

مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرِّهِ مُعَافًى فِي جَسَدِهِ عِنْدَهُ قُوتٌ يَوْمِهِ
فَكَأَنَّمَا حَبِزَتْ لَهُ الدُّنْيَا.

Whoever amongst you is in a safe place (in the morning), healthy, (and he) has staple food for throughout the day, it is as if (all pleasures) in the world are served for him.¹

Allah is the *Rabb* who gives food to humans to relieve their hunger. Allah says:

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ.

And it is He who feeds me and gives me drink.²

Allah reminds the Quraish to be grateful of His great favor, the food He provides them. Allah provides food from the two journey they did, hence save them from severe hunger.³ They were ordered to worship Allah, the Lord of

1 Abu 'Isa Muhammad bin 'Isa bin Saurah al-Tirmidzi, *Al-Jami' al-Shahih: Sunan al-Tirmidzi* (Cet. I; Kairo: Al-Dar al-'Alamiyyah, 1439 H), no. 2346.; Abu 'Abdillah Muhammad bin Yazid Ibn Majah al-Qazwini, *Sunan Ibn Majah* (Cet. I; Kairo: Al-Dar al-'Alamiyyah, 1439 H), no. 4141. Dihasankan oleh Muhammad Nashiruddin Al-Albani, *Shahih Ibn Majah*, no. 3340.

2 Quran Surah Asy-Syu'ara (26) : 79

3 Muhammad Sulaiman 'Abdullah al-Asyqar, *Zubdah al-Tafsir* (Cet. I; Oman: Dar al-Nafais, 1434 H), p. 602.

Kaaba, by worshipping and making Him the one and only,¹ to show gratitude to Him of the pleasure given.² Allah says:

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ. الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ.

Let them worship the Lord of this house (Kaaba). Who has fed them, (saving them) from hunger and made them safe, (saving them) from fear.³

Among the characteristics of the occupants of Heaven is that they often feed the needy. Allah says:

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا. إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا.

And they give food in spite of love for it to the needy, the orphan, and the captive. (Saying) “We feed you only for the

1 Abdurrahman bin Nashir al-Sa'di, *Taisir al-Karim al-Rahman*, tahqiq: Abdurrahman bin Mu'alla al-Luwaihiq (Cet. I; Beirut: Muassasah al-Risalah, 1423 H), p. 935.

2 Muhammad bin Shalih al-'Utsaimin, *Tafsir al-Quran al-Karim: Juz 'Ammah* (Cet. IX; Riyadh: Muassasah al-Syaikh Muhammad bin Shalih al-'Utsaimin al-Khairiyah, 1435 H), p. 325.

3 Quran Surah Quraish (106) : 3 - 4

*countenance of Allah. We wish not from you reward or gratitude.*¹

Therefore, we find in Islam; *kaffarah mughallazah* (major expiation),² *kaffarah of oath*,³ *fidyah* (ransom) for whoever breaks the fast in Ramadan due to an excuse,⁴ and even zakat al-Fitr⁵ is through feeding. Feeding for the needy is much more emphasized during the famine and food scarcity.⁶ Allah says:

فَلَا افْتَحَمَ الْعَقَبَةَ. وَمَا أَدْرَاكَ مَا الْعَقَبَةُ. فَكُّ رَقَبَةٍ. أَوْ إِطْعَامٌ فِي يَوْمِ
ذِي مَسْغَبَةٍ. يَتِيْمًا ذَا مَقْرَبَةٍ.

*Why has he not broken through the steep pass? And what can make you know what is (breaking through) the difficult pass? (It is) the freeing of a slave. Or feeding on a day of severe hunger. (To) An orphan of near relationship.*⁷

1 Quran Surah Al-Insan (76) : 8 - 9.

2 Quran Surah Al-Mujadilah (58) : 4.

3 Quran Surah Al-Ma'idah (5) : 89.

4 Quran Surah Al-Baqarah (2) : 184.

5 Abu Dawud Sulaiman bin al-Asy'ats al-Sijistani, *Sunan Abi Dawud* (Cet. I; Kairo: Al-Dar al-'Alamiyyah, 1439 H), no. 1609.; Ibn Majah, *Sunan*, no. 1827. Dihasankan oleh Al-Albani, *Shahih Ibn Majah*, no. 1480.

