



## CHARITY CONTENT DEBATE ON SOCIAL MEDIA

Kuni Farikhah Khusna <sup>1</sup>, Safarudin Al Ihwan <sup>2</sup>, Rifqi Fajar Atha Qolbi <sup>3</sup>, Iqlima Dwi Pangesti <sup>4</sup>, Adinda Titania Salsabila <sup>5</sup>, Sabitha Wahyu Amanda Putri <sup>6</sup>, Dicky Bagus Sambadha <sup>7</sup>, Nur Rofiq <sup>8</sup>

1,2,3,4,5,6,7,8 Universitas Tidar, Magelang, Indonesia

\*Corresponding Author: [kunifarikhah@gmail.com](mailto:kunifarikhah@gmail.com)

### Article Info

#### Article history:

Received :

Revised :

Accepted :

Available online

<http://jurnal.uinsu.ac.id/index.php/analytica>

E-ISSN: 2541-5263

P-ISSN: 1411-4380

#### How to cite:



This is an open access article under the [CC BY-NC](https://creativecommons.org/licenses/by-sa/4.0/) license

### ABSTRACT

*Charitable content has become an increasingly widespread phenomenon on social media platforms in recent years. This research aims to investigate the factors contributing to the rising popularity of charitable content and its impact on society. The research method used was online surveys involving participants from various backgrounds. The results of the study indicate that charitable content captures public attention because it has high emotional value and the ability to trigger altruistic behavior. Additionally, social media platforms offer a quick and easy way for individuals to spread messages of goodwill and rally support for social causes. However, there are also negative impacts that need to be considered, such as the potential for misuse or concerns about opportunism. This study underscores the importance of responsible management of charitable content by social media users and other relevant parties to maximize its positive impact on society.*

**Keywords:** Charity, Content, Social media, Phenomenon.

### ABSTRAK

*Konten bersedekah telah menjadi fenomena yang semakin merajalela di platform-platform media sosial selama beberapa tahun terakhir ini. Penelitian ini bertujuan untuk menyelidiki faktor-faktor yang menyebabkan meningkatnya popularitas konten bersedekah serta dampaknya terhadap masyarakat. Metode penelitian yang diterapkan adalah survei online yang melibatkan partisipan dari berbagai latar belakang. Hasil penelitian menunjukkan bahwa konten bersedekah menarik perhatian masyarakat karena memiliki nilai emosional yang tinggi dan kemampuan untuk memicu perilaku altruistik. Selain itu, platform media sosial memberikan sarana yang mudah dan cepat bagi individu untuk menyebarkan pesan kebaikan dan menggalang dukungan untuk tujuan sosial. Meskipun demikian, terdapat juga dampak negatif yang perlu diperhatikan, seperti potensi penyalahgunaan atau kekhawatiran akan oportunistik. Penelitian ini menggarisbawahi pentingnya pengelolaan konten bersedekah secara tanggung jawab oleh pengguna*

*media sosial dan pihak terkait lainnya guna memaksimalkan dampak positifnya bagi masyarakat.*

**Kata Kunci:** Pshodaqoh, Konten, Media Sosial, Fenomena.

## 1. INTRODUCTION

Along with the rapid development of technology and the use of social media, the phenomenon of sharing charity content has become a topic that is increasingly receiving public attention. Charity content refers to the practice of recording or documenting the act of giving to others, then sharing it through platforms such as Whatsapp, Instagram, Twitter and TikTok.

In addition to being a tool to promote kindness, charity content is also a means to build online communities that care about social issues. Many content creators use their platforms to raise funds and support various humanitarian missions. They work with charitable organizations and local communities to create a real impact in the lives of people in need. This approach has shown how technology can be used to facilitate positive change in society.

However, charity content also raises questions about how these charitable acts are presented and their impact on the individuals who are the subjects of the content. There is a need to maintain a balance between sharing kindness while respecting the dignity and privacy of those who receive assistance. Therefore, it is important to have clear ethical guidelines in the creation and distribution of charity content, so that the message of kindness can be conveyed without violating the rights or harming others.

Islamic teachings encourage every Muslim to always practice charity (Firdaus, 2017). This refers to the basic principle in Islam that encourages its followers to share and help others, especially those in need. Charity, in the context of Islam, is the act of giving to others without expecting anything in return, and it can be in the form of money, food, clothing, or other forms of assistance. Charity is also giving wealth to the poor and those in need with the hope of Allah SWT's reward (Abdullah, 2010).

