

Sadbor Phenomenon and Zakat's Motivational Impact An Exploration of Moral Considerations and Social Support

Umi Latifah¹

¹Institut Pesantren Mathali'ul Falah

Paper was presented at the 8th International Conference of Zakat (ICONZ)
17 – 19 December 2024, Bandung, Indonesia

ABSTRACT

Recently, jogets and social media have been used to express human emotions, particularly in the case of the viral Sadbor Phenomenon in Sukabumi, which has generated debate as a social phenomenon expressing daily facts and building a community through voluntary and immediate participation. Global experts, policymakers, and practitioners commonly explore the profound impact of zakat on poverty alleviation and welfare enhancement, which aligns with Islamic principles of earning halal (permissible) income. This raises questions regarding how zakat can be used to support those who might be negatively impacted by this trend and what role zakat organizations can play in raising awareness about the potential risks and benefits of participating in such trends. In this article using qualitative-descriptive research and the systematic search methodology comprises three primary stages: identification, filtering or reduction. This article focuses on exploring three points: Ethical Considerations, Community Support, and Awareness and Education. These findings highlight the significance of zakat in promoting economic stability and social equity. This will contribute to sustainable development and the amelioration of marginalized communities. Efficacious zakat initiatives must be in this domain, offering exemplars and demonstrating that participants will acquire valuable insights into the effective utilization of zakat.

Keywords: *Sadbor Phenomenon, Zakat, social equity*

INTRODUCTION

In recent times, joget or an unique dance and social media have been utilized as platforms for emotional expression, generating debate as a social phenomenon that conveys everyday occurrences. Examples include viral trends such as the "sadbor dance," online solicitation, mud baths, and the pouring of cold water, which are conducted through social media platforms with the intention of eliciting monetary donations from viewers in the form of exchangeable gifts. These rapidly spreading activities are not uncommon phenomena, as they foster community building through voluntary and immediate participation. The Student Creativity Program (PKM) Research Social Humanities (RSH) Cyber Begging team from Gadjah Mada University conducted

research indicating that the motivation for providing gifts to online solicitors stems from the donor's empathy and desire to alleviate the recipient's physical or psychological burden. For instance, the viral phenomenon of elderly individuals engaging in mud baths exemplifies the ease with which monetary gains can be achieved through self-imposed challenges, subsequently resulting in gift donations from followers or viewers (Gusti.grehenson, 2024)

The World Giving Index 2022 reported that Indonesia consistently ranks in the top position as the nation with the highest World Giving score, with an index of 68%, remaining substantially unchanged since 2020 (69%)(Charities Aid Foundation, 2022). Another source posits that the all-viral phenomenon is influenced by the proliferation of content

creators generating complimentary content or gratuitous offerings accompanied by challenges through their social media platforms such as TikTok, Instagram, and YouTube Shorts, which additionally provides reciprocal engagement in the form of subscriptions and follows to the creator's account, thereby generating revenue from extant advertisements.

When referencing the provisions of legislation, the definition of beggars in Article 1 number 2 of PP 31/1980 encompasses individuals who derive income through solicitation in public spaces, employing various methods and rationales to elicit compassion from others. In addition, it has been regulated regarding actions that are prohibited by the ITE Law to be used as content, including content that violates decency, insults and / or defamation, contains gambling, extortion and / or threatening, spreading hoaxes, information containing SARA, and also contains threats of violence in Article 27, Article 28, and Article 29 of the ITE Law, so there are no explicit rules or provisions regarding the prohibition of online begging. (Safdinar, 2024)

This observation underscores the correlation between inadequate health welfare among impoverished populations and their inability to fulfill basic necessities such as clothing, sustenance, and shelter, or their limited access to appropriate health services (Biridlo'i Robby et al., 2024). The concept of community-initiated mentoring presents an alternative approach that can be advocated in the context of mitigating the impact of poverty. This initiative employs the philosophy of local wisdom and cultural values as a paradigm for direct assistance. This endeavor represents a social innovation in poverty reduction and, moreover, involves multiple stakeholders.