6 Al-Asyqar, *Zubdah al-Tafsir*, p. 594.

7 Quran Surah Al-Balad (90) : 11 - 15.

Situbondo Regency in East Java is located on the north coast of Java, *Tapal Kuda* (Horseshoe) area and it is surrounded with sugar cane and tobacco plantation, Baluran national park, and fishery business location. The location is quite strategic, in the middle of Java-Bali land transportation route.¹ Situbondo Regency consists of 17 sub-districts, four urban villages, and 132 villages. The population in 2017 was 681.280 people with an area of 1.669,87 Km² and a population distribution of 408 people/Km².² The 17 sub-districts in Situbondo Regency are Banyuglugur, Jatibanteng, Sumber Malang, Besuki, Suboh, Mlandingan, Bungatan, Kendit, Panarukan, Situbondo, Panji, Manggaran, Kapongan, Arjasa, Jangkar, Banyuputih and Asembagus.³

Asembagus sub-district is about 26km from the capital city of Situbondo Regency to the east. The area is 118,74 Km² with the population density of 404 people/Km². Asembagus sub-district covers ten urban village; Asembagus, Awar-awar, Bantal, Gudang, Kedunglo, Kertosari, Mojosari, Parante, Trigonco and Wringinanom.⁴ There is a unique phenomenon the researchers experienced in Asembagus, Situbondo. On Saturday morning, people usually share food with the needy.⁵ This phenomenon encouraged the

1 https://id.m.wikipedia.org/wiki/Kabupaten_Situbondo. Accessed on August 02, 2020.

2 https://id.m.wikipedia.org/wiki/Daftar_kecamatan_dan_kelurahan_di_Jawa_TimurKabupaten_Situbondo. Accessed on August 02, 2020.

3 https://id.m.wikipedia.org/wiki/Kabupaten_SitubondoKecamatan. Accessed on August 02, 2020.

4 https://id.m.wikipedia.org/wiki/Asembagus,_Situbondo. Accessed on August 04, 2020.

5 David, *Wawancara*(Situbondo, August 04, 2020).

researchers to search for more about the feeding tradition in Asembagus, Situbondo society.

2. Research Question

The research background has led to three research questions to be investigated in this research:

- a. What is the motive and concept behind the concept of feeding people?
- b. What are the benefits of feeding people?
- c. Is there any hadith that advocates to feed people?

3. Research Purpose

This study aims to:

- a. Analyze and reveal the motive as well as the concepts of feeding people.
- b. Analyze and unfold the benefits of feeding people.
- c. Analyze and find ahadith that advocates to feed people.

4. Research Method

This research used a qualitative approach to achieve a complete, in-depth, and thorough understanding of the research questions. Qualitative approach is a research procedure resulting in written descriptive data. A qualitative approach is managed to the individual's background that is

investigated holistically, hence the problem settings to be analyzed are intuition and individual.¹

A qualitative research comes with six characteristics; (1) *concern of context*, (2) *natural setting*, (3) *human instrument*, (4) *descriptive data*, (5) *emergent design*, and (6) *inductive analysis*.² This is a case study research. A Case study investigates the on-going events or phenomenon, not those that have taken place (*ex post facto*).³ This was a living hadith research model. Living hadith research is a study of practice, tradition, ritual, or behavior phenomena in society according to the ahadith of Prophet *Shallallahu 'alaihi wa Sallam*.⁴

The informants that the researchers got were the society of Situbondo with the assumption that those people had an in-depth knowledge regarding the research questions. The data collection used *purposive sampling* from the key informant. The researchers observed, utilized the documentation, and interviewed the informants. The processes were performed to get a comprehensive results of the research questions.

