

Do Good Deeds for the Sake of the Future

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Abstract

This research explores the concept of continuous good deeds in Islam, emphasizing that such acts are not confined to the month of *Ramadan* or specific sacred days but are integral to a Muslim's life. The study aims to analyze the moral and spiritual significance of performing good deeds consistently, as prescribed in the *Qur'an* and *hadith*. Utilizing a hermeneutic approach and library research, the paper examines the obligations of ZISWAF (*zakat*, *infaq*, *sadaqah*, and *waqf*) as key elements in achieving spiritual security and salvation in the hereafter. Through an analysis of various Islamic teachings, this study identifies the essential role of kindness, ethical conduct, and social responsibility in Islam. The findings reveal that good deeds, including small everyday actions such as helping others, speaking kindly, and taking care of animals, are spiritually significant and rewarded by Allah SWT. This study underscores the importance of performing good deeds with sincerity (*ikhlas*), purely for the sake of Allah's pleasure, and emphasizes the need for greater awareness regarding Islamic charitable obligations. The research concludes that a life dedicated to doing good, informed by Islamic principles, contributes to a secure future and ultimate peace in the sight of Allah SWT.

Keywords:

good deeds, ZISWAF, *Qur'an*,
hadith, spiritual security.

INTRODUCTION

When they finish fasting in the month of *Ramadan*, many feel victorious. All the blessings after *Eid* are victories against their own desires (see Sehe, 2023), which are negative, not positive. It is better to win by continuing the desire to do good, for example helping someone, giving *waqf* or doing *infaq*, or other acts of kindness (Hamzah, 2024). Perhaps winning in the sense of resisting negative desires is good, but after that, do we also refrain from resisting the desire to do good, that is, the desire to give alms? (read, among others: *Al-Baqarah* a: 177, 263, 271; *Al-Muzzammil* a: 20; *Al-Mujādalah* a: 12; and *At-Taubah* a: 79). This means that victory in *Ramadhan* is only a shadow of the executor. But according to Allah swt., we do not know (no one knows). What should be emphasized is spiritual victory (which is important), so this paper will examine what spiritual security is. The goal is to enter heaven safely.

One of the lessons of *Ramadhan* is caring and fasting to hone it, as well as empathy for fellow humans (Dzakirah et al., 2025; Kuswara & Sumayana, 2020). This is an important key in living life, as well as the key for a person to achieve victory, salvation, and peace. Even the Prophet PBUH is said to have advised about four practices that can make a person a resident of heaven. In HR Imam At-Tirmidzi it is stated, "O human beings, spread greetings, feed others, maintain the bonds of friendship, and pray at night when people are asleep; surely you will enter Paradise safely." Those are the goodness of humans (Oktaviani and Hafil, 2022).

Doing good (human actions) takes many forms (Kulha et al., 2021; Ronnie Thomas Collins et al., 2020). But how can we be good and be accepted by God (Allah) swt.? According to Allah swt., doing good deeds includes liking to give *infak*/alms (always helping others in need), always trying to maintain bonds of friendship (including one's relationship with nature),

always giving (spreading) *as-salām* to others, performing night prayers while others are asleep, loving one's brother as oneself, always thanking people who are kind, honoring guests, doing good to animals, and many more (see related hadith) (Comiskey, 2020; Evans, 2024).

Indeed, feeling victorious in fasting or doing good is to follow the teachings of Allah swt. through the Qur'an, the Messenger, and hadith. But doing good, even though it is mentioned in the hadith, in my opinion, is not limited to the month of *Ramadhan* or only on Friday, but rather every day and forever. From Abu Hurairah (may Allah be pleased with him), he said: The Messenger of Allah (peace and blessings of Allah be upon him) said (HR. Bukhari and Muslim number 2989):

هَا أَوْ تَرْفَعُ تُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْكَ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ، تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَ قَهْ، وَ تُمِيطُ الْأَدَى عَنِ الطَّرِيقِ صَدَقَةٌ عَلَيْهَا مَتَاعُهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيْبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ

“Every human joint is required to give alms every day from sunrise. Reconciling two people (who are in dispute) is almsgiving. Helping someone get onto their vehicle or lifting their belongings onto it is almsgiving. Saying good words is also almsgiving. Likewise, every step taken to perform prayer is almsgiving. Removing an obstacle from the road is also *ṣadaqah*.” (HR. Bukhari and Muslim, 2989). So, do good every day (hadith = HR. Bukhari and Muslim number 2989). Thus, humans are indeed required to do good throughout their lives. For example, what about people whose lives are miserable—must they also wait for *Ramadhan* or Friday? That does not seem appropriate (see the Qur'an Surah Al-Hajj 28, 35, and 36; An-Nahl a: 97; and At-Taubah a: 71, as well as other relevant surah/verses and hadiths). Even Surah Ali 'Imran verse 134 says that those who are willing to donate their wealth both in times of ease and in times of hardship will all be taken into account by Allah, including those who restrain their passions, control their anger, and forgive others when mistakes occur.

