

SHARIA ECONOMIC LAW ANALYSIS OF MUD BATHING IN TIKTOK LIVE AS ONLINE BEGGING (*MAQASHID* SYARIAH APPROACH)

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Abstract: The phenomenon of live mud bathing content on TikTok has stirred controversy, being perceived as a manifestation of online begging. TikTok's live streams attract significant viewership, allowing some participants to earn substantial sums in a single session. However, this practice raises ethical concerns and conflicts with the principles of *Maqashid* Sharia, particularly in upholding human dignity and avoiding harm. This study aims to systematically analyze the issue through the perspectives of Sharia Economic Law and *Maqashid* Sharia. The research synthesizes relevant references from scholarly books and journals using a literature review methodology. The analysis indicates that live mud bathing content on TikTok primarily results in financial losses rather than benefits for Indonesian viewers. Furthermore, the study proposes recommendations for the Minister of Religious Affairs to ensure that TikTok content in Indonesia adheres to educational standards and local regulations. The novelty of this research lies in its application of Sharia Economic Law and *Maqashid* Sharia principles to analyze a contemporary digital ethics issue. This study contributes to the discourse on Islamic jurisprudence and digital media ethics by critically evaluating the ethical dimensions of live mud bathing on TikTok. The findings underscore the need for regulatory measures and moral guidelines to mitigate the negative impact of such content, ensuring alignment with societal values and religious principles.

Keywords: *TikTok, Maqashid Sharia, Sharia Economic Law, Digital Ethics, Online Begging.*

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Introduction

Technological advancements have profoundly shaped modern society, with mobile phones, commonly known as cell phones, undergoing significant transformations, shifting from physical buttons to touch-based interfaces¹. These devices now host many applications, easily downloadable through platforms like the Play Store, ranging from games and social media to TikTok, which has garnered widespread popularity across various demographics, including parents and older adults².

At first, TikTok only contained videos of funny pictures and dances that could be applied directly by humans; until then, TikTok opened a new service, TikTok Shop, which went viral because it could beat other online shopping applications such as Shopee, Lazada, and Toko Pedia. In order to further compete with other applications, TikTok can now also be used to create instant stories and live streaming. People who intend to sell TikTok Live use it as a field to promote their merchandise in detail. However, some people use live TikTok for things that, in the human view, are not good, such as live TikTok content bathing in mud³.

The average subjects in TikTok's live content of mud baths are parents and grandmothers. The goal is to earn money because the viewing audience can throw gifts that can be cashed into money. The content went viral because most of those who told them to take a mud bath were their children. The audience felt sorry and threw as many gifts as possible, hoping the gifts distributed as money could save the grandmothers' lives. The public, or in the world of social media, is called netizens, and it is related to the live TikTok mud bath as a place to beg online. In Islam, begging is prohibited, especially to the point of hurting oneself⁴.

The world of social media is extraordinary; if we cannot control ourselves, we will be controlled by social media, which is increasingly triumphing. Social media reaps both positive and negative effects that humans will absorb.⁵ Therefore, we must remain

¹ Brooke Auxier and Monica Anderson, "Social Media Use in 2021," *Pew Research Center*, no. April (2021): 1–6.

² Monica Anderson, Michelle Faverio, and Jeffrey Gottfried, "Teens, Social Media and Technology 2023 | Pew Research Center," Pew Research Center, 2023, <https://www.pewresearch.org/internet/2023/12/11/teens-social-media-and-technology-2023/>.

³ Auxier and Anderson, "Social Media Use in 2021."

⁴ Auxier and Anderson.

⁵ Asdiniah and Lestari, "Pengaruh Media Sosial Tiktok terhadap Perkembangan Prestasi Belajar Anak Sekolah Dasar," 5.

vigilant with developments that make it easier for us to carry out activities, especially in young children who, when presented with a cell phone, will play it until they fall asleep. Many comments have advised not to do it again in the live TikTok content of mud baths. However, in reality, there are still parents who do live in TikTok mud baths.

Despite the widespread use and impact of TikTok, there remains a gap in understanding the ethical implications of using TikTok Live for activities like mud bathing, especially from the perspective of Islamic principles and the principles of *Maqashid* Sharia. While there is existing research on the impact of social media platforms like TikTok on digital engagement and consumer behaviour⁶, limited scholarly work addresses how Islamic ethics and principles can guide digital behaviours and regulate content on social media platforms, particularly in Muslim-majority societies like Indonesia.

