An Explorative Study on Zakah Promotion Videos in Youtube Media: Content Analysis and User's Interaction
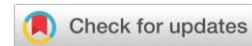
Martini Dwi Pusparini [a, 1, *], Nadia Anggarda Paramitha [b, 2], Muhammad Lana Syifa'un Ni'ams [c, 3]

[1, 2, 3,] Department of Islamic Economics, Faculty of Islamic Studies,
Islam Universitas Islam Indonesia, Indonesia
Jl. Kaliurang KM. 14,5, Sleman, Daerah Istimewa Yogyakarta 55584

Email: [a]martini.dwi@uii.ac.id , [b]anggardanadia@gmail.com , [c]lanasyifaun@gmail.com

*Corresponding Author

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ABSTRACT

Paying Zakah is compulsory for Muslims. However, it is still a vague issue among Indonesian Muslims. This study aims to an explore the zakah promotion videos in Youtube media to enhance Indonesian Muslims' awareness of zakah and analyzing users' interactions in this platform. This study was quantitatif using documantary approach with a content analysis approach to elaborate da'wah contents and Zakah outreach via social media. The study is in 6 months and analyzes contents and videos shared on YouTube with ten YouTube channels sample of population. The result found that the most popular channels that provide zakah outreach content is Al-Bahjah TV. While the most popular video is *Panduan Zakah Fitrah* (Guide to Zakah al-Fitr) by Yufid TV. The videos on the fiqh of zakah in non-zakah agency channels provide higher positive impacts (98%), both in the forms of talks and motion graphics.

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INTRODUCTION

Zakah management in Indonesia still encounters numerous issues, altough it has been the years ago the Zakah Act of 2011 was published (Müller, 2017; Lessy, Adamek & Khaja, 2020; Zadjuli & Shofawati, 2020; Weiss, 2020), one of them issues on the improvement of Zakah collection. In 2011, the potential for Zakah in Indonesia reached 217 trillion, or equivalent to 3.4% of Indonesia's GDP (Asfarina, et. al., 2019; Khasandy & Badrudin, 2019; Maulana & Fanani, 2020; Zein, et. al., 2020; Marlina, et. al., 2020). But unfortunately, the realization of this potential is only around 5 trillion (Lubis & Azizah, 2018; Harahap, 2018; Asmalia, Kasri & Ahsan, 2018; Andiani, et. al., 2018; Zaenal, 2019).

Among the causes for the low realization of Zakah potential is the poor knowledge of muslim society regarding Zakah (Ridlwan & Sukmana, 2018; Ahmad, 2019; Wahyuni, et. al., 2021; Bin-Nashwan, et. al., 2020a; Bin-Nashwan, et. al., 2020b; Aziz, et. al., 2020). Additionally, Muslims do not comprehend their compulsories in paying Zakah, especially those on their wealth (Putriana, 2018). Thus, the government and Zakah institutions need to accelerate their outreach.

Weiss (2020) mentions that outreach is the efforts made to improve Muslims' awareness in conducting Zakah and promoting a positive attitude among Muslims upon Zakah itself (Rahman, 2017; Ali, et. al., 2020). There are several outreach channels, namely interpersonal and media channels (Wahyudin, 2018). Socializing Zakah has conventionally conducted via religious gathering, discussion, and door-to-door promotion (Hasan, 2011; Hakim, 2020). The highly promoted industrial revolution 4.0 has also illustrated digital existence and urgency in almost all life aspects, including Zakah collection methods, using a social network to maximize outreach and promotion (Rohim, 2019; Larson, 2020).

In the last couple of years, social media has been extensively used in various social interactions and collaboration. Social media, such as Facebook, Twitter, and blogs can be extensively utilized for various needs (Hamid, et. al., 2017). A study by (Stojanovic et. al., 2018) indicates a positive effect between intense social media usage and brand awareness.

Social media can also boost integral communication in creating a participating community with two-way communication capacity. This is functions as an additional channel to conventional media (Shawky et. al., 2019). Kaur & Chahal (2018) found that users explore various information and share their daily experiences via social media. Moreover, brand image of an industry is highly affected by social media communication (Bruhn et. al., 2012). Social media aids and enhances information flows by sharing useful content with a broader audience (Mulyono et. al., 2019). Further, Li & Yu (2020) found that social media is one of the sustainable donation models where the donors in

this case have emotional attachments and participatory interactions to build awareness of donations.

