



Creative Content of Madura Youtubers as A Source of Income In Review Of Islamic Business Ethic

Moh Imron Maulana¹, Fahrurrozi², Royyan Fadli³

^{1,2}State Islamic University of Madura, Indonesia

³Sunan Ampel State Islamic University of Surabaya, Indonesia

¹lan900645.com, ²fahrurrozi@iainmadura.ac.id, ³royyanfadli702@gmail.com

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ABSTRACT

This study aims to analyze the creative content management of Madura Youtubers, identify monetization mechanisms that are a source of income, and evaluate these practices based on Islamic business ethics principles. The research uses a descriptive qualitative approach with data collection techniques in the form of interviews, observations, and documentation of several Madura Youtubers who are active in producing digital content. The results of the study show that creative content management is carried out through the process of idea planning, theme development, audiovisual production, editing, and distribution strategies that highlight Madura's cultural identity. The source of income for Youtubers comes from AdSense, endorsements, sponsorships, and promotional cooperation with local MSME actors. However, this monetization mechanism also presents challenges, including reliance on YouTube's algorithm, revenue fluctuations, and the potential for ads that are not in line with sharia principles. An evaluation based on Islamic business ethics shows that most Madura Youtubers have applied the principles of honesty (*sidq*), justice (*adl*), trust, and usefulness (*maslahah*), although there are still practices that need to be improved, such as the use of clickbait and less selective advertising settings. This study concludes that the creative and monetization practices of Madura Youtubers are basically in line with Islamic business ethics values, but require strengthening the aspects of transparency, content selectivity, and avoidance of syubhat elements. This finding is expected to be a reference for Muslim digital creators in developing content that is productive, economically valuable, and still in accordance with sharia principles.

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INTRODUCTION

The development of information technology in the last two decades has driven significant transformation in the global economic system. Digitalization not only changes the way humans communicate, but also creates a new economic ecosystem based on creativity and digital content distribution. Report (*Digital 2024 - We Are Social Indonesia*, t.t.) noted that more than 139 million Indonesians are connected to the internet, and 75% of them actively consume video content. This

condition makes Indonesia one of the largest markets for the digital economy in Southeast Asia. The contribution of the digital creative economy to Gross Domestic Product (GDP) has also continued to increase every year, driven by the fast-growing sub-sectors of apps, games, and audio-visual content (Indonesia, t.t.). This phenomenon shows that digital technology has become a major driver for the formation of new professions that were previously unknown in traditional economic structures.

One of the digital professions that has experienced significant development is YouTube content creators. The platform is not only an entertainment and educational space, but also a real source of income through monetization features. In various regions, including Madura, YouTube has opened up new economic opportunities for the creative young generation. Many local creators have succeeded in building digital identities by elevating the culture, language, and social life of the Madurese people into the form of visual content. Channels such as Akeloy Production and Mata Pena are examples of how local creativity can be packaged in the format of short films, comedies, cultural vlogs, and other entertainment content, thus attracting the attention of a wide audience. This phenomenon shows that digitalization has enabled local communities to participate in the global creative economy without having to move to large industrial centers.

The increasing interest of young Madurese to become Youtubers cannot be separated from the income opportunities offered by the platform. Various studies (K. Astari, 2021a) (Wahyudi et al., 2023) shows that YouTube is the most potential platform for providing revenue through AdSense, endorsements, sponsorships, and product promotions. However, along with these opportunities, there are also ethical issues related to the monetization process, the feasibility of the content, and the type of ads shown. Many creators use clickbait strategies, insert product ads that are not clearly halal, or raise sensational issues in order to chase the number of viewers. This phenomenon raises important questions about how such digital economic activities are viewed in the perspective of Islamic business ethics.

Studies on YouTube as a source of income have actually been carried out a lot, both from the aspects of the digital economy and sharia law. Some of the research discusses the monetization mechanism and cooperation agreement between YouTubers and platforms (Hariyanto & Putra, 2022), while others highlight creators' strategies in building productive channels (K. Astari, 2021a). However, until now, studies that specifically link the creative content activities of Madura YouTubers with Islamic business ethics principles are still very limited. The majority of studies emphasize more on technical aspects; very few highlight ethical values such as honesty (*sidq*) justice (*adl*), trust, usefulness (*maslahah*), as well as efforts to avoid prohibited elements such as *gharar* and *maisir* in digital practices. This gap is what becomes *Research gap* and is the reason for the importance of this research being conducted.

