

IS GOJEK DRIVER ALREADY PROSPEROUS BY MAQASID SYARIAH?

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Abstract

This study aims to analyze the welfare of Millennial Gojek driver in Kudus district from the perspective of maqashid sharia. This research is field research using a qualitative approach. Research data were collected through interviews, observation, and documentation. Informants in this study are Millennial Gojek drivers who operate in Kudus district and have joined as Gojek partners for at least four months. The results showed that first, Millennial Gojek drivers in Kudus district have not fully achieved maslahah welfare. This is because the needs for dharuriyat has not been fully met, namely 5 research indicators among others hifdz al-din, hifdz al-nafs, hifdz al-aql, hifdz al-nasl, dan hifdz al-mal. Second, the hajiyat needs of informants have been met, namely having a motorbike and smartphone. Third, tahsaniyat needs of the informants have not been fulfilled, namely health insurance.

Keywords: Gojek driver, Maqashid Syariah, Welfare

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Introduction

Ojek is one of the most effective forms of transportation because it has the advantage of being fast, can be used anytime and is relatively inexpensive. *Ojeks* are also considered to be anti-jammed because they can break through congestion so that they can reach their destination quickly. Still, the guarantee for the safety of drivers and passengers is very low (Koesmawan, 2018). Now there is a breakthrough, namely online application-based transportation that uses technology via a smartphone with the help of an internet network. This online transportation is known to the public as an online motorcycle taxi.

With the development of online motorcycle taxis, many companies are making these applications with various names, including Gojek, Grab, and Uber. The online motorcycle taxi business has spread to almost all regions of Indonesia. Not only in big cities but also in small cities such as cities in Central Java province, one of which is Kudus district. One of the online motorcycle taxi service providers that are present in Kudus district is Gojek. Gojek provides various facilities and benefits so that many people are interested in working as drivers Gojek.

The millennial generation workforce on average dominates the job of being a driver Online motorcycle taxis. It is reinforced by research conducted by the Demographic Institute of the Faculty of Economics and Business, University of Indonesia, which shows that 77 per cent of driver-partners are aged 20-39 years (Khamim & Khandiq, 2019). According to De Meuse, the millennial generation is the generation born in 1980 to the end of 2000. The Millennial generation is also called generation Y. The existence of the millennial generation in Indonesia dominates the market, and this can be seen by data from the Central Statistics Agency (BPS) in 2017 which shows that 53 per cent of the active workforce are aged 17-39 years (Archianti, 2017).

Millennial prefer informal, less binding jobs, and they are considered capable of being Gojek partners for a long time because they understand better the use of the application. Besides, the existence of promising bonus offers and flexible working hours are the main drivers of the millennial generation to continue producing to survive as Gojek partners (Khamim & Khandiq, 2019). The rotation of the motorbike taxi wheels determines the amount of income earned. The more often the motorbike taxi wheels spin carrying passengers, the greater the income earned, to improve the welfare of drivers ojek (Koesmawan, 2018). If the income of drivers is motorcycle tax hampered, they will experience shortages in fulfilling their needs and find it difficult to reach a level of prosperity. A lot of research suggests that the driver's

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life online motorcycle taxis are prosperous. One such research is research by Fanira Putri Dewantara Anwar, which states that the welfare level of Grab partner drivers is relatively prosperous because the income earned from being a Grabbike driver can meet their daily needs. However, there are still those who think that the income from being a Grabbike driver is not sufficient for their daily needs (Anwar, 2019).

However, this is not necessarily faced by drivers Gojek, being a driver Gojek has not yet reached a prosperous level because welfare according to Islam is not only seen in terms of material fulfilment but also immateriality. It is supported by Ziauddin Sardar's research which resulted that Islamic bank employees before working at Islamic banks and after working at Islamic banks from the non-financial welfare side are certainly more prosperous. It is because employees who work in Islamic banks have increased in terms of their worship (Sardar & Nafik, 2016).