This should be of particular concern to the government in providing social assistance to someone who deserves assistance. Indonesia is a state of national law, not a state of Sharia Economic Law, but the majority of its population is Muslim. Islam always pays attention to the most extensive and most minor things, such as the case of online begging. People take it too lightly, and some are even made into jokes; it is sad. Moreover, the people who do and those who underestimate are both Muslims who should love each other.

Previous research has highlighted the transformative impact of social media platforms like TikTok on digital engagement and consumer behaviour⁷. TikTok's integration of TikTok Shop and live streaming features has reflected the platform's evolution towards e-commerce and influencer marketing, reshaping digital marketing practices⁸. However, concerns over inappropriate content, including ethical dilemmas

⁶ Yixin Zhang, "The Research of How the Marketing Strategy of TikTok Results in the New Rise of E-Commerce," *Advances in Economics, Management, and Political Sciences* 31, no. 1 (2023): 83–89, <https://doi.org/10.54254/2754-1169/31/20231505>.

⁷ Ivana Stamenković and Marta Mitrović, "The Motivation for Using the Social Media Platform Tiktok From the Perspective of the Uses and Gratifications Theory," *Media Studies and Applied Ethics* 4, no. 2 (2023): 9–23, <https://doi.org/10.46630/msae.2.2023.02>.

⁸ Zinda Rud Faiza Nur et al., "TikTok Shop: Unveiling the Evolution from Social Media to Social Commerce and Its Computational Impact on Digital Marketing," *Journal of Computer Science and Engineering (JCSE)* 4, no. 2 (November 20, 2023): 88–96, <https://doi.org/10.36596/JCSE.V4I2.512>.

related to activities like live mud bathing, persist, prompting calls for regulatory measures to ensure responsible use and content moderation⁹.

Islamic perspectives on digital behaviours and social media use have been explored within the context of *Maqashid Sharia*, emphasizing the principles of *maslahah* (benefit) and *mafsadah* (harm). These principles provide a framework for evaluating contemporary issues and guiding ethical behaviour in digital contexts¹⁰. Therefore, the author wants to create literature related to living TikTok mud baths that will be studied through the view of *Maqashid Sharia*.

The aim is to analyze how much Islam pays attention to dynamic cases through the *maslahah* of *Maqashid Sharia*. The author hopes that this literature can be helpful for everyone, especially teenagers, who can be a reference for contributing thoughts through mass media. In addition, hopefully, this literature can be conveyed to the Ministry of Religion to ban content that raises more misfortunes than its benefits.

This study aims to contribute to the literature by examining TikTok's live mud baths through the lens of *Maqashid Sharia*, focusing on the ethical implications and societal impacts. By analyzing these activities from an Islamic perspective, the study provides insights into how digital behaviours can be regulated and guided by ethical principles. Furthermore, this study will propose recommendations for policymakers and regulators, urging them to implement measures that uphold Islamic values and protect societal welfare.

Methods

The method taken by the author for this journal review is a literature study approach or what we know as library research. We can interpret this library approach as a research activity related to collecting data from the library and then reading, analyzing, and noting the critical parts of each sentence¹¹. Looking for reading sources of books, journals, articles, internet such as Google Scholar and the like related to the studies

⁹ Zhang, "The Research of How the Marketing Strategy of Tiktok Result in the New Rise of E-Commerce."

¹⁰ Hero Gefthi Firnando, "Tech Revolution with a Soul: Navigating Digital Transformation through Islamic Ethics," *Proceeding of International Conference on Education* 3 (February 29, 2024): 193–201, <https://doi.org/10.30631/PICON.V3I.84>.

¹¹ Matthew B Miles dan A. Michael Huberman, *Analisis data kualitatif: buku sumber tentang metode-metode baru* (Jakarta: Universitas Indonesia Press, 2014).

discussed by the author in this journal. In addition, this method also describes and analyzes each theory that will be included in this study. So, the data entered will be more mature, actual, and reliable¹².

The author chose this method because it is the most effective and follows the study in this journal. In addition to writing a journal, the author gained much knowledge from this method due to the description and analysis that the author did. It is about describing and analyzing and describing, providing understanding, and explaining qualitative data interactively until it is complete.

Interpretation of *Maqashid* Sharia

Maqashid Sharia consists of two words, *Maqashid* and Sharia, which have their respective meanings in terms of language and terms. The word *Maqashid* in terms of language comes from the plural form “maqshad,” which means purpose, target, or goal. Meanwhile, the word *Maqashid* is interpreted in several Arabic studies, such as the Koran and hadith. In the Koran, as in surah an-Nahl verse 9, the meaning of *Maqashid*, written in the word “*qashdu*,” is a straight path. Then, in the hadith of the prophet **فَقَصِدْتُ لِعِثْمَانَ** حتى خرج the word “*faqashodtu*” means I intend, I mean it¹³.