Zakat, along with other philanthropic instruments, has been

identified as an effective mechanism for addressing poverty in Muslim societies. The Actual zakat collection has only reached a figure of Rp 10.2 trillion. Higher BAZNAS IKB, utilized as an indicator of impactful zakat, findings of this study suggest that zakat administrators should prioritize the most impoverished segment of the population to facilitate improvements in poverty indicators through zakat utilization (Choiriyah et al., 2020). The data indicates that the potential for zakat in Indonesia remains substantial. Maximizing zakat collection's potential can contribute to reducing poverty rates in Indonesia. The implementation of zakat encompasses funding for educational initiatives, healthcare services, and poverty mitigation programs. Zakat distribution programs demonstrate more favorable effects on male-headed households in terms of material (0.215) and absolute (0.037) poverty indices, whereas female-headed households exhibit superior performance on the falah (0.438) and spiritual (0.022) poverty indices, with greater variations in these indices observed in female-headed households. (Ayuniyyah et al., 2022)

The impact was assessed based on these domains. Research findings suggest that zakat not only mitigates multidimensional poverty but also advances progress towards Sustainable Development Goals (SDGs) (Pratama, 2023). The most significant challenge in research on zakat is the availability of data at the regency or provincial level, although data is available and accessible at the national level. Although zakat have potential significance of zakat in addressing complex socioeconomic challenges.

The government has implemented policies to support the optimization of fund collection through online zakat, thereby promoting equitable economic welfare distribution among the population. The active involvement and

support of all stakeholders, including researchers, policymakers, and individuals interested in digital zakat and Islamic finance, are crucial in this process. Effective policies have been observed to provide support, as evidenced by the ease and accessibility for muzakki to pay or give zakat through various digital platforms or through connections and collaborations that have facilitated the optimization of fundraising through online zakat, thereby promoting equitable economic welfare distribution among the population. Maximizing the potential of zakat collection can contribute to reducing poverty levels in Indonesia. Active involvement and support from all stakeholders, including researchers, policymakers, and individuals interested in digital zakat and Islamic finance, are essential in this process. Numerous digital application services are available in Indonesia for collecting zakat, such as Dompot Dhuafa, Rumah Zakat, Yatim Mandiri, and others.

The environment for zakat to grow in Indonesia still requires improvement, particularly in Java. The sadbor phenomenon shows the anxiety or economic limitations of the Sukabumi community to meet their needs. It's just that the way to get income is through collecting gift donations through sadbor dances that are streamed through social media accounts of content creator figures. The question is why people choose to do activities or are moved to participate in becoming actors in entertainment content by dancing which is none other than the hope of getting gifts or prizes from their social media viewers. The ease of media access and the ease of getting income, make it appropriate to be accountable for where the gifts or income are obtained. Does it come from a pitying audience or an audience who is entertained by the excitement or income from content that is actually disguised with activities that are prohibited by the government or religion, namely the disguised online gambling

content as the giver. This indirectly makes the sadbor phenomenon a hidden nurse for online gambling promotion transactions that are currently being fought by the government. So in this case the author wants to explore the Sadbor Phenomenon and Zakat's Motivational Impact from the side of Moral Considerations and Social Support. Which is expected to be able to explore the problem points and findings that this phenomenon can be proposed as a community-based zakat solution.

METHODOLOGY

The research methodology employed is qualitative-descriptive. The systematic search methodology comprises three primary stages: identification, filtering or reduction, and prioritization of data essential for addressing the research inquiry. The researcher utilized the keywords "viral", "viral phenomenon", "online begging", "digital zakat", "community-based zakat", as well as various synonyms to expand the search parameters of relevant literature. The final phase, designated as the eligibility assessment, necessitates a meticulous manual review of the collected articles. (Sari & Herviana, 2024). The keyword selection process was informed by the research focus and explored various phenomena and outcomes.

RESULT AND DISCUSSION

The research indicating that mention above when talks about the motivation for providing gifts to online solicitors stems from the donor's empathy and desire to alleviate the recipient's physical or psychological burden. Significant changes in daily human activities across various sectors mark the transition from manual operations to digital processes. Technological developments have enabled the rapid dissemination of content through various social media channels. Digital influencers are often taken into consideration as part

of their communication campaigns targeting Generation Z users. Which is a generation that is highly influenced by existing developments (Djafarova, E. dan Foots, 2022).