In Surah Al-Baqarah verse 271, which means: "If you give charity openly, it is very good, but if you hide it and give it to the poor, it is better for you to hide it. And Allah will remove from you some of your sins; and Allah is aware of what you do. "

In this verse, Allah SWT says that people who openly give charity to the poor while others see, pay attention, and hear. Such a path is good as long as it does not involve riya feelings.

For by showing mercy the reproach of covetousness against him will be removed, and those who hear him will pray for him with thanksgiving, and they will honor and imitate his deeds. Apart from that, Allah says that if charity is done secretly and is not known to other people, this method is done to avoid feelings of

joy in the heart so that poor people do not receive it. He is not inferior to other people and is hated by his community.

## 2. RESEARCH METHOD

The research method used in this study is an online survey method to understand and analyze the prevalence of alms created as content on social media from various backgrounds to obtain data from respondents spread across various regions. Online surveys were chosen as a data collection method because of the practicality of collecting data from a wide sample at a relatively low cost. Online surveys also allow the participation of respondents from various geographic and demographic locations without requiring face-to-face meetings.

The online survey consisted of a series of questions designed to explore respondents' perceptions regarding the prevalence of alms created as content on social media. The survey contains questions designed to gain an understanding of the motives and impacts of creating alms content on social media. This survey was distributed via social media, namely WhatsApp. Respondents were asked to fill out the survey voluntarily. Data was collected over a certain period of time to obtain a broader representation.

This research was conducted in accordance with the principles of research ethics, including maintaining the confidentiality of respondent data, and using information responsibly. Respondents were clearly informed about the purpose of the research being conducted. All data that has been collected is processed with attention to the privacy and interests of respondents.

## 3. RESULT AND ANALYSIS

### Definition of Alms

Etymologically, alms comes from the word صدق which means truth or sincerity that reflects the nature of people who always do good. However, in society, the term alms is often known as sodaqoh. In sharia terminology, the meaning of alms refers to the act of giving spontaneously and voluntarily to individuals without any limitations on the amount and time specified.

Alms are not limited to giving material things alone, but can also be non-material, which is in accordance with the teachings of the Prophet Muhammad SAW as conveyed through the narration of Imam al-Bukhari.

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ سَلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ، يَعْدِلُ بَيْنَ الْإِثْنَيْنِ صَدَقَةٌ، وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فَيَحْمِلُ عَلَيْهَا، أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خُطْوَةٍ يَخْطُوهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَيُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ»

The hadith can be interpreted that every good deed done has the value of charity, which shows that charity is not only limited to giving material things. Good deeds can be something non-material, such as helping, giving encouragement, or even just giving good words. Thus, the concept of charity is not limited to giving wealth, but also involves every good deed done to help and benefit others.

In general, charity can be interpreted as an act of giving that is done by a Muslim to others spontaneously and voluntarily, without any special limitations in terms of time or amount. This action is carried out as a manifestation of one's belief and as evidence of true faith, solely in the hope of getting the pleasure and reward of Allah SWT.

As explained by the Qur'an, giving charity openly by a Muslim is a good thing, but it would be better if the charity was given secretly. If you show your charity, it is a good deed, but if you hide it and give it to those in need, it will be better for you. Allah will forgive some of your sins, and He knows all that you do. (QS. al-Baqarah [2]: 271)

The meaning of "showing your alms" in this plural form has a good meaning and purpose, namely so that every Muslim can emulate and carry out the practice. Likewise, conversely, "hiding alms" is much better than showing it because if it is shown, it is feared that an attitude and feeling of showing off will arise in the giver and can also hurt the feelings of the person to whom it is given.

### **The Law of Almsgiving**

Scholars in the science of Islamic jurisprudence agree that giving alms is something that is recommended, where a person will get a reward if he does it and not.

will be subject to sin if not doing it. However, those who leave it will suffer a loss. This agreement is based on the verse in the Qur'an Surah Al-Baqarah verse 280. In addition to being a highly recommended sunnah, the law of charity can change to being forbidden (haram) in certain situations, namely when people give charity with certainty knowing that the recipient of the charity will use the wealth to commit sinful acts. In addition, charity can also be an obligation (wajib) for someone in a situation where he meets someone who is in great need and the person's life is threatened. For example, if someone meets a beggar who has not

eaten for three days and looks very weak, while the person has extra food, then it is our obligation to give him charity.