According to Al-Ghazali, welfare is defined as the realization of benefit. The benefit is the maintenance of the goals of syara '(Maqashid al-Shariah) (Anwar, 2019). Welfare in Islam is measured using five indicators, namely the maintenance of religion (Hhifz al-din), maintenance of the soul (al-nafs), maintenance of reason (hifdz al-aql), maintenance of offspring (hifz al-nasl), and maintenance of property (hifdz al -mal). As in the research by Safarinda Imani, which resulted that MSMEs producing fish crackers in Kenjeran Sukolilo Surabaya have implemented maqashid sharia which consists of maintaining religion, soul, mind, descent, and property. So that MSMEs are categorized as prosperous because five indicators are fulfilled (Imani, 2019).

Every human being is required to maintain his life to survive by earning a living so that he can meet basic and non-basic needs. If it can meet these two needs, it will be considered to be classified as a prosperous level. Needs in Islam are divided into three levels, namely dharuriyat (primary) needs, hajiyat (secondary) needs, and tahsaniyat (tertiary) needs. The need for dharuriyat is the key to the realization of the five indicators, so if the need for dharuriyat does not materialize then human life will become extinct. As is the case with research by Istianah Ni'mah and Khifni Nasif employees outsourcing that what is needs dharuriyat is a salary according to the standard of decent living needs, and this is only fulfilled for single employees. At the same time, employees who are married have not been fulfilled and are also still burdened by deductions. Salaries that should not be made by companies (Ni'mah & Nasif, 2016).

It is the same as Gojek drivers if more and more people become Gojek drivers, the more difficult it is to get orders due to the increasingly high competition between Gojek drivers in Kudus district. So that this has an impact on the welfare of the Gojek drivers themselves, because the bonuses received are increasingly demanding. Finally, the welfare of the driver Gojek will decrease so no longer able to make ends meet both the needs dharuriyat, hajiyat, and tahsaniyat.

Based on this phenomenon, the writer wants to study and examine how the driver's welfare level is Gojek millennial in the perspective of maqashid sharia today, through research outlined in a scientific paper entitled "Analysis of the Welfare Level of Millennial Gojek Drivers in Kudus Regency in the Perspective of Maqashid Syariah". So that will get welfare results of drivers Gojek Millennial district Kudus, whether they already meet the needs dharuriyat, hajiyat, and tahsaniyat according maqashid sharia.

Abu Ishaq Asy-Syathibi popularized the theory of well-being in his famous and most remarkable work entitled *al-Muwafaqat fi Ushul asy-Syari'ah*. Al-Syathibi is a jurist from Andalusia Spain mujjadid in the 8th century AH or 14 AD (Arif, 2018). Al-Syathibi, in his work, mentions that Islamic law is present to realize the absolute welfare of humanity. Prosperity has the same meaning as well-being. So that the welfare or well-being of humanity is the primary purpose of Islamic law through the fulfilment of material and spiritual needs. The theory of well-being can be lowered into the context of maqashid syariah, which is the foundation of human life as a form of worship in seeking the ridlo of Allah SWT.

The word *Sejahtera* was born from the Sanskrit language, which is "catera" which means umbrella (Purwana, 2014). Then in English, prosperity comes from the word "welfare" which means safe, secure and prosperous (Setiawan, 2014). According to the Indonesian dictionary, welfare comes from the primary word *Sejahtera*, which has the meaning of prosperous, safe, secure, and safe (Language Center, 2018). According to Law No. 6 of 1974 states that a person is called prosperous if he lives a decent life, free from oppression, poverty and humiliation (Busro, 2018).

Understanding prosperity, according to the Ministry of People's Welfare Coordinator is a condition of society whose basic needs have been met. These basic needs include board, food quality, clothing, education, health, employment, and other basic needs of a clean, comfortable, and safe environment. Besides, the protection of human rights, freedom to participate, and the realization of a society that has faith and piety to God Almighty (Tamaddun, 2008).