There are various events happening, not only in Indonesia, but also abroad where experiments in online fundraising through social media have begun. Viral marketing tactics allow banks and charities to reach donors far beyond their direct connections. Such strategies are risky in communities that have yet to fully embrace social media. Many local businesses, including banks and credit unions, have adopted social media tools to reach active and engaged customers online. Although there is an argument that stand-alone social media fundraising is not effective in the long run.(Tucker, 2010)

Table 1. Viral phenomenon for aids charity

Viral phenomenon for aids charity	Year
Ice Bucket Challenge	2014
Immersing in Water	2024
Mud Bath on TikTok:	2022
Unique Dance for Donations:Sadbtor dance	2024
Controversial Content	2024

Source: Collected by author using keyword

A viral video has been posted on social media of someone dumping a bucket of ice water on their head, and issuing a challenge to others. Even those who could not complete the challenge within a certain time, up to 24 hours for example, were asked to donate money to the organization, but there were also those who doused themselves and still donated.(Kulmala, 2014). About donation, there was The Kony 2012 Campaign, viral video initiative sought to elevate public awareness. The #MeToo Movement in the United States, this viral social media campaign facilitated the disclosure of sexual harassment and assault experiences. Then, The Tunisian Uprising, this social media-catalyzed phenomenon

was instigated by the online censure of police corruption.

Regarding the Sadbor phenomenon, there are several opinions, several howing his support for the community. Babin said the community and encouraged residents to continue doing their live broadcasts while advising against promoting online gambling and following social media regulations. Jupri said temporary suspension of Sadbor's detention was in accordance with legal procedures and that community activities could continue as long as they complied with the law. When make line with Sadbor phenomenon, these figures sought to balance the drive for creative and entertaining content with the importance of adhering to legal and ethical standards. The paper of Zygmunt Bauman, "Ethics or morality is practice in their respective disciplines and advocacies, not only a theory. Questioning about cognitive frameworks and political consequences of globalization or consumerism affecting some groups or individuals in contemporary world. We shall consider morality as human actions while ethics is the reflections on those actions. Furthermore, contemporary research on moral development encompasses a diverse array of topics, including civil liberties, culture, intergroup relationships, gender hierarchies, family dynamics, parenting, conscience, values, community service, aggression, nature, children's rights, victimization, and educational programs designed to implement developmental and character education initiatives.(Brito, 2005)

Other argument about The "bandwagon effect," seen in this viral trend, where people are encouraged to follow the trend without thinking about the consequences. According to psychologist Iswan Saputro, the bandwagon effect is the reason behind the high interest in online begging. Both due to social pressure factors and social norms, which seem natural, where many provide

support or donations to online beggars, so it is undeniable that they feel compelled to do so. In line with UGM research mentioned in the introduction, a contributing factor is the feeling of collective empathy, which more broadly means that a person can be moved to help after seeing a touching event including the difficulties of life. (Klik-Dokter, n.d.) This encourages more people to participate. Fear of missing out (FOMO), also mentioned by Iswan, is the anxiety and fear felt if you have missed or missed the opportunity to follow a trend. In Ritzer's framework, globalization can also involve the global spread of something. (Thompson, CJ, & Coskuner-Balli, 2007).

Gross lack of access to vital resources (food, medicines, shelter) is one emergency is essentially crises. (Drolet & Marie-Josée, 2021). Reflecting the years before, the issues such as crises of equality, justice, humanity, religious tensions, gender issues, and the impact of international religious issues and tensions on nationalism, citizenship, and human rights. So, the most importance one is suitable with the key 'the impact of zakat distribution on poverty alleviation efforts'. (Harahap et al., 2024)

Strengthening the Role of Figures began from community or group or individuals.

Talking about An Exploration of Moral Considerations and Social Support, every zakat manager must realize that the task of managing zakat is a mandate from Allah, each manager also fosters togetherness and brotherhood and determines strategic programs, also requires willingness to share potential in the form of human resources, facilities, and facilities in order to realize these strategic programs (Supani, 2023).