After describing the word *Maqashid* in terms of language and terms, the next is to explain the word sharia in terms of language and terms. Regarding language, sharia means teaching, path, sunnah, and religion. The theology of this word, sharia, means a source of water used for drinking. So, the Arabs imply that the word sharia is a straight path, which indicates that the water source used to drink becomes a straight path that carries goodness for humans. Then, in terms of terms, the word sharia means all the sharia outlined by Allah for His servants, with the stipulation of laws obtained through the prophets and messengers¹⁴.

From the description of the meaning of *Maqashid* and Sharia above, it can be concluded that *Maqashid* Sharia is a law of Allah with wisdom, purpose, and secrets, all of which contain elements of goodness for His servants. *Maqashid* Sharia in Islam is vital

¹² Sugiyono, *Metode penelitian kuantitatif, kualitatif, dan R&D* (Alfabeta, 2013).

¹³ Jaser 'Audah, *Al-Maqashid untuk Pemula, Filsafat Hukum Islam* (Yogyakarta: SUKA Press, 2013).

¹⁴ Muhammad al-Tahir Ibn Ashur, *Ibn Ashur Treatise on the Maqashid Al-Shariah*, 2013.

in preventing humans from being evil or disadvantaged and creating a comfortable atmosphere in the form of a benefit. Indeed, the concept of *Maqashid* sharia in Islam is intended for the maintenance of humanity's advantage because Islam and *maslahat* or advantage are two things that cannot be separated from one another¹⁵.

In a life that is increasingly running with developments that occur beyond human control, humans who are Muslims should stick to their stance¹⁶. Islam teaches us always to spread goodness wherever we are because later, the goodness we plant will grow benefits for all. Vice versa, if we try or taste things that are not good, it is not surprising that we will feel the misfortune. It may be that the misfortune is not revealed in the world but later in the hereafter. We should always be aware of things that do not follow the teachings of Islam¹⁷. Although Islam is a dynamic religion that follows all existing developments, we must continue to use it properly instead of utilizing it.

According to ushul fiqh scholars, *Maqashid* Sharia consists of five principles that must be realized to create benefits both in the world and hereafter. The five principles in question are *Hifdzu ad-din* (protecting religion), *Hifdzu al-Aql* (protecting reason), *Hifdzu an-Nafs* (protecting the soul), *Hifdzu an-Nasl* (protecting offspring), and *Hifdzu al Maal* (protecting property)¹⁸. From these five points, humanity should be able to implement them in their daily lives so that their lives always radiate benefits and the system of Islam gets strong. If someone violates one of these five principles, it is unsurprising that he will also riot at other guarding points.

As-Syatibi further divides the five elements of *Maqashid* Sharia: *dharuriyat*, *hajiyyat*, and *tahsiniyat*.¹⁹ The division of the three levels is intended to strengthen the

¹⁵“*Maqashid* Al-Syariah Sebagai Sumber Hukum Islam, Analisis Terhadap Pemikiran Jasser Auda,” *Al-Manahij* 07, no. 01 (July 2013): 183–94.

¹⁶ Mu’adil Faizin, “Analisis Maqāshid Asy-Syarī’ah Terhadap Prinsip Kerahasiaan Bank Dan Akses Informasi Perpajakan” (2018), <http://digilib.uin-suka.ac.id/30705/>.

¹⁷Suud Sarim Karimullah, “EXPLORATION OF *MAQASHID* AL-SHARIAH CONCEPTS IN THE DEVELOPMENT OF ISLAMIC ECONOMIC POLICIES,” *Mu’amalah: Jurnal Hukum Ekonomi Syariah* 2, no. 2 (December 4, 2023): 153–72, <https://doi.org/10.32332/MUAMALAH.V2I2.7747>.

¹⁸ Sholahuddin Al-Fatih et al., “Academic Freedom of Expression in Indonesia: A *Maqashid* Sharia Notes,” *El-Mashlahah* 13, no. 2 (December 31, 2023): 203–24, <https://doi.org/10.23971/EL-MASHLAHAH.V13I2.7573>.

¹⁹ Mansyur, “Implementasi Teori *Maqashid* Syari’ah Asy-Syatibi dalam Muamalah Kontemporer,” 75.

realization of the main *Maqashid* sharia²⁰. The following will describe the *dharuriyat*, *hajiyyat*, and *tahsiniyat* levels.

1. Level of *Dharuriyat*

This level of *dharuriyat* is easily referred to as primary needs, the basic needs humans need to live their lives. This need must exist because if it is not fulfilled, it will threaten the safety of mankind, both in this world and in the hereafter. Needs at this level must be realized to require human benefits, including preserving religion, reason, soul, offspring, and property.