### **Types of Alms**

Many people still assume that alms are only related to wealth. In this view, we tend to narrow the understanding of alms only in the context of money. In fact, alms are not only limited to wealth, but can also be in the form of other things.

Below are some things that are included in alms:

#### **1) Tasbih, Tahlil, Tahmid and Amar Ma'ruf Nahi Munkar**

The Prophet SAW taught that every time someone says tasbih, tahlil and tahmid it is counted as charity. Aisyah RA narrated that the Prophet SAW said: "Every human being who is a descendant of Adam has 360 joints. So, every time someone says takbir, tahmid, tahlil, tasbih, and asks forgiveness from Allah or removes something that interferes in the path of humans, be it stones, thorns, or bones or invites humans to goodness or forbids them from evil, as many as 360 times, then in the evening, that person has done an action that keeps him away from hell." (Narrated by Muslim)

That is why the Prophet asked his companions to do it, because tasbih, tahlil, and tahmid are forms of charity that have the value of worship to Allah SWT. After mentioning the dhikr, the Prophet explained that doing the practice of amar ma'ruf nahi munkar is also considered as charity. Why is it considered as charity? Because doing amar ma'ruf nahi munkar requires the use of energy, time, mind, and feelings. All of these things are counted as charity. For example, reminding a friend not to consume alcoholic beverages and inviting him to do good deeds such as helping orphans.

#### **2) Smile**

Showing a cheerful face and happy heart to fellow Muslims is considered giving alms. Rasulullah SAW once said: "Giving a smile to your brother is a form of charity" (HR. Tirmidhi and al-Albani).

In another hadith, Rasulullah SAW stated: "Do not underestimate any good deed. If someone is unable to do so, then when he meets his brother, he should greet him in a friendly manner, and if you cook or buy food, add broth and give it to your neighbor." (HR. Tirmidhi).

Every Muslim is strongly encouraged to smile. A smile that is considered charity is a sincere smile, coming from the bottom of the heart. This smile serves to make other people happy, respect and glorify, not for the purpose of teasing or sneering.

#### **3) Give help to others**

Abu Musa RA narrated that the Prophet SAW said: "Every Muslim has the obligation to give alms". A friend asked: "What if someone can't afford it?" The Prophet SAW answered: "He must work with his hands and use the results for himself, then he can give alms." The Companion asked again, "If he is still unable?"

The Prophet SAW answered, "Help people who need help." The Companion asked again. "If you are not able to do that too?" The Prophet SAW answered, "Inviting to goodness." Friends ask once again "What if someone still can't afford it?" The Prophet SAW answered, "Refraining oneself from committing evil is a form of charity in itself." (HR. Bukhari).

#### **4) Reconciling people who are at odds**

Abu Hurairah RA narrated that the Messenger of Allah SAW said: "Every joint of a human being is a charity, the sun that rises every day is a charity, reconciling between people who are at odds is a charity." (HR. Bukhari).

#### **5) Provide a living for the family**

According to Al-Miqdan bin Madikarib az-Zubaidi RA, the Prophet Muhammad SAW once stated that there is no work more noble than working with your own hands. Apart from that, every expense a person incurs for himself, his family, children and servants will be counted as alms. This is confirmed in the hadith narrated by Ibn Majah.

In another hadith, Abu Mas'ud al-Badri RA narrated that the Prophet Muhammad SAW stated, "If someone gives a living to his family sincerely for the sake of Allah, then it is considered charity for him." This is conveyed in the hadith narrated by Muslim.

#### **6) Visiting the Sick**

According to Abu Hurairah RA, the Messenger of Allah SAW said that whoever uses his excess wealth for good in the way of Allah SWT, Allah will multiply his reward seven hundred times. Meanwhile, for those who give alms for themselves, their families, visit the sick, or help eliminate difficulties, they will get goodness and rewards ten times greater. Fasting is considered a shield as long as it is not misused. People who are tested by Allah in their physical affairs will get their sins forgiven. (Hadith narrated by Ahmad)

### **Benefits of Giving Alms**

Almsgiving has extraordinary benefits. The following are the wisdom of alms that can be felt in this world and in the afterlife.