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The meaning of prosperity is in line with the meaning of Islam literally, which means safe, secure, secure, and peaceful. The meaning of well-being is also contained in the word as-salam, which means greetings. The word salam reflects a prayer from one Muslim to another Muslim. The word as-salam in the sentence Peace be upon you *وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ* means as security, well-being, and peace (Misno, 2017). Islamic explanations of well-being include safety, integrity, and physical health which are essential and inseparable elements (Sagiran, 2007). The Qur'an, namely guide prosperity in Islam:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

Meaning: "It is fortunate that those who believe."

According to Shihab, what is meant by luck is the achievement of happiness, namely happiness in the world and the hereafter (Enggardini & Fauzi, 2018). According to the Center for the Study and Development of Islamic Economics (P3EI), welfare in Islamic teachings includes two definitions (Sardar & Nafik, 2016), namely; Holistic and balanced welfare, which includes both material and spiritual aspects, both individually and socially. Humans will feel happy if there is a balance between material and spiritual and themselves with their social environment; Prosperity in this world and the hereafter (falah), material possessed in the world must be used to obtain happiness in the hereafter. Prosperity in the hereafter takes precedence because life in the hereafter is more valuable and eternal than life in this world. Islam maintains an outstanding balance between mental and physical, spiritual and physical needs. Material and spiritual well-being are intertwined. Therefore, Islam does not recognize the differences between the two. Spiritual needs are not only fulfilled by praying, but all human efforts that leave worldly interests can be categorized as spiritual if they can create prosperity following Islamic teachings (Chapra, 2001).

Maqashid in neuroscience comes from verbs *قصد - يقصد - قصدا* which has many meanings such as wanting, aiming, aiming, consistent, fair, not exceeding boundaries, simple, solving, beautifying, composing, going in a direction (Setiawan, 2019). Shari'ah is defined as God's commands and prohibitions regarding the behaviour of human life as determined by Allah SWT so that human life is directed and can live life according to the provisions of Allah SWT in the world and the hereafter (Setiawan, 2019). It is concluded that the maqashid of sharia is the intention of Allah as the maker of sharia to provide benefits to humans, namely the fulfilment of the needs of dharuriyah, hajiyah, and tahsiniyah so that humans can live in goodness and can become good servants of Allah.

According to al-Syatibi, a human benefit can be achieved with the five main elements of human life. The five forms of maqashid al-shariah are commonly referred to as kulliyat al-khomsa (five general principles) (Imtihanah & Zulaikha), which include; Hifdzu din (protecting religion), a form of maintaining religion, namely religion instructs people to be religious according to their choice and to practice it sincerely (Nata, 2018). According to Ryandono, the maintenance of religion can be measured from the practice of the pillars of Islam and the achievement of the pillars of faith; Hifdzu nafs (protects the soul), Islam instructs humans to stay away from epidemics, disasters and so on. In addition, humans are ordered to make efforts to meet the needs for clothing, food, shelter, health and other public facilities; Hifdzu aql (protecting the mind), Islam states that every human being is ordered to guard and maintain the mind so that it is not damaged and lost its mind. This is because reason is a force that will give birth to various ideas, thoughts, technology, science, culture, and civilization that can bring progress. Because humans are ordered to fill their minds with scientific insights according to their choices and desires (Nata, 2018); Hifdzu mal (protecting property), Islam instructs humans to work and strive to obtain property, so that they can maintain their survival and utilize property according to their wishes and responsibilities (Nata, 2018). According to Ryandono, maintaining assets can be done by looking for halal and thoyib income (Sardar & Nafik, 2016); Hifdzu nasab (protects offspring). Maintaining offspring, according to Islam can be seen from being ordered by humans to develop offspring by getting married to build a household life (Nata, 2018).