1 J. Lexy Molcong, *Qualitative Research Methodology* (Bandung: Remaja Rosda Karya, 2005), p. 3.

2 Donal Ary, *An Invitation to Research in Social Education* (Beverly Hills: Sage Publication, 2002), p. 425.

3 Mudjia Rahardjo, *Mengenal Lebih Jauh Tentang Studi Kasus* (Malang: Research Methodology Course, Postgraduate of Maulana Malik Ibrahim State Islamic University, 2012).

4 Saifuddin Zuhri dan Subkhani Kusuma Dewi, *Living Hadis: Praktik, Resepso, Teks dan Transmisi* (Yogyakarta: Q-Media, 2018), p. 8.

5. Literature Review

The related prior studies had never investigated the tradition of feeding people of which the focus of discussion was about the motive and concept of feeding people, its benefits, and the ahadith that advocated humans to do so. The results of the prior studies were:

First, Yayah K. Husaini conducted a study about “Perilaku Memberi Makan Untuk Meningkatkan Tumbuh Kembang Anak” in 2006.¹ The study applied a qualitative approach. The study revealed that children with a fine nutritional status by reason of food supplements during the early infancy supported a better child cognition. The similarities were found in the discussion of feeding. The differences were that this study investigated; motive and concept of feeding people, the benefits of it, and the ahadith that advocated humans to do so.

Second, Eva Nurhidayati investigated “Hubungan Pengetahuan Ibu Balita Dengan Motivasi Memberi Makanan yang Bergizi di Desa Panaongan Kecamatan Pasongsongan Kabupaten Sumenep Tahun 2015” in 2015.² It used the quantitative approach with *cross sectional* design. The results showed a significant relationship between mother’s knowledge and motivation in feeding nutritional food. The similarities were found in the discussion of feeding. The differences were that this study investigated;

1 Yayah K. Husaini, “Perilaku Memberi Makan Untuk Meningkatkan Tumbuh Kembang Anak,” *Gizi Indonesia*, Vol. 29, No. 1 (2006).

2 Eva Nurhidayati, “Hubungan Pengetahuan Ibu Balita Dengan Motivasi Memberi Makanan yang Bergizi di Desa Panaongan Kecamatan Pasongsongan Kabupaten Sumenep Tahun 2015,” *Wiraraja Medika*, Vol. 5, No. 2 (2015).

motive and concept of feeding people, the benefits of it, and the ahadith that advocated humans to do so.

Third, Eka Putranti Meiliana Sari investigated “Perilaku Orang Tua Siswa Sekolah Dasar Negeri Sawah Panggang Gunungkidul Dalam Memberikan Makanan Berserat” in 2017.¹ The approach of the study was descriptive qualitative. The results showed that parents were competent in providing fibrous food. The similarities were found in the discussion of feeding. The differences were that this study investigated; motive and concept of feeding people, the benefits of it, and the ahadith that advocated humans to do so.

Fourth, Endah Purwanasari, in 2019, researched about “Faktor-faktor yang Mempengaruhi Ibu Memberikan Makanan Tambahan pada Bayi Usia Kurang dari 6 Bulan di Puskesmas Sidomulyo Tahun 2019” in 2019.² The approach of the study was descriptive qualitative. The results proved the factors that influenced moms in providing supplementary food for infants under six months were: myth, lack of information, and social culture changes. The similarities were found in the discussion of feeding. The differences were

1 Eka Putranti Meiliana Sari, “Perilaku Orang Tua Siswa Sekolah Dasar Negeri Sawah Panggang Gunungkidul Dalam Memberikan Makanan Berserat,” *Keluarga: Jurnal Ilmiah Pendidikan Kesejahteraan Keluarga*, Vol. 3, No. 2 (2017).

2 Endah Purwani Sari, “Faktor-faktor yang Mempengaruhi Ibu Memberikan Makanan Tambahan pada Bayi Usia Kurang dari 6 Bulan di Puskesmas Sidomulyo Tahun 2019,” *Mcnara Ilmu*, Vol. 13, No. 5 (2019).

that this study investigated the motive and concept of feeding people, the benefits of it, and the ahadith that advocated humans to do so.