Academically, this research has an urgency to fill the void in the study of Islamic business ethics in the context of a creative content-based digital economy. Islamic business ethics basically emphasizes that economic activities are not only oriented towards material gains, but also on social benefits and conformity with sharia principles. Therefore, it is important to understand how local creators—in this case Madura YouTubers—manage their content and monetization within the framework of those ethical values. This research is expected to make a theoretical contribution in expanding the understanding of the integration of sharia values with modern creative economy practices.

Practically, this research is important considering that the younger generation is increasingly intensely participating in the digital world without always being equipped with adequate ethical literacy. Without an ethical understanding, great opportunities in the creative economy can turn into detrimental practices, both morally and socially. Therefore, an analysis of the practice of Madura Youtubers from the perspective of Islamic business ethics is expected to be a reference for Muslim creators to be more responsible, selective, and professional in managing their digital activities.

Based on this background, this study aims to analyze how Madura Youtubers manage creative content as a source of income and the extent to which the practice is in accordance with Islamic business ethics principles. This research is expected to make a scientific contribution as well as provide practical

guidelines for digital creators in Madura so that their creative activities are not only financially profitable, but also in accordance with sharia values and provide social benefits for the community.

LITERATURE REVIEW

YouTube Platforms and Content Production Ecosystems

According to the Great Dictionary of the Indonesian Language, content is defined as content, which includes the arrangement and display of material displayed on a web page. In English, content refers to information or information conveyed through digital media or electronic devices. Meanwhile, media content includes various forms of digital material such as blogs, wikis, discussion forums, digital images, videos, audio, advertisements, and other types of content that are generated and shared by users through online platforms.

In general, the term content reflects the introduction and grouping of different types of information in different forms and genres, which is an added value for a medium. Creative content itself is information that is compiled in a unique form, both in the form of new things that have never been created before and modifications of old content that are adjusted to current trends and needs. This content can be in the form of entertainment, news, or other forms of information delivery that are produced originally through modern digital platforms (Wahyuti, 2023).

While YouTube is a website portal that provides video sharing services. Users who have signed up can upload videos to YouTube's servers for wide viewing by the global community. Uploaded videos are generally the result of personal work, documentation of activities, or entertainment that are produced independently. As a video-based social media platform, YouTube has grown very rapidly even though it is relatively new to the internet world. The platform was first founded in 2005, then, on November 13, 2006, YouTube was officially acquired by Google for a transaction value of 1.65 billion US dollars. YouTube is an open and interactive means to access videos from various parts of the world, both in the form of entertainment, education, and documentation of actual events (Suharsono & Nurahman, 2024). This makes YouTube not only a place to watch, but also a space for creativity, promotion, and participation in digital culture.

Meanwhile, YouTubers are individuals who actively upload and share videos through the YouTube platform, and are involved in the content production process independently for various purposes such as entertainment, education, or commercialization. The term YouTuber is often associated with a profession in the digital creative industry because it allows one to earn from content monetization. Unlike regular users, a YouTuber generally has a certain interest in the popularity and digital revenue earned from their channel. With the presence of the YouTube Partner Program (YPP), the role of YouTubers is increasingly positioned as digital workers who are tied to the content production and distribution system, where their creativity becomes part of the platform's economy. From the perspective of Islamic law, YouTube's monetization system can be analyzed using the concept of business contracts such as shirkah or ijarah. cooperation between YouTubers and YouTube Partner Program contains elements of digital business cooperation contracts. However, in practice, the agreement is made unilaterally by YouTube through the approval of the system without an explicit ijab process (Luhingga, 2023). This raises questions about the validity of the contract from a sharia perspective, especially related to the clarity of rights and obligations and their impact on halal-based income. Therefore, it is important to assess monetization practices not only from a technical point of view, but also from an Islamic business ethics perspective.