Kasri & Putri (2018) and Soleh (2020) found that one of the main problems in Zakah fundraising is the traditional method used, which causes public access to information is very limited, especially for corporate and government Zakah institutions that still maintain partnership approach.

Makhrus (2018) illustrates that community-based Islamic philanthropy organizations operate their social media for reporting programs, distributing donations, and providing multimedia (i.e., links, photos, and videos) to invite more prospective *muzzaki*. Additionally, prominent religious figures and philanthropists, for instance, Yusuf Mansur and Saptuari Sugiharto, try to educate their followers on the importance of Zakah and *sedekah* (alms) via social media campaigns (Kailani & Slama, 2020)

Herman (2017) found that social media can be employed to optimize communication between Zakah agencies and their *muzzaki*. As described by Herman, Daarut Tauhid Peduli's social media platforms have aided to improve donation up to 986 million Rupiah since its launching in February 2016. Another study by Zulfikar & Mikhriani (2017) found that social media marketing has positive and significant influences on brand trust among Instagram followers of Dompet Dhuafa Yogyakarta. According to Bin-Nashwan & Al-Daihani (2020), donors' intention to donate was influenced by several aspects such as charity projects, technology, social media features and religiosity. Nurhidayat (2020) found that digital raising is mostly done on muzakki in urban areas and millennial muzaki.

Prior studies mainly rely on empirical examinations on social media's impact on enhancing fundraising activities in philanthropy boards. These studies also indicate the way social media contributes to campaign good acts. Nevertheless, research that explores the social media content of zakah done by zakah institutions and its impacts on their viewers is necessary. Therefore, this study aims to explore the zakah promotion videos on Youtube media to enhance Indonesian Muslims' awareness of zakah and analyzing users' interactions in this platform.

RESEARCH METHOD

This study was quantitatif using documantary approach with a content analysis approach to elaborate *da'wah* contents and Zakah outreach via social media. The study is in 6 months and analyzes contents and videos shared on YouTube. It aims to determine the educational outreach of Zakah agencies via YouTube. There are 10 (ten) YouTube channel samples attained by the "Zakah" keyword. Besides, top search results in 5 (five) Zakah agencies and 5 (five) non-Zakah agencies.

The study is mainly based on top search attained by the "#Zakah" keyword in YouTube channels used as the sample. There are several types of YouTube videos, namely, talk, infographic, and Q & A. Popular videos collected from selected channels and used as the data are up to 25 June 2020. Ten YouTube channels used in this study are as described in the table 1, the researcher determined popular channels by summing up the subscribers of the channels with the total number of viewers on that channel.

Table 1. YouTube Channel Samples

No	Account Names	Subscribers	Views	Popularity
1.	Rumah Zakah	97.4 K	8.815.472	8,912,872
2.	Aksi Cepat Tanggap	345 K	49.226.894	49,571,894
3.	Baznas TV	8.89 K	366.905	375,795
4.	ReligiONE	770 K	89.712.257	90,482,257
5.	Al-Bahjah TV	2.63 M	385.729.676	388,359,676
6.	Dompet Dhuafa TV	23.8 K	4.027.326	4,0511,126
7.	Yufid TV	2.39 M	378.886.950	381,276,950
8.	Baitul Mal Hidayatullah	23.7 K	2.478.040	2,501740
9.	Rumah Fiqih	137 K	16.640.444	16,777,444
10.	Safdah TV	115 K	10.569.360	10,684,360

Table 1 indicates that channels with the highest popularity are Al-Bahjah TV (388,359,676) and Yufid TV (381,276,950). Additionally, the popular channel which belongs to the Zakah agency is Aksi Cepat Tanggap (49,571,894).

On the other hand, the subsequent analysis step was validating the data with the user's survey via Google Forms 231 respondents submitted their responses to find the pattern of users to spend respondents time to access YouTube media, especially on zakah discourse.

