

VIRTUAL STAGE: ECONOMIC RECOVERY OF A FAMILY OF EAST JAVA ARTIST IN THE TIME OF THE COVID-19 PANDEMIC SHARIA MAQOSID PERSPECTIVE

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Abstract

The government's policy in preventing the transmission of COVID-19 has made many people disadvantaged. One of them is the artists, with crowd restrictions, artists cannot perform live performances during the covid-19 pandemic, so it has an impact on the economy of the artist's family. The pandemic has made artists think to introspect creative practices to support their families during the pandemic. Challenges like this make artists innovate to continue to display their creative music, by turning on a virtual stage. This virtual stage can be accessed via zoom, where each participant pays a ticket cheaper than the live show.

This study uses a qualitative descriptive research method, with a sampling technique using snowball sampling. The primary data sources used in this study were documentation and direct interviews with artists in Surabaya, Sidoarjo, and Mojokerto. The sample criteria in this study were the community of artists in the field of music and theater in 3 cities, each of which amounted to 2 communities in each city, while secondary data sources were obtained from books and journals.

The results showed that the virtual stage could be a solution for the economic recovery of the artist's family. Although the income is not comparable to live performances, but the virtual stage can meet daily needs. The existence of a virtual stage in terms of maqosid sharia, indirectly the artists have taken care of their souls (Hifdz Nafs) and their family assets (Hifdz Maal), are able to stabilize the economic needs of the family and this is one of the efforts to fulfill sharia obligations in the form of Hifdz Nafs and Hifz Mal.

Key Words : Virtual Stage, Family Economy, Maqosid Syariah

INTRODUCTION

In early 2020, the Indonesian art industry experienced great vibrations due to the global impact of the corona pandemic. It was recorded that 40,081 artists felt the discomfort of COVID-19, which forced the artists to cancel their performances and organize an art festival. The Art Coalition on March 25, 2020 stated that the cancellation or delay due to the COVID-19 pandemic was quite significant (covid19.go.id). The government's decision to limit crowds is aimed at preventing the transmission of COVID-19. This policy makes many people disadvantaged, one of which is the artists. With crowd restrictions, artists are forced to not be able to perform live performances during the COVID-19 pandemic. So it also has an impact on the economy of the artist's family. A pandemic like this makes artists think to introspect creative

practices so far, as well as to support their families during the pandemic. Challenges like this make artists innovate to continue to display their creative music, by turning on a virtual stage. This virtual stage can be accessed via zoom, where each participant pays half the ticket price for the live show (puslitjakdikbud.kemdikbud.go.id).

The virtual stage is defined in detail, namely, the stage in the KBBI (Big Indonesian Dictionary) means tall buildings and pillars, while virtual means real. This means that the virtual stage is a real tall building and mast or can be seen online. Performers of the arts try to keep the existence of theatrical arts alive and not buried by the currents. Artists, both musicians and theater, try to keep working and contribute their creative ideas through a virtual stage. Theater and virtual musicians are also one of the reasons to strengthen art so it doesn't die during a pandemic. There are some disadvantages and even advantages of having a virtual stage.

Some of the advantages of the virtual stage are that the ticket costs are cheaper, access is easier because you only have a package, and the audience for the show is more relaxed as if they are lying down and can enjoy a variety of snacks. While the drawback of the virtual stage is the lack of a sense of imagination and sensation that arises in watching the show. There's definitely a difference between watching online and offline.

Hanoatubun (2020) in his research, explained that the impact of covid 19 is that people have difficulty in finding jobs, people find it difficult to meet the needs of daily life and also do not have income to meet their daily needs, besides that there are also many difficulties received. from all sectors of the economy in all fields also feel the impact of Covid-19, for example in the fields of tourism, trade, hospitality and investment. Nasution, Erlina and Muda (2020) explained that the impact of the COVID-19 pandemic caused low investor sentiment towards the market which in turn led the market to tend to be negative. In addition, the slowdown in the global economy, especially Indonesia's export activities to China, has also had a significant impact on the Indonesian economy.