If, generally, the primary needs of humans are clothing, food, and shelter, then humans must also be able to fulfil them at this level of *dharuriyat*. It can be imagined that if humans do not fulfil the primary needs of clothing, food, and shelter, their lives will be disturbed, and they will experience difficulties. Likewise, if we do not fulfill the primary needs at this *dharuriyat* level,

If examined in detail, every law stipulated by Allah through a verse in the Koran is nothing but for maintaining the five elements of *Maqashid* Sharia above. As perfectly as Allah set the law for his people, we Muslims must obey the rules. However, in reality, many humans are unaware of this, and he still gets much sustenance even though he does not pray. He feels that the money results from his hard work, so the nature of *taajub* appears in him. This is called *istidraj*, which now happens a lot among great humans. *Istidraj* should be a dangerous test for man. He may have fun in the world, but his favour will be revoked in the hereafter *Naudzubillah*.

At this level of *dharuriyat*, humanity must understand what an obligation for him is. With the implementation of *dharuriyat* needs, we will know how important these needs are to be met. The preservation of the five elements of *Maqashid* Sharia is essential because Sharia Economic Law was revealed to maintain these five elements. Then, the Sharia Economic Law that Allah revealed is nothing but for the good and will benefit mankind.

²⁰ Mu'adil Faizin, "Hak Asasi Manusia Dalam Pemikiran Yusuf Qaradhawi," *Al-Mazahib* 5, no. 1 (June 2017), <http://ejournal.uin-suka.ac.id/syariah/almazahib/article/view/1388>.

2. Level of *Hajiyat*

In general, if there are primary needs, there are also secondary needs, namely at this level of *Hajiyat*. Secondary needs are additional needs that are fulfilled after primary needs are met to complement. Secondary needs include TV, radio, refrigerator, and laptop. If secondary needs are not met, they will not be fulfilled. If secondary needs are not met, it does not threaten their safety; they will only encounter difficulties. Likewise, at this level of *Hajiyat*, if it is not fulfilled, humans will encounter difficulties, and there will be a *rukhsah* law as a relief to overcome these difficulties.

The existence of the law of *rukhsah* or relief is a manifestation of Sharia Economic Law's attention to the needs of *Hajiyat*. *Rukhsah* is a law that changes into ease and relief because of an excuse but becomes a permanent law for those without an excuse. *Rukhsah* is given to Mukallaf, who has difficulty carrying out *taklif* orders.²¹ For example, people who can not stand up for prayer are allowed to sit, people who are sick during Ramadan fasting may not fast by making up the fast outside the fasting month, and so on.

This level of *Hajiyat* is needed to maintain the five elements of *Maqashid* Sharia; fulfilling it will facilitate human life and eliminate the constraints that will befall it. However, if *Hajiyat*'s needs cannot be fulfilled, he will only encounter distress that will not damage his life. So it is also essential that in addition to the fulfilment of the *dharuriyat* level, it must also fulfil the needs of this *hajiyyat* level so that it can still live life with the achievement of *maslahah*, which can be felt.

3. Level of *Tahsiniyat*

After there are primary and secondary needs, the next is tertiary needs, namely the fulfillment of something that aims to please oneself. At this *tahsiniyat* level, it is referred to as tertiary needs, which, if humans cannot fulfill, does not affect the elements of the five *Maqashid* Sharia mentioned above. It is just that this level of need is propriety by decorating something to be pleasing to the eye but still adjusted according to moral and moral guidance.

The word *tahsiniyat* means heeding or making something beautiful to improve the quality of human life. Allah also prescribes doing *tahsiniyat* things

²¹ Jalili, "Teori Maqashid Syariah dalam Hukum Islam," 75.

such as in the scope of worship, purifying from Hadas and najis, adorning when going to the mosque, and wearing perfume. The concept is that when we travel to a place wearing the best clothes and totality from top to bottom, then when facing the creator, we must also be so.

The development of human life, which continues to experience glory, makes humans compete to reveal themselves to compete with others. Especially in women who are now increasingly becoming in terms of adorning themselves, ranging from clothing makeup to a lifestyle that later encounters the word *tabarruj*. This, of course, violates the concept of the *tahsiniyat* level of need itself. Adornment is permissible but not to the point of exaggeration. Dress modestly and modestly as prescribed by religion, not the world.