The analysis was mainly based on social media contents as primary data as described by Krippendorff (2004). The study emphasized a descriptive approach to illustrate various educational contents on YouTube. There were several steps taken, such as:

(1) YouTube Data Crawling in which the researchers collected necessary data.
(2) Channel and popular videos were mainly based on views, comments, like/dislike thumbs, and subscribers.
(3) Comment classification, which consisted of Discursive Comment (DC), Inferior Comment (IC), and Substantial Comment (SC).
(4) Comments' Sentiment Analysis traces YouTube viewers' (positive and negative) opinions on a content's topic. In this step, the viewers' opinion would be classified as in point (3).

(5) Positive/negative videos, in which videos would be evaluated as positive or negative contents based on numbers of view, like/dislike, share, and positive and negative comments.

(6) YouTube User's Survey, which aimed to validate the data attained.

This study's data analysis was an inductive content analysis that was chiefly oriented to the reduction process, as stated in text processing psychology. Krippendorff (2004) provides an overview of the stages in content analysis research as describe in figure 1,

Unitizing → sampling → recording → Reducing → abductively inferring → naratting
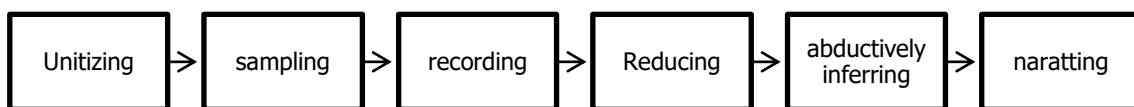
Figure 1. Inductive Category Content Analysis Methods

At this stage of unitizing the researcher takes the right data with the research interest which includes text, images, sound, and other data that can be further observed. The sampling step, which is where the researcher simplifies the research by limiting observations that summarize all types of existing units so that units that have the same theme / character are collected.

On the recording step, the researcher tries to bridge the gap between the units found and the readers. Following step is reducing which this stage is needed for efficient data provision. In simple terms the units provided can be leaned from their frequency level.

On the inferring the data means to analyze the data further, by looking for the meaning of the existing data units. This stage will bridge a number of descriptive data with interpretations, causes, leads, or even provokes the audience or users of the text. The las step is narrating the data. Narrative is a profitable attempt to answer research questions. The narrative usually also contains important information for research users so that they can better understand or can further make decisions based on the results of existing research.

RESULT AND DISCUSSION

a.   YouTube Channel popularity

Popular video is commonly based on the number of viewers, added with the number of likes and dislikes and total comments. The outline of popular videos is as followed.
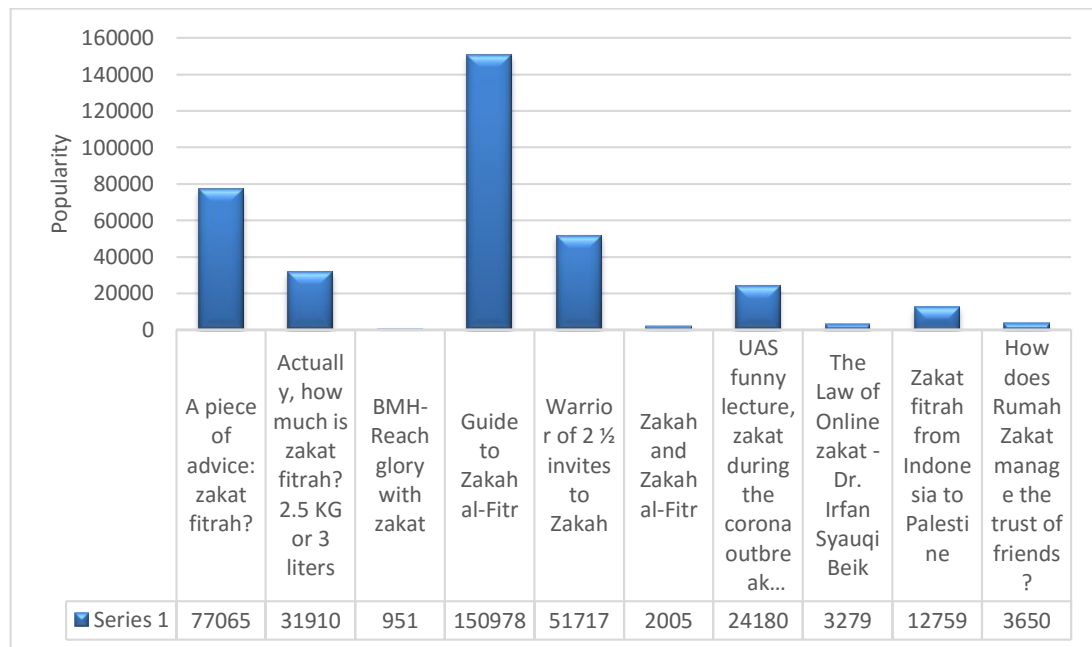
Popularity										
	A piece of advice: zakat fitrah?	Actually, how much is zakat fitrah? 2.5 KG or 3 liters	BMH-Reach glory with zakat	Guide to Zakah al-Fitr	Warrior of 2 ½ invites to Zakah	Zakah and Zakah al-Fitr	UAS funny lecture, zakat during the corona outbreak…	The Law of Online zakat - Dr. Irfan Syauqi Beik	Zakat fitrah from Indonesia to Palestine	How does Rumah Zakat manage the trust of friends?
Series 1	77065	31910	951	150978	51717	2005	24180	3279	12759	3650

