

Research article

The Perspective of Maqashid Al-Syari'ah Towards The Waqf Youtube Content In Millenial Era

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Abstract.

This study aims to discuss about the waqf YouTube content as the form of productive waqf in digital era with a focus on the study about the start up about the the waqf YouTube content and perspective of Maqashid Sharia. This study attempts to analyze the waqf model in digital era that has encouraged the people to continually do the waqf easily and practically even without spending the wealth at all. By taking the case study of the start up the YouTube content made by the writers, the writers are interested to study more deeply about the problems and solutions in productive waqf in Indonesia in this digital era. The data in this library research included secondary data, i.e. library materials including official documents, books, libraries, laws and regulations, scientific works, articles, and documents that are relevant with this research materials. The results of this research showed that (1) this Waqf Youtube content is one of the great potential productive waqf instruments in alleviating the poverty and minimizing the gap among humans through a mechanism of firstly creating a YouTube account, secondly by displaying a number of interesting Islamic videos and thirdly by allocating the income from YouTube for the people benefit. 2) The substance of waqf YouTube content is in line with maqashid sharia, which leads to maslahah-mursalah (universal benefits), one of which is to realize social welfare through the fund distribution from this YouTube content. The waqf YouTube content is an instrument to empower the community with the aim of alleviating poverty and other socio-economic problems.

Keywords: Productive Waqf; YouTube content; Maqashid Syariah

1. Introduction

In comparison to other countries in Southeast Asia, Indonesia is one of the countries with a very large population. With the population projected to reach 270 millions people by 2020,[1] the poverty then becomes one of the national issues. From year to year, the rate of the poor people in Indonesia has never decreased significantly. As noted, the rate of poor people in Indonesia in September 2019 was 26.58 million people (10.12%), then decreasing by 1,19 millions people compared to the condition in March 2019, i.e. 27,77 million people (10,64%). Though there was a decrease, it did not show

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something significant. Also, the rate of poor people in rural areas has been found higher than that of urban areas showing a gap in income. The percentage of poor people in rural areas in September 2019 was recorded at 13.47%, while the one in urban areas was 7.26%.[2] To cope with this issue, it is certainly not a solely role of state to alleviate the poverty in Indonesia but all elements of society even laws and regulations of religion also have an equal contribution. Waqf as Islamic principle becomes one of Islamic economic instruments and plays a strategic role in increasing the people economy. To alleviate the poverty, it is the potential fund source in which it can be an alternative for the funding source.[3] Directorate of Waqf Empowerment - Directorate General of Islamic Community Guidance, stated that waqf as one of the potentials that have economic religious institution, should be managed and developed into an instrument that is capable of providing real answers for any problems in people's life. However, in reality, most of elements started from government, community, scholars and non-governmental institutions such as NGO do not know well and even do not pay a serious attention to waqf.[4]

As time goes by, the reinterpretation of waqf teachings occurs due to the increasingly complex problems. To make it relevant, the theory of waqf needs to be supported by a contemporary theory of change and theory of development.[5] With the development of modern times, waqf can be an alternative by utilizing a very sophisticated digital era, as found today.[6] In this digital era, everyone has been accustomed to watching YouTube; hence, YouTube content can be subsidized as an alternative to waqf of YouTube content as a productive waqf.[7] In the concept of waqf YouTube content, waqf can be a source of enduring funds because, if used and managed properly, the results of waqf YouTube content can be donated and distributed to national development and communities in need.[8] Also, the writers would like to study more deeply on the perspective of maqashid sharia towards this waqf YouTube content. In Maqashid Sharia as formulated by Imam Asy-Syatibi, the waqf YouTube content can be categorized into 5 elements of maqashid sharia including hifdzun ad-adin (protecting the religion), hifdzun an-nafs (protecting the soul), hifdzun aql (protecting the mind), hifdzun nasl (protecting the heredity) and hifdzun maal (Protecting the wealth).[9] Therefore, there is a need to do reinterpretation about the waqf teachings particularly waqf YouTube content based upon the perspective of Maqashid Sharia and there is a need for the effort of socialization to give an understanding for the Moslems in Indonesia in particular with a purpose to bring a positive effect for the people and its implication can also be capable of building the economic independence for Indonesia people. From the phenomenon above, the writers are interested to study this issue more deeply through

an article entitled “Waqf YouTube Content as the Productive Waqf in Era 5.0 in the Perspective of Maqashid Sharia”.

2. Research Method

This library research used the juridical-normative approach focused on the study of problems, strategy and solution of productive waqf in digital era. The juridical-normative approach used the legal positivism conception. This concept viewed the waqfs in digital era and was implemented in the perspective of maqasid sharia. The problem analysis in this study was centered on three main issues: the implementation of waqf of YouTube content, the waqf concept of YouTube content and the concept of waqf Youtube content based upon the maqashid sharia perspective. Meanwhile, this study used the secondary data, i.e. library materials including official documents, books, libraries, laws and regulations, scientific works, articles, and documents relevant with the materials of this research.

3. Result and Discussion

3.1. Implementation of Productive Waqf in the People Economy Empowerment

Similar with zakat, infaq, and alms, waqf is one of the Islamic financial institutions with socio-religious purposes. The difference is that zakat, infaq and alms can be consumed immediately, while not with waqf of wealth. Therefore, waqf is frequently referred to as Shadaqah Jariah, meaning alms with continuous rewards like the flowing springs.[10] From the economic perspective, the product of waqf wealth can be divided into two: direct waqf and productive waqf.[11] Direct waqf refers to the waqf to give a direct service to the people. This service can give a direct benefit such as the waqf of mosque, waqf of madrasah, or waqf of hospital.[12] Meanwhile, productive waqf refers to the waqf in the form of productive asset and it is not always in the form of product.[13] The difference between direct waqf and productive waqf lies in the management pattern and the way of waqf preservation.[14] Direct waqf requires the cost for maintenance in which the funds are obtained from outside the waqf object. For instance, a person who donates a building unit for an education complex or madrasah, still requires operational costs to pay teachers, office needs, building maintenance and other needs. While productive waqf, some of the results can be used to treat and preserve the waqf objects and the

remains will be distributed to waqf mustahik based upon the will of the Wakif.[15] Thus, in essence, the objective of waqf is productive in which the more benefits can be taken by people by still preserving the wholeness of the products.