Various effects began to emerge from the spread of this virus, causing the global Covid-19 pandemic condition. All countries are faced with conditions where their people are infected so that almost all aspects of human life are changing. Of the various sectors that have been disrupted due to this virus, one of them is the economic sector (Bahtiar & Saragi, 2020). The family as the smallest social system, is also the first social environment that introduces love, religious morals, socio-culture which plays a role in achieving the welfare of the population which is the goal of development (BPS & PPPA, 2016). Therefore, the material ability of the family is

needed to overcome economic problems based on the resources they have to maintain or restore the family economy (BPS &

The economic aspect of family economic recovery is closely related to meeting consumption needs which include production, distribution and consumption of goods and services so that efforts to improve the living standards of individuals and groups are achieved (Marlinah, 2017). Family economic recovery is built in various ways for each Indonesian family.

Family economic management is an action to plan, implement, monitor, evaluate, and control the acquisition and use of family economic resources, especially finances in order to achieve an optimum level of fulfillment of the needs of all family members and ensure stability and economic growth of the family (MK Community). Family economy is one of the smallest units of economic study from a larger economic system, such as companies and the state (Doriza, 2015). Families are formed on the impulse to achieve maximum satisfaction, happiness, and well-being. So that families are required to be able to determine the choice of various kinds of activities or jobs to achieve these goals. Making smart economic decisions is a choice, and this choice requires effort. In addition to efforts, individuals also need to understand the right conditions for making everyday economic decisions. Related to these efforts and requirements, family economic management becomes an option that should be owned by someone. Setyawan and Nurwati (2020) found that the Indonesian government implemented a stay-at-home system, in which the Indonesian people were required to remain silent and work at their respective homes. So it also has an impact on the economy of the artist's family. A pandemic like this makes artists think to introspect creative practices so far, as well as to support their families during the pandemic.

THE ECONOMY OF A FAMILY OF ARTISTS IN A PANDEMIC

The Indonesian economy has experienced various significant or significant problems during the pandemic. The implementation of the PSBB and Lockdown looks good at first but the economy stops or decreases. Economic actors such as companies, artists, sellers and several sectors suffered losses. Economic actors try to survive or even restore their family's economy in various ways, including reducing the amount of production and cutting wages to even laying off workers or laying off workers for business, then the artists restore the economy by opening performances or concerts regularly. virtual.

Various kinds of ways are used by all economic actors for survival, one of which is the community of artists who have turned their backs on deciding to perform virtual music or theater

performances. Although the income is not comparable to the income earned before the pandemic, it is sufficient to slowly restore the family's economy.

Artists in this study focused on the fields of music and theater. Significant changes during a pandemic, artists, both music and theater, cannot appear in cafes, concerts, celebrations and other face-to-face events. Music artists pre-pandemic covid 19 usually appeared in cafes, especially on weekends, but due to the pandemic the cafe visitors were quiet, and cafe owners were reluctant to hire these artists, even some cafes chose to temporarily close their business because their income was not able to cover the total operational costs. which are issued. Likewise with theatrical performances, during the COVID-19 pandemic, the artists did not have a performance schedule due to the government's policy that it was forbidden to bring mass and gather together.

Enjoying theater or music virtually does feel different from directly visiting the exhibition venue. Viewers cannot immediately capture interesting works through their respective devices. Participating in the presence or taking photos directly with the ones you like can no longer be done. However, the essence of the exhibition can still be obtained. Every visitor can appreciate what he saw virtually in various ways. That's what the promoters aka virtual staging (stage) organizers hold during this pandemic. One of them is the Sidoarjo Arts Council (Dekesda). The Dekesda for Fine Arts held a virtual exhibition in the zoom room. Dekesda Activities The theater and music sector are now more busy with their gadgets. Not to play around, but to choose the right entries and upload works every day. Turns out they got busier as Sunday came around. Because the show system is made weekly. Syska Liana, the head of the exhibition organizer, said that through the virtual exhibition,

"It turns out that he feels a lot of positive things. Visitors to the exhibition are more varied. This is because virtual exhibitions through social media are more accessible to anyone, anytime and anywhere."