Figure 2. Video's Popularity

Figure 2 illustrates that the most popular video is *Panduan Zakah Fitrah* (Guide to Zakah al-Fitr) by Yufid TV (150.978). The second is *Seuntai Nasihat: Zakah Fitrah?* (A piece of advice: Zakah fitrah?) by Safdah TV (77.065). The third is *Pendekar 2½ Ngajak Zakah* (Warrior of 2 ½ invites to Zakah) by BAZNAS TV (51.717). Based on the types of video, the most popular video employs talk. Based on video sources, non-Zakah agencies are more popular than Zakah agencies.

b.   Comment classifications

Comments in the chosen videos are classified into: *first,* discursive comment (DC) means comment which is part of users' discussion, as YouTube allows its users to reply to each other's comments. Thus, the discussion will develop accordingly. *Second,* inferior comment (IC) which means comments which are offending or abusive, irrelevant, or brief emotive greeting. *Third,* substantial comment (SC) means non-abusive comment, which merely informs and is ideally related to the video content.

Table 2. Comments Classifications

No.	Channel	Titles	DC	IC	SC	Total comments	Notes
1.	Safdah TV	*Seuntai nasihat: Zakah fitrah?* *(A piece of advice: Zakah fitrah?)*	9	1	21	31	Most of the comments are in the form of questions
2.	Rumah Fiqih	*Sebenarnya Zakah fitrah itu berapa? 2,5 KG apa 3 liter?* *(Actually, how much is Zakah fitrah? 2.5 KG or 3 liters)*	18	9	3	30	Most of the comments expressed that the content is unclear or confusing
3.	Baitul Mal Hidayatullah	*BMH-Raih kemuliaan dengan Zakah* *(BMH-Reach glory with Zakah)*			1	1	
4.	Yufid TV	*Panduan Zakah fitrah* *(Guide to Zakah al-Fitr)*	69	0	25	94	Most of the comments like *Motion Graphic* video model
5.	Dompet Dhuafa TV	*Pendekar 2 ½ ngajak Zakah* *(Warrior of 2 ½ invites to Zakah)*	6	**0**	3	9	Most of the comments like short movie model
6.	Al-Bahjah TV	*Zakah dan Zakah fitrah* *(Zakah and Zakah al-Fitr)*	48	2	30	80	Most of the comments are in the form of questions
7.	ReligiONE	*Ceramah lucu UAS, Zakah saat wabah corona bisa di transfer* *(UAS funny lecture, Zakah during the corona outbreak can be transferred)*	12	0	41	53	Most of the comments praise Ust. Abdul Somad
8.	BAZNAS TV	*Hukum Zakah online-Dr. Irfan Syauqi Beik* *(The Law of Online Zakah -Dr. Irfan Syauqi Beik)*			1	1	
9.	Aksi Cepat Tanggap	*Zakah fitrah indonesia sampai negeri palestina* *(Zakah fitrah from Indonesia to Palestine)*	16	2	36	54	Most of the comments praise ACT
10.	Rumah Zakah	*Bagaimana rumah Zakah mengelola amanah sahabat?* *(How does Rumah Zakah manage the trust of friends?)*	13	0	2	15	Most of the comments express willingness to be donors.