So I think doing good deeds at all times—as long as we believe, pay *zakat*, and are convinced of the truth of the Qur'an—Allah swt. will surely reward those good deeds. These terms seem easy, but why are they mentioned repeatedly (even though the sentences differ)? Indeed, the sentence is easy to pronounce but difficult to implement. Therefore, it must be done with full seriousness in seeking His pleasure. Whoever does it with full faith, surely Allah swt. will pay attention to it and reward it (QS 17, a: 19 or QS 18, a: 30), as well as many other surahs that convey the same meaning.

Actually, there are many surahs related to our need to do good both toward fellow humans and toward animals and plants (Safitri et al., 2019). Although they may appear individually, interpreting them should not stand alone (they must be understood together) (Sunstein, 2015). Indeed, during *Ramadhan* or on Fridays, there are many appeals to give *zakat*, *infaq*, or *ṣadaqah*, and *waqf* (ZISWAF). In fact, the call for ZISWAF continues to flow. It is important to recognize this invitation to goodness.

This study aims to examine the importance of continuous good deeds in Islam, not limited to the month of *Ramadhan* or specific sacred days, but as a moral and spiritual obligation that must be carried out throughout life. Through a hermeneutic approach and library research, this study aims to identify the meaning and implementation of the concept of good deeds in everyday life based on the teachings of the Qur'an and hadith, and to link it with the obligations of ZISWAF (*zakat*, *infaq*, *ṣadaqah*, and *waqf*). This study also aims to provide a deeper

understanding of the contribution of good deeds to spiritual security and salvation in the hereafter for individuals, as well as the importance of awareness of these obligations in the Muslim community.

METHOD

In practice, the library research method required researchers to examine and analyze existing sources such as archives, documents, books, journals, and other recorded materials. Researchers worked directly with available texts and documented data rather than collecting primary field data. Therefore, the analysis focused on written sources relevant to the research problem. Based on this approach, the discussion in this chapter was compiled from various literature sources.

Human deeds, including ethical behavior and manners, strongly influence human actions. Good ethics encourage good deeds, while poor ethics lead to negative behavior. Therefore, ethical values form the basis for actions considered good or bad, including acts such as fulfilling ZISWAF obligations. In this context, good deeds are closely related to moral values.

The following discussion describes ZISWAF (*zakat*, *infaq*, *ṣadaqah*, and *waqf*), which refers to forms of personal expenditure carried out sincerely for the sake of Allah swt. *Zakat*, according to Law Number 23 of 2011, is a portion of wealth that must be issued by a Muslim or a business entity to be given to those entitled to receive it according to Islamic law. *Zakat* is generally divided into two main types: *zakat fitrah* and *zakat mal*. *Zakat fitrah* is obligatory for every Muslim, both men and women, and is paid during the month of *Ramadhan*. *Zakat mal* refers to *zakat* imposed on wealth that meets specific requirements, including the minimum threshold (*nisab*) and holding period (*haul*).

Infaq refers to the expenditure of a portion of one's income or property for the public good with sincere intention for the sake of Allah swt. According to Law Number 23 of 2011, *infaq* is property issued by a person or business entity outside the obligation of *zakat* for the benefit of society. Unlike *zakat*, which has specific conditions such as *nisab*, *infaq* is voluntary and depends on an individual's willingness.

Ṣadaqah (alms) includes giving either material or non-material contributions for the benefit of others without expecting anything in return. Acts such as kind words, assistance to others, or other forms of kindness can also be considered *ṣadaqah*. According to Law Number 23 of 2011, *ṣadaqah* may consist of both material and non-material contributions provided for the common good outside the obligation of *zakat*.

Waqf refers to the donation of property that is set aside for public benefit so that its use can continue over time without reducing the principal value of the asset. According to Law Number 41 of 2004, *waqf* is a legal act in which a person separates or transfers part of their property to be utilized permanently or for a certain period for purposes of worship or public welfare according to Islamic principles. Examples include the donation of land or buildings for mosques, schools, or other community facilities.

In practice, *waqf* can also contribute to broader social and economic development. Productive *waqf*, such as property used for educational institutions or economic activities, can provide long-term benefits to the community. Therefore, the management and development of *waqf* resources require greater attention in order to maximize their potential contribution to social welfare.

In general, good deeds include many actions that benefit others and the environment. Helping others, protecting nature, caring for animals, and preventing harm are examples of good actions encouraged in Islamic teachings. Such actions reflect the broader moral responsibility of humans toward society and the natural environment.