Al-Syatibhi level divides the needs of the maqashid sharia into three levels (Nurhayati & Sinaga, 2018), namely; Needs Daruriyat or primary (الضروريات) Daruriyat is nurturing needs essential for human life. These needs include maintaining religion, soul, mind, descent, and property. If these needs are not met, it will hurt the five primary elements. Besides that, human survival will be threatened. According to Muhammad Rawwas, Qal'ahjiy daruriyat is a significant need to reject danger (dharar). So that need emergency this is urgently needed and cannot be avoided. According to scholars, ushul fiqh if the needs of daruriyat are properly not maintained, life in the world and the hereafter will be damaged (Busyro, 2019); Needs Hajiyat or secondary (الحاجيات) Hajiyat not an essential requirement. Still, the need to prevent people from the difficulties of his life. The need for hajiyat will not threaten the existence of the five necessities of daruriyat, but have the potential to cause difficulties in human life. Hajiyat is defined as a situation if a need can be met; it will add value to human life. Hajiyat is the fulfilment of secondary needs or as a complement and support for human

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life (Setiawan, 2019); The need for Tahsiniyat or tertiary (التحسينيات) Tahsiniyat is a need that supports the improvement of a person's dignity in society and before Allah SWT following one's moral perfection. Tahsiniyat is also known as tertiary needs or complementary needs, namely needs that can create goodness and welfare in human life.

Maqashid sharia itself is the aim of Islam as a whole. Namely, religion is the most basic human need. According to maqashid sharia humans have five basic needs that must be fulfilled, among others, namely the maintenance of religion, soul, mind and mind, family and property. The five basic needs in this study are formulated as follows.

Tabel 1

Aspects and Indicators of Maqashid Sharia

No.	Aspects Syariah	Maqashid	Indicators
1.	<i>Hijz al-Din</i> (maintenance of religion)		Performing fardhu prayers, fasting, and zakat Close the genitals
2.	<i>Hijz al-Nafs</i> (maintenance of soul / life)		Can meet the needs of food, clothing and shelter Health (health facilities) and personal safety
3.	<i>Hijz al-'Aql</i> (maintenance of the mind)		Level of education
4.	<i>Hijz al-Nasl</i> (family care)		Wedding Ability to maintain harmony in the family
5.	<i>Hijz al-Mal</i> (maintenance of property)		Employment, income and savings

Methods

This type of research includes field research, which describes a situation or phenomenon that occurs more clearly. The approach in this study uses a qualitative approach. The research was conducted in Kudus district, especially the place which is the base for drivers Gojek. The research subjects in this study were 5-9 drivers Gojek millennial. Primary data in this study are the results of interviews with research subjects. The data collection technique is done through interviews, observation, and documentation. Testing the validity of the research data used an internal validity test (credibility test) with techniques of increasing persistence and triangulation. The data analysis that the author uses in this study uses qualitative analysis. The data analysis of this research was carried out using data reduction, data presentation, and concluding.

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Result and Discussion

Meeting the needs of Al-dharuriyat (primary)

The needs need of al-dharuriyat in this study consists of 5 main components called kulliyat al-khomsah, namely the maintenance of religion, maintenance of the soul, maintenance of reason, maintenance of descent, and maintenance of assets. The results of the research of 9 informants on average were not yet perfect in fulfilling these five basic needs. Each informant is different in fulfilling needs dharuriya this.

1. Maintenance of Religion

The first informant, according to the fulfilment of his religious maintenance, has not been maximized, this can be seen from only carrying out obligatory worship and not carrying out sunnah worship, both sunnah prayers and sunnah fasting. Besides, the first informant in performing his prayers, especially the midday prayer, was not on time and was carried out at the end of the deadline for the midday prayer which was at 14.00 WIB because he had to take orders first.

The second informant, the fulfilment of his religious maintenance, is good, but not yet fulfilled. It is evidenced by rarely carrying out sunnah prayers, not performing sunnah fasting and not participating in routine recitation activities—the carrying out the sunnah fasting only when there is a need. Likewise, with routine recitation, he said that now he is no longer active in routine recitation.

Unlike the third informant, the aspects of religious maintenance have been fulfilled perfectly. It is evidenced by the fulfilment of indicators of religious maintenance used in this study, namely carrying out compulsory worship and sunnah worship, both prayer and fasting. He also often performs sunnah rawatib prayers, not neglecting fasting, both Ramadan fasting and sunnah fasting. Also, they always pay zakat, both zakat fitrah and zakat mal. Not only that but he also often participates in routine recitation, which takes place from sunset to evening. He has also dressed to cover his genitals in his daily activities and while working to pull Gojek. As for the dressing, namely wearing a jacket, trousers, shoes.