To increase their concern for helping the poor, social community becomes a network of partners based on environmental values or community culture. This innovation is very important because it can give rise to

social movements that are born and grow in social communities in the community. (Biridlo'i Robby et al., 2024) Moral development encompasses a diverse array of topics, including civil liberties, culture, intergroup relationships, gender hierarchies, family dynamics, parenting, conscience, values, community service, aggression, nature, children's rights, victimization, and educational programs designed to implement developmental and character education initiatives. (Brito, 2005)

Community-based, not only talking about awareness, the proliferation of zakat management institutions shows the attention of the people to zakat, although it also needs to be accompanied by optimization so that the negative image can be minimized. Starting zakat education needs to be pursued as early as possible, continuing at the stages of youth and adulthood, and applying it in old age. Implementing the strategies in zakat education is a long journey. (Hartono, 2023).

There are interesting things when talking about roles. Which is not only started and carried out by those who have positions but also as a community they have a role. Such as collecting humanitarian funds from all groups, including the philanthropic institutions BAZNAS, and LAZ, as well as private philanthropic institutions such as Kitabisa, wallet dhuafa, and others. Furthermore, apart from showing solidarity, it also builds an ecosystem in the context of strengthening the economy. KH. MA. Sahal Mahfudh views that humans will achieve happiness in the world and the hereafter if they can realize the main human functions as 'ibādatullāh and imāratul arḍ. The position of humans as social beings emphasizes the importance of good relationships between humans to achieve a happy life. Values in which there is justice and do not judge others.

The concept of togetherness is a concept of forming brotherhood,

togetherness, a harmonious community, peacefulness, synonymous, mutually reinforcing, complementary community, and a picture of an ideal and perfect society. Togetherness, there are lines of coordination and communication, there are levels of capacity, structures, functions and roles, authorities and responsibilities, missions and visions, goals, attachments and connections, teachings and actions, and as a work program.(Aji et al., 2020)

Zakat's Motivational Impact

Philanthropic and nonprofit scholars in Indonesia have devoted limited attention to charitable donation behavior, particularly in capturing intergenerational involvement. The majority of studies have focused on the medium of obtaining donations, such as online crowdfunding, financial technology platforms, and digital payment systems. What are the motivations, preferences, and decision-making processes that influence charitable giving behavior across different age cohorts (Baby Boomers, Generation X, Generation Y, and Generation Z) in Indonesia??(Nofitariani et al., 2024) With factual information is increasingly influencing societal values; altering perspectives on critical issues and topics; and redefining facts, truths, and beliefs. divisions in terms of societal values.(Olan et al., 2024)

The digital payment system not only facilitates the collection of zakat, but also provides up-to-date information on its accumulation and allocation in real-time, so that muzakki have the flexibility to fulfill their zakat obligations without time and place restrictions. Digital zakat transactions conducted using electronic payment methods have been implemented to streamline the contribution of Zakat Management Institutions. Making it possible to access financial records, and track the distribution of their contributions is a significant advancement in the collection,

distribution, and transparency of its disbursement process.(Sari & Herviana, 2024). In the future, community-based zakat should put potential applications of digital platforms by promoting, providing easy access to donations to verified institutions can improve operational efficiency and develop organizational competencies that are essential for optimal performance. A positive correlation was observed between age and donation amounts. Which mean motivation and preferences for donations vary among generations.

Shaykh Muhammad bin Musa al-Damiri in the book *al-Najm al-Wahhâj fî Syarh al-Minhâj*, quoted the words of Ibn al-Shalah, “Said Ibn al-Shalah: Begging is forbidden if it is accompanied by an element of humiliation, is done repeatedly and hurts the feelings of the person being asked. Begging is permissible in a case of dharûrat (urgent) hunger or lack of ability to work specifically, sometimes it gives mashlahah if he is really a person in need, but if he is considered well-off from both work and wealth, then it is not good to do so. It is makrooh if begging is done without a need, if it is not accompanied by an element of humiliation.(Nu-Online, n.d.)