Table 3. Comments' Sentiment Analysis

No.	Types of comment	Sentiment Analysis	Total	Percentage
1.	Discursive Comment (DC)	Questions related video content	126	34.24%
		Questions related to donation flow	13	3.53%
		Other discussions	52	14.13%
Sub Total			**191**	
2.	Inferior Comment (IC)	Negative comments on the video	10	2.72%
		Other negative comments	4	1.09%
Sub Total			**14**	
3.	Substantial Comment (SC)	Questions related video	28	7.61%
		Praises	51	13.86%
		Well wishes or thank-you note	42	11.41%
		Felicitation	6	1.63%
		Sharing approval	4	1.09%
		Donation flow	4	1.09%
		Other comments	28	7.61%
Sub Total			**163**	**100%**

c. Comments' Sentiment Analysis

The next step is testing operationalization validity to verify the predetermined classifications. This step is a descriptive evaluation phase upon the tested data set. The researchers check the distribution of comments in each video category to determine whether the variants can be described based on video contents. A further comments' sentiment analysis on each type of comment is shown in table 3, it is illustrated that comments in the sample videos are varied. Most of the comments are users' discussion (191) and substantial comments (163). Additionally, there are about 14 inferior comments.

The result in the table 3 illustrates that the distributions of comments' sentiment are in users' discussion regarding video content (34.24%), other discussions (14.13%), and praises (13.85%). Also, users' discussion commonly occurs when one asks questions related to the video content or asks for others' opinions on a particular issue. The discussion rolls as a user offers an answer, suggestion, and so on.

d. Positive and Negative Videos

This step determines whether the sample videos have positive or negative impacts on their viewers. There are several factors to decide the impacts, for instance, the number of like/dislike and positive/negative comments. The positive impact is generated by adding discursive comments, substantial comments, and total likes. The negative impact is generated from Inferior comments and total dislike.
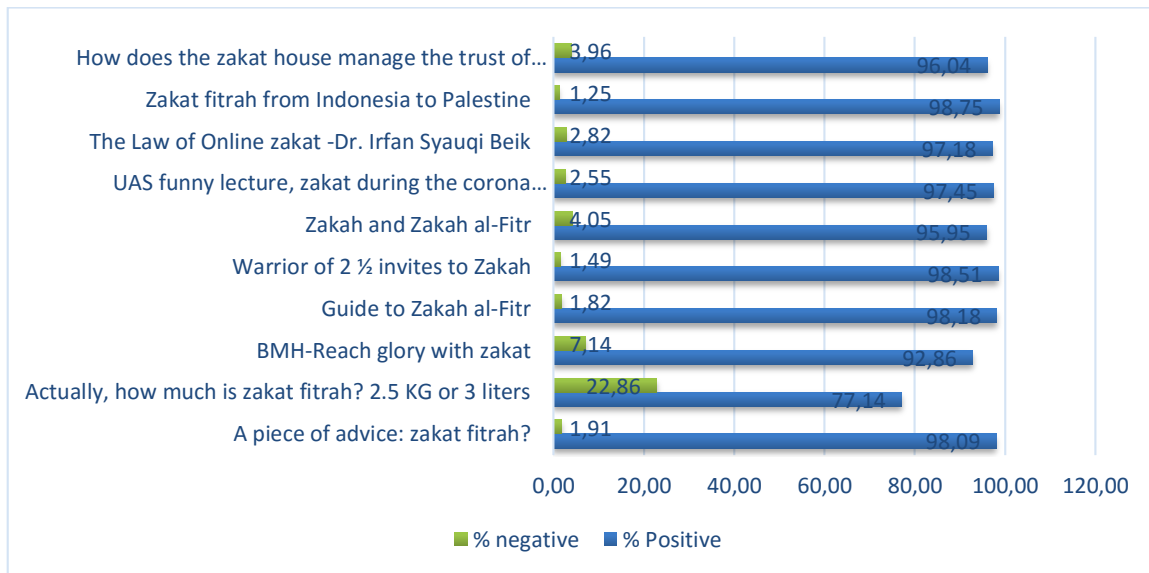
Figure 3. Videos with Positive and Negative Impacts