3.2. The Concept of Productive Waqf on YouTube Content

In today era, there has been a digital waqf and this is the thing to be encouraged by the Islamic economic practitioners. This is because the benefits of the productive waqf has a multiplier effect. In its definition, productive waqf refers to a form of donation management obtained from the people and later made to be productive in order to generate the benefits that later on are distributed to the beneficiaries or to result in a new waqf object. The concept of productive waqf in this YouTube content is an interesting and important modern era concept. The waqf of this YouTube content is done very easily, efficiently, simply, affordably and able to reach all levels of society anytime and anywhere. Waqf with this method more prioritizes the education aspect for the community. People can indirectly do waqf by only watching the YouTube shows on the YouTube content waqf channel website, which is directly managed by Nadhir. The existence of education is expected to make people aware that waqf is not only a necessity for the afterlife, but also a lifestyle to help others. The writers added that in this current digital era, the waqf YouTube content must be more excellent compared to the conventional waqf that is limited to time, location and access for the users. With the waqf YouTube content, it is expected to be used as the asset and it can make aware of the importance of waqf. This waqf YouTube content is the development of asset waqf for the people welfare. Through this waqf YouTube content, the public can be freer to do waqf and spread the benefits. Because everyone likes watching YouTube content, with that preference, it is expected that it can add their usefulness for the Ummah. Only using gadget and internet package, everyone can do waqf anytime and anywhere easily.

The writers argued that the strategy of the waqf YouTube content is more prospective as it can make it possible to the candidates of the potential customers to obtain any kinds of information about the waqf and can do the transaction via internet. Thus, the waqf YouTube content in the religious social activities will be highly useful for the government and Badan Wakaf Indonesia (BWI or Indonesia Waqf Board) in increasing the people welfare. All fund allocation from the income from the YouTube account will be managed by the competent Nadhir and the benefits can be directly felt by the people. The conclusion from the mechanism of the waqf YouTube content is that the writers

(also as the nadhir) created a YouTube account. Then they will show the useful videos, such as helping the poor, the needy, and the elderly. It also presents short lectures, murrotals, Islamic singing, motivations and social experiments. Then, for people who want to do the waqf, it is simply by watching the video from the YouTube account channel of this waqf YouTube content and by giving like, subscribe, share this video as much as possible and watching until the end. Then he or she has done the waqf. After this YouTube account has been independent and can make money from YouTube, all data will be managed properly by Nadhir and then the funds can be allocated to people in need. Thus, the concept of the waqf YouTube content becomes a potential source of endowment funds for people welfare.

3.3. The Concept of Waqf YouTube Content in the Perspective of Maqashid Sharia

Every activity has a purpose – similar with sharia. Maqashid syariah if defined linguistically means the sharia purpose.[16] The main purpose of maqashid syariah is to materialize the benefits for people (mashâlih al-'ibâd) in the world and in the hereafter affairs.[17] Meanwhile, terminologically, as taken from the opinion of Wahbah al-Zuhaili maqashid sharia refers to the values and legal objectives implied in all or the largest part of its laws.[18] These values and goals are seen as the purposes and secrets of sharia, which are determined by lawmakers (al-syaari) in every legal provision.[19] Meanwhile, al-Syatibi explained that maqashid sharia aims to realize the benefit of humans in the world and in the hereafter.[20] The substance of waqf YouTube content is in line with maqashid sharia, which leads to maslahah-mursalah (universal benefit), one of which is in the context of realizing the social welfare through the fund distribution from this YouTube content. This waqf YouTube content is an instrument to empower the community with the aim of alleviating poverty and other socio-economic problems. The number of Muslims throughout the world is a great asset for collecting and developing of this waqf YouTube content. If this waqf YouTube content continues to be disseminated and watched by many people, it will be implemented into a very large potential fund that can be used for the empowerment and welfare of the people and can also finance the maintenance of other waqf objects. Also, one of the implementations of maqashid sharia contained in this waqf YouTube content is the principle of ta'awun (mutual assistance) to the less fortunate or the poor people. This waqf YouTube content can offer some unique opportunities for investment creation in religion, education and social services.[21] It is

because the income earned from this YouTube content will be spent and distributed for various different purposes such as to schools, hospitals, Indonesian Waqf Board, or orphanages. This waqf YouTube content is one of the productive waqf instruments that has great potential in alleviating poverty and minimizing the gap between mankind. This is solely to realize the people benefit that is in line with maqashid al-syaraiat.[22]

4. Conclusion

The concept of productive waqf in this waqf YouTube content is an interesting and important modern era concept. This waqf YouTube content offers a very simple, efficient, affordable application and it also reach all levels of society anytime and anywhere. Waqf with this method prioritizes the education aspect for the community. It is simply by watching YouTube shows on the channel website of waqf YouTube content, which is directly managed by Nadhir, the community has indirectly done the waqf. This waqf YouTube content is one of the productive waqf instruments with a great potential to alleviate poverty and minimize the gap between human beings that is through its mechanism: first, creating a YouTube account; second, presenting interesting Islamic videos and third, allocating the income from YouTube to the people benefi.

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