YouTuber Income Sources and Monetization Mechanisms

One of the main attractions of becoming a YouTuber is the potential income sourced from advertising (AdSense), sponsorships, endorsements, and donations from viewers. (K. Astari, 2021a) emphasized

that consistency in content production, selection of relevant themes, and understanding of YouTube's algorithm are key to achieving significant income. In addition, research by Faishol et al. (2023) added that the content creator profession can be categorized as halal work, as long as the content produced does not contradict Islamic law.

However, this monetization practice also poses challenges. Not a few content creators use clickbait strategies, exploit sensitive issues, or even insert product ads that doubt their halalness. This shows that the ethical aspect is still a serious problem that must be considered (Hariyanto & Putra, 2022). Therefore, analysis of the halalness of sources of income and monetization mechanisms is very important in the context of sharia-based digital business.

Principles of Islamic Business Ethics

Islamic business ethics is a set of moral principles that govern economic activities to be in harmony with sharia values. (Inayati, 2013) affirming that business in Islam is not only oriented to financial gain, but also to the achievement of social justice and common welfare. The basic principles in Islamic business ethics include honesty (*sidq*) justice (*adl*) responsibility (*Trust*), as well as the benefits (*maṣlahah*) for the community.

In addition, Islam also emphasizes the importance of avoiding prohibited practices, such as riba, gharar, and maisir (Antonio et al., 2012a). In a digital context, this means that a YouTuber must not produce content that is misleading, harms others, or collaborates with illegal product advertisements. In line with that, Yusuf al-Qaradawi (1997) explained that every economic activity, including in the digital space, must always be directed to achieve blessings (*barakah*) and not just material gains. Thus, Islamic business ethics can be used as a normative framework to assess YouTuber practices in Madura, both in content production and income management. The integration between digital creativity and sharia principles is expected to be able to create productive economic activities as well as worship value.

The three sub-discussions show that the phenomenon of Madura YouTubers cannot be understood only from the aspect of creativity and earning potential, but also needs to be analyzed through the principles of Islamic business ethics. The concept of creative content explains how the process of production and distribution of information is carried out in the digital space, while the study of sources of income describes the mechanism of monetization and the potential ethical challenges within it. At the same time, Islamic business ethics provide a normative basis for assessing whether YouTubers' activities and income are aligned with sharia values. The integration of these three concepts became the theoretical basis for research to see how the practice of Madura YouTubers runs and the extent to which they meet Islamic ethical standards in digital economy activities.

METHOD

This study uses a qualitative-descriptive approach with the aim of understanding and describing the practice of creative content management by Madura YouTubers as a source of income reviewed from Islamic business ethics. This approach was chosen because it is appropriate to explore social phenomena in the context of the digital world that cannot be measured statistically, but rather understood through an in-depth interpretation process. The subjects in this study are Madura YouTubers who are active in creating content and have monetized their channels. The selection of informants is carried out purposively, namely with the criteria: domiciled in Madura, have an active YouTube account, and have earned income from these activities. Data was collected through three main techniques, namely: observation of the content uploaded, in-depth interviews with selected content creators, and documentation in the form of impression data and channel descriptions. The collected data was analyzed descriptive-qualitatively with an interactive model, which included three stages: data reduction, data presentation, and conclusion drawn. The validity of the data is strengthened through triangulation of sources and techniques, as well as re-checking the results of interviews with informants to ensure the accuracy of the information.

RESULT

Profile and Creative Content Management of Madura Youtubers

The phenomenon of being a Youtuber today is no longer just a hobby, but has developed into a promising digital profession, including for the younger generation in Madura. Based on the results of observations and interviews, the majority of Madura Youtubers come from young people with diverse educational backgrounds, ranging from students, students, to informal workers who use digital activities as an additional source of income. Their motivation at first tends to be simple, such as channeling hobbies, documenting daily activities, or elevating the local culture of Madura through entertainment content, comedy, and daily vlogs. As the number of viewers and subscribers grows, this activity is transforming into a more serious source of income through YouTube monetization and third-party collaborations. In the context of content management, Madura Youtubers tend to rely on local creativity as the main attraction. Madurese comedy content, short films with regional cultural nuances, and vlogs that show the lives of local people are the characteristics that distinguish them from other creators. This is in line with the view (Helianthusonfri, 2018), which affirms that digital creativity is an important asset in building careers and businesses in the modern era. By utilizing local culture, Madura Youtubers not only display entertainment, but also contribute to cultural preservation while attracting the attention of a wider audience.