After analyzing the three levels in *Maqashid* Sharia, here are some examples related to the levels of *dharuriyat*, *hajiyyat*, and *tahsiniyat* to make it easier to understand in the context of worship, such as praying (*dharuriyat*), facing the Qibla (*hajiyyat*), and using a good burkha (*tahsiniyat*). Then, for other needs such as drinking (*dharuriyat*), using a glass (*hajiyyat*), or using an expensive glass (*tahsiniyat*), furthermore, having a house (*dharuriyah*), a chair (*hajiyyat*), pillows as decoration on the chair (*tahsiniyat*), and other appropriate examples.

Historical Configuration and Development of TikTok in Indonesia

The world of technology is getting more challenging because the development of the times is so fast that the industrial world is afraid of losing competitiveness with other industrial fields. Society began to make a partnership with technology in the 20th century. In the world of applications such as TikTok, it is made by an outsider from Indonesia, namely Zhang Yiming from China²².

Recognized by the world, China is sophisticated in printing the development of technological glory. Unlike Indonesia, which is still far from the average value, Indonesia is only a developed but less developed country. Zhang Yiming is a conglomerate with

²² Bempa Et Al., "Pemanfaatan Teknologi Aplikasi Tik Tok pada Pembelajaran Di SMP Negeri 2 Tondano,": 247.

more or less social media platforms. He also owns a company called ByteDance, which pioneered the launch of an application called TikTok in early September 2016²³.

At first, the name of the TikTok application when it was launched was not under the name TikTok, but Douyin. Douyin comes from China and has been adapted from the language. Douyin can capture 100 million accounts in one year with 1M video views. Due to such rapid fame, ByteDance planned to expand the Douyin network outside of China with a new name, TikTok. The launch of TikTok to the world was only in 2017. TikTok is a social network application with a popular video and music platform²⁴.

TikTok users can create videos accompanied by music in their creative style. The video has a duration ranging from 15 to 60 seconds. Of course, this makes it attractive for people to apply for it. Then, TikTok entered Indonesia in 2018 to become a trending topic in the news in many media outlets. TikTok's presence in Indonesia reaps the pros and cons because many features do not support education and disturb the Indonesian people for fear of being imitated by children who are still underage²⁵.

After that, the Ministry of Communication and Information took steps by officially blocking the TikTok application on July 3, 2018. Three main reasons became the basis for the government to block the TikTok application. There is no age limit so that children can download freely, features with no educational elements, and the TikTok application does not follow existing regulations in Indonesia, so it is not feasible to apply in Indonesia²⁶.

After learning that the Indonesian government blocked the application launched, Zhang Yiming went directly to Indonesia to seek clarity regarding the reasons for blocking the TikTok application he made. At that time, Indonesia's Minister of

²³ Aparajita Bhandari and Sara Bimo, "Why's Everyone on TikTok Now? The Algorithmized Self and the Future of Self-Making on Social Media," *Social Media and Society* 8, no. 1 (March 1, 2022), <https://doi.org/10.1177/20563051221086241>.

²⁴ Kristen Barta and Nazanin Andalibi, "Constructing Authenticity on TikTok: Social Norms and Social Support on the 'Fun' Platform," *Proceedings of the ACM on Human-Computer Interaction* 5, no. CSCW2 (October 18, 2021), <https://doi.org/10.1145/3479574>.

²⁵ D Dahliana, A Supriatin, and N Septiana, "Literature Study: The Impact of the Use of Tik Tok Application on Education in Indonesia," ... on Islam and ..., 2022, 184–97, <https://proceeding.iainpekalongan.ac.id/index.php/iconie/article/view/685>.

²⁶ Cheryl Arshiefa Krisdanu and Kiranastari Asoka Sumantri, "TikTok Sebagai Media Pemasaran Digital Di Indonesia," *Jurnal Lensa Mutiara Komunikasi* 7, no. 2 (2023): 24–36, <https://doi.org/10.51544/jlmk.v7i2.4173>.

Communication and Information, Rudiantara, explained how he blocked the TikTok application²⁷.

Zhang Yiming wanted the application recognized by the Indonesian people, so he and the Minister of Communication and Information agreed. In the agreement, if the TikTok application still wants to exist in Indonesia, Zhang Yiming, as the owner of TikTok, must be willing to remove harmful content and set an age limit for users of 16 years and above. Zhang Yiming agreed to the agreement and even promised a particular workforce to monitor TikTok operations running in Indonesia of 200 workers²⁸.

Using the TikTok application, a person can capture precious moments in their daily lives. Moments that should not be missed will be even more beautiful if captured on an application with various features so humans can express their moods through unlimited creativity in the TikTok application. This, of course, makes TikTok has its appeal to be applied by users. Until now, TikTok continues to improve for the famous quality that characterizes TikTok. Especially in Indonesia, the entry of TikTok, which was not long ago, coincided with the COVID-19 virus, which made all people have to stay home. This is what ultimately makes Indonesians addicted to the TikTok application²⁹.