Fifth, Muhammad Rafi conducted a research about “Living Hadis: Tradisi Sedekah Nasi Bungkus Hari Jum’at Oleh Komunitas Sijum Amuntai” in 2019.¹ The research applied the qualitative descriptive phenomenology approach with living hadith model. The results showed that the Friday feeding tradition was in concordance to Al-Quran and ahadith. The similarities were in the discussion of living hadith. The differences were that this study investigated; motive and concept of feeding people, the benefits of it, and the ahadith that advocated humans to do so.

Sixth, Irfan Yuhadi and Nurul Budi Murtini learned about “Living Hadis: Fenomena Sarapan Bersama Pasca Pengajian Ahad Pagi Masyarakat Bangah Sidoarjo” in 2019.² The study utilized a qualitative approach with living hadith model. The results showed that several ahadith advocate to eat together for it brought positive benefits, both personal and social. The similarities were in the discussion of living hadith. The differences were that this study investigated; motive and concept of feeding people, the benefits of it, and the ahadith that advocated humans to do so.

1 Muhammad Rafi, “Living Hadis: Tradisi Sedekah Nasi Bungkus Hari Jum’at Oleh Komunitas Sijum Amuntai,” *Jurnal Living Hadis*, Vol. 4, No. 1 (2019).

2 Irfan Yuhadi dan Nurul Budi Murtini, “Living Hadis: Fenomena Sarapan Bersama Pasca Pengajian Ahad Pagi Masyarakat Bangah Sidoarjo,” *Jurnal Al-Majaalis*, Vol. 7, No. 1 (2019).

B. DISCUSSION

1. The Motive and Concept of Feeding People

The feeding people tradition is practiced a lot in Situbondo Regency, including Asembagus. This tradition is performed since November 2018. Among the uniqueness of feeding people tradition in Asembagus is when in some other places the tradition has stopped, but it is not in Asembagus.

The feeding-people tradition in Asembagus is initiated by a Gontor alumni supported by Situbondo Mengaji. The motives for feeding people are to get the benefits of sharing food with fellow Moslems, the desire to share, and be part of the social activity.

The feeding in Asembagus is supported by the regular and non-permanent donors. The donations are in the form of wrapped rice. There were only few donors in the beginning, it was unknown. But as time goes by, the number of donors is increasing. The food is packaged in the form of wrapped rice and the average amount of rice distributed is around 200 packs in one round. The total distributed wrapped rice by July 2020 is 14.890 packs.¹

The distribution is carried out every Saturday Morning from 06.00 Western Indonesia Time (WIB) at Asembagus City Park on the east side of Asembagus Great (Jami') Mosque. It is held every Saturday because the food distribution committee is available on that day. The committee waits for the donors' presence while distributing the available food to the farmers, pedicab drivers, waste pickers, and the needy. The food distribution is carried out approximately within two hours.

¹ Document, *Laporan Bagi Nasi*.

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In addition to distributing the food, the committee also provides dawah by enclosing leaflets on the distributed food. The leaflet contains the ahadith of Prophet *Shallallahu ‘alaihi wa Sallam*, quotes, motivation, and recitation schedule. The Prophet *Shallallahu ‘alaihi wa Sallam* says:

مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ.

*Whoever leads to good deeds, for him the same reward as a person who practices it.*¹

The leaflets also include the offer to donate for the have. Hence once in a while donors donate rice, wearable clothes, cash, etc.² Allah commands the believers to spend part of their belongings before death approaches. Allah says:

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِنَ الصَّالِحِينَ.

And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord,

1 Abu Husain Muslim bin Hajjaj bin Muslim al-Qusyairi al-Naisaburi, *Shahih Muslim* (Cet. I; Kairo: Al-Dar al-‘Alamiyyah, 1437 H), no. 1893.; al-Tirmidzi, *Sunan*, no. 2671.; al-Sijistani, *Sunan*, no. 5129. Thought by Al-Albani, *Shahih al-Jami*’, no. 6239.