"Through virtual (stage) performances, the audience can also more easily appreciate the works of the artists. For example, they leave likes or reposts on their accounts. Or, you can also directly share the show link."

Through the virtual stage, it is easier to record which works are most liked by visitors. This can be seen through likes and comments. Other positive things can also be seen from the side of the visit. Audiences of music shows or virtual theaters can watch and appreciate works over and over again without having to bother coming to concerts or where the performances are taking place. From the artist's point of view, virtual performances (stages) are a solution to be able to continue to exist and introduce their works. Through the virtual (stage) performance, the artists also have a program to make their works immortalized on social media so that they can be played back.

Economics is seen from its meaning, namely a household (organization, state) financial affair in the community, the word economy cannot be separated from the words rich and poor, while the meaning of the family itself is the smallest layer of a society consisting of father, mother and children (Wulandari, 2010). 2017). According to the Ministry of Health (Kemenkes 2016) stated that the family is the smallest layer of society consisting of the nuclear family or consisting of other individuals with blood ties and even without blood ties. Meanwhile, BPS and the PPPA ministry (BPS & PPPA, 2016) suggest four characteristics of a family, namely: 1) consisting of several individuals who are united in ties such as marriage, blood ties, or adopting from anywhere, 2) family members live and settle together at some place,

Income is the most important element in restoring the family's economy. The results of the study if the percentage shows that 80% of the family's economy is classified as low, this is evidenced by the income earned every month. The average income obtained from interviews with resource persons is about less than Rp. 800,000,- Per month during the COVID-19 pandemic. Family economist Istiqlaliyah (Compas.com, 2020) stated that there are 55.5% of families in Indonesia whose income has decreased which has an impact on 63% of the community experiencing fears of a drastic decline in their income. family economy. This was also conveyed based on a survey by LSI in eight red zone provinces, namely DKI Jakarta, West Java, North Sumatra, Central Java, East Java, South Sulawesi, and Bali which shows that as many as 74.9% of respondents stated that their economic condition was worse. In fact, the bad economic perception is also experienced by the ki wolak-walik community in Surabaya. This community said that the presence of the corona caused the family's economy to decline and there was no income due to complying with the president's policies, prohibiting activities that create crowds. In addition, families with income below Rp. 1.000.000,- is the most worried about not being able to support his family everyday during the pandemic (mediaIndonesia.com, 2021). This community said that the presence of the corona caused the family's economy to decline and there was no income due to complying with the president's policies, prohibiting activities that create crowds. In addition, families with income below Rp. 1.000.000,- is the most worried about not being able to support his family everyday during the pandemic (mediaIndonesia.com, 2021). This community said that the presence of the corona caused the family's economy to decline and there was no income due to complying with the president's policies, prohibiting activities that create crowds. In addition, families with income below Rp. 1.000.000,- is the most worried about not being able to support his family everyday during the pandemic (mediaIndonesia.com, 2021).

In contrast to the family economy of Veve Zulfikar, a sholawat music artist from Sidoarjo whose economy can still be said to be stable during the pandemic, because he uses social media to appreciate his work on the entertainment stage. The social media used include YouTube, Instagram, to using zoom as a virtual stage. The family's economic experience, which is still relatively stable, can be said as an effort to recover the family's economy during a pandemic. However, the artists are optimistic about the presence of the virtual stage which has helped increase their income during the pandemic.

Although the COVID-19 pandemic has basically reduced the income ability of artists' families, especially artists in Surabaya, Mojokerto and Sidoarjo, in meeting their daily needs. This shows that the artist is trying to restore his family's economy even though the situation is not like before the pandemic. The pandemic has also basically reduced the income of artist families in all cities or districts in meeting their needs.