Many hadith emphasize the importance of performing good deeds, especially during the month of *Ramadhan*. However, these actions are not limited to specific times. Muslims are encouraged to perform acts of kindness continuously throughout their lives. The Qur'an also emphasizes the importance of reading the Book of Allah, establishing prayer, and sharing sustenance with those in need (see Surah Al-Fatir 35:29). These teachings highlight the importance of consistent good deeds, whether in the form of *infaq*, *ṣadaqah*, or other acts of generosity.

Therefore, the essential principle is to perform good deeds sincerely without expecting rewards or recognition. Acts of generosity and kindness should be carried out with sincere intention, trusting that Allah swt will reward them in accordance with His wisdom.

RESULTS AND DISCUSSION

Let us look at all the human behavior. His words and deeds, good and bad, whether they are beneficial or not, we as humans do not know, but there are angels who always record them, so pay attention to this. Until Allah Ta'ala says, "He does not say anything except that there is an angel who watches and who is always present (to record)" (QS. Qaaf [50] verse 18). If I mean that everything we say and what we do is recorded by an angel that we don't know, but the record is detailed and not added or subtracted, exactly what we say or do. In essence, what the human being does, even a small drop will be observed and recorded by the angel (there may be some kind of video, including his notes), and what the angel writes is not just the event, but very detailed (exactly) and there is no mistake, perfect (Abullah, 2025; Kader, 2021).

According to his nature, human beings do good, because goodness is an important foundation in the life of a Muslim and is the path to happiness in this world and in the hereafter (Ngulwiyah et al., 2021; Priel, 2017; Sofia & Sari, 2018).

For example, a non-sharia auditor conducts an audit of a non-sharia company. He found audits that followed Anglo American Law which were not regulated by Religious Law, whether we think Muslims are good or not (Everett et al., 2018; Kleinman & Lin, 2017). If we say it is not good, then we follow the religious law that says it is not true. But if we follow Anglo American Law, as long as it is in accordance with its contents, we may say it is true, what if it is like that (Priel, 2017). Therefore, I personally say that there is nothing wrong or, because only Allah swt. who knows the answer, we will usually nod in agreement if we agree, or vice versa. In my opinion, whether we follow sharia or not, is our dependency.

Next, we do good to an animal, a horse that almost drowned because of a lot of mud, then was helped by someone (fb 2025 in our spare time). Is that right or good, or let me be just a horse. If we pay attention to the person, he even happens to be carrying a tractor to remove the soil, so we help the horse or not. But for helpers, it will be different, and if you can help, it is actually a satisfaction if you can. Another example is the chicks (three birds) that their parents did not discover. Before keeping the man had learned about the bird, so he knew its food, and then kept it for a year perhaps. After being kept, the chick becomes a nuisance to that person (who keeps it). Even though it is difficult to eat, who has to swallow (feeding young birds who are still young and cannot find food on their own, similar to feeding), after all, food is a living thing. Only after growing up will you want to eat by yourself, *palawija* wants to (fb 2025). Another example is helping a dog that has no legs. Then the helper made a prosthetic leg (like a person) and many more. For example, someone who helps a thirsty animal. A person near a water

well that is difficult to access, he sees a thirsty animal (even though it is a dog that is shunned by humans) because the behavior of helping the animal is commendable before Allah SWT, even the person will receive forgiveness. The second will also be worth the reward (Safar Uddin, 2022). In essence, do good to anyone, not see it as a human or an animal.

Hadith about a man who gave a dog a drink

لَهُ فَعَفَرَ لَهُ اللَّهُ فَشَكَرَ

"A man saw a dog licking the ground out of thirst. So he took water with his shoe and gave the dog a drink. Allah thanked him and forgave him." (Narrated by al-Bukhari no. 2363, Muslim no. 2244)

Hadith about women who torture cats

خَشَّاشٍ مِنْ تَأْكُلُ تَرَكَئُهَا هِيَ وَلَا أُطْعِمْتُهَا هِيَ فَلَا رَبَطْتُهَا رَدِّهِ فِي النَّارِ فِي امْرَأَةٍ وَسَلَّمْ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ رَأَى الْأَرْضِ

"The Prophet saw a woman being tortured in hell because of a cat she was confined. He does not feed it, and does not allow it to eat soil insects." (Narrated by al-Bukhari no. 2365, Muslim no. 2242).