#### **1) Making yourself more obedient to Allah SWT**

In Surah Al-A'raf verse 56, Allah SWT teaches about the importance of ihsan, which means always doing good, both in pleasant and challenging situations, for oneself and also for others. This aims to create a prosperous, just, and prosperous society, as well as maintaining good relations with Allah (hablumminallah) and fellow human beings (habluminannas).

Almsgiving is one manifestation of ihsan. It not only cleanses our wealth and souls, but is also very beneficial for those in need. Anyone who consistently does good sincerely, including almsgiving, strives to be more obedient to Allah SWT by

following His commands and avoiding His prohibitions. People who do good, whether in the form of worship to Allah (*hablumminallah*) or in the form of kindness to others (*habluminannas*), will be given rewards and manifold goodness by Allah SWT (Abdulmalik Abdulkarim Amrullah in 1990).

## **2) Alms can erase sins**

The Prophet Muhammad SAW taught, as recorded in the Hadith by Tirmidhi, that giving alms has the ability to erase sins just as water can extinguish fire. (Wahyuni, Deni; Wimeina, 2019).

## **3) Receiving a double reward for alms by Allah SWT**

Allah SWT will multiply the reward of those who do it, glorify it and purify their wealth. Allah SWT has explained in His word Surah al-Baqarah verse 245, that lending to Allah can be likened to someone giving sincerely and sincerely for the good of His servant as a loan to Allah. So there is a guarantee that the loan will be returned in the future. The return will be multiplied much more than the alms.

## **4) Alms as medicine**

The Prophet Muhammad SAW taught, according to the Hadith reported by ath-Thabrani, that a person can protect his wealth by paying zakat, cure illnesses by giving alms, and avoid disasters or calamities by praying,

## **5) Giving alms can bring shade in Day of Resurrection**

The Prophet Muhammad SAW said, as recorded in the Hadith by Bukhari, that on the Day of Resurrection, there are seven groups of people who will be given protection, and among them are those who give alms secretly. They do this with their right hands in such a way so that even their left hands do not notice it, which indicates that the charity is given with sincere intentions and not to show off or seek praise from others.

## **6) Charity can keep you away from the fire of hell**

In the hadith narrated by Imam Bukhari, Imam Muslim and Imam Ahmad, the Prophet Muhammad SAW said that he ordered us to protect ourselves from the fire of hell even if it is only by giving alms of a date. 7. Almsgiving can instill the character of helping and caring. Almsgiving makes us feel and understand the needs and suffering of others, thus creating a sense of empathy. In addition, almsgiving makes us more grateful for what we have.

## **Target or Recipient of Alms**

Almsgiving is a highly recommended act, especially to family and close relatives, before helping others. This is a form of assistance that is not only limited to a certain group or location, but can be given to anyone in need. According to Islamic teachings, as explained in the Qur'an Surah Al-Baqarah verse 215, alms should be prioritized for parents, orphans, relatives, the poor, and those who are traveling

far. This verse was revealed when Amr bin Jamuh, a wealthy companion, asked the Prophet Muhammad SAW about who was worthy of receiving alms.

In Islam, giving alms to parents and relatives is not only considered a good deed but also a way to strengthen family ties. The Prophet Muhammad SAW said that giving alms to relatives provides two benefits: the reward from the alms itself and the reward for maintaining family relationships. Giving to those who are less fortunate, such as the poor, is important because it can prevent them from negative actions such as theft. Orphans and travelers also have the right to charity, as they may face hardships in their lives. In essence, charity should be given to anyone in need, including animals suffering from thirst or hunger, because we are all social beings who depend on each other.

### **Pros and Cons of Charity Content**

Based on the results of an online survey distributed through social media, namely WhatsApp, in the form of interviews with 25 respondents with different backgrounds regarding the rise of charity content on social media, it turns out that there are still various pros and cons as follows:

#### **A. Pro opinion**

As many as 36% of the 25 respondents think that charity content on social media can inspire the public to do good and motivate them to give charity. The positive side of this content is that it helps increase social awareness about the importance of sharing and helping others and fosters the value of caring for fellow human beings regardless of background.

Charity content makes us realize that there are actually still many people who are still in quotation marks below our ability that we must help, this can make us more grateful for what we have. In addition, charity content can inspire ourselves and others to take real action such as making donations or participating in social activities.