The fourth informant, the fulfilment in the aspect of religious maintenance, has not been fully fulfilled. It is evidenced by not performing sunnah prayers. But he performed the sunnah fast in the month of Muharram or Ashura. The fifth informant, the Itfulfillment of religious maintenance is not fulfilled. It is the same as the first informant who only performs compulsory worship and does not perform sunnah worship, namely sunnah prayer or sunnah

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fasting. He only performs fardhu prayers. Likewise, with the sixth informant also not optimal in maintaining his religion. It can be seen from not carrying out the sunnah prayer.

The seventh informant has fulfilled his religious maintenance as well as the third informant. It can be seen from the fulfilment of indicators of religious maintenance, starting from carrying out compulsory worship and sunnah worship, paying zakat, attending recitation, besides always dressing to cover one's genitals. The eight informants of religious maintenance have not fulfilled their full potential. The same is the case with the second informant who did not observe the sunnah fast and did not attend the recitation. The ninth informant also did not fully fulfil religious preservation. He rarely performs sunnah prayers and does not participate in routine recitation activities. Whereas in the past when he was a child, he often followed, but now doesn't because he is busy working

2. Mental Maintenance

Welfare in the aspect of nurturing the soul in this study is measured from several indicators related to the maintenance of the soul to maintain human survival. The indicators used are the fulfilment of food, clothing, and shelter. All informants can meet their daily food needs. It is reinforced by the statement conveyed by the informant, "Thank God, you can sis, never starve." Besides, the informants' income has been able to meet their basic needs. can be seen from the statement of the informant who said, "Alhamdulillah, as long as I was a Gojek driver, I was able to provide for my own needs, sometimes I also gave my parents monthly money." The informants have also been able to meet their daily clothing needs. They have clothes in a suitable condition, and the number of clothes is sufficient to be used interchangeably, which is more than 12 pieces.

The next need is a place to live, a place to live can be measured to find out how the informants occupy the conditions of the place of residence, whether it is livable or not. According to BPS, habitable dwellings are houses that have permanent walls, non-ground floors, and proper roofs. A place to live that is suitable for habitation can also be seen from the house facilities, namely having its toilet, lighting equipment, and the water source used (BPS, 2020). Based on the criteria for livable houses, the results show that the conditions and facilities of the houses occupied by millennial Gojek drivers have all met the criteria mentioned above. Besides, the status of homeownership can also be used as an additional indicator to find out whether millennial Gojek drivers can meet their basic needs (BPS, 2020). The houses occupied by the informants are all houses owned by their parents with ownership status of their own, not rent or contract.

3. Maintenance of Intellect

As for the standard in maintaining this intellect, namely taking education up to tertiary level, three informants have the last high school education, and this shows that they do not meet the standards of maintaining common sense. However, there was also one informant who was far from fulfilling the standards of preserving reason, and he had the last level of junior high school education. It can happen due to several reasons, such as no cost or other reasons. In contrast to the other five informants, they are students who are currently studying at university. So, in this case, they are still aware of the importance of education and are still eager to study, even though the compulsory education ordered by the Minister of Education is only 12 years old or high school. It can be seen that the welfare of millennial Gojek drivers in terms of maintaining the intellect of 5 informants has been fulfilled.

4. Breeding Maintenance.

The fulfilment of informants measures the maintenance of offspring in consuming food, namely by consuming a balanced nutritional diet. The standard of balanced nutrition food is four healthy five perfect consisting of rice, vegetables, side dishes, fruits and milk. Based on the research, the informants have met the standard of balanced nutrition as expressed by the informant "I think I have consumed four healthy five perfect." Balanced nutritional food can help humans to achieve prosperity because it helps repair body cells so that the body becomes healthy, and does not get sick quickly. So there will always be enthusiasm for work, and the income from working can be saved for marriage expenses. As stated by the informant, "My motivation is now to save for me to get married next year, God willing." The maintenance of offspring can also be accomplished by getting married. However, based on the facts found through the research, interviewed informants stated that they were not married and were single. As the informant said, "I am single, sis, not yet married." So in terms of fulfilling the maintenance of the offspring of the informants, it has not been fully fulfilled.