2 David, *Interview* (Situbondo, August 04, 2020).

*if only You would delay me for a brief term so I would give charity and be among the righteous.*¹

Based on the explanation above, we know that the motives for feeding people are to get the benefits of sharing food with fellow Moslems, the desire to share, and be part of the social activity. The feeding is supported by the regular and non-permanent donors. The donations are in the form of wrapped rice. Food distribution is carried out every Saturday morning on the east side of Asembagus Great (Jami') Mosque. The committee waits for the donors' presence while distributing the available food to the farmers, pedicab drivers, waste pickers, and the needy. The food distribution is carried out approximately within two hours.

2. The Benefits of Feeding People

The benefits include social awareness and modesty. Initially the committee distributed food to people in need, but over time they were assisted by pedicab drivers, even laypeople who did not really aware of religious matters. Through this tradition, several laypeople interested to join recitation after reading the leaflets that came with the wrapped rice.² The Prophet *Shallallahu 'alahi wa Sallam* says;

1 Quran Surah Al-Munafiqun (63) : 10.

2 David, *Interview* (Situbondo, August 04, 2020).

فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ.

In the name of Allah, indeed, if Allah q gives guidance to someone through you, then it is better for you than having a red camel.¹

From the above explanation we know that among the benefits of the tradition of feeding people is social awareness and modesty. Through this tradition, several laypeople interested to join recitation after reading the leaflets that came with the wrapped rice.

3. Ahadith that Advocate Feeding People

Several ahadith that advocate feeding people are as follows:

- a. Hadith from ‘Abdullah bin ‘Amr;

حَدَّثَنَا قُتَيْبَةُ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ
وَمَنْ لَمْ تَعْرِفْ.

¹ Muhammad bin Isma'il al-Bukhari, *Shahih al-Bukhari* (Cet. I; Kairo: Maktabah al-Imam Muslim, 1436 H), no. 2942.; al-Naisaburi, *Shahih*, no. 2406.

Having told us the Qutaibah he said, had told us Al-Laits, from Yazid bin Abi Habib, from Abul Khair, from ‘Abdullah bin’ Amr, “A man asked The Prophet *Shallallahu ‘alahi wa Sallam*, “What is (most) good (practice) in Islam?” The Prophet *Shallallahu ‘alahi wa Sallam* says, “*Feed (others) and greet people you know and to people you do not know.*”¹

The hadith tells that one of the good deeds in Islam is feeding people.

b. Hadith from Abu Hurairah;

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنُ مَيْمُونٍ حَدَّثَنَا بِهِرُ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَبِي زَافِعٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا بَنَ آدَمَ مَرِضْتُ فَلَمْ تُعِدْنِي. قَالَ: يَا رَبِّ كَيْفَ أَعُوذُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرِضَ فَلَمْ تُعِدَّهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ. يَا بَنَ آدَمَ اسْتَطَعْمَتَكَ فَلَمْ تُطْعِمْنِي. قَالَ: يَا رَبِّ وَكَيْفَ أَطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعْمَكَ عَبْدِي فُلَانٌ فَلَمْ تُطْعِمْهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتُ ذَلِكَ عِنْدِي. يَا بَنَ آدَمَ اسْتَسْقَيْتُكَ فَلَمْ تَسْقِيَنِي.

1 Al-Bukhari, *Shahih*, no. 28.; al-Naisaburi, *Shahih*, no. 39.

قَالَ: يَا رَبِّ كَيْفَ أَسْقَيْكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: اسْتَسْمَأَكَ عَبْدِي فَلَنْ فَلَنْ فَلَمْ تَسْقِهِ أَمَا إِنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي.