Donation behavior is actions and decisions to contribute funds. Pure altruism and are primarily motivated by the intention to assist others without anticipation of personal benefits. Moreover, warm glow refers to the positive satisfaction and emotions experienced when individuals contribute. The determinants that influence the donation behavior of individuals include gender, age, income, and level of education, and variables may encompass perceived generosity, financial security, and religiosity.(Nofitariani et al., 2024)

Related to the synergy aspect of multi-stakeholder involvement, which can provide community capacity development, mastery, and understanding of technological information to improve

the quality of life. Pragmatism in the government system often causes a loss of innovation and creativity in exploring local resources in society. Funding for poverty alleviation activities sometimes also a solution which assisted by CSR programs from industry as well as social assistance from various elements of society, such as institutions, individuals, companies, zakat institutions, foundations, volunteers and others. (Biridlo'i Robby et al., 2024).

Implementing an efficient zakat collection and disbursement mechanism is of both religious and economic importance. The Oversight to attain; extensive distribution reach; and high-quality allocation and communication with zakat contributors. To realize that, enhanced collaboration among governmental and community-based zakat organizations is essential to facilitate the exchange of expertise, data, and exemplary practices. (Zakat and Poverty Alleviation – Lessons Learned, n.d.)

Poverty occurs because of a lack of asset transfers to the poor. The Zakat model ensures the net transfer of wealth to the poorest people at the bottom of the pyramid without burdening them with repayment and interest. (Pratama, 2023). There are example zakat institution in Sukabumi, LAZ SAKU, Sahabat Kebaikan Umat (SAKU), other than also there mplementation of the Zakat Community Development (ZCD) program.

Ethical Implications, scrutinizes the congruence between the Sadbor phenomenon and Islamic tenets of halal income generation. To evaluate the potential of zakat as an ethical support mechanism for individuals engaged in such trends. Ethical framework emphasizes individual character and moral excellence. Examine the relevance of integrity, honesty, and accountability in the context of social media trend participation and how zakat can reinforce

virtuous conduct. Assesses the feasibility of leveraging Zakat funds to create alternative revenue streams or provide aid to those impacted by the Sadbor phenomenon, thus fostering social unity and economic resilience. Avoidance of haram (prohibited) activities, and underscore the significance of ethical practices in financial dealings and the role of zakat in aligning wealth distribution with Islamic precepts.

Public Enlightenment, delineate the function of zakat institutions in cultivating awareness regarding the prospective advantages and drawbacks of engaging in social media trends such as Sadbor. Exploring the necessity of educating the populace on conscientious participation. Therefore, social innovation aims to solve the social problems faced by the community, which is at the heart of the social innovation policy output. Evidence of its innovative nature is the ability to generate better positive social impacts compared to existing conventional approache (Biridlo'i Robby et al., 2024) By Community Development Model with analyze how grassroots development initiatives can empower individuals and enhance social cohesion. Illustrate how Zakat can serve as a funding mechanism for these initiatives to promote economic stability and resilience.

CONCLUSION

Viral dance generating debate as a social phenomenon that conveys everyday occurrences, which are conducted through social media platforms with the intention of eliciting monetary donations from viewers. Cause there are no explicit rules or provisions regarding the prohibition of online begging. The significance of zakat in promoting economic stability and social equity. This will contribute to sustainable development and the amelioration of marginalized communities. Efficacious zakat initiatives must be in this domain, offering

exemplars and demonstrating that participants will acquire valuable insights into the effective utilization of zakat. Meanwhile stand-alone social media fundraising is not effective in the long run. There are various events happening, not only in Indonesia, but also abroad where experiments in online fundraising through social media have begun. Sadbor as the example, and the community happened by viral condition, and several howing his support for the community. So they must respond by strengthening the Role of Figures began from community or group or individuals.

In the future, community-based zakat should put potential applications of digital platforms by promoting, providing easy access to donations to verified institutions can improve operational efficiency and develop organizational competencies that are essential for optimal performance.