The development of TikTok started with making dance videos and creating stories, and then there was a TikTok Shop service that could nudge other online shopping applications. This is because the primary user will get a large enough shopping voucher so that at that time, many people use TikTok Shop to make transactions and take advantage of existing discount vouchers. Some people even create several accounts on one handphone to get more shopping vouchers. However, the world of technology is sophisticated, especially since TikTok was made in China, so it can validate users who commit fraud.

Because of this profitable TikTok Shop service, an opportunity was created for China to release new products, such as skincare with the Skintific brand and The

²⁷ Krisdanu and Kiranastari Asoka Sumantri.

²⁸ Sunggiale Vina Mahardhika et al., "Faktor-Faktor Penyebab Tingginya Minat Generasi Post-Millennial Di Indonesia Terhadap Penggunaan Aplikasi Tik-Tok," *SOSEARCH : Social Science Educational Research* 2, no. 1 (2021): 40–53, <https://doi.org/10.26740/sosearch.v2n1.p40-53>.

²⁹ Jing ; Zeng, Chrystal ; Abidin, and Mike S Schäfer, "Research Perspectives on TikTok and Its Legacy Apps: Intro-Duction," *International Journal of Communication* 15, no. April (2021): 3161–72, www.zora.uzh.ch/year:2021URL:https://doi.org/10.5167/uzh-205427http://ijoc.org.

Originote. Skintific skin care products are relatively expensive, but the results are satisfying, making Indonesians switch skincare to products that are not local. Meanwhile, skincare products with The Originote are priced lowly, but many Indonesians are suitable until students demand them because the budget suits their pockets. It was recently discovered that China is reaping the benefits of the viral TikTok Shop. So, he made a new path by opening the live feature in the TikTok application³⁰.

At first, TikTok Live was only used as a place for entertainment, singing, venting, and other activities. However, users who sell at TikTok Shop utilize the TikTok live feature as a promotion of their merchandise with precise details and accompanied by attractive shopping vouchers. Of course, their merchandise sells quickly, and even artists are selling at TikTok Shop. This is currently a problem because many traders in the market feel disadvantaged. They do not live in TikTok because they do not know how to do it, and according to them, trading in the market has become their source of livelihood. So, there was a tweet that the TikTok application would be banned³¹.

Regarding the live TikTok mud bath that went viral because it caused an uproar on social media. How not to make a stir, because the subjects of mud baths are parents and some are even grandparents. We do not know where a child or resident got the idea to tell a grandmother or grandfather to take a mud bath and make it the subject of their TikTok account. Of course, netizens are furious and feel sorry for their grandparents, even making them sick from the cold. Because of this, one TikTok user tried to offer jobs so as not to tell grandmothers and grandfathers to take mud baths, but they did not want to and still chose to live because they could reap millions of rupiah in one life.

Until now, live TikTok seems to be a way to make money quickly because gifts from the audience can be converted into money. There are various ways people do on live TikTok, such as taking a mud bath, then, there is someone doing something unnatural so that the audience feels flattered and throws a gift as a form of appreciation³².

In addition, some take advantage of the imperfections of one of their family members to be shown so that the audience feels pity and provides compensation through

³⁰ Zhang, "The Research of How the Marketing Strategy of Tiktok Result in the New Rise of E-Commerce."

³¹ Barta and Andalibi, "Constructing Authenticity on TikTok: Social Norms and Social Support on the 'Fun' Platform."

³² Stamenković and Mitrović, "The Motivation for Using the Social Media Platform Tiktok From the Perspective of the Uses and Gratifications Theory."

the gift. So it is no wonder netizens call it an online begging event. When the person is still allowed to do activities, he should try to work in a halal way. Even if he cannot move, it is the government's concern to assist someone who deserves it. In addition, the government or local people can establish an aid service, which is commonly called open donation³³.

It seems like the Chinese have forgotten the agreement they agreed to in the past regarding age limits for users and banning harmful content. In reality, today, there is much harmful content that is not banned and can even be shown to all ages, even underage children, such as dancing content with less cloth clothing even close to open.³⁴

Besides that, TikTok banned educational content. It seems that China wants to dominate Indonesia with things that make the people's morals decline. In addition, the Indonesian workers overseeing the running of TikTok seem to be tired of the actions of netizens, or it could be that they get more benefits, so they just let it go. So that TikTok's tweet will be banned seems worth pursuing. Even if there will be pros and cons and many feel lost, TikTok can return to its original setting.