Have told me Muhammad bin Hatim bin Maimun, has told us Bahz, has told us Hammad bin Salamah from Thabit, from Abu Rafi', from Abu Hurairah, he said, The Prophet *Shallallahu 'alaihi wa Sallam* said, "Verily Allah 'Azza wa Jalla said (to a servant) on the Day of Judgment, "O son of Adam, I was ill but you did not visit Me." The servant would say, "O my Rubb, how could I visit you when You are the Rubb of the worlds?" Allah Allah 'Azza wa Jalla says, "Did you not know that such and such a slave of Mine was ill but you did not visit him. Did you not realize that if you had visited him (you would have known that I was aware of your visit to him, for which I would reward you) you would have found Me with him? O son of Adam, I asked food from you but you did not feed Me." The servant would submit: "My Rubb, how could I feed You and You are the Rubb of the worlds?" Allah Allah 'Azza wa Jalla would say: "Did you not know that such and such a slave of Mine asked you for food but you did not feed him. Did you not realize that if you had fed him, you would certainly have found (its reward) with Me? O son of Adam, I asked water from you but you did not give it to Me." He would say: "My Rubb, how could I give You (water) when You are the Rubb of the worlds?" Allah Allah 'Azza wa Jalla would say: "Such and such a slave of Mine asked you for water to drink but you did not give it to him. Did you not realize that if you had given him to drink you would have found (its reward) with Me?"¹

1 Al-Naisaburi, *Shahih*, no. 2569.

The hadith proves the benefits of feeding people, even Allah *Azza wa Jalla* Himself attributed this to His Most Noble Essence.

c. Hadith from Abu Hurairah;

حَدَّثَنَا بِنُ أَبِي عُمَرَ حَدَّثَنَا مَرْوَانُ يَعْنِي الْفَزَارِيُّ عَنْ يَزِيدٍ وَهُوَ بِنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ الْأَشْجَعِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَصْبَحَ مِنْكُمْ الْيَوْمَ صَائِمًا؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: أَنَا. قَالَ: فَمَنْ تَبِعَ مِنْكُمْ الْيَوْمَ جَنَازَةً؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: أَنَا. قَالَ: فَمَنْ أَطْعَمَ مِنْكُمْ الْيَوْمَ مَسْكِينًا؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: أَنَا. قَالَ: فَمَنْ عَادَ مِنْكُمْ الْيَوْمَ مَرِيضًا؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: أَنَا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا اجْتَمَعَنَ فِيَّ امْرِيٌّ إِلَّا دَخَلَ الْجَنَّةَ.

Has told us Ibn Abi ‘Umar, has told us Marwan, i.e., Al-Fazari, from Yazid, he is Ibn Kaisan, from Abu Hazim Al-Asyja’i, from Abu Hurairah, he said, The Prophet *Shallallahu ‘alahi wa Sallam* said, “Which of you is fasting this morning?” Abu Bakar said, “I have.” The Prophet *Shallallahu ‘alahi wa Sallam* asked, “Who has attended a funeral today?” Abu Bakr said, “I have.” The Prophet *Shallallahu ‘alahi wa Sallam* asked, “Who

has fed a poor person today?” Abu Bakr said, “I have” The Prophet *Shallallahu ‘alaihi wa Sallam* asked, “*Which of you has visited a sick person today?”* Abu Bakr said, “I have.” So The Prophet *Shallallahu ‘alaihi wa Sallam* said, “*It is not gathering (the practice) in a person but he (will) enter Heaven.*”¹

The hadith tells the benefits of feeding the needy is a deed that could send someone to Heaven.

d. Hadith from ‘Abdullah bin Salam;

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثَنَا أَبُو أُسَامَةَ عَنْ عَوْفٍ، عَنْ زُرَّارَةَ بْنِ أَوْفَى حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَلَامٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ انْجَفَلَ النَّاسُ قَبْلَهُ وَقِيلَ: قَدْ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَدْ قَدِمَ رَسُولُ اللَّهِ، قَدْ قَدِمَ رَسُولُ اللَّهِ، ثَلَاثًا. فَجِئْتُ فِي النَّاسِ لِأَنْظُرَ. فَلَمَّا تَبَيَّنْتُ وَجْهَهُ، عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ. فَكَانَ أَوَّلَ شَيْءٍ سَمِعْتُهُ تَكَلَّمَ بِهِ أَنْ قَالَ: يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصَلُّوا الْأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامًا، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ.