VIRTUAL ECONOMIC STAGE ARTISTS MAQOSID SHARIAH PERSPECTIVE FAMILY

The Covid-19 pandemic has essentially reduced the ability of families to earn in various cities and regencies to meet their needs, especially in the cities of Surabaya, Sidoarjo and Mojokerto. Although the decrease was not significant, it was 18%. Where before the pandemic occurred 74% of families were able to meet their needs and the emergence of a pandemic, only 56% of families were still optimistic that they could meet their family needs. For that, we need a way so that families can survive the pandemic. IPB Istiqlaliyah's Family Economics expert (Kompas.com, 2020) initiated the need for a coping strategy in which families must try to solve problems by changing behavior, the environment and controlling emotions.

Several things can be done by reducing snacks, reducing the types of side dishes, and even reducing the frequency of eating. In addition, maintaining economic resilience during the pandemic can be done by adding sources of family income so that family income can increase, one of which is starting a family business by owning digital assets. Efforts that can be made to increase income include (Irawaty, 2020): 1) Culinary business in the form of side dishes with a ready-to-delivery system; 2) Business of traditional spices, herbs, or herbs that are fresh and ready to be delivered; 3) Food raw materials with ready delivery system; 4) Garment business for making unique cloth masters or Personal Protective Equipment (PPE); and 5) Credit, electricity, telephone and internet business. Therefore,

The pandemic period requires artists who are also heads of families to think again in restoring family finances so that the family economy can be maintained. According to Prita H. Ghozic (ojk.go.id, 2020) and (Irawaty, 2020) to restore family finances, among others: 1) Evaluating sources of income 2) Resetting the household budget by prioritizing main needs; 3) Prepare emergency funds; 4) Consider selling goods that are tertiary in nature and are rarely used and consider the option of pawning for emergency funds; 5) Looking for activities that are minimal in capital, for example taking online classes on IG media, or Whatsapp for free; and 6) Postponing purchases in installments.

With a source of income that comes from the virtual stage, it is enough to be used as an economic recovery during this COVID-19 pandemic by utilizing existing digital. The artists not only take advantage of zoom, but the artists also use other social media such as Instagram, YouTube, and Facebook. The breakthroughs made by artists who are responsible for the economy in their families have slowly recovered the economy which was initially unable to earn at all during the pandemic. If the innovative behavior carried out by the artists in restoring the family's economy in terms of maqosid syariah, it will work in harmony. This means that the artists have made efforts to fulfill or maintain the obligations of the Shari'a.

Shari'a obligations can also be said to be contained in maqosid syariah, this concept was put forward by a scholar named Asy-Syatibi. The concept is taken from one of the rules that say sharia actually aims to realize the benefit of the world and the hereafter. Linguistically, the word maqashid itself comes from the word maqshad which means goal or target. Departing from this meaning, some scholars have a different understanding or definition of maqashid sharia. Al-Fasi for example, according to him, maqashid sharia is the goal or secret of God that is in every sharia law.

Meanwhile, ar-Risuni argues that maqashid sharia is a goal to be achieved by sharia so that human benefit can be realized. In general, maqashid sharia has a purpose for the good or benefit of mankind. This goal is in line with the purpose of God's law, namely goodness. The benefit referred to in this case includes everything in human life. This includes human sustenance, the basic needs of life, as well as other needs that humans need. It also includes emotional, intellectual qualities, as well as absolute understanding or understanding.

According to Imam ash-Syatibi, there are five forms of maqosid sharia. These five forms are also known as the five general principles or kulliyat al-khamsah. Each of these forms has two divisions, namely in terms of form or protection and in terms of 'adam or prevention. The five forms of maqashid sharia are 1) maqasid sharia to protect religion, the form of maqashid sharia