Maqashid Sharia Review of Live TikTok Bathing in Mud

Islam, as a religion blessed by Allah, investigates the intention that this religion is a description for all life on earth, which has developed from time to time because the form of change has been examined in the law in the Koran³⁵. Humans are required to continue learning to seek knowledge from the cradle to the grave because the proper knowledge gained will continue to be useful if balanced with good practice every day like *Maqashid Sharia*³⁶, which contributes to the religion of Islam in order to perfect human life with all the benefits that exist³⁷.

³³ Stamenković and Mitrović, "The Motivation for Using the Social Media Platform Tiktok From the Perspective of the Uses and Gratifications Theory."

³⁴ Madhani, Bella Sari, and Shaleh, "Dampak Penggunaan Media Sosial Tiktok terhadap Perilaku Islami Mahasiswa di Yogyakarta," 643.

³⁵ Auda, "*Maqashid Al-Shariah as Philosophy of Islamic Law*."

³⁶ "Developing Programs Based On Maqashid Sharia By Islamic Microfinance Institution To Support Financial Inclusion," *Istanbul: INTCESS 2-4 February*, no. Proceeding International Conference on Education And Social Sciences (2015): 919–24.

³⁷ A Ummu, Fauziyyah Syafruddin, and Munira Hamzah, "EKONOMI GLOBAL PERSPEKTIF KONSEP MAQASHID SYARIAH IMAM AL-SYATIBI," *Mu'amalah : Jurnal Hukum Ekonomi Syariah* 2, no. 1 (June 26, 2023): 49–66, <https://doi.org/10.32332/MUAMALAH.V2I1.7022>.

Al-Khallafi firmly states that the *Maqashid* Sharia is an essential field for deciphering the Koran, whose laws are general and hadiths, which are sometimes still explained again in *ijma* and *qiyas*.³⁸ The purpose of this *Maqashid* Sharia is more inclined to crucial general problems. With the existence of *Maqashid* Sharia, the implication is that it can solve the arguments that are not one goal with other arguments. In addition, *Maqashid* Sharia also focuses on cases that are linguistically not listed in the Koran and Hadith.

The connection between the development of human life on earth, such as the TikTok application, has caught the attention of many people. The existence of this application is a way for teenagers when they are overwhelmed. Teenagers, parents, and minors will be literate when presented with the TikTok application. The live TikTok mud bath case was busy because it shocked people in cyberspace. After all, the role was a grandparent whom his child most likely ordered. It is a misfortune if this continues to happen and becomes the focus of many people. Of course, this is not following the concept of *Maqashid* Sharia, which seeks benefit³⁹. With this, the author tries to analyze the live TikTok mud bath in the *Maqashid* Sharia review, which has five main elements, as follows⁴⁰:

1. *Hifdzu ad-din* (Protecting Religion)

The preservation of religion is in the first line because it is crucial as a provision for a proper life in the afterlife. In Islam, the role of religion is the foundation for humans to live their lives⁴¹. Islam also teaches good things that humans can implement daily. The connection between live TikTok mud baths and *hifdzu ad-din* is that 90% of those who take mud baths are Muslims. Of course, this will get a bad image from non-Muslims. They will think that Islam allows mud baths, which are used as an online begging event, even though it is clear that Islam strictly prohibits begging and orientates to work.

³⁸ Nabila, "Tinjauan Hukum Maqashid Syariah sebagai Konsep Dasar Pembentukan Hukum Islam," 8.

³⁹ Karimullah, "EXPLORATION OF MAQASHID AL-SHARIAH CONCEPTS IN THE DEVELOPMENT OF ISLAMIC ECONOMIC POLICIES."

⁴⁰ Asafri Bakri, *Konsep Maqashid Syariah Menurut Al-Syathibi*, I (Jakarta: PT. Raja Grafindo Persada, 2005).

⁴¹ Auda, "*Maqashid* Al-Shariah as Philosophy of Islamic Law."

2. *Hifdzu al-Aql* (Guarding The Mind)

Guarding the mind is done by absorbing good things, such as learning within the scope of school and avoiding consuming something that disturbs our minds. Live TikTok mud baths are content that can make the image of education decline because minors can currently reach TikTok. It could be that children who do not understand the problem think that life is something natural. So, in this case, parental supervision is also needed to control children's viewing.

3. *Hifdzu an-Nafs* (Protecting The Soul)

In Islam, the right to life is prioritized and sanctified. Glory be to Allah, who created humans in the best possible form. The human task is to be grateful by caring for it with full attention. The preservation of the soul in the context of *Maqashid* Sharia is a form of human effort to protect their souls by not hurting, let alone harming themselves. Health is the primary blessing humans must maintain because when we are sick, it makes us sad and others around us.