Figure 3 illustrates that the sample videos have positive impacts on their viewers. However, there is a video with a negative impact (22.86%). Some viewers mention that the speaker, Ust. Ahmad Zarkasih explains vaguely. Also, some users suggest others to check another video or channel for better understanding. The rest is videos with positive impacts of more than 90% (97%). Furthermore, videos on the fiqh of Zakah in non-Zakah agency channels provide higher positive impacts (98%), both in the forms of talks and motion graphics. On the other hand, Zakah outreach and donation report videos on YouTube channels from Zakah agencies offer higher positive impacts (98%) than informative videos.

e.   User's Survey
1)   Content analysis

Most of the users (64.5%) spend less than 3 hours per day to access YouTube. 58.4% of the respondents prefer accessing information related to Zakah via YouTube, and the rest (41.6%) tends to access the information using different media. 80.5% of the respondents do not subscribe to any Zakah agency's account. The respondents prefer short movie contents (23%) than other formats, as shown in this diagram. The respondents are also interested in YouTube content, which belongs to famous religious figures (30%), as shown in this diagram.
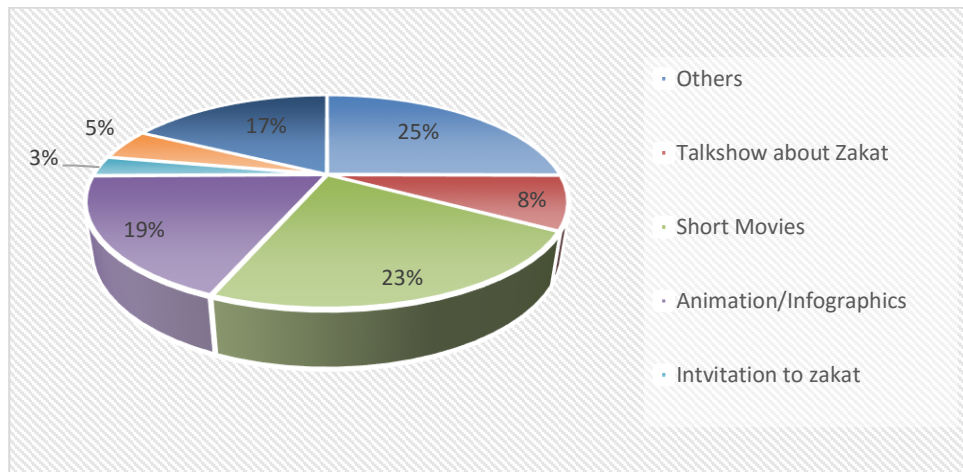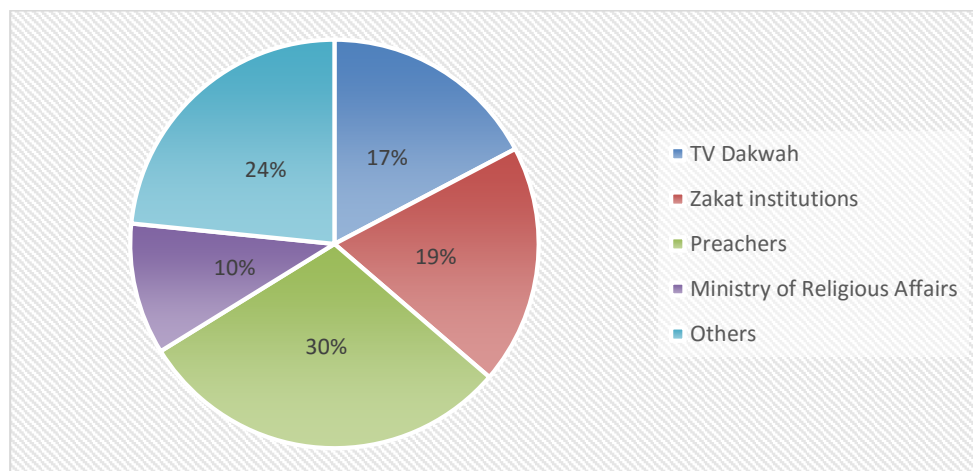
Figure 4. The most-like Video Contents

Figure 5. The most-preferable Source of Videos

2) User interaction analysis

The results imply that most respondents (82.7%) will give "like" to zakah content they enjoy watching. However, they do not provide any *comment* on the content. 24.7% of the respondents sometimes give their *comments,* and only about 0.4% always give comments to the YouTube content they like. Likewise, the answer to the question "how often do you discuss with other users in the comments column", the majority (76.2%) said never. As for the intention to share YouTube links for preferred zakah content, most of the respondents (65.8%) answered yes.