The content management strategies they implement typically include consistency in uploading videos, choosing trend-relevant themes, and utilizing YouTube's algorithm to increase engagement. (N. Astari, 2021) explained that consistency and understanding of algorithms are key to building a successful channel. This is also reflected in most Madura Youtubers, who consciously adjust the frequency of uploads and types of content to maintain audience loyalty. However, in the content management process, not a few Madura Youtubers face obstacles, both in terms of technical and understanding of digital ethics. Some still use clickbait strategies or exploit sensitive issues to increase the number of viewers.

In addition, the content management of Madura Youtubers also cannot be separated from the aspect of teamwork. Some channels are managed collectively, with a division of roles such as cameramen, editors, and talent. This collaborative pattern shows that Youtuber activities are not entirely individual jobs, but require synergy and simple management that resembles a digital-based small business. This is in line with the findings (Ulya, 2019), which confirms that a Youtuber plays the role of not only a creator, but also a digital worker involved in the production and distribution system of content. In other words, content management requires dual skills, from creative ideas, technical skills, to team management.

Thus, it can be concluded that the profile of Madura Youtubers represents a creative young generation who is able to turn hobbies into a source of income. They manage content by relying on local wisdom as an identity, using digital strategies to optimize reach, and building simple patterns of cooperation. However, these successes are also overshadowed by ethical challenges that demand a deeper understanding of content quality and social responsibility in digital production.

Sources and Earning Mechanisms of Madura Youtubers

One of the main attractions of becoming a Youtuber is the earning potential that can be obtained through various channels, both directly facilitated by the YouTube platform and through external cooperation. This is also experienced by Madura Youtubers who use their digital activities as a source of income. Based on field findings, there are several main forms of revenue sources, namely AdSense advertising, endorsements, sponsorships, and promotional cooperation.

The main source of income for Madura Youtubers usually comes from YouTube monetization programs through Google AdSense. This mechanism works by placing ads on uploaded videos, where revenue is calculated based on the number of views and viewers' interactions with the ad. (Helianthusonfri, 2018) confirming that the audience algorithm-based monetization system has made YouTube one of the most potential platforms in creating digital economy opportunities. This means that the greater the number of viewers and subscribers, the greater the opportunity for Youtubers to earn significant income.

In addition to AdSense, other forms of income that are quite popular among Madura Youtubers are Endorsements and sponsorships. At this level, they work with specific brands to promote products through the content they create. This cooperation model is often carried out by Youtubers who already have a large number of subscribers, because they are considered to have attraction and influence on the audience. According to (K. Astari, 2021b), the strategy of cooperation with sponsors or third parties not only provides financial benefits, but also opens up wider networking opportunities in the digital industry.

In addition, some Madura Youtubers also earn income from promotion of local products. Several channels that focus on raising the culture and life of the people of Madura are often asked to promote regional MSME products. This shows that in addition to pursuing profits, Youtubers also act as a bridge between the digital world and the local economy. This phenomenon is in line with the findings (Jinan et al., 2025), which emphasizes that the profession of content creator in Islam is permissible as long as the product or service being promoted does not contradict sharia principles.

However, there are also challenges in the income mechanism of Madura Youtubers. Some of them still face income uncertainty due to their reliance on YouTube's ever-changing algorithm. When the number of viewers decreases, the revenue from AdSense automatically decreases. Additionally, there are potential ethical risks in choosing the type of advertisement or product to promote. H(Hariyanto & Putra, 2022) reminded that not all ads that appear on the YouTube channel are in accordance with Islamic business ethics principles. For example, the appearance of advertisements for cigarettes, liquor, or products that doubt their halalness can cause ethical problems as well as fiqhiyah in the validity of the income obtained.