to protect religion is the right to embrace and believe that someone may and has the right to embrace a religion that is believed to be free and without interference. Examples of guarding is to perform prayers and zakat. Meanwhile, in terms of prevention, it is carried out with jihad or punishment for apostates, 2) maqosid sharia to protect the soul, The form of maqashid sharia to protect the soul is the basis and reason which states that a human being should not be hurt, injured, let alone killed. An example of its application is by eating and drinking. Meanwhile, in terms of prevention, it is carried out by means of qisas and diyat, 3) maqosid sharia to protect property, maqashid sharia to protect property guarantees that everyone has the right to own property and seizing it from others is prohibited. Both in the form of theft, corruption, and so forth. An example of this application is done by carrying out buying and selling and looking for rizki. Maqashid sharia to protect property guarantees that everyone has the right to own property and seizing it from others is prohibited. Both in the form of theft, corruption, and so forth. An example of this application is done by carrying out buying and selling and looking for rizki. Maqashid sharia to protect property guarantees that everyone has the right to own property and seizing it from others is prohibited. Both in the form of theft, corruption, and so forth. An example of this application is done by carrying out buying and selling and looking for rizki.

While the form of prevention is done by cutting off hands for thieves and avoiding usury, 4) maqosid sharia to protect the mind, maqashid sharia forms to protect the mind or reason. Departing from this, then everything that causes loss of mind is not allowed. This includes taking drugs or alcohol. This includes freedom of expression safely for everyone. Examples of its application in the form of guarding are carried out by eating and foraging. Whereas in the form of prevention, it is carried out by enforcing the law for drug users, 5) maqosid sharia to protect offspring, maqashid sharia to protect offspring makes adultery forbidden because it can have a negative impact. Both biologically, psychologically, economically, socially, kinship, inheritance law, and so on. Therefore, the protection is carried out in the form of marriage, while prevention is carried out by enforcing the law for people who commit adultery and who accuse others of adultery without any evidence.

The existence of a virtual stage for the recovery of the family economy is a new breakthrough which, when viewed from the perspective of maqosid sharia, is included in the concept of maintaining the soul (Hifdz Nafs). Because the artists are dominated by the head of the family who has the obligation to seek sustenance for the family and the obligation to support the family's economy. The artists have tried to protect the soul of the family, this is in accordance with Islamic law which highly values the life of a person, not only the life of a Muslim, even if the

life of an infidel or a bad person is. The threat of qishas law is a guarantee, it is still not allowed to kill someone's life for any reason.

This is in accordance with what is stated in QS. Al-Maidah: 32 which states about the stipulation for the Children of Israel that when a human kills not because that person (kills) another person, or not because he causes damage to the earth, it is as if he has killed all mankind. And Allah has warned that if the one who preserves the life of a human being, then it is as if he has saved the life of all humans. Islamic law also highly values a person's property, so threatening or stealing his property is punishable by cutting off his hand. As stated by Allah in QS. Al-Maidah verse 39 which means the man who steals and the woman who steals, cut off their hands (as) retribution for what they do and as a punishment from Allah. This is in line with the artists in the cities of Surabaya, Mojokerto and Sidoarjo that what has been done is a form of protecting the family property (Hifdz Maal), especially in the family economy. Safeguarding property is not only defined as guarding against thieves, pickpockets and others, but having the idea of a virtual stage is in the category of protecting property so that families do not feel deprived, as a form of responsibility and as a form of expression of the art implementation form.

Based on the various views of the scholars, a common thread can be drawn that the existence of a virtual stage is an effort in economic recovery that is in accordance with the purpose of Allah stipulating a law, namely to maintain the benefit of all humans, the other side can avoid the mufsadat caused both in this world and in the hereafter. . Which of these goals is achieved through taklif, the implementation of which is highly dependent on understanding the main legal sources of the Qur'an and hadith in realizing human benefit in this world and the hereafter.

CONCLUSION

The virtual stage can be a solution for the economic recovery of the artist's family. Although the income is not comparable to live performances, but the virtual stage can meet daily needs. The existence of a virtual stage in terms of maqosid sharia, indirectly the artists have taken care of their souls (Hifdz Nafs) and their family assets (Hifdz Maal), are able to stabilize the economic needs of the family and this is one of the efforts to fulfill sharia obligations in the form of Hifdz Nafs and Hifz Mal.

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