From the result of research, it was indicated that some popular channels belong to da'wah TV, such as Al-Bahjah (388,359,676) and YufidTV (381.276.950). The most popular channel owned by Zakah agencies is *Aksi Cepat Tanggap* (49.571.894). It implies that accounts from a non-Zakah agency are much more prevalent among YouTube users. This finding is also in-line with one of the user's survey results in which users prefer Zakah contents from prominent religious figures (30%).

As mentioned earlier, the results also correspond to study by Kailani & Slama (2020) which found that famous religious figures will significantly influence Muslims' will to give alms, especially among the upper-middle class. The use of social media can be an alternative solution of a significant imbalance between the potential and the realization of Zakah in Indonesia in 2014-2018 as stated by Afiyana et. al., (2019); Kasri & Putri (2018).

The table 2 illustrates that the most popular video is Panduan Zakah Fitrah by Yufid TV (150.978). The second is Seuntai Nasihat: Zakah Fitrah? by Safdah TV (77.065). The third is Pendekar 2½ Ngajak Zakah by BAZNAS TV (51.717). Based on the types of video, the most popular video employs talk. It indicates that there are groups of Indonesian Muslims who have insufficient knowledge of the fiqh of Zakah, both *al-fitr* and *al-maal*. This finding is supported by a study by Putriana (2018) which found that Muslim communities, both in villages and cities, have insufficient knowledge regarding Zakah, for example, on gold and savings. In lin with this result, Afiyana et. al., (2019) found that one of the factor due to the low number of zakah fund collected is the understanding of zakah recipient to calculate zakah for their wealth.

As mentioned previously by Herman (2019), social media is also used by Zakah institutions as a means of communication, soft campaign and hard selling. The results of this study illustrated that most users (82.7%) will give content about Zakah on YouTube they enjoy watching. Nevertheless, users tend to be reluctant to comment. 24.7% of the respondents sometimes give their *comments,* and only about 0.4% always give comments to the YouTube content they like. Most users (76.2%) state that they never get involved in a discussion with fellow users in the comment section.

The researchers also analyze user's interaction on 10 (ten) popular sample videos. The comment section on YouTube is meant to be part of the text for users to provide information about the content. Most users use the comment section to write irrelevant information (Madden et al., 2013) The study divides comments into 3 (three) parts; discursive comment (DC), inferior comment (IC), and substantial comment (SC). The results indicate various comment distributions, as most of the comments belong to discursive comments (191). The rests are substantial comments (163) and inferior comments (14).

This study illustrates that the sample videos give more positive impacts than negative ones. However, there is a video entitled *Sebenarnya Zakah fitrah itu berapa? 2,5 kg apa 3 liter?* which bothers its viewers (22.86%). As summarized from the user's comments, the talk delivered tends to be vague. Afridiana et. al., (2019) suggest celebrity endorsement to scale Zakah's plan up effectively. Therefore, the figure's profile needs to get a priority in designing Zakah outreach content. Because the the comments on YouTube affect the broadcasted video (Schultes, et. al., 2013).

CONCLUSION

This study aims to an explore the zakah promotion videos in Youtube media to enhance Indonesian Muslims' awareness of zakah and analyzing users' interactions in this platform. The result of the study found that the most popular channels that provide zakah outreach content is Al-Bahjah TV with 2.63 M subscribers, 385.729.676 viewers, 388,359,676 popularity. While the most popular video is *Panduan Zakah Fitrah* (Guide to Zakah al-Fitr) by Yufid TV 150.978 viewers. Further, the videos on the fiqh of zakah in non-zakah agency channels provide higher positive impacts (98%), both in the forms of talks and motion graphics.

However, future research is expected to provide more sample of videos from various YouTube channels, and also conduct in-depth analysis on the types of content made by each zakah agency.

ACKNOWLEGMENT

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