Managerially, Madura Youtubers also face the need to manage their finances more professionally. Some of them don't have a neat recording system, so the income from YouTube is often mixed with personal needs. This makes them less able to plan for channel development in a sustainable manner. According to (Ulya, 2019), the position of Youtubers as digital workers should be seen as a profession that requires financial governance like a small business. With better management, the sustainability of digital careers can be guaranteed, while maintaining compliance with sharia principles.

From the description above, it can be concluded that the sources of income for Madura Youtubers are quite diverse, ranging from AdSense, endorsements, to local product promotions. Despite its great economic potential, this earning mechanism still leaves ethical and technical challenges that must be anticipated. Therefore, higher awareness is needed in choosing the form of cooperation and financial management so that the digital activities they carry out are not only financially profitable, but also in accordance with Islamic business ethics.

Challenges, Opportunities, and Socio-Economic Implications

Becoming a Youtuber in Madura presents its own challenges. The first challenge is the technical and infrastructure aspects. The limitations of the internet network in some areas make the production and distribution process of content not always run smoothly. In addition, not all Youtubers have adequate technological tools, so the quality of content often loses out to creators from large urban areas. The second challenge is competition and YouTube's algorithm. The algorithm system that is constantly changing makes creators have to adapt quickly. When content is irrelevant to trends or less engaging, the number of impressions drops dramatically, resulting in a direct impact on earnings. This creates pressure for creators to continue to innovate without ignoring ethical principles. The third challenge is the ethical and spiritual dimension. The drive to go viral often tempts creators to create sensational

content, even if it has the potential to violate religious and cultural norms. This is a test of integrity for Madura Youtubers in maintaining the halalness of their content and income.

Behind these challenges, there is a great opportunity. First, Madura has a unique cultural richness, ranging from the tradition of cow carapan and the art of saronen music, to the culinary specialties of satay and duck sinjay. This wealth can be the creative capital that sets their content apart in the global market. Second, the increasing public interest in local and religious content provides a great opportunity for Madura Youtubers to build a loyal market segment. Third, cooperation with local MSMEs paves the way for mutually beneficial collaboration between digital creators and traditional business actors.

From a socio-economic perspective, the existence of Madura Youtubers has double implications. Positively, they play a role as an agent of cultural promotion as well as a driver of the local economy. The income they earn can also create new jobs, for example for video editors, cameramen, and graphic designers. However, there are also negative implications that must be anticipated, such as the rise of instant culture among the younger generation who consider Youtubers as a fast path to success without hard work.

Thus, the practice of Madura Youtubers is not only a matter of entertainment, but has become part of a real digital economy ecosystem. Great opportunities are in front of them, but ethical, technical, and social challenges must still be managed so that this activity is not only financially profitable, but also provides blessings and wide benefits to society.

DISCUSSION

The results of the study show that the activities of Madura Youtubers have two main dimensions, namely the economic dimension as a source of income and the ethical dimension as a benchmark for conformity with Islamic business principles. In the context of Islamic business ethics, every economic activity is not only directed at profit, but must also be in harmony with sharia values such as honesty, justice, responsibility, and usefulness (Inayati, 2013). These principles become moral guidelines that distinguish between halal business practices and those that are not in accordance with Islamic teachings (Antonio et al., 2012b). From the perspective of Islamic business ethics, the economic activities carried out by Madura YouTubers can be analyzed through several main principles, namely honesty (*sidq*), justice (*adl*), responsibility (*trust*), Benefits (*maslahah*), and avoid prohibited elements such as *riba*, *gharar*, and *maisir*. The results of the study show that most Madura Youtubers have tried to adapt their content practices to ethical principles, although in practice various forms of deviations are still found.

The Principle of Honesty (*Sidq*)

From the results of the research, it was found that most Madura Youtubers display content that is in accordance with the social and cultural reality of Madura. This shows the application of the value of honesty in conveying information and entertainment to the audience. However, there is still a misleading practice of using clickbait to attract the attention of the audience. Such practices are contrary to the values of honesty which are the main cornerstones of Islamic business ethics. Yusuf al-Qaradawi (Inayati, 2013) explained that honesty is an important element in maintaining the blessings of sustenance, because every form of manipulation in economic activities is included in the category of *gharar* that is prohibited in Islam. Thus, Madura Youtubers need to pay attention to honesty not only in the content of the content, but also in the way they present the title and description of the video so as not to mislead the audience.