In TikTok, live-content mud baths often make the subject the cold. This is certainly not following the elements of *hifdzu an-Nafs*. Moreover, the subjects are parents, where the conscience of their children has the heart to make their parents sick. Parents who are supposed to stay at home are instead told to work highly as well. Many ways can be done to earn money to fulfill *dzuriyat*, but not by taking a mud bath. The intention is not to nurture the soul because the money can be used for food but to further damage the soul because what is sacrificed is the soul.

4. *Hifdzu an-Nasl* (Preserving Offspring)

Protecting offspring in Islam can be done by teaching them good things. The live TikTok mud bath content cannot be judged on how it can have a good influence on life. Children who are very easy to imitate what they see make them influenced and can instantly do it. If the parents themselves want to take a mud bath because they want to meet the family's needs, then this is also likely to be imitated by their children later.

However, if it is purely from the child's insistence, even though the parents do not want to, parents like this should be used as a lesson that not everything done for children is good. There are times when parents must be able to fight back so that their children are not arbitrary to them.

5. *Hifdzu al Maal* (Guarding Property)

Protecting property in question is one of them, as is obtaining property by halal ways established by Allah. In live TikTok, the mud bath gets its money through throwing gifts whose status is still syubhat, which is a condition that is still unclear about the halal and haram articles of something we get. Islamic teachings themselves also order Muslims to stay away from doubtful things. In the hadith, it is said, “.....Whoever avoids doubtful matters, then he has cleaned his religion and honor. Whoever falls into a doubtful matter has fallen into a forbidden matter...” Doubtful matters are not always forbidden but vague matters that should be avoided⁴².

From the explanation of the five *Maqashid* elements above, it can be concluded that the live TikTok mud bath content has violated the element of preservation ordered in Islam. As loyal TikTokers, we should be able to try the TikTok application features on valuable things. Such as creating da’wah content, Sholawat, and cooking recipes, or can also make sales on the TikTok Shop service. Then, use the TikTok live streaming feature for goodness, such as when visiting Majlis Sholawat, recitation, or other educational things.

TikTok’s reach is expansive, including business platforms, personal brands, upset content, and other funny entertainment.⁴³ Technology is not all bad, but it is good if we use it well. However, it is not easy to deal with the developmental situation of Generation Z, which is easily influenced by the ephemeral world. Environmental factors have a significant influence on the formation of young people’s growth. A child who has the heart to tell his parents to beg online proves that they are weak to the deception of a lifestyle that is nothing but the encouragement of the environment they live in TikTok.

Conclusion

Based on the findings of this study, it is evident that the practice of live TikTok mud bathing in Indonesia, perceived as a form of online begging, conflicts with the principles of *Maqashid* Shariah. Islam, as a comprehensive religion, emphasizes the

⁴² Abu Hurairah, “Shahih Al-Bukhari Shahih Al-Bukhari,” *Academia*, 2013.

⁴³ Sholihatul Atik Hikmawati and Luluk Farida, “Pemanfaatan Media Tik Tok sebagai Media Dakwah bagi Dosen IAI Sunan Kalijogo Malang,”: 5.

importance of upholding human dignity and avoiding harm, which are central to *Maqashid* Shariah. The phenomenon of elderly individuals engaging in mud baths on TikTok Live, driven by financial incentives from viewers, raises ethical concerns and sets a negative example, particularly for younger audiences who may imitate such behavior. This contradicts the goals of protecting religion, guarding the mind, protecting the soul, preserving offspring, and safeguarding property, all fundamental aspects of *Maqashid* Shariah.

The study also underscores the need for stricter regulation and enforcement of ethical standards by the Indonesian government and digital platforms like TikTok to prevent disseminating harmful content. Education and awareness campaigns are crucial to guide society, especially parents and youth, responsibly using social media platforms. By adhering to the ethical teachings of Islam and *Maqashid* Shariah, individuals and communities can ensure that their actions contribute positively to society rather than perpetuating harmful practices that degrade human dignity and moral values.

While digital platforms like TikTok offer vast opportunities for entertainment and commerce, their misuse, as evidenced by the live TikTok mud bathing phenomenon, necessitates careful consideration and ethical reflection. It is imperative to promote content that aligns with Islamic values and contributes to the betterment of society, ensuring that technological advancements are harnessed for positive ends. As such, future research and initiatives should continue to explore and promote ethical guidelines in the digital age, rooted in the principles of *Maqashid* Shariah.

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