

**The 6th International Conference
on Islam and Civilization 2021**

**Poverty, Da'wahtainment,
and Islamic Philanthropy**

Fawaizul Umam

Faculty of Ushuluddin Adab and Humanities UIN KHAS Jember

Banyuwangi, October 28, 2021

COVID-19 and Poverty

- In Indonesia, the Covid-19 pandemic has exacerbated the problem of poverty. According to BPS, until March 2021 the poverty rate in Indonesia was recorded at 10.19% of the total national population. Compared to March 2020, the number of poor people increased by 0.36% or increased by 1.12 million people.
- The increase in the poverty rate occurred in cities and villages. In cities, it rose from 7.38% in March 2020 to 7.89% in March 2021. Likewise in rural areas, the poverty rate rose from 12.82% to 13.1%.

Muslims' Poverty Rate and Unstructured Efforts

- BPS noted that Indonesia's population in 2021 will be 269.6 million. During the pandemic, the number of poor people soared to 27.55 million, equivalent to 10.19% of the population.
- The Muslim population in Indonesia reaches 229 million people. This figure is equivalent to 87.2% of the total population of Indonesia or 13% of the total Muslim population worldwide. So, statistically, it makes sense to say that Muslims in Indonesia are the population group that experienced the highest increase in poverty during the pandemic considering that they are the majority.
- Within the Muslims, efforts to overcome the soaring poverty rate tend to be sporadic, unstructured, and also still charitable. Islamic philanthropic institutions, including those established by the state (Baznas), have not been effective enough to save Muslims from economic suffering during the pandemic.

What about Da'wahtainment?

- The practice of Islamic da'wah tends to keep moving with conventional schemes, such as encouragement increases worship, patience, caring, etc.
- What about Da'wahtainment? It is a concept that combines the concept of Islamic da'wah with entertainment programs that attract the attention of the public (*mad'u*) through electronic public media, such as television and radio, as well as social media, such as YouTube, Instagram, Facebook, Tik Tok, and others.
- Can the praxis of da'wahtainment be used as the avant garde to unravel the poverty problem of Indonesian Muslims? At least make it part of the solution to save muslims from post-Covid-19 poverty?

Entertainment Dimension!

- Unfortunately, so far, da'wahtainment activities tend to highlight the entertainment dimension, namely fulfilling the interests of public entertainment through videos that exploit poverty. As for the message of da'wah as a sideline, it is more oriented towards strengthening individual piety and not social piety.
- The da'wahtainment praxis has become limited to video content for the purpose of gaining likes, shares, and subscribes. It's not useless at all, but it makes the problem of poverty a mere show in the entertainment world.

Empowering Da'wahtainment

- The da'wahtainment praxis clearly reduces the possibility of making da'wahtainment part of the problem solver of poverty. How to empower it? By making Islamic philanthropy the main paradigm of da'wahtainment praxis.
- The popular culture of Islamic philanthropy is known through the traditional forms of *zakat*, *waqf*, *infaq*, *shadaqah*, and *hibah*. This culture aims to foster the behavior of social generosity through the institutionalization of these traditional values. The aim is of course to realize the public good and common prosperity, not only within Muslims but also all religious communities.
- The involvement of Islamic philanthropy must be directed at efforts to transform the model of individual generosity into social generosity. Likewise, its use needs to be reoriented from consumptive to productive.

The Potential Zakat

- The potential *zakat* of Indonesian muslims is very large.
- According to data confirmed by Baznas, the potential for zakat in Indonesia in 2021 will reach IDR 327.6 trillion. However, so far the realization has only reached Rp. 71.4 trillion. More than 85% of the zakat collected is done through unofficial Zakat Management Organizations. This figure consists of corporate *zakat* (Rp 144.5 trillion), income and service *zakat* (Rp 139.07 trillion), money *zakat* (Rp 58.76 trillion), agricultural *zakat* (Rp 19.79 trillion), and livestock *zakat* (Rp 9.52 trillion).).
- Unfortunately, the potential has not been managed optimally. In addition to the collection of *zakat* funds has not been optimized, its utilization is also not optimal for productive purposes. In addition, the level of *zakat* literacy among the Muslims, according to Baznas, is still very low.

The Involvement of Islamic Philanthropy

- The Islamic philanthropy is involved in order to realize its three dimensions:
- First, the Spiritual Dimension. Philanthropy is basically a concrete manifestation of Muslim piety as well as an instrument for purifying the soul from various spiritual diseases.
- Second, the Economic Dimension. Islamic philanthropy has implications for improving the welfare of the Muslim *duafa'* while ensuring a more equitable distribution of income.
- Third, the Social Dimension. Islamic philanthropy as a form of effort to build social harmony while creating social harmony among muslims. Involving philanthropy among the muslims will undoubtedly have implications for strengthening *ukhuwah islamiyah*, *ukhuwah insaniyah* , and *ukhuwah wathaniyah*.

Two Main Targets

- Two main targets of Islamic philanthropy:
- The first, individual change. It means changing individuals into empathetic and caring individuals, not just sharing.
- The second, changing the social order to build a culture of social responsibility and shared prosperity. One of them is by being involved in social transformation efforts.

How to Achieve These Two Targets

- Make philanthropic ideas and practices the main content of da'wahtainment praxis. Of course it takes innovative and creative design to ensure the content is interesting.
- The entertainment dimension becomes packaging but the substance remains focused on strengthening awareness of the transformation from individual generosity to social generosity in order to create *ummah's* independence in the economic field. The minimum target is to strengthen their literacy about *zakat*.
- At the same time, Islamic philanthropic institutions should be involved institutionally or even become the main actors of Islamic philanthropy-based da'wahtainment praxis.

Towards a Transformative Da'wahtainment...

- Furthermore, encouraging da'wahtainment to become part of the transformative spirited da'wah agenda. This will make the da'wahtainment praxis to contribute to social transformation efforts. In the context of contemporary human social problems, such a spirit has the potential to provide opportunities for providing with power or authority for Muslims and nonmuslims.
- The orientation of da'wah in general must be shifted from theocentric to anthropocentric tendencies. Muslims must be invited not only to “serve God” (*'aqidah waḥdaniyah*), but also to “defense people and humanity” (*'aqidah taḥarruriyah*). This is one form of strengthening *'aqidah ilāhiyah*.
- It is at this point that da'wah praxis need to involve social sciences and humanities which are useful for comprehensively reading social reality and transforming it.

Thank You