REFERENCES

- Aji, T. S., Karim, A., Hori, M., Maryati, S., Nurkholis, Sudin, M., Surono, Jakaria, Irfan, A., & Nurjannah, W. (2020). The Concept of Togetherness and its Implications for the Unity of the Society: Study of Elucidation by Quthb. *International Journal of Psychosocial Rehabilitation*, 24(8).
- Ayuniyyah, Q., Pramanik, A. H., Md Saad, N., & Ariffin, M. I. (2022). The impact of zakat in poverty alleviation and income inequality reduction from the perspective of gender in West Java, Indonesia. *International Journal of Islamic and Middle Eastern Finance and Management*, 15(5), 924–942.
- Biridlo'i Robby, U., Ardiyansah, & Hariyadi, A. R. (2024). Stakeholder Synergy in Social Innovation: Efforts To Reduce the Impact of Poverty in Indonesia. *Revista de Gestao Social e Ambiental*, 18(1), 1–10.
<https://doi.org/10.24857/rgsa.v18n01-031>
- Brito, M. (2005). *Hand Book of Moral Development* (Issue Mm).
- Choiriyah, E. A. N., Kafi, A., Hikmah, I. F., & Indrawan, I. W. (2020). Zakat and Poverty Alleviation in Indonesia: a Panel Analysis At Provincial Level. *Journal of Islamic Monetary Economics and Finance*, 6(4), 811–832.
<https://doi.org/10.21098/jimf.v6i4.1122>
- Djafarova, E. dan Fooks, S. (2022). Mengeksplorasi konsumsi etis generasi Z: teori perilaku terencana. *Konsumen Muda*, 23(3), 413–431.
- Drolet, L. P. C., & Marie-Josée. (2021). Conceptualizing Ethical Issues of Humanitarian Work: Results From a Critical Literature Review. *Canadian Journal of Bioethics / Revue Canadienne de Bioéthique*, 4(1).
- Gusti.grehenson. (2024). Hasil Riset Mahasiswa UGM, Fenomena Pengemis Online Sebaiknya Ditertibkan Kominfo. <https://Ugm.Ac.Id/Id/Berita/Hasil-Riset-Mahasiswa-Ugm-Fenomena-Pengemis-Online-Sebaiknya-Ditertibkan-Kominfo/>.
- Harahap, A., Harahap, M. G., & Saragih, A. (2024). Distribution of Zakat towards Poverty Alleviation. 4, 635–644.
- Hartono, H. S. (2023). The Strategies of Enhacing zakat Education in Indonesia. 11.
- Klik-Dokter. (n.d.). Bandwagon Effect dalam Fenomena Mengemis Lewat Online.
- Kulmala, T. (2014). Aiken Dancers Get in on 'Ice Bucket Challenge.'". *Aiken Standard (SC)*, August 29. <https://e-resources.perpusnas.go.id:2077/login.aspx?direct=true&db=n>

- 5h&AN=2W64275191555&site=e
host-live.
- Nofitariani, H. E., Chairunnisa, D. R., & Nasution, P. I. (2024). Charitable Donation Behavior in Indonesia: Generational Insights. *An International Journal*, 16(2s), 24–40.
- Nu-Online. (n.d.). -. <https://islam.nu.or.id/syariah/fenomena-pengemis-online-dan-hukumnya-dalam-perspektif-fiqih-lgOmf>
- Olan, F., Jayawickrama, U., Arakpogun, E. O., Suklan, J., & Liu, S. (2024). Fake news on Social Media: the Impact on Society. *Information Systems Frontiers*, 26(2), 443–458. <https://doi.org/10.1007/s10796-022-10242-z>
- Pratama, S. D. (2023). The Role of Zakat in Alleviating Multidimensional Poverty. *International Journal of Islamic Economics and Finance (IJIEF)*, 6(1), 133–150. <https://doi.org/10.18196/ijief.v6i1.17006>
- Safdhinar. (2024). Fenomena Pengemis Online dan Hukumnya dalam Perspektif Fiqih.
- Sari, M. A., & Herviana, L. (2024). Advancements and Challenges in Zakat Digitalization : A Systematic Literature Review. 16(3), 240–254.
- Supani. (2023). Zakat Di Indonesia Kajian Fikih Dan Perundang-Undangan (E. Asmaya (Ed.)). Kencana.
- Thompson, CJ, & Coskuner-Balli, G. (2007). Enchanting Ethical Consumerism: The case of Community Supported Agriculture. *Journal of Consumer Culture* 7(3), 275-303.
- Tucker, L. (2010). First Independent aids charity via social media. *Columbian, The* (Vancouver, WA).
- Zakat and poverty alleviation – Lessons learned. (n.d.).