#### **B. Counter opinion**

Meanwhile, there were 64% of the total number of respondents who gave the opposite answer, namely that respondents were concerned that the proliferation of charity content on social media could trigger arrogance or showing off among those giving charity. They highlighted that the charity content instead focused on other things, such as some people might only create charity content to get praise, recognition, or attention from others, not because of a sincere intention to help others. Although the intention of a creator may be good, in the eyes of others, charity content could be an arena for showing off / showing off wealth.

Some of them also think that charity should be done sincerely and honestly, not only for the purpose of popularity or personal gain without considering the real needs of the person receiving the charity. They also think that most content creators focus more on publication and recognition of their good deeds than the real purpose of the charity itself, even though charity is actually a personal matter between individuals and God so it does not need to be uploaded on social media.



In addition, there are still some alms content that expose the faces of people who receive alms, a creator should respect and appreciate the privacy of the recipient of alms because it is feared that the recipient of alms will feel uncomfortable.

The debate of pros and cons about the rise of alms content created on social media reflects the complexity of this phenomenon. Although there are benefits in increasing social awareness, and mobilizing real action in helping others and providing inspiration for many people, there are also risks associated with the potential for arrogance, dishonesty, and reduced generosity. It is important to consider the positive and negative impacts of sincere and effective good actions in helping others in need, a balance is needed.

#### **4. CONCLUSION**

The content of charity cannot be said to be absolute as a mistake or truth because it is still debated by many parties. Like a double-edged sword where there are several opinions saying positive things about the content such as in several opinions that say this content is an inspiration and motivation for the general public to give charity, and open up knowledge that there are still many people who have abilities below us and need help. So that we can take the positive side, namely increasing one's self-awareness about the importance of sharing and helping others who need help. Being grateful is one thing that we can cultivate by understanding the positive meaning of the charity content that is currently popular on social media.

Even with the positive side that is clearly visible, the charity content still has a negative side that is interpreted from the opinions of several respondents who said that charity content on social media can trigger an attitude of arrogance or showing off and thirst for praise, recognition, or attention from others, not because of a sincere intention to help others. Because charity should be done sincerely and sincerely, not only for the purpose of popularity or personal gain without considering the real needs of the person receiving the charity. Charity content seems to create an image of a content creator highlighting their good deeds rather than the true purpose of the charity itself, even though in fact giving charity is a personal matter between individuals and God. So there is no need to upload it on social media which will interfere with the privacy rights of those who receive charity if their faces appear in the content.

Content on social media itself is something that is very difficult to regulate, so it would be wiser to understand content with a broader and more comprehensive perspective before responding to the content. In this case, many positive and negative sides can be found that conflict with each other, so social media users are expected to be more critical in understanding and responding to worship content through charity with good or bad intentions hidden in it.

**References**

- Beni. (2014). SEDEKAH DALAM PERSPEKTIF HADIS. UIN, 16-22. <file:///C:/Users/DELL/Downloads/BENI-FUF.pdf>.
- Riantika, P. A. (n.d.). ANALISIS KEUTAMAAN SEDEKAH DAN INFAK BERDASARKAN HADIS YANG DIRIWAYATKAN OLEH IMAM BUKHARI DAN IMAM MUSLIM. HIBRUL ULAMA JURNAL PENDIDIKAN DAN KEISLAMAN. Retrieved 04 27, 2024, from <https://univamedan.ac.id/ejurnal/index.php/hibrululama/article/view/522>
- Saputra, T. (2022). Hikmah Sedekah dalam al-Qur'an dan Hadis. Gunung Djati Conference Series, 8(2), 353-355. <https://conferences.uinsgd.ac.id/index.php/gdcs/article/download/577/384/847>.
- Soleman, R. (2022, November). INTERPRETATION OF SADAQAH VERSES AND HADITH IN AN ISLAMIC PERSPECTIVE. NATUJA, 2(1), 01-15. <https://www.ejournal.iaiibrahimy.ac.id/index.php/natuja/article/view/1464>.
- Zidni, R. (2022, 10 25). TREN SEDEKAH JAHRIYYAH DI KALANGAN SELEBGRAM.digilib.uinsby,43-47. [file:///C:/Users/DELL/Downloads/Roby%20Zidni\\_E95217080%20\(5\).pdf](file:///C:/Users/DELL/Downloads/Roby%20Zidni_E95217080%20(5).pdf)