5. Maintenance of Assets

Maintenance of assets will be achieved if a person has a lawful job so that he will get income from his work. Millennial Gojek drivers earn income from online motorcycle taxi drivers every day. Besides, two informants have jobs other than being Gojek drivers. Based on this, the informants have a job to earn income to meet their daily needs. The income earned is then managed correctly by the informants by allocating as needed so that it is not used in vain. Besides, they also save the income they get for future needs. So all informants have met the indicators of asset maintenance, namely having a job so that they have the income to be

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used to meet their daily needs. The part from that, the informants also set aside their income for savings so that they do not run out in vain.

Fulfilling the Needs of Hajj (Secondary)

The Needs of Hajj in this study are motorbikes and smartphones. Both of these items are an additional need for Gojek drivers because it is a supporting facility and tool to work to attract Gojek. Motorbikes are used to complete orders, while smartphones are used to receive orders through the application and communicate with customers. Gojek has provided standard criteria for motorbikes that drivers use to attract Go-Jeks, namely motorbikes with a full manufacturing year of the last eight years. Likewise with the standards smartphone set by Gojek, which are smartphones that have at least 1 GB of RAM and a screen width of at least 5 inches. So the authors conclude that the needs of hajiyat all informants have been met, namely to have a motorbike and smartphone as determined by Gojek, which is useful to help informants work as Gojek drivers.

Fulfilment of Needs Tahsaniyat (Tertiary Needs)

The need for Tahsaniyat in this study is health insurance which can provide more benefits for drivers because it can make it easier for someone when he is sick. Health insurance is a facility that is used to seek treatment when sick without having to pay for services and medicines. Based on the facts obtained through online interviews, it is evident that most informants do not have health insurance. As stated by the informant, "Don't have that, sis." Gojek itself has provided health insurance, but health insurance membership is not mandatory and is only addressed to drivers registering themselves. As explained by the informant, "It depends on the driver, whether it is registered or not. Because the motorbike taxi has provided health insurance such as BPJS. But I didn't register, sis."

Only three informants had their needs tahsaniyat met, and six other informants were not able to fulfil the needs tahsaniyat because they did not have health insurance either from Gojek or private or from the government. Without health insurance, the informants can still get treatment, but they have to pay some sometimes expensive money. It is different if they have health insurance, informants do not need to spend money and are not burdened with expensive medical costs if they want to get treatment. So that if the informant goes for treatment, it is enough to show the membership card only to the health service officer.

Conclusion

Millennial Gojek drivers in Kudus district fulfil needs dharuriyat different, some have been fulfilled, and some have not been maximally fulfilled. As for the requirement dharuriyat that Kulliyat al-khomsah comprising religious maintenance, maintenance of life, reasonable maintenance, maintenance descent, and property maintenance. Based on research on nine informants, in the context of religious preservation, only two informants were entirely fulfilled. Then in the context of nurturing the souls, all the informants have fulfilled it perfectly. Furthermore, the maintenance of the intellect of the informants was only five informants who were entirely fulfilled. Furthermore, in terms of maintaining offspring, all informants have not fulfilled it. The maintenance of the assets of the informants is fulfilled. It is evidenced by having a lawful job so that they have the income to meet their daily needs. Besides, they also have savings that are used for marriage expenses and future needs. The needs of pilgrimage millennial Gojek drivers are motorbikes and gadgets, which are a supporting requirement to work as Gojek drivers. All informants have fulfilled the needs hajiyyat following the provisions of the Gojek, namely having a motorbike for a maximum of 8 years and having a smartphone with at least 1 GB RAM and a 5-inch smartphone screen. In contrast to the needs, tahsaniyat informant's namely health insurance has not been fulfilled, based on research only three informants have health insurance.

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