Principles of Justice (*Adl*)

In terms of fairness, most Madura Youtubers have implemented a fair division of labor and results among team members such as editors, cameramen, and talents. However, there are still some who do

not have a transparent income sharing system. This has the potential to cause inequality and internal conflicts. Principle of justice (*ADL*) in Islam requires that each individual obtain his rights according to his contribution. (Antonio et al., 2012b) affirming that fairness in business is a prerequisite for maintaining social balance and avoiding exploitation. Therefore, in the context of Madura Youtubers, the application of the principle of justice must be realized through openness in the sharing of results and recognition of the role of each team member in content production.

Principle of Trust (Responsibility)

The principle of trust in business emphasizes the importance of trust and moral responsibility in every economic activity. Based on the results of the research, some Madura Youtubers have not been fully transparent in delivering paid content or sponsorship cooperation. In fact, in Islamic business principles, contracts and transactions must be carried out clearly and openly so as not to cause an element of *gharar* (ambiguity). (Antonio et al., 2012b) explained that *amanah* is a form of spiritual integrity that every Muslim business person must have. In this context, Madura Youtubers need to be more open to the audience by including the label of paid promotion or sponsored content on every video that contains commercial cooperation, in order to comply with the principle of trust and avoid ambiguity in the contract.

The Principle of Usefulness (*Maslahah*)

Most of the Madura Youtubers have shown a real contribution to the community through the promotion of local products, moral messages and the preservation of regional culture. This activity is in line with the principle of *maṣlaḥah*, which is to create wider social benefits through economic activities. (Inayati, 2013) explains that Islamic business ethics places usefulness as the primary goal of economic activity, not solely the pursuit of personal gain. Therefore, the greater the social and cultural impact generated from the creative content of Madura Youtubers, the higher the ethical and spiritual value of these activities. However, Youtubers must still be careful not to get caught up in sensational content that has minimal benefits and can damage the morale of the younger generation.

Avoiding Forbidden Elements (*Riba, Gharar, Maisir*)

The majority of Madura Youtubers are not involved in content that contains elements of usury, gambling, or pornography. However, the emergence of advertisements from third parties that are potentially not in accordance with sharia, such as online gambling applications or high-interest loans, is a challenge in itself. In this case, the principle of prudence is indispensable. As explained by (Antonio et al., 2012b), economic actors must stay away from forms of transactions that contain elements of *gharar* and *maisir* because they can damage the blessing of income. Therefore, Youtubers need to filter the types of ads and promotions that appear on their channels so as not to indirectly support products that are prohibited in Islam.

Overall, the results of the discussion show that Madura Youtubers have tried to adapt their digital practices to Islamic business ethics principles, although there is still room for improvement. Aspects that need to be improved include honesty in content delivery, transparency in sponsorship cooperation, fairness in revenue sharing, and selectivity in displaying advertisements. Thus, digital economic activities such as YouTube can be halal, productive, and beneficial activities if managed based on sharia values as taught in Islamic business ethics. The theoretical and practical implications are as follows:

Theoretical Implications

This research enriches the literature on Islamic business ethics in the realm of the digital economy, especially in the context of the content creator profession in the region. This study shows that Islamic business ethics principles such as honesty (*sidq*), justice (*adl*), trust, and benefit (*maṣlaḥah*) can be applied flexibly in the technology-based creative industry. The results of this study also broaden the understanding that digital activities such as YouTube monetization can be categorized as legitimate business practices according to Islam, as long as they meet the elements of transparency, fairness, and

usefulness. Thus, this study contributes to the development of theories on the integration of sharia values in modern digital economy practices.