Furthermore, do good to the Universe (Courtesy Behavior): Maintain the preservation of nature as a human dwelling. Some of the relationships between humans and nature are inseparable, namely, nature as a relationship of faith and worship for humans, nature as a relationship of continuous utilization, and nature as a relationship of maintenance for all creatures. If someone tries to reduce the smoke that comes out of the factory, such as dust particles (PM 10 or PM 2.5), sulfur dioxide (SO₂), nitrogen dioxide (NO₂), carbon monoxide (CO), or heavy metals such as lead, cadmium and mercury, then it is good or not, especially if the manufacturer does not provide enough funds to prevent it. Even though what he does is to prevent damage to humans and the surrounding nature as well. Allah swt only reminds us through al-A'raf verse 56 which reminds us to protect nature from damage, after (Allah) has repaired it.

الْمُحْسِنِينَ مِّن قَرِيبٍ اللَّهُ رَحِيمٌ إِنَّ َّ وَطَمَعًا خَوْفًا أَدْعُوهُوْ إِصْلَحِهَا بَعْدَ الْأَرْضِ فِي تُفْسِدُوا وَلَا

And do not cause any harm to the earth, after it has been repaired, and pray to Him with fear and hope. Indeed, Allah's mercy is very near to those who do good.

I think it is a good deed, although it does not necessarily get the approval of fellow humans. Therefore, the courage to do such a thing must be exemplary, if (if) there is no funds, it is forced to be stopped, the tools that have been installed should be left alone. But believe that the angels have already recorded this truth.

Furthermore, it is related to trees and nature, Related to shady trees, which according to humans who see them are said to be delicious, it actually does not matter. So it doesn't have to be obliterated (cut to be obliterated). In this case, as long as you do not participate in the elimination activity, then there is no need to worry about the consequences, because we must be sure that planting trees is almsgiving. Whoever used to cultivate it is classified as having done alms. According to Muslim hadith number 1552 it is said as follows:

صَدَقَةٌ لَهُ فَهُوَ مِنْهُ السُّبُعُ أَكَلَ وَمَا صَدَقَةٌ، لَهُ مِنْهُ سُرِقَ

"It is not for a Muslim to plant a plant, and then someone eats it whether humans, birds, or other animals unless it is alms for him."

Please interpret it individually, which I think is good and needs to be continued. Not only planting it is recognized by religion, but it is up to its elimination or logging which is not recommended by religion. The prohibition of cutting down trees without a valid reason, if the reason is right, it will be a problem. Because it is true if you agree, and vice versa. The most true is Allah swt. Although there is no specific hadith that mentions the explicit prohibition of "cutting down trees", the principle of prohibition of destruction (ifsad) in Islam covers all forms of environmental damage, this is because al-A'raf verse 56, which reads like this:

إِصْلَاحِهَا بَعْدَ الْأَرْضِ فِي تَفْسِدُوهَا وَلَا

"And do not do any damage to the earth after (Allah) has repaired it."

Then please help. I saw on fb (2025) that it was the person who threw rocks on the highway. After many did not notice the presence of the stones, suddenly someone stopped his car and cleaned it. I also sometimes see someone who climbs into the goods section of a vehicle, it turns out that he also lifts other people's belongings on the vehicle, he who works does not expect anything from what is done. There are many things like that, so let's give an example. Even saying good things also includes alms. Likewise, every step of walking to perform prayer is almsgiving. And removing an obstacle from the path is almsgiving. Therefore, doing good is indeed a lot, but we do not know or do not feel that we have done it, and I don't think it should be remembered, it is the business of Allah swt. Therefore, let us do good for others, such as implementing faith completely and correctly, making reasonable use of natural resources, avoiding misuse of natural resources for certain interests, and avoiding environmental destruction in any form, including in trying to do good

CONCLUSION

This study concluded that doing good deeds in Islam is not a seasonal religious practice limited to *Ramadhan* or other sacred days, but a continuous moral and spiritual obligation rooted in the teachings of the Qur'an and hadith. Using a hermeneutic and library research approach, the study showed that goodness in Islam is holistic, encompassing not only structured charitable practices such as ZISWAF (*zakat, infaq, sadaqah, and waqf*) but also ethical behavior, social responsibility, compassion toward others, care for animals, and protection of the environment. The findings indicated that even small acts—such as kind speech, reconciliation between people, or removing harm from public spaces—carry spiritual significance and are consistently emphasized in Islamic teachings. Central to these actions is sincerity (*ikhlas*), as good deeds should be performed purely for the sake of Allah SWT rather than for social recognition or worldly reward. The study also highlighted the importance of improving public understanding of Islamic charitable obligations, particularly the distinctions between *zakat fitrah* and *zakat mal*, in order to encourage proper practice. Overall, continuous goodness contributes to spiritual security (*al-amn al-ruhi*) and ultimate salvation in the hereafter. Future research is recommended to explore the practical implementation and socio-economic impact of ZISWAF, particularly productive *waqf* and community-based charitable initiatives, in strengthening social welfare and sustainable development within Muslim societies.

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