Had told us Abu Bakr bin Abi Syaibah, had told us Abu Usama from ‘Auf, from Zurarah bin Aufa, had told me

1 Al-Naisaburi, *Shahih*, no. 1028.

‘Abdullah bin Salam he said, “When the Prophet *Shallallahu ‘alahi wa Sallam* arrived in Medina, the people hastened to meet him. It is said three times, “The Prophet *Shallallahu ‘alahi wa Sallam* has arrived, The Prophet *Shallallahu ‘alahi wa Sallam* has arrived, The Prophet *Shallallahu ‘alahi wa Sallam* has arrived.” I came (in the crowd) to see (him). When I saw his face I knew that his face was not the face of a liar. (The sentence) which I first heard from his words was, “*O people, spread greetings, give food, keep the friendship, and pray at night (when) humans are sleeping, (undoubtedly) you will enter Heaven safely.*”¹

Feeding people could send people to Heaven safely.

c. Hadith from Abu Malik Al-Asy’ari;

أَخْبَرَنَا عُمَرُ بْنُ مُحَمَّدٍ الْهَمْدَانِيُّ قَالَ: حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ
الْعَظِيمِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ
أَبِي كَثِيرٍ عَنِ بْنِ مُعَانِقٍ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا وَبَاطِنُهَا

¹ Al-Tirmidzi, *Al-Jami' al-Shahih*, no. 2485.; Ibn Majah, *Sunan*, no. 3251.
Determined as Shahih by Al-Albani, *Shahih Ibn Majah*, no. 2630.

مِنْ ظَاهِرِهَا أَعَدَّهَا اللَّهُ لِمَنْ أَطْعَمَ الطَّعَامَ وَأَفْتَى السَّلَامَ وَصَلَّى
بِاللَّيْلِ وَالنَّاسُ نِيَامٌ.

Had told us ‘Umar bin Muhammad al-Hamdani he said, had told us ‘Abbas bin ‘Abdul ‘Azhim he said, had told us ‘Abdurrazaq he said, told us Ma’mar, from Yahya bin Katsir, from Mu’anaq, from Abu Malik al-Asy’ari, from the Prophet *Shallallahu ‘alahi wa Sallam* he said, *“Indeed in Heaven there are rooms which exterior is visible from the inside and the inside is visible from the outside. Allah provides it for His servants who feed people, spread greetings, and pray at night (while) humans are sleeping.”*¹

Allah has provide exceptional rooms in Heaven for His servants who often feed people.

Based on the explanation above, several ahadith that advocate feeding people are hadith from ‘Abdullah bin ‘Amr, two ahadith from Abu Hurairah, hadith from ‘Abdullah bin Salam and hadith from Abu Malik Al-Asy’ari.

¹ Ibn Hibban, *Shahih*, no. 509. Determined as Shahih by Al-Albani, *Shahih al-Jami*’, no. 2123.

C. CONCLUSION

Based on the explanation found in discussion, it could be concluded that:

1. The motives for feeding people are to get the benefits of sharing food with fellow Moslems, the desire to share, and be part of the social activity. The feeding is supported by the regular and non-permanent donors. The donations are in the form of wrapped rice. Food distribution is carried out every Saturday morning on the east side of Asembagus Great (*Jami'*) Mosque. The committee waits for the donors' presence while distributing the available food to the farmers, pedicab drivers, waste pickers, and the needy. The food distribution is carried out approximately within two hours.
2. The benefits include social awareness and modesty. Through this tradition, several laypeople are interested to join recitation after reading the leaflets that came with the wrapped rice.
3. There are several ahadith that advocate feeding people, among of them are hadith from 'Abdullah bin 'Amr, two ahadith from Abu Hurairah, hadith from 'Abdullah bin Salam and hadith from Abu Malik Al-Asy'ari.

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