Practical Implications

Practically, the results of this research can be a guide for YouTubers and digital economy actors in Madura to manage their creative activities ethically and productively. Creators are expected to be able to apply sharia principles in every stage of production, business cooperation, and income management. In addition, the results of this research can also be used as a reference for Islamic educational institutions, creator communities, and local governments in developing digital literacy training programs based on Islamic ethics. With the application of these principles, it is hoped that creative content activities will not only generate economic benefits, but also provide social benefits and blessings for the community.

CONCLUSIONS

This research shows that the phenomenon of Madura YouTubers has developed from just a hobby to a digital profession that is able to provide a significant source of income. By utilizing local creativity, such as Madura's language, culture, culinary, and traditions, young creators have managed to build their own appeal in the midst of increasingly fierce digital industry competition. This creativity is not only economically valuable, but also has a social dimension in the form of cultural preservation and promotion of regional MSME products, so as to have a dual impact on the local community. In terms of income mechanism, Madura YouTubers earn income through various channels, such as AdSense, endorsements, sponsorships, and local product promotions. Although it has the potential to provide financial benefits, this mechanism still has challenges in the form of income uncertainty due to changes in YouTube's algorithm and the emergence of ads or sponsored products that doubt their halalness. This condition requires creators to have ethical awareness in choosing business cooperation so that the income obtained is truly halal and blessed. When viewed from the perspective of Islamic business ethics, the practice of Madura YouTubers shows an effort to conform to sharia values, although it is not entirely ideal. The principle of honesty (*sidq*) is reflected in the presentation of content that raises cultural realities, but is still tainted by misleading clickbait practices. The principle of justice (*adl*) began to be applied in the form of teamwork, although there are still weaknesses in the transparency of the distribution of results. The principle of *trust (responsibility)* has not been fully implemented because there is still a lack of openness in disclosing paid content or sponsorships. Meanwhile, the principle of usefulness (*maslahah*) can be seen from their contribution in promoting MSMEs and preserving local culture, but sensational content with minimal benefits remains a critical note.

This study also found that Madura YouTubers face double challenges, both from the technical side (network and device limitations), algorithmic competition, and ethical-spiritual challenges in the form of temptation to create sensational content for virality. However, behind these challenges there are great opportunities in the form of local cultural wealth, increasing interest in Islamic and local content, and the potential for collaboration with MSMEs that can strengthen the regional economy. Thus, it can be concluded that Madura YouTuber creative content can be a halal source of income and has a blessing value if managed by prioritizing Islamic business ethics principles. This requires honesty in the presentation of content, transparency in sponsorship cooperation, fairness in the distribution of results, and selectivity in receiving products or advertisements. At the same time, digital economy opportunities should be directed not only at financial gains, but also at broader social benefits for society.

Therefore, this study recommends the need for: (1) sharia-based digital ethical literacy education for creators; (2) the establishment of a code of ethics for the Madura creator community; and (3) collaboration with scholars and religious institutions in providing halal-haram guidance on monetization practices. With these steps, the activities of Madura YouTubers can develop into a competitive, ethical, and contributing to the economic development and morals of the community.

RECOMMENDATIONS

This study recommends that Madurese YouTubers improve their application of Islamic business ethics, particularly in terms of transparency in sponsorship partnerships, honesty in content titles and content, and selectivity in advertising or promoted products. The local creator community is also encouraged to develop a joint code of ethics to maintain professionalism. Furthermore, religious institutions and local governments are expected to provide Sharia-based digital literacy training to ensure creative activities are conducted more ethically and sustainably.

RESEARCH LIMITATION AND FUTURE RESEARCH

RESEARCH LIMITATION

This study is limited by the relatively small number of informants, which prevents broad generalization of the findings. The analysis used is qualitative, thus not yet describing quantitative relationships between variables. Furthermore, the study only highlights the perspectives of content creators and does not include the perspectives of viewers or religious scholars, who might provide a more holistic ethical perspective.

FUTURE RESEARCH

Further research could expand the number of informants and conduct comparative studies with YouTubers from other regions. Quantitative methods should also be used to more objectively measure the relationship between ethics, content type, and income. An in-depth study of audience perceptions and the development of a model of Islamic business ethics specifically for the digital creative industry are also potential future